

WESTERN RECORDER

Southern Baptist Seminary
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VICTOR I. MASTERS, D. D.

Whose Fifteenth Anniversary as Editor of the Western Recorder was
Observed on February 1. See Articles on Page Five.

Devotional and Religious Thought

SPARROWS

"Not one is forgotten" (Luke 12:6).
 "Thou shalt not be forgotten" (Isa. 44:21).

Not one is forgotten. But they are so small!
 How can He remember and think of them all?
 Such trifles they seem, as they hop o'er the streets,
 A thing to be spurned, should one drop at our feet.
 And yet, though so countless, if one chance to fall,
 He knows all about it: He thinks of them all.

Not one is forgotten! Yet who knows their flight?
 They seem to be everywhere, meeting our sight:
 I never have been where no sparrow was seen,
 In old smoky London, or fair village green.
 And yet, though so scattered no mortal knows where,
 Not one is forgotten—each bird has God's care.

Not one is forgotten! And are they all good?
 Are all lovely singers in hedgerow and wood?
 Alas, for their singing! alas, for their deeds!
 They rifle the farmer of fruits and of seeds:
 And yet, in their naughtiness, worthlessness still,
 Not one is forgotten, in God's gracious will.

Art thou but a sparrow? Just one of a crowd?
 No song and no plumage of which to be proud?
 Just one of a numberless, valueless throng?
 To thee, little sparrow, this word comes along.
 Thou art not forgotten, and never shalt be:
 Who thinks of the sparrows, will yet think of thee.

WILLIAM LUFF.

CALLING THE TUNE

They were giving me "hot rhythm," over the wireless. I did not seize a hatchet and smash the set; I turned a key and found the air filled with the glorious harmonies of Beethoven.

Supposing I had said: "This jazz stuff is so terrible that I can not longer believe in music. They told me that music was a heavenly thing, purifying the soul and uplifting the heart and mind to the

contemplation of divine things. Just listen to it. It is a whining of wild beasts, a potent proof that man is but a step removed from the vilest barbarism. I can no longer believe in Beethoven and Bach and Mozart."

It would have been just as reasonable as to say: "I hear and see so much evil in the world that I no longer believe in goodness. I thought there was something divine in man—but see how vilely I have been treated by So-and-so. I can no longer believe in the saints and can no longer believe in the prophets and the martyrs and the poets."

We are not indulging in self-deception when we shut out the voice of evil and doubt, and listen, for our souls' uplifting, to the voices of faith and goodness. We are free to "call the tune;" and we are wise to call the tune that assures us of the reality of all beauty and harmony in God's Universe. Because some amongst us cannot sing true, are we to believe that music is dead? There is only one true music. We need not worry about the noises.—John Roadmender, in the "Christian World" (London).

"SPONGERS"

In her latest little book of addresses on the general theme of "Love Is All," General Evangeline Booth makes some pertinent remarks on the type of people she designates "Spongers," the profession of thousands of people she has met, who do not distinguish between giving for what they get and being given to for what they give. These spongers, she says, throw themselves on the charities, on the virtues, on the labors, on the prayers, on the tears, on the generous ministrations of others in ten thousand ways through life, and when you come to them for a little return you find, squeeze them as you may, they are dry—quite dry—completely dry!

"If you are seeking sympathy, they will say, 'It is not in my nature to be demonstrative, and to say that I am sorry for people.' If you are seeking means to finance a missionary for the salvation of the heathen, they will, like Ahab, look round their fruitful vineyards and say that they themselves are wanting. If you are seeking a little service to save some back from breaking, and some overpressed mind from failing, they will plead overtaxed time or physical weakness.

"If you are seeking a little cheer or congratulation to save some toiling spirit from fainting, they will say they don't believe in praise—it elates and puffs up. If you ask for some roll of material from their elaborate stock, or some food for the hungry from their

well-filled cupboards, they will direct you to some charitable society, and speak of the advisability of these requests being made exclusively to the right parties. If you ask for a word—a warm word—to save a soul from sinking—eternally sinking—they will say that public speaking is outside their vocation—in brief, they give a most brazen manifestation of that gross ingratitude which unblushingly absorbs all but yields naught in return.

"I call these people "the spongers." Always they get, take, squeeze, receive and give nothing. But the procession is so long and the appearance of those forming it so mean and miserable, that I turn away and say again: 'Giving is a grand thing, a splendid thing, a beautiful thing.' Yes, beautiful, for generosity takes the thinness out of the lip, the sharpness out of the nostril, the severity out of the eye, the sternness out of the expression.

—Australian Baptist.

REACHING OUT TO OTHERS

A young lady who was always ill at ease and awkward in company asked a Christian woman what she should do to overcome it. "Always think of others, dear, never of yourself" was the reply. Such, I believe, would be Paul's advice in answer to the question, "How can I reach men?" Such certainly was his action, for who can detect the slightest selfishness in all his biographical letters? He was always ready to "spend and be spent" for the furtherance of the gospel. It costs to live an unselfish life, but it pays. "The noblest end of life is to live for the service of God. And everything is His service by which we can be or give a blessing to another."

—Record of Christian Work.

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

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Benefits of the God-Centered Method of Bible Study

ELDRIDGE B. HATCHER, Professor of Bible, Blue Mountain, Miss.

MAY WE give some reasons in favor of the method of "watching God in Bible study."

1. It gives the student a definite goal. He now has something specific to hunt for when he opens his Bible.

I read of a very wicked man who lost his little idolized child. After the funeral he was observed turning the pages of the Bible with almost frantic interest.

"What in the world are you doing with that book?" asked a friend in surprise.

"I'm trying to find out where my little darling has gone to," he almost screamed. He was hurting for something and the Bible instantly became an exceedingly interesting book to him. Christ spoke to the Jews about their searching the Scriptures, and searching means looking for something definite.

2. The Bible was written to reveal God. It is a moving picture in which God is presented as the chief Figure in the vast Drama of Human Redemption. Upon Him therefore we should keep our eye as we read His Word. He is the subject of the Bible.

"To Him give all the prophets witness," says the Bible; and Christ declared, "Moses wrote of Me"—not of Abraham, Joseph and others. Moses did write much about those men and yet Christ said, "Moses wrote for Me." In reading Moses' writings, therefore,—the first five books of the Bible—let us look for Christ. Christ speaking of the Old Testament Scriptures (John 5:39) said, "Ye search the Scriptures . . . and these are they which testify of Me." In other words, the subject of the Old Testament is Christ,—Christ as the manifestation of the Father. "The Bible," says Dr. Andrew Murray "is nothing but a pointer pointing to God."

God is not just one of many persons in the Bible. He is in a class by Himself and in that class He is the one and only subject of the Bible. The Bible was not written to exhibit the human characters and God. Neither was it written to show partly the human characters and chiefly and pre-eminently God. God alone—let it be repeated—is the subject of the Scriptures and they were written to show Him and Him alone.

Let it earnestly be repeated that the human characters must of course be studied carefully. But they should be studied from the divine point of view. They must be brought in to show His Glory. They are the mere clay in the hands of the God, the Potter, instruments in the hands of the Divine Worker. Therefore let us watch Him through them and through what is said about Him.

Let the teacher, therefore, whenever explaining, or expounding, a Bible passage, never forget that the subject of that passage is God, and his duty is to show his hearers what light the passage throws upon God. In doing this he must of course use the human elements in the chapter. God is the subject of the Bible.

3. The deepest hunger of the soul is for God,—for peace and fellowship with Him. During the last session in my college classes I asked the young women to hand in to me in writing at their next meeting an answer to this question. "Suppose you were going to hear a preacher preach next Sunday and you knew he would give you in this sermon that

In his series on "Watching God in Bible Study," Dr. Hatcher devotes three articles to the benefits of this method of study. He did this to comply with the newspaper needs of brevity, and not because the subject encouraged it. The study which Dr. Hatcher has made and opens up in these articles is important beyond all possibility of exaggeration. In the interest of placing before the thoughtful reader the full impact of this particular phase on his discussion, we are therefore combining into a single article what had been divided into three. Spiritual truth does not lend itself to adequate expression through formulas of mathematics or logic, nor does Dr. Hatcher set any store by such achievement. Yet it challenges sober thought that in these articles he develops an argument the logic of which is inescapable. In principle it will not be questioned. The danger lies elsewhere. It is, Will it be ignored? Old Testament backslidings of God's people and of those in Christian history unhappily abound in instances of ignoring of the truth of God plainly exhibited.—Editorial Note.

which would satisfy your deepest, spiritual heart hunger, what would you want him to give you?"

There were twenty-four girls in the class. Twenty of them said, "I would want him to preach about Christ" (or God, or the Lord, etc.). They wanted him to preach about the divine being. One of them wrote, "I would want him to show me how I could have Christ as real to me in my life as my father and mother are." "Oh that I knew where I might find Him!" is the Psalmist's cry and also humanity's cry.

When we teachers and preachers stand before our classes and congregations, do we realize that probably five out of every six of these listeners (as was the case in my Bible class) have in them this hunger?

4. It will make the Bible a new Book to the reader. In my Old Testament Bible class last summer was a woman of high intelligence and Christian character and in the class I often suggested to the students that they watch God in their Bible study. A few weeks after the close of the semester she wrote me as follows:

"My Dear Dr. Hatcher: I cannot resist the urge of my heart to tell you . . . that your urging that we 'watch God' has made the Old Testament a new book to me."

I presented this plan of Bible study at the Sunday morning service in one of our large city churches and the next Sunday the Sunday School Superintendent said publicly to his Sunday-school: "I have been reading my Bible this week according to the plan suggested by Dr. Hatcher on last Sunday and it has made my Bible a new book to me."

This writer can say in very whole-hearted fashion that this plan of watching God in Bible study has made his Bible a new Book to him. In my Bible classes here in the college there are 115 young ladies. This session I have been testing this method with them, and they have almost unanimously (in individual notes to me) declared that the plan has made the Bible a new book to them.

Why does the Bible become a new book to such students? Because they are reading it in a new way. Suppose one should read the book of Jonah as the story, not of Jonah, as he has done in the past but as the story of God. The book will then seem new.

5. It is the key to understanding the Bible.

In the first place, it is the key to understanding God. I decided one evening to read the 11th chapter of John (the account of Christ raising Lazarus from the dead), not as I had usually read it before, but with my eye upon Him from beginning to end. As I moved through the chapter there flashed into my mind new ideas about Christ—His Nature, His Plan of Redemption, etc.—which had never come into my mind before. Why? I think it was because now I was watching chiefly, not the human characters in the story, but Christ, and as I read, keeping my eye upon Him, the door of my mind was opened towards Him and He loomed before me in a new light.

Secondly, it is the key to understand the Bible as a whole. Why? Because God is the subject of the Bible. If we would understand any book we must, while studying it, look chiefly for its subject.

Let us suppose that an author writes a book to show the greatness of Mr. Roosevelt. In that book he tells about the children, the servants, the secretaries, etc., of Mr. Roosevelt and various other factors in his life. If the author of the book, finding a person deeply absorbed in reading it, should ask him the reason of his interest and in reply the reader should start talking about the wonderfully interesting servants of Mr. Roosevelt, would not the author almost cry out, "Why, friend, I wrote that book not to get you to understand and praise those servants but Mr. Roosevelt. He is the subject of the book and you must keep your eye on him if you would understand my book. Read about his servants, of course, but do this because of what they show about Roosevelt."

How impossible to understand the Bible as a whole if, in reading it, we do not seek chiefly for its picture of God. When we do thus keep our eye upon God in our Bible study, the book will open to us its secrets, and we will better understand the book as a whole.

6. It will furnish the spiritual dynamic for character building and Christian service.

This spiritual dynamic, or power, is set free within the Christian by the indwelling Spirit when he truly watches God in his study of God's Word. Here we touch the very heart of Bible study and Bible teaching as related to Christian character-building.

Is not the supreme need in Christendom to-day an inward spiritual power that will make powerful the individual Christian for meeting his responsibilities and opportunities? But the individual, by his own natural abilities, cannot make himself spiritually powerful any more than he can lift himself by his own boot-straps. How then can he secure this power for transformation of his character and life?

Our Bible comes to our rescue. It is by rightly watching, or beholding, God in our study of His Word that this Power is wrought, or set free, within us by the indwelling Spirit. Paul utters this truth in 2 Corinthians 3:18 when he says.

"But we all with open face beholding as in a glass the glory of the Lord, are changed"—notice those words, "are changed;" that is what we want—"into the same image from glory to glory, even as by the Spirit of the Lord."

He there tells us how the change comes. It comes while we are "beholding the glory"—not of Abraham, Joseph and others but—"of the Lord." **And who is it that works that change in us? It is worked "by the Spirit of the Lord,"—that Holy Spirit who dwells continuously in every regenerated heart.**

We are all doubtless familiar with Hawthorne's story of little Ernest and the "Great Stone Face." As Ernest in his home in the Valley was gazing day by day upon that wonderful stone face, cut yonder on the side of the mountain, he was gradually and unconsciously becoming changed into a character of noble qualities. That principle of character-transformation through beholding a higher, richer character is at the heart of Bible study and Christian character-building. The principle, however, works far more powerfully in the spiritual realm, because the transformation there comes not through the operation of mere natural, human forces, as

in the case of little Ernest, but it comes through the operation of the indwelling Spirit. **And Paul tells us WHEN this Spirit does His work in us. It is while we, with open face, as in a mirror (the Word of God) are BEHOLDING THE GLORY OF THE LORD.**

What is this "glory of the Lord" in the Bible? It is His loving kindness and mercy. When Moses asked God to show him His glory, God responded by showing him His heart of love for the sinner and wrath for his sins. He did this in these words, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands . . . and that will by no means spare the guilty." In other words, if we would see the glory of the Lord we must look into His heart and see the kind of Being that He is, in His love towards sinners and in His hatred of our sins.

We never watch God truly UNTIL WE LOOK THROUGH THE BIBLE INTO HIS GREAT HEART. The sixth reason, therefore, for watching God, or looking into His infinite heart, in our study of His Word, is that while we are thus gazing upon Him we became changed by the indwelling "Spirit of the Lord."

Right there is the key for all those who are trying to promote so-called Religious Education, or Character-Building, or Christian Training, and also Christian Education in our Colleges and Theological Education in our Seminaries. **Without "Beholding of the Glory of the Lord," in our study of His Word, of what avail are all the other courses, Methods, Conferences, and Conventions?**

May God send us to the Divine Fountain, and let us in our study, and teaching and preaching of His Word, push into second place the human characters and put in the center, "the glory of the Lord."

Death of Prof. Gorman Jones

ON JANUARY 30, Professor Gorman Jones, of Cumberland College, at Williamsburg, Ky., died suddenly in his sixty-ninth year. Native of Ohio, and educated at Denison University, and the University of Chicago, and the University of Wisconsin, Professor Jones began his work at Cumberland College in 1891, and has spent his entire life as an educator in that institution.

On the day of his death, apparently in good health, he taught his usual forenoon classes. After lunch he was seized with a heart attack, and medical aid was unable to save him. Professor Jones was married in 1892 to Olive Lowell Miller, of Greenfield, Ohio, whose death occurred in 1910. To this union were born four daughters: Mrs. T. J. Roberts, Mrs. J. T. Vallandigham, Mrs. E. E. Siler, and Miss Nettie Lewis Jones, all in Williamsburg, Ky. Professor Jones married again in 1915, the second Mrs. Jones being Mary Allen Fullerton, of Chicago. Mrs. Jones was recovering from illness in a Louisville hospital at the time of her husband's death.

Professor Jones was highly esteemed among his educational co-laborers. He became a highly valued constructive force in the faculty and among the students. His service reached out into the whole community and he came to be broadly loved and admired in the city of Williamsburg. He was devoted to his church, and was for thirty years organist in the First Church at Williamsburg. His interest in the spiritual life of the church was also shown by his work through a number of years both as teacher and as superintendent of the Sunday-school. His unusual knowledge of the Bible made him of exceptional value to the church.

At the funeral service, conducted by Dr. A. Paul Bagby, pastor of the First Church, there were addresses of appreciation by Prof. E. E. Wood, President Emeritus of the College; Hon. A. T. Siler, of the Trustees; and Dr. Bagby. In the death of Professor Jones, Cumberland College at Williamsburg suffers a keenly-felt loss, and the personnel of Baptist educators in the South an outstanding example of its high and invaluable service.

Fifteen Years Completed By Dr. Masters As Editor of Western Recorder

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

HIS fifteenth anniversary as Editor of the Western Recorder has just been completed by Dr. Victor I. Masters. Coming to Louisville on February 1, 1921, he took up his work on the editorial tripod immediately, and the first paper which bore his name as Editor was dated February 3 of that same year. This month is the initiation of his sixteenth year in this service.

Of the more than thirty-five Editors which have headed this journal in the one hundred and ten years of its history, Dr. Masters has surpassed all others in length of service except two, namely, Dr. A. C. Caperton, who was Editor for sixteen years from 1871 to 1887; and Dr. T. T. Eaton, Editor for more than nineteen years from October 1887 to June 1907. The editorships of Dr. C. M. Thompson of two years and Dr. J. W. Porter for twelve years occurred between those of Drs. Eaton and Masters.

In the last sixty-three years the Recorder has had only five editors, making the terms of office an average of slightly more than twelve-and-a-half years. During its first forty-eight years it had about thirty editors, many of them being joint-editorships or co-editorship of two, three or more men at the same time. In 1854 and 1855 there was a plurality of seven editors on the staff of the paper. It is probable that S. H. Ford and A. W. LaRue were responsible for most of the inside work, and the others were what was often called "contributing editors," who also may have represented the paper before associations, and invested some of their hard-earned money as capital in promoting the Baptist paper—a venture which so often became a hazard.

Perhaps the writer is too close, both in his position in the Editorial office and in the proximity of time in which he writes, properly to gauge the perspective of Dr. Masters' labors during the past fifteen years. Some would suspect anything he might say as being biased. But no defense is needed when I say that his work speaks for itself. Comparison will convince any judge or jury that the Western Recorder has a deserved leadership among Baptist papers throughout the South, and indeed the world, and this is said in all kindness to our esteemed contemporaries.

At one time or another during the last thirty-five years Dr. Masters has been approached by the owners or the boards of managers of more than half of the Baptist papers published in the South about accepting the Editorship of their papers. In such service he actually worked in South Carolina and Virginia for a period of more than ten years, and as Publicity Secretary of the Home Mission Board and Editor of its monthly magazine, The Home Field, for twelve years. He came from that position to the Western Recorder in February, 1921.

Dr. Masters as an Editor is not given to sparing himself for any misunderstandings by the reader of what he writes, on the score of obscurity in expression. He says that a speaker before an assembly always has a good chance to save himself from any particular statement being misunderstood, because the hearers will measure it by the general spirit and effect of the discourse. The written word, however, must get along without this advantage. As far as it goes, it must say what it tries to say. Though our Editor composes his editorials with a rapidity which often taxes the speed of an experienced typist at the typewriter, he is given to working over them twice as long afterwards, as he says, to remove obstructing obscurities and also to make the result devoid of temptation to any who might be given to reading between the lines. As to his speed, the Manager of a large publishing house in Richmond, Va., who published among other things, four religious weeklies and a daily, told Dr. Masters while he was Associate Editor of the Religious Herald, that he produced more "copy" in a given time than any writer whose

work was fed through the company's large battery of linotype machines.

Dr. Masters is generally credited with forthrightness in his mode of expression. Friends sometimes compliment him for courage in expression. Invariably he earnestly disclaims any merit of this kind. The writer has known him to ponder and mull over and discuss with friends for many weeks even a brief utterance he feared was "loaded," before ever putting it down in written words. And he likes to tell his friends that in a record of nearly forty years of service through the printed page he has never once published anything he wrote, which a trusted friend, after hearing it read, expressed the fear was unwise or might be misconstrued.

Thus his work has been done here during the last fifteen years under the open observation of all. What is written is written. And the paper still continues to attract writers from many sections, and subscribers from practically all of the States of the Union and from many foreign countries. Through the years of depression—though we have felt them—our readers have stood by us and supported us in a magnanimous way.

At this the beginning of a new inning many of his friends will want, as Pastor Lewis C. Ray and I do now, to congratulate Dr. Masters upon the completion of his fifteen years "at bat" as Editor of the Western Recorder. And with the congratulations I wish also to venture the hope that he will keep his "batting average" up to the high record he has maintained throughout the years.

A Noble Editor

LEWIS C. RAY, Pastor
Franklin Street Church, Louisville, Ky.

SOME fifteen years ago Kentucky Baptists called Dr. V. I. Masters to be Editor of the Western Recorder, which had just been purchased from private ownership to become the medium of publicity and promotion of Baptist work in Kentucky.

It was a difficult task to which Dr. Masters was called. There had been going on in Kentucky for a long time a discussion which had been of a divisive nature among our people. Under this new policy of Kentucky Baptists, it was hoped that the Western Recorder, being the only Baptist publication of denominational recognition, would be able to promote in the printed page a spirit of united fellowship among our people in the advancement of the Lord's cause.

It was recognized by those who were acquainted with Kentucky Baptist problems that Editor Masters was called to a task that would require poise, grace and grit. He attacked his new work with a fear and trembling, and yet with faith and confidence in his brethren. Under the leadership of God's Spirit, he has sought to make the Western Recorder do what Kentucky Baptists wanted it to do. There has been no other single factor that has accomplished so much in unifying the spirit of our people as has the Western Recorder. It has been a medium of publication for all of our work. It has been the great doctrinal stabilizer among our Baptist people, during the years of unrest following the World War. The Recorder is known and read by more people to-day than any other Baptist publication in the South, and its outstanding service attracts subscribers from throughout America and even beyond.

In my judgment the greatest service Dr. Masters has been and is now rendering is his pleading for a deeper spiritual life, with unflinching loyalty to the Word of God.

(Please turn to Page 12.)

Dignity and Duty of Deacons

T. O. REESE, Baptist State Evangelist, Sarasota, Fla.

MARVELOUS was the growth of the church at Jerusalem in Apostolic and post-Apostolic days. It was one victory after another for this church—thousands had been added to its membership. In the membership there were both Palestinian and foreign or Greek-speaking Jews. These Greek-speaking Jews were called Hellenists.

There were so many poor people in this church until organized charity had to be conducted on a large scale. In the distribution of supplies the widows of the foreign Jews were neglected, or at least such complaint was made by the Hellenists. There was a "fuss" in the first church and it grew out of money matters.

The Apostles were having to give much of their time to the distribution of food and were having to neglect the weightier matters—prayer and preaching. So at the call of the twelve the disciples came together and elected seven deacons and they were ordained or set apart by prayer and the laying on of hands. From the names of these men it would seem that they were all of the Hellenist group, and if so, it shows breadth of spirit and wisdom on the part of the church. This certainly should have disarmed criticism.

Note that these deacons were chosen specifically to untie the hands of the Apostles so they could give themselves to prayer and to the ministry of the Word.

Sometimes the wicked speak sarcastically and disrespectfully of deacons. Many times they are joined in this fun-making by thoughtless professors of religion. Deacons have been called "short horned" deacons, "church bosses," and other belittling epithets have been used. Some one has said, "resist the devil and he will flee from you, but resist a deacon and he will jump on you." I have no patience or sympathy with such thoughtless, if not wicked, remarks. True, some deacons are not what they ought to be, but usually they are the best men in the community.

Next to the ministry in dignity and honor, is the office of deacon. The original word for deacon simply means "minister," but not minister in the sense of preacher. But this discrimination has not always been made and many Denominations have made or considered them ministers of the Gospel. The Roman, the Episcopal and the Lutheran churches have so regarded them. In the Presbyterian church they are merged with ruling elders. In the Congregational church they have charge of the distribution of alms. Baptist churches do not recognize them as preachers, but they are not simply gatherers and distributors of alms.

Their chief business then was, and their chief business now, should be, to look after all the temporal and business interest of the church and thus relieve the pastor of any special responsibility along this line. The qualifications of deacons are as follows:

1. Must be of the Disciples, regular members—"Look out among you," not among the prominent men of the community. Being a Disciple pre-supposes regeneration. An unsaved man has no right to be a member of a church let alone an officer.

2. Must be a man of "good report," a man of good reputation. Not only a man of "good report" among the members but having a good report with "them that are without" as well. The deacons and the pastor should be men of unsullied honor.

3. Must be men "full of the Holy Spirit." Whatever else this may mean it certainly means that the deacons must be men of genuine piety, men of deep consecration. Men who shun the appearance of evil—pious men.

4. Must be men "full of wisdom." Wise men—not necessarily Solomons, not College graduates, not literary men—not men who have mastered the arts and sciences, but men of good common sense, men of sound judgment.

5. "Grave men." No, not graveyard men. Not men who think it a sin to smile. Not men who go about with their

eyes turned up and the corners of their mouth turned down—their face resembling a tombstone. But grave men, serious men—not light hearted, frivolous men.

6. "Not double tongued," or two faced men. Not men who will say one thing to one man and another thing to another. Men whose word is their bond—men who do what they say. Not men who talk too much, not fuss makers, but prudent, cautious men.

7. "Not given to much wine." Sober men, temperate in all things. Deacons should abstain from the use or sale of strong drink. Should live and talk temperance. Some deacons have brought disgrace upon themselves and on their church by being intemperate. Some amusing things have occurred along this line. It is said that on a crowded passenger train a man spoke out and asked, "Is there a Baptist Deacon on this train?" Immediately a man arose and answered, "Yes Sir, I am a deacon and glad to admit that I am." "All right brother" said the first man, "Will you please loan me your cork screw?" This and other like stories have had their basis in the fact that some deacons have been drinking men.

8. "Not greedy of filthy lucre." The deacon then is not to be a covetous man. He is not to be desirous of base gain. He should make money—ought to make all he can, but he must not can all he makes. He should tithe his income and occasionally make offerings over and above the tithe.

9. Men of "Faith." Orthodox men, men who believe right. Must believe the Bible, must believe in God and in His promises. Must believe in Christ and in the ultimate triumph of right over wrong. Must be men with the "forward look"—men who will not hold back but help in every sane and aggressive movement. It is said that in a certain church the deacons were discussing some church matters, when one of the deacons who opposed the suggestions, said: "I want you brethren to understand that I have been a deacon in this church since its organization and I am opposed to this movement." Another deacon arose and said, "Yes, brother you have been a deacon in this church a long time, nearly twenty-five years, and to my certain knowledge you have in that time worn out twenty-five back-straps but only one collar!"

10. The deacons must be tested men, tried men "not a novice." We are many times hasty in ordaining new converts. Sufficient time should be taken to see whether or not they are good deacon material.

11. "Blameless." I am not sure that I know just what that means. Of course, I know what the dictionary says: "free from fault," "faultless." But that is not what is meant, when here applied to Deacons. I could not mean perfect, sinless. I heard a preacher illustrate it this way. He exhibited a letter from his mother. It was full of misspelled words and had all sorts of grammatical errors in it. From a rhetorical standpoint it was very defective, but it was blameless. She did the best she could. May not this then, be the meaning of blameless as here used?

12. "Ruling their children and their own houses well." No man should be elected to the office of deacon, who does not show wisdom, tact and efficiency in the management of his house and his own business.

13. "The husband of one wife." This does not mean that he must be a married man, but that he must not be muchly married. It does not mean that he must have a wife, but that he must not have a plurality of wives. It means that he must be right in his conugal relations. All things being equal he should have a wife, but the fact that he has no wife should not disqualify him.

It may be of interest to give the requirements of deacons, as laid down in the Book of Order of the Presbyterian Church: 1. Men of honest report. 2. Men of approved piety. 3. Men esteemed for sound judgment. 4. Men esteemed for prudence. 5. Men whose conversation becomes the Gospel. 6. Men who lead exemplary lives. 7. Men who are benevolent.

EDITORIAL

The Christian Is a New Creation

THE essential message of the Gospel is that of a new creation. It proposes to make of the believer a "new man" (Eph. 4:24). This new man is born of the regenerative work of the Holy Spirit (John 1:13): "Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The "old man" of human nature has no part in this—except to fight it, which he does until he is put down and conquered by the new. The old man is put off (Eph. 4:22): "That ye put off . . . the old man, according to the deceitful lusts, and be renewed in the temper of your minds."

This renewal is a new creation (2 Cor. 5:17): "If any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." On this passage Dr. Robertson comments: (Word Pictures, Vol. IV) that the Greek word translated "creature" usually means "the thing created or creature, as it does here." And he adds: "Yet there are scholars to-day who seek to revive the old prejudice against Christ, that He is a mere man, and thus would give us a 'reduced Christ.' It is a false view and leaves no Gospel and no Saviour."

As a new creation, the Christian owes no more to the world spirit of unregenerated human nature in the maintenance and growth of the new life than he did for his second birth. The Lord whose Spirit imparts the new life, said the world hated Him and would hate His disciples. The life which He gave has its own proper food and means of growth. The world has no part in the process, except that it puts the new life to the test by opposing it.

The Kingdom which Christ builds in this world, like the new life He builds in His disciples, owes nothing to man or the world spirit (John 18:36): "My Kingdom is not of this world; if my Kingdom were of this world, then would My servants fight"—in a war to end war, let us say. He did not say Caesar must not use the sword, but that His Kingdom is in the spiritual realm (Lu. 17:21): "The Kingdom of God is within you."

Not setting Caesar's realm right, but bringing Caesar's servants to Christ and building them in the new God-centered life, is the business of Christ's churches.

Humanism Versus God's Revelation

PAGAN nations have always groped and searched after God by the light of intellect and philosophy, if haply they might find Him. Whether ignorant or intellectually adept, there has remained in humanity a sense of hunger for God. But in the matter of human sin and destiny, God has clearly revealed himself only in the inspired Scriptures.

Our Bible, verified at every point by human history and experience and confirmed by Christian history since the canon of Scriptures was complete, reveals the strange fact that those who have received God's inspired revelation, have been prone to fall away from faith in, obedience to and the worship of God in the way that He has revealed is required by the needs of man and His own nature. The history of Christianity has been that of backsliding; as was the history of God's Chosen People in olden times.

So far, God has habitually recovered His backslidden children out of their backslidings. Times came in which utter failure and futility were visited upon their stiff-necked disobedience. But in such times, man's conceit of his own self-sufficiency having been proven empty and impotent, men again humbled their hearts and heard the call of their God once more to repentance and faith and obedience. So the real inner history of Christian progress has largely been that of spiritual revival, following human failure and a humility that cried out to God for cleansing and help.

But our Bible, especially the New Testament, teaches us that in the latter days there will develop among men a monumental conceit of the sufficiency of their own wisdom to do without God as He has revealed himself, and in which they will have a form of godliness but deny the power thereof. This will be a time of malignant backsliding that will not be cured, but crystallize into apostasy.

Many devout, God-fearing Christians wonder whether we are now living in that day. The indications that point to it are many and impressive. They are found in a proper study of Bible prophecies as they appear to be fulfilled in world conditions so rapidly developing to-day.

It must be astonishing to the thoughtful Bible student how little attention seems to be given to these developments on the part of what we may for brevity call official religious opinion. It would almost seem that ecclesiastical opinion is everywhere dead set against any recognition of Scriptural truth that does not lend itself to help one, so to speak, to whistle cheerfully while he passes by the graveyard in the dark night. If this is true, God open the eyes of the ecclesiastics and save His people from sharing their unwarranted confidence in the spiritual *status quo*.

The tragic error which appears to have crept into Bible teaching and preaching—as this is being ably developed by Professor E. B. Hatcher, who teaches Bible in Blue Mountain College in Mississippi—is that of penetration from without by the philosophy of Humanism. Understand, not one Baptist in a thousand realizes how the thing crept in. He wanted and wants to go straight in his faith.

But this thing kept pressing and it "tasted good"—to every backslidden or unconverted church member. It seemed so up-to-date. "Best minds" seemed to be its sponsors. It should have made us suspicious that man-centered teachings always work to pleasing the world, the flesh and the devil. But we had so departed from prayer and Bible study and reverence that not even that much spiritual perception was left in many of us to warn us.

It was the work of Satan. The Bible is a God-centered Book. It is not a man-centered book. Our Lord Jesus Christ did come from God to have lost men from their sins. But the major personality involved was our God, not man. The marvel and glory in the transaction was the grace and love of God rather than the poor sinner who was saved. And yet many of us who were highly educated according to accepted standards for preachers and teachers, fell for this God-minifying, humanity-exalting down-grade thing. It is humiliating to confess it, but it ought to do us good. It should and will lead those who have receptive and tractable hearts to go back to God's Word and prayer, rather than trying to out-race each other in new plans to cure humanity by wisdom, proclaimed by megaphone and convention resolutions for Christ's churches to put into practice.

Will our Baptist people give serious heed to what in our hearts we must know to be the truth of God, as Professor Hatcher is developing it? That remains to be seen. On the one hand, God has times without number taken hold of His self-sufficient people and brought them back to humility and obedience in every spiritual revival. On the other, there is clear prophecy that the time will come when that self-sufficiency and stubbornness will go their own wilful God-ignoring way to the bitter end.

May God in great grace and mercy bring His people back through repentance and faith to obedience to Him. In any case, the Lord Jesus will come again and He will rule over His faithful people and the world in righteousness. The popular claim is false that those believers who despair of the sufficiency of man—even of his best—are pessimists. Any optimism worth the name puts God first, and puts His Word first. May He take hold of His people to-day, and bring them to confession and repentance and passion of heart to teach and preach the redemptive truth of His God-centered Book.

Church Discipline

THE NEW TESTAMENT is the sourcebook and authority on church discipline. It exhibits and requires discipline through patient teaching and admonition of the weak brother to his reinstatement, as well as in the discipline of exclusion from fellowship.

Not enough discipline to the end of saving and restoring an erring brother is practised. Some churches allow members to walk in injurious or disorderly ways, without any brotherly admonition from pastor, deacons or others, and exhibit their first concern by bringing the offenders up publicly either to express repentance or be excluded.

Our major purpose now is to discuss the last-named kind of discipline. But churches need to have in mind their obligation to win erring members from hurtful courses by loving admonition and counsel. Galatians 6:12 is a great passage bearing on this. It reads, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens."

I

WE DO not know of any practice in discipline that seems more flagrantly to offend against this admonition than that in some churches which has received the ugly name "back-door revival." This appears to be a device to get rid of what a church looks upon as unworkable and useless membership material by easy and often spiritually lazy wholesale action. Non-attendance and non-giving appear to be main faults in the eyes of back-door revivalists.

Observe that these faults (under some conditions they may not be even faults) are those which may be spotted by the church without any real concern or spiritual ministry of its own. Consider, too, the unintended confession by the church of (1) its failure to have put forth patient effort to teach weak and wandering ones a better way, and (2) that in a time in which church members are offending in regard to many evils, the back-door revival singles out for its condemnation two faults which might threaten its prestige as an organization, rather than those which grieve and deny its Lord.

It would seem that the back-door revival is oftener than not an unintended confession that the church fails to understand and take seriously its own God-given task of patient teaching and restoration of the weak. After all, what has a church as blind as this course would seem to indicate to impart to build men spiritually? Churches ought to be ashamed to call such a responsibility-dodging practice a revival. They need to learn what is spiritual revival.

II

TURNING now to corrective church discipline. The New Testament teaches that the church is to separate itself from those who have sinned against morals in a way to bring it into reproach before the world. It is to do the same in relation to those who teach doctrines that deny and would destroy the revealed doctrines of grace. Likewise members who are disorderly and so contentious that to keep them in the church is to keep it in endless confusion and turmoil. Likewise members who habitually go after every popular worldly amusement that attracts and engages those who know nothing whatever of salvation from sin and carnal-self-serving, through the blood of Christ.

We now mention a few outstanding New Testament passages on discipline which in principle touch each of the categories just mentioned. They are 1 Corinthians 5; 2 Thess. 3:6-14; 1 Tim. 6:3; 2 Tim. 3:1-5.

The first passage we will mention dealing with corrective discipline is that of the Corinthian offender who had his father's wife. The case is stated in 1 Corinthians. Such behaviour brought reproach upon the message of the church, making it a laughing-stock, even among licentious pagans on the outside. But the church leaders were busy in carnal disputes over preachers and doctrines, who should have the

highest repute. Paul rebuked them sternly for the blind complacency that could ignore the scandalous offense against morals, while oblivious in contentions about gifts. He expressed his apostolic judgment that the offender "should be delivered to Satan for the destruction of the flesh" (v. 5), and urged the church to purge him out.

III

THUS the authority and duty of the church were affirmed and the offender also helped. It would not help him, but rather confirm him in wickedness, to wink at his sin. "That his spirit may be saved in the day of the Lord Jesus," was Paul's desire and it was fulfilled. In 2 Cor. 2 we read of a man whose case fits perfectly with the offender described. In verse 6 the Apostle writes: "Sufficient to such a man is this punishment, which was inflicted by many." And he commends the church for forgiving him and restoring him to fellowship.

Sins of sex are extremely difficult to deal with in church discipline, and much wisdom and prayer are required. But sex sins must be dealt with, if they arise. And it can be done in helpful way. If let alone they tend to fester out of sight and work mightily to destroy the church's witness. When a church is known to be winking at such sins among its members, its spiritual witness is crippled almost unto death. Moreover, as faithful treatment saved the Corinthian Lathario, so will it save other offenders.

In 2 Thess. 3:6 (Weymouth): "In the name of the Lord we command you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teachings which you received from us." In verse 14 we read: "If any one refuses to obey these our written instructions, mark that man and hold no communication with him; so that he may be ashamed. Yet do not regard him as an enemy, but caution him as a brother."

The verses above are in the context shown to refer to sins of the flesh rather than doctrinal defections. But in both 1 and 2 Timothy the church is admonished to separate itself from those who teach false doctrine, who teach contrary "to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godliness" (1 Tim. 6:3). And 2 Timothy 3:1-5 is an admonition in relation to perilous times of false teachings before the Second Coming of Christ, ending with, "Having a form of godliness, but denying the power thereof; from such turn away."

IV

CHURCHES are under obligation to be prayerful and watchful against the teaching of false doctrines of Christ and sin and guilt and salvation, whether in the pulpit or Sunday-school class. To be sure, there is a danger that untaught or carnal-minded church members may bring this vital and tragically-neglected principle into bad repute by allowing themselves to use it for partisan ends and unspiritual criticism. **But every true church is under obligation to preserve inviolable in the teaching done in its name the witness of the Gospel of the crucified and risen Lord.**

Fear not the worldling or church Liberal who shouts, "Heresy hunter!" That charge has now become a joke almost sinister enough to make Satan himself chuckle. Why HUNT heresy? One only needs to open his eyes to see it stalking where it listeth in seven-league boots, at the head of a great procession of books, university professors, and not a few theological professors, newspapers and pulpiteers, the man of the street also tagging along behind in eye-filling mass to give impressiveness to the high-brow demonstration. For their stuff flatters his self-sufficiency.

There is need to re-establish New Testament discipline in the churches. Some set up the argument that "the wheat tares must grow together to the end." They make it mean that they are to grow together in the church. But the Parable teaches that the field is the world, not the church.

Paragraphic Comment

THE CHRISTIAN AND HIS BIBLE. Sir Arthur Blackwell summed up the Christian's relation to the Bible in four great words: Admit, Submit, Commit, Transmit. **Admit:** Open your being to God's truth. **Submit:** Let the truth of God grip and govern you. **Commit:** Grip the truth by hiding it in your heart. **Transmit:** Do not be a Dead Sea; be a Lake of Galilee. Pass on what God has given you. A saintly woman died, leaving this odd bequest to her only nephew, who lived with her: "I will and bequeath to my nephew, Steven Foster, my family Bible and what it contains." Moving to the Western Frontier, his aunt's Bible for years remained closed amid his plunder. Happening to open it one day, he was astounded to find between the pages sixty \$100 bills. Riches, but Steven did not know! To multitudes of professing Christians the Bible is a similarly closed book—**UNTOLD RICHES, BUT BLINDLY IGNORED AND NEGLECTED**, while they hasten after "the meat which perisheth" (John 6:27).

THE EDITOR IS HONORED

The Editor was not supposed to know that his fifteenth anniversary in Western Recorder service was to be signaled by appreciative words and the flattering picture on the front cover. Nor did he, until the matter had proceeded so far it would have been difficult to stop it. It was initiated by our associate Rev. George R. Jewell, in conference with other friends. We feel at once grateful and humbled at their kind thought. An Editor's name has more formal prominence in a Baptist paper, just as a pastor's name does in a church, but in the case of the Western Recorder the devoted service of many makes the paper effective. Few Baptist papers, if any, have had as Business Manager a layman of Mr. W. A. Frost's broad experience and spiritual outlook. Brother Frost is a gifted lay-preacher and not a few Baptists in Kentucky until this day think he is an ordained minister—also a D.D. Brother Frost's term of service has been only a year less than the Editor's. In the Editorial Department Brother Jewell is invaluable. In a marked degree he has that versatility and quick understanding which belong to making a paper to reflect the life and faith of Baptists. The whole Western Recorder personnel is exceptional in its fitness. Last but not least, the paper is blessed in the fine ministers who contribute time and labor to its interests on the Board of Directors. To express how highly we appreciate them would be to open ourselves to possible misunderstanding, but we thank God for the sympathetic aid and encouragement repeatedly given us by our Board. And now to make a paper this year that will honor and bear better witness to God and serve our Baptist people more effectively!

WATCH THE SETTING OF THE BIBLE SCHOOL LESSON

We wish the reader might read Dr. Hatcher's article on page three before reading this. He will then understand as we cannot explain in these few lines, why we offer the admonition of the heading. We have in our hands one of the lesson guide books considered standard. We suppose the lesson heading for next Sunday will be identical, also texts suggested for daily reading, whatever helps the reader may use. The lesson tells of our Lord healing the Gadarene possessed by demons. The name of the lesson in this guide book is "People before Property." The topic given is "Human Welfare Before Financial Profit." Among the readings are the following themes, "The Worth of a Child;" "Man's Pre-eminent Worth;" "Jesus and Human Worth." Of course a lesson writer can emphasize what he pleases, if he can get by with it. In this case we are glad we have not studied any of our Sunday School Board writers in their treatment of this lesson. **But it seems obvious that the outlook of those who gave setting and names to the lesson for Sunday is man-centered rather than God-**

centered. Dr. Hatcher contends, and he is everlastingly right, that our teaching of the Bible should be God-centered rather than man-centered. If the teacher does not see anything in the Gospel higher than setting up of standards for the world's self-salvation, perhaps by the help of the ethics and teachings of Jesus, he will be as blind when he finishes with this lesson treatment as when he began. Pity his class! If Jesus was that day teaching that human welfare comes before financial profit, that teaching was incidental, not central and determinative. **For the great purpose of His miracles was to verify His authority and mission AS THE REDEEMER OF MANKIND. Dr. Hatcher is uncovering some of our nakedness, and we sorely need it.**

WORK AND FRUIT

Our Lord said little to His disciples about work, but He said much about fruit. "Ye did not choose Me, but I chose you and appointed you that ye should go and bear fruit" (John 15:16). He declared that only through fruit-bearing can we glorify the Father (John 15:18). Religious work and fruit-bearing are not synonymous. Some of our work is mere energy of the flesh. There is no indication that spiritual fruit-bearing is a somewhat we can body forth in statistics. It seems that the only statistics known to God is that of names, which are written in the Book of Life. Not that we must stop work. We are to be "diligent in business." But it is spiritual fruitage, not the numerical output of the work itself, of which heaven takes account. Writing on this, that wonderful woman writer Ruth Paxson says in "Life on the Highest Plane" (vol. III, p. 161): "A short time ago a missionary said to me, 'I have never worked so hard as I have this year and have never seen so few results. It is because I have prayed so little.'" What a great thing it would be for many Christians to learn in this day of restless activity that spiritual fruit and not nervous energy is what God seeks in us!

WE ARE TO KEEP NOT MAKE UNITY

Paul wrote: "Endeavoring to keep the unity of the Spirit" (Eph. 4:3). He did not write that we were to make it; we are to keep it. The only unity the Bible enjoins is "the unity of the Spirit," which is based on "one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God." In the present conflict between Modern Liberalism and Bible-believing Christians there are many who try to live near the borderland of both camps. But those who live in the headquarters of either camp know that these unstable souls are trying to perform the impossible. They plead for unity, they plan for union and pray for unanimity. But they need first to give heedful study to what our Lord taught about unity in the Gospel of John, and what the Apostle Paul taught. If some preachers who read the Christian Century of Chicago, and who therefore are likely to regard the Western Recorder "reactionary," will not take it from us, here it is in words of that leading journal of American Liberalism and Bible evisceration. Some years ago it had the following: "The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another . . . So with the Bible. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible? The future will tell. You may sing 'Blest be the tie' till doomsday, but it cannot bind these two worlds together." We counsel the timid borderland brother to rub his eyes and apply the eyesalve which our Lord from heaven commended to the Laodicean Church (Rev. 3:18). If he really loves His Lord, he ought to know that a conflict is on now, in which the Prince of Power of the Air is with supernatural cunning marshalling his forces against King Immanuel. Do we in such times belong in a bomb proof? Shame! Shame!

Need of Faithful Teaching of Bible Truth Urged By Observant Layman

DEAR BROTHER MASTERS: Having recently read in the Recorder an article written by Brother Eldridge B. Hatcher, of Blue Mountain, Miss., entitled "A Bewildering Discovery," together with his later comments, I wish to commend him for the splendid thought; also for bringing to light these hidden secrets, which no doubt have been prevalent for some time.

Perhaps there is yet time in which to correct such erroneous teachings; provided, teachers will heed such warnings, and given their instructions accordingly.

While visiting a Men's Bible class in a near-by city recently, I became thoroughly disgusted with the presentation of the lesson, which was being taught by a college professor, in the absence of the regular teacher. He seldom touched on the lesson, all the while strongly emphasizing the necessity of higher education.

No man can justly criticise education, if in religious work it is accompanied by the Holy Spirit. But if not, it becomes as useless in the service of the Master as a steam engine without steam would be to a loaded train, or as an automobile without a steering wheel. In God's work, we need consecration more than education, humility more than our ability.

This professor-teacher all but criticised God for not first compelling Jeremiah to attend some college or theological seminary before placing him in such a responsible position, as Jeremiah himself had already confessed he was "but a child."

In the eyes of some, what could God do with an humble, ignorant man like Jeremiah? Should He send him to a college, or entrust His holy Prophet to some Seminary? Or did God educate him in His own way? What did God do with him (see Jeremiah 1:4-9)?

WOULD TO GOD OUR TEACHERS AND PREACHERS WOULD HUMBLE THEMSELVES AS DID JEREMIAH, AND GET AWAY FROM ALL THEIR FRIVOLOUS, SELF-CONCEITED, PUFFED-UP IDEAS!

This instructor, finally accredited the entire success of the Apostle Paul to his Rabbinical education. He had almost forgotten (if he ever knew) the lesson Jesus taught Paul on Damascus Road. As usual, JESUS was left out of the picture; it was Paul, Paul the Rabbi.

No one doubts that Paul, Moses, Jeremiah, David and all the rest of the Prophets and Disciples were great men. But what would they have been without the knowledge and power of God? Paul says, "I have planted, Apollos watered; but God gave the increase (1 Cor. 3:6).

If our teachers fail (especially our Sunday-school teachers) to emphasize the Birth, Life, Death, Resurrection, Love and Power of Jesus Christ where will many of our young people ever hear His blessed name, unless through profanity?

In another class, another city, this time the teacher happened to be a high school professor. He was trying to assist Moses in getting the children of Israel across the Red Sea. They were having a pretty tough time according to this teacher, until, "possibly they came to a riffle, and as there was a very strong east wind, this enabled them to cross on dry land" (These were the identical words he used).

As though God would be unable, if He so desired, to divide the waters of the Red Sea. God the Creator, He who holds the world in the palm of His hand. Is it any wonder Jesus stressed the word faith? Luke 18:8, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?"

I almost wore the seat out of a perfectly good pair of trousers, listening to this sort of teaching. I felt as uncomfortable, as I imagine the large fish felt after he had swallowed something (Jonah) he could not digest.

After my patience was entirely exhausted, I ventured to ask a question: "If the Children of Israel crossed on a riffle,

how did it happen that Pharaoh, with his vast army of men, horses and chariots all perished?" Just then the bell rang, and, of course, he failed to have time in which to answer my question. But perhaps, had he been given a little time in which to meditate, he would have had a plausible explanation to displace the miraculous power of God, as in the above instance.

I am not offering these remarks through prejudice. It is time to bring to a halt such haphazard teachings in our Bible classes and pulpits that are poisoning the minds of our young generation. If we do not change our tactics of instruction, our blessed Bible will seem to all our people who swallow this teaching and to the whole modern world as useless as the Sun Dial is to the modern world.

Rev. 2:7, "He that hath an ear, let him hear."

Gal. 6:7, "Whatsoever a man soweth, that shall he also reap."

Rev. 22:20, "Surely I come quickly," AMEN.

Maysville, Ky.

G. E. MEARNS

[Brother Mearns has rendered timely service in bearing witness—though an unpleasant task—to apostate tendencies at work now that insidiously penetrate among Bible teachers and even into pulpits. It is not to be supposed such teachers think they are off the track. To the contrary, they think the rest of God's people are ignorant and backward in resenting and rejecting man's wisdom as a substitute for God's revelation. Dr. Hatcher has indeed opened up a fertile field.—Ed.]

The Social Service Commission

C. B. JACKSON, in Baptist Standard

FOR SEVERAL months the Western Recorder has been giving needed and helpful discussion to the proposed Social Service Bureau for Southern Baptists. We are a great people and believe in transformed living. Every pastor, I know, insists that his people incorporate all the teaching of Jesus in their daily living. They believe that this transformation must come by daily renewing the mind concerning the teachings of Christ. Nearly every pastor knows many of the social problems which confront him and his people. It is true that many of us are at a loss to know how to hasten the lordship of Jesus Christ in each life until the whole social structure of the community becomes Christian. I am sure that each pastor will welcome any suggestion that will aid in this enormous task.

Great movements among Baptists have usually begun with some individual church or community. When this church or community has shown definite progress in building the Kingdom of God, other churches, and even the Southern Baptist Convention, have been willing to follow the leading of this church. The present movements in the Sunday-school, the Training Union, the W. M. S., and the Brotherhood, not to mention our great educational and mission movements, have had something of this type of origin.

When several churches of our Convention make social service surveys of their communities and then inaugurate programs which transform these communities, it will be ample time to launch Southern Baptists on a convention-wide program. These are the vital facts which are needed to stir the hearts of Southern Baptists. We want definite proof that a certain program of social service has revolutionized a community until Christ has become central. Southern Baptists are not slow to act when they know where they are going and when they know that their going will bring them to the goal: a Christ controlled community.

Some of us have read of the preacher who proclaimed great social doctrines week by week and saw his people grow more worldly in their daily living. Then one day some one slipped a note on the pulpit stand which read, "Sir, we would see Jesus." After the service the preacher sought his

secret place of prayer. He caught a new vision of the Christ who said, "And I, if I be lifted up from the earth, will draw all men unto me." He began to exalt Christ, to magnify Christ, and to enthrone Him in his own life. That preacher bears testimony that, marvel of marvels, it was not long until he saw a great increase of spiritual power. Gradually the whole social atmosphere changed as Christ was given first place in the lives of his people. The writer bears testimony to a similar experience in his own ministry.

It may be that, at times, we over-step the bounds of our sphere of activity. It is our business to bear testimony to what Christ has done in transforming us. It is the work of the Holy Spirit to take our testimony and make it effective for Christ. If 4,000,000 Southern Baptists will bear personal testimony to the transforming power of Christ, and back this testimony with transformed living, the Holy Spirit will have a two-edged sword with which to slay the monster social evils of our land. Until some community demonstrates a more effective method of social transformation many Southern Baptists will be opposed to spending mission money for experimentation along this line.

Tidings From Dr. Davidson

MY DEAR DOCTOR: Enclosed please find my Recorder dues. I am in the midst of operations for cataract on both eyes and the dues escaped me. I beg pardon. I am now quite over the first operation and hope to have the final in about twenty days. Dr. Chas. A. Thigpen of Montgomery is a marvel and he assures me unless something very unusual shall arise, he will have me seeing O. K. in a little while. To the good Lord be all the glory.

With great love and all the good wishes,
Livingston, Ala.

A. C. DAVIDSON

[Many of our readers will rejoice to have even these brief words from Dr. Davidson whose memory is fragrant in the recollection of many in Kentucky, and indeed throughout our Baptist fellowship. They will rejoice too at the prospect that his sight will be fully restored. His numerous friends in the Western Recorder sector will share our wish for him to write oftener for our columns.—Ed.]

Peace That Passeth All Understanding

DEAR DR. MASTERS: I am interested in the article, "Misleading the Unsaved and Sinning Against the Church," by W. J. Puckett, Cave City, Ky., which appeared in the Western Recorder of February 6. I wish we could have more like it.

Some of the saddest things I have witnessed, have been the efforts of over-zealous evangelists to bring large numbers into the church, with no evidence that they were saved. I shudder to say this, but one protracted meeting reminded me of an auction sale. I am unable to understand why our great throng of Christian people will so quietly witness the constant, and insistent urge for the unsaved to come forward and accept Christ, as though walking up and offering their hand to the preacher meant regeneration.

I once heard a young preacher, after he had had a throng of children come forward in such a manner, say, "When you left your seat, you left your sins on the seat." I am speaking of Baptists. There have been times when I felt that my hands were so tied, so far as changing such conditions were concerned, that I have upon my arrival home, wept bitter tears, over such occurrences as the above.

I have the blessed privilege of teaching and speaking each month to about one hundred and twenty-five young people between the ages of ten and fifteen years of age (What a responsibility to face these young people at that impressionable age.). With God's grace, and asking for His power, I

trust He will lead me to impress upon them, that they must first be convicted of sin. I pray that they may become Sin Conscious. And that they may not find peace, until they find that unspeakable peace that the world knows not of. God is just, and merciful to forgive the repentant sinner.

"All the fitness He requires is to feel your need of Him." But God's Holy Spirit must accompany our message and convict them of sin, else it will all be as a hollow shell.

The witness on a witness-stand is a real witness, only when he knows of what he speaks. Unless the teacher has passed from death unto life, he is unable to bring the great message of salvation to the lost. If he has a story to tell of how he was lost and burdened for sin, and how peace and joy came to his soul, then, and then only is he a messenger of God.

I once talked to a man who was not saved and told him of the great joy of forgiveness of sin, as it had come to me in my girlhood. He was unaffected, and said, "What had you done to be forgiven for?" meaning nothing. I said, "Nothing in your sight, but my life in itself cannot stand beside the pure spotless life of my Redeemer." Then his face paled. When I brought to him the spotless life of my Saviour, his heart was moved.

I very much appreciated our Editor's note on Mr. Puckett's article.

Yours in the Master's Service,

Louisville, Ky.

MRS. J. S. RANSELL

[The essential factor in teaching God's Book, as developed by Mrs. Ransdell is equally essential in preaching. Her experience with evangelism that depends upon emotion without Christ matches for spiritual blindness and futility preaching at the opposite extreme that depends upon human culture but refuses the reproach of the Cross.—Ed.]

Ordination of John M. Carter

THE Council called by direction of the Walnut Street Baptist church in business session, January 8, met on the morning of February 5, 1936, at 10:30 o'clock for the purpose of examining Brother John M. Carter, with a view to his ordination to the Gospel ministry. The following composed the Council: Dr. F. F. Gibson, Dr. V. I. Masters, and Dr. W. M. Wood, of the Walnut Street Baptist Church; Dr. D. Swan Haworth, of the Fourth Avenue Church; Dr. W. M. Bostick, of the Parkland Church; Dr. Hansford D. Johnson, of the Broadway Church; Dr. S. S. Hill, of the Deer Park Church; Rev. Aubrey C. Halsell, Pastor of the Little Flock Church and Rev. F. D. Hewitt, pastor of the Turner's Station Church.

Dr. F. F. Gibson was elected Moderator, and by common consent, H. M. Parrent was chosen Clerk. After prayer by Dr. Bostick the chairman requested that Dr. Johnson lead in the questioning of Brother Carter, who gave an account of his Christian experience, and answered in a very satisfactory manner all questions propounded to him by members of the committee.

At the close of the examination the Council heartily and unanimously voted to recommend that the church proceed with his ordination, which was done at the prayer service at 8:00 o'clock the same evening. The charge was delivered by Dr. Gibson, from Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the word." Dr. W. M. Wood made the ordaining prayer, and after the "laying on of hands," the ordination certificate was presented by Dr. V. I. Masters. The benediction was pronounced by Brother Carter.

Brother Carter is originally from Stanford, Ky., and has been called to the pastorate of the Drakes Creek Baptist Church at Preachersville, Lincoln County, Ky. He and his good wife have the best wishes of a host of folks for many years of real service for the Master.

Louisville, Ky.

H. M. PARRENT

Pastor T. D. Brown Revivalist for Pastor C. W. Daniel

DEAR DR. MASTERS: I am just back from a two week's meeting with Dr. C. W. Daniel and the First Church of El Dorado, Arkansas. The series of meetings opened with the dedication of the church on January 26, and closed with the night service on February 9.

There were fine crowds, in spite of the hardest weather known in that section for years and much sickness. The Lord blessed our ministry in quickening the church and in a fine growth in membership. There were some fifty-five professions of conversion and additions to the church.

It was my good pleasure to be pastor of the church several years ago when the present church building was erected. It was a real pleasure to be with them in their dedication service and subsequent meetings. They are a fine people and Dr. Daniel has a great opportunity to lead them to a larger growth and service. Their women gave more than \$2,000 this year to the Lottie Moon Christmas offering. I do not know a better Missionary Society in the Southern Baptist Convention.

Louisville, Ky.

T. D. BROWN

FELLOWSHIP TIDINGS

The well-known hymn writer and music publisher, James H. Fillmore, Sr., died in his eighty-seventh year of age, at Cincinnati, Ohio, on February 7.

Brother J. H. Street has declined the call of the Immanuel Church in Hattiesburg, Miss., and will remain with the Highland Church at Meridian, Miss.

The Rev. Lafayette Dalton, eighty-six years of age, retired Baptist preacher, and member of the Franklin Baptist Church, Franklin, Ky., died last week at his home in Franklin.

The old building, in former years used by Clinton College, a Baptist school at Clinton, Ky., is being razed at the present time in order to erect a new \$59,727 building for the High School at that place.

The Louisville Baptist Orphan's Home was named beneficiary to the amount of \$5,000 in the will of Mrs. Mary Caldwell Johnson, widow of the Rev. Rufus P. Johnson, formerly pastor of the Fifth Avenue Baptist Church, New York City. Many of her relatives reside in Louisville.

Dr. Howard K. Williams will complete his thirtieth anniversary as pastor of the Alpha Baptist Church, Philadelphia, Penna., on March 1. On that day it is planned to have a day of recognition in his honor by the members of the Alpha Church. Dr. A. E. Harris will preach for them at the morning service.

Prof. Leland Winfield Meyer, Head of the History Department of Georgetown College, has edited an article entitled "The Great Crossings Baptist Church Records, 1795-1801," the first installment of nineteen pages of which appears in the January, 1936 issue of "The Register of the Kentucky State Historical Society," Frankfort, Ky.

Rev. George D. Heaton, Jr., beloved and gifted pastor of the First Church of Paducah, was recently honored by the Junior Chamber of Commerce of that city. The Junior Chamber of Commerce selected him as the most useful young citizen of Paducah during 1935. His many friends will congratulate "George," whose ministry at the First Church is being rightly blessed.

We appreciate very much these generous words of Dr. J. W. Porter, of Lexington: "Your editorials in your issue of

February 6 struck high-water mark. You are dead right in taking the position you do on evangelism—that revival precedes effective evangelism. I think I will write for the Recorder an article on the subject." We have asked Dr. Porter to write, as he is so well fitted to do, with power and unto the edification of our people. We hope he will not fail us.

Pastor J. R. Chiles, of Rogersville, Tenn., has this word of cheer in his letter renewing his Western Recorder subscription: "I look upon the Recorder as the watchman on the tower, letting Southern Baptists know of dangers that threaten. In regard to the Social Research Bureau, 'the trumpet has given no uncertain sound.' How fine! Since the days of Eaton it has been so. I rejoice in the great paper, and especially its stand against adding to or taking from New Testament Christianity."

We have been saddened to learn from her pastor, Rev. J. R. Brunson, of Bowling Green, of the recent death of the saintly and broadly loved Mrs. Robert Motley of the Rocky Springs Church community. While preaching in a meeting for Pastor Brunson last fall at Rocky Springs, he and the writer were entertained for the week in Mrs. Motley's home, a wonderful old structure of more than a hundred years' age. So seldom does a Baptist Editor get the privilege of so much intimate touch with the homes of any of our people, that his memory has dealt fondly on every member of that fine family. This family consisted of Mrs. Motley, her son, Graham, and his wife, and their two lovely children, Barbara and Bobby. Mrs. Motley was regarded by her church as in effect the church mother, though in the last month she was unable to attend. Her life was one that shed blessing and encouragement among all those whom it touched. She was a life-long reader of the Western Recorder.

A NOBLE EDITOR

(Continued from Page 5.)

In these recent years our younger generation are being subjected to a new philosophy of education in public and private schools. Unless we are constantly reminded of the great principles of the Christian religion in its doctrinal expression based upon the inspired Word, only God knows where our modern education will lead us in another generation or two. In his editorials Dr. Masters speaks in the language of Baptist principles, without fear, and in such a manner as not to be misunderstood by any who read his utterances. The great multitude of our people have now come to appreciate his most valuable service in this respect.

I have been quite interested in the way he opened the discussion (and he did it alone) on the Social Service Committee's recommendation to the last meeting of the Southern Baptist Convention. Baptists in many other parts are now thanking him for lighting the torch that has produced so much heat about this trend to socialism that has in it the last word of wrecking our time-honored Baptist faith and practice. Now others have taken it up and the discussion has become of wide interest.

It is my judgment, if we are saved from the mighty blunder of adopting even the recommendations of the enlarged committee, at St. Louis (and this enlarged committee has attempted to remove some of the "Red-ness" of the original report, but even then it remains the same snake, having only shed its winter skin), Dr. Masters in his conduct of the Western Recorder will be due the thanks of our people for many years to come.

In these perilous days, we should thank God for our Editor. We should take courage and rally our forces anew to the Word of God, and to a deeper spiritual life, for which Editor Masters has long contended. Many more years to you, dear Editor.

PENSIONS FOR ORPHANAGE WORKERS

Thomas J. Watts, Executive Secretary

Eight Baptist Orphanages in the South have entered into a pension agreement with the Relief and Annuity Board of the Southern Baptist Convention whereby their employees who elect to do so, may participate in what is known as the Institutional Pension Plan of that Board, by authorizing the employing institution to deduct the necessary dues from their monthly salaries or wages. The employing institutions have agreed to make the necessary supplemental payments to secure the pension benefits of the plan to their employees. Pensions under this plan will range from a minimum of \$500 per year to a maximum of \$1,200 per year where twenty-five years of service shall have been rendered to the institution. Equitable pensions will be paid to all participants whose years of service prove to be less than twenty-five years. Benefits on account of permanent and total disability are also provided for those who have served an institution five years and have participated in the pension plan one year.

The plan is now in actual operation and the following Institutions and nearly all their employees are participating, viz., Connie Maxwell Orphanage, Greenville, South Carolina; The Baptist Orphanage of North Carolina Incorporated (Thomasville and Kinston); Louise Short Home, Troy, Alabama; Baptist Children's Home, Monroe, Louisiana; Buckner Orphans' Home, Dallas, Texas; Baptist Orphanage, Carmi, Illinois; Baptist Orphanage, Portales, New Mexico.

This is a far reaching move on the part of the several participating orphanages and The Relief and Annuity Board. Surely these institutions are to be congratulated and commended for their vision, wisdom and prudence, not to say for their righteousness in planning for the old age security of their employees. Let it be remembered that the Government has excluded all denominational institutions and their employees from participation in the contributory pension plans contained in the Economic Security Act approved by the President last year. The Relief and Annuity Board is the pension agency of Southern Baptists and it was quite natural and logical for the orphanages to follow the example of the Foreign Mission Board by providing for pensions for their employees through this denominational channel.

At least five other orphanages are favorably considering entrance into this Institutional Plan, these have already approved it in principle. They will doubtless become signatories by the middle of the present year. In due time all of our orphanages will decide to participate along with their sister institutions.

The participating institutions represent sixty percent of our capital investment in orphanages, and in these institutions are to be found nearly sixty percent of all our orphanage employees.

The Relief and Annuity Board is a non-profit-making institution and is therefore rendering this service to the orphanages at net cost to itself.

WHAT A GIRL THINKS OF BETHEL WOMAN'S COLLEGE

The mind of a girl who is planning to enter college is always a hazy jumble of tales she has heard of others; dreams of what she planned to do and pleasures she has long hoped for. But what college will actually mean to her is determined largely by the extent to which she enters into study, activities, and fun. A girl's initiative may carry her far, but a school which backs her up with help and encouragement goes a long way to make college life happier. And this is one of the greatest things Bethel Woman's College has given me, encouragement to do things well, and what is more, enjoy accomplishments with the finest and friendliest girls I have ever known, the kindest and most sympathetic teachers and the most understanding President of whom any college boasts.

JUANITA COX,

Hopkinsville, Ky.

[Editorial Note: Miss Juanita Cox hails from East St. Louis, Ill. She is President of the student body this year, and is a Senior in the class of 1936.]

A VISIT TO WOLF CREEK

It was the pleasure of the writer to visit in his home church at Wolf Creek, Ky., on January 19. It was indeed gratifying to see the good work being done from the results of a revival held last fall by Brother G. C. Whiteley, pastor of Hawesville Church. Brother Van Buren Keys is the pastor at Wolf Creek, a young man whom the Dry Valley Church, at Mystic, Ky., in Breckinridge Association, sent out as its first minister. Brother Keys is doing some fine work there, and all the people stand behind him for the glory of the Lord. We hope and pray to hear great things of this home church in Meade County, Salem Association. Brother A. C. Chism, former pastor of South Jefferson Church, and the writer were both ordained by this church.

Our work both at Mystic, Ky., and Alton, Ind., seems to be in fair condition. I have been the shepherd here at Alton for the past four years and we feel the Lord has blessed us here. This was a dead church when we came—had been closed for past eight years. Now we have half-time work and several organizations working. The work at Mystic, the baby church of Breckinridge Association, along with Clear Creek Church of same Association, we

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hope shall be of great glory for the Lord. They are a fine people.

J. E. DOUGLAS,
Alton, Ind.

Dr. J. W. Cammack has resigned as President of Averitt College, Danville, Va., after a service of nine years in that position. The resignation was offered in order that he might accept a call to become pastor of the Fork Union Baptist Church, and Director of Religious Activities at Fork Union Military Academy, both institutions being located at Fork Union, Va. Averitt College has nearly doubled its enrollment under the administration of Dr. Cammack, and the endowment has been increased more than 300 percent. Graduating classes are now nearly four times as large as they were eight years ago. There is no debt on the college. His new work will be assumed at Fork Union on April 1.

The Co-operative Program Record, 1935

C. M. THOMPSON, General Secretary and Treasurer

In the Exhibit the name of the church and the amount contributed for the entire year 1935, passed through the State Board Headquarters, is given. The first column is the amount raised for the Co-operative Program. Designated amounts are included in the second column and are not subject to percentage division among the objects included in the Co-operative Program.

In some instances Association Treasurers failed to give the amounts of the contributing churches in remitting funds and credit had to be given to the Association as a whole.

The amounts sent direct to Co-operative Institutions and Agencies are also given.

The distribution of receipts to the various objects is given at the close of this Exhibit.

(Continued from Last Week.)

| | Budget | Desig. | | Budget | Desig. | | Budget | Desig. |
|-----------------------|----------|--------|---------------------------|----------|--------|----------------------------|----------|----------|
| NELSON— | | | Beaver Dam | 1,241.61 | 841.37 | Clay | 282.67 | 121.37 |
| Bloomfield | 177.94 | 42.79 | Bells Run | 4.40 | 17.46 | Corydon | 232.08 | 101.80 |
| Bullitts Lick | | 8.36 | Cane Run | 1.76 | | DeKoven | | 6.57 |
| Boston | | | Centertown | 16.75 | 20.28 | Duvey | | |
| Cedar Creek | | 10.00 | Central Grove | | | Geneva | 8.00 | |
| Cedar Grove | | | Clear Run | 26.45 | 4.35 | Granger | | 3.61 |
| Chaplin | 14.50 | 49.74 | Concord | 16.20 | 17.18 | Calvary | | |
| Chaplins Fork | 7.50 | 18.31 | Coal Springs | | | Gospel Tabernacle | | 6.50 |
| Cox's Creek | 271.67 | 79.53 | Deanfield | 11.97 | 8.00 | Graves Creek | 14.00 | 28.00 |
| Glenn Meadow | | 2.66 | Dundee | 23.58 | | Grove Center | 10.00 | |
| Lebanon Junction | 588.89 | 133.69 | Green River | 11.24 | | Hebbardsville | 1.00 | 3.00 |
| Little Union | 69.20 | 30.80 | Hartford | 243.58 | 233.90 | Henderson, First | 1,586.33 | 169.67 |
| Mill Creek | 94.41 | 42.76 | Horse Branch | | 1.76 | Highland | | |
| Mt. Carmel | | 6.00 | Huffs Creek | | | Immanuel | 498.29 | 41.52 |
| Mt. Moriah | | 16.64 | Independence | 14.96 | | Hopewell | | |
| Mt. Washington | 220.00 | 112.85 | McGrady Creek | 7.04 | | Little Bethel | 5.00 | |
| New Haven | 3.00 | 11.00 | McHenry | 58.77 | 58.17 | Little Union | 85.30 | 44.25 |
| New Salem | 266.15 | 130.45 | Mt. Pleasant (Fordsville) | 29.30 | 145.21 | Mt. Olivet | | |
| Riverview | 106.12 | 22.08 | Mt. Carmel | 61.95 | | Mt. Pleasant | 145.71 | 39.59 |
| Rolling Fork | | | Mt. Zion | | | Morganfield | 767.34 | 262.80 |
| Shepherdsville | 165.25 | 132.96 | Narrows | 30.43 | 15.95 | New Harmony | 56.00 | |
| Victory | | | New Panther Creek | 14.46 | 19.85 | New Hope | 23.51 | 3.35 |
| Vine Hill | 3.00 | | New Zion | | | New Highland | 9.34 | |
| NORTH BEND— | | | Olaton | | | New Hopewell | | |
| Bank Lick | | | Pleasant Grove | 6.16 | | New Highland | | |
| Bellview | 69.05 | 17.85 | Pond Run | 38.20 | 5.00 | Old Bethel | | |
| Big Bone | 62.65 | 36.60 | Providence | | 3.15 | Pilgrim | | 1.00 |
| Bullittsburg | 177.45 | 52.00 | Red Hill | | | Poole | 6.10 | 16.25 |
| Burlington | 189.07 | 89.65 | Richland | | | Providence | 15.13 | 21.47 |
| Calvary | 57.86 | | Rockport | 7.77 | 11.40 | Robards | 23.08 | 2.20 |
| Crescent Springs | 134.89 | 3.40 | Rosine | | | Sebree | 60.46 | 44.47 |
| DeCoursey | 2.00 | | Slaty Creek | 27.95 | 14.40 | Seven Gums | | |
| East Bend | 13.50 | 5.25 | Simmons | .50 | 2.93 | Shady Grove | | 50.70 |
| Elsmere | 496.54 | 44.49 | Small House | | | Smith Mills | 22.22 | |
| Erlanger | 664.56 | 161.75 | Walton's Creek | 1.76 | 9.00 | Spottsville | 34.88 | 5.68 |
| First Covington | 715.50 | 94.00 | West Point | 18.68 | 3.90 | Sturgis | 113.28 | 149.93 |
| Florence | 57.08 | 55.84 | West Providence | | | Sullivan | 25.00 | |
| Fort Mitchell | 180.75 | 26.35 | Woodwards Valley | 4.40 | | Uniontown | 34.43 | 9.54 |
| Gun Powder | | | Zion | 53.24 | 5.76 | Victory | | |
| Hickory Grove | 95.03 | 9.11 | East Fork | 5.11 | | Walnut Street (Evansville) | 151.23 | 80.76 |
| Hooven | 12.71 | | New Liberty | 2.25 | 7.25 | Woodland | 28.12 | 5.80 |
| Immanuel | 819.72 | 557.03 | OHO RIVER— | | | Zion (Henderson Co.) | 71.92 | 61.29 |
| Independence | 9.97 | | Association | 146.70 | | Zion | | 6.50 |
| Latonia | 1,590.52 | 371.48 | Baker | | | Gospel Tabernacle | | |
| Madison Avenue | 1,415.67 | 382.23 | Blackburn | | 3.40 | OLD BETHEL— | | |
| New Bethel | 78.28 | 64.56 | Blooming Grove | | 16.76 | Corinth | | |
| New Bank Lick | | | Caldwell Springs | | | Hanson | | |
| Oak Ridge | 181.27 | 14.00 | Carrsville | | | Manitau | | |
| Petersburg | 107.45 | 16.54 | Cave Spring | | | Morton's Gap | | |
| Providence | | | Corinth | | | New Hope | | |
| Sand Run | 85.51 | 34.25 | Cresswell | | 3.80 | Nortonville | | |
| South Side | 458.71 | 60.06 | Crooked Creek | | | Providence, First | 47.56 | 32.55 |
| Union | 80.45 | 36.52 | Deer Creek | | | OWEN COUNTY— | | |
| Visalia | 38.70 | | Dunn Spring | | | Association | | 36.00 |
| Walton | 94.25 | 118.98 | Dycusburg | 5.00 | 19.75 | Beech Grove | 45.01 | 3.30 |
| Beaver Lick | 25.00 | 17.00 | Dryer Hill | | | Bethany | | |
| NORTH CONCORD— | | | Birdville | | 3.75 | Calvary | | 12.75 |
| Apple Grove | 3.00 | 2.00 | Emmans | | | Caney Fork | | 7.50 |
| Artemus | 1.00 | | Fredonia | | | Cedar Hill | 20.35 | |
| Barbourville | 67.30 | 34.84 | Friendship | | | Concord | | |
| Barter Creek | | | Good Hope | | | Dallasburg | 328.30 | 246.20 |
| Beech Springs | 1.00 | | Grand Rivers | | | Elk Lick | 66.75 | 3.00 |
| Bargoes Creek | | | Hampton | | | Gratz | 14.25 | |
| Big Brush Creek | 2.00 | | Hopewell | | 9.00 | Greenup Fork | 137.15 | 12.00 |
| Coal Port | | | Iuka | 41.25 | | Harmony | 5.00 | |
| Concord | | | Lola | | | Long Ridge | 67.50 | 84.68 |
| Centennial | | | Macedonia | | | Lusby | 2.00 | |
| Davis Chapel | 1.25 | | Marion | 44.46 | | Monterey | | 21.39 |
| Ebenezer | | | Marion, Second | 25.00 | 10.00 | Moxley | | |
| East Jellico | | | Mexico | 29.18 | 6.90 | Mt. Hebron | 10.51 | 5.30 |
| Good Hope | | | Mint Spring | | | Mt. Pleasant | 9.63 | 2.40 |
| Fellowship | .75 | | Mt. Olivet | | | Mt. Zion | | |
| Greasy Creek | | | Ohio Valley | | 11.00 | Mussel Shoals | 9.00 | 10.10 |
| Highland Park | | | Old Salem | | | New Columbus | 8.00 | |
| Hughes Chapel | | | Piney Creek | | 5.00 | New Liberty | 130.70 | 29.05 |
| Liberty | 3.60 | | Pinkneyville | | | Old Cedar | 9.50 | 28.07 |
| Martin Chapel | | | Repton | 1.00 | | Owenton | 783.65 | 52.78 |
| Mills Mission | | | Salem | | | Pleasant Ridge | 70.75 | 14.75 |
| Old Flat Lick | 6.44 | | Seven Springs | | | Pleasant View | | |
| Poplar Grove | | | Shady Grove | | 25.67 | Richland | | |
| Paynes Creek | | | Smithland | | | Salem | 27.25 | |
| Pine Chapel | | | Sugar Creek | | | South Fork | 52.25 | 15.00 |
| River | 3.50 | | Sulphur Spring | | | Sparta | | |
| Salt Gum | .50 | | Tilline | | | Squiresville | 174.80 | |
| Sinking Valley | .50 | | Union | 11.50 | 13.69 | Zion Hill | | |
| Springfield | | | OHO VALLEY— | | | PULASKI— | | |
| Swan Pond | 2.51 | | W. M. U. of Association | | 200.00 | Association | 2,217.14 | 1,856.90 |
| Swofford | | | Advance | 7.00 | 7.97 | Ansel | | |
| Union Mission | | | Audubon | 191.66 | 36.33 | Bethany | | |
| Warren | | | Calvary (Evansville) | 329.00 | 78.15 | Bethlehem | | |
| Young Grove | | | Baskett | | | Bronson | | |
| Davis Bend | 1.50 | | Bellfield | 75.91 | | Buck Creek | | |
| OHO COUNTY— | | | Bethany | 8.50 | 12.60 | Burnside | | 196.65 |
| Adaburg | | | Bethel | 67.59 | 5.70 | Camp Ground | | |
| Atnaville | | | Blackford | 11.19 | 5.23 | Cedar Point | 8.10 | 1.70 |
| Barnetts Creek | 4.40 | | Black Grove | | | Clifty Grove | | |
| | | | Cash Creek | 79.17 | 72.93 | Coopers Delight | | |
| | | | Cherry Hill | | 2.30 | Cumberland | | |

| Budget | | Desig. | Budget | | Desig. | Budget | | Desig. |
|------------------|----------|--------|-------------------------|----------|--------|--------------------------|----------|--------|
| Eden | | | Summersville | 9.00 | | Calvary | 3.50 | 2.00 |
| Eubanks | | | Trammels Creek | 63.41 | | Cornishville | 18.89 | 9.00 |
| Faubush | 6.75 | 3.01 | Zion | 29.94 | 28.00 | Danville, First | 180.27 | 98.63 |
| Ferguson | | | Prices Creek | | 4.00 | Danville, Lexington Ave. | 671.00 | 289.94 |
| Fishing Creek | | | SALEM— | | | Deep Creek | | |
| Flat Lick | | | Big Spring | | | Doctors Fork | | 51.20 |
| Good Hope | | | Blue Ball | | | Forks Dix River | | 74.40 |
| High Street | | 14.00 | Blue River Island | | | Friendship | | 3.25 |
| Liberty | 5.25 | | Buck Grove | 29.10 | 89.75 | Harris Creek | | |
| McKinney | | | Cold Spring | | | Harrodsburg | 1,235.16 | 864.11 |
| Mt. Pisgah | | | Constantine | | | Hustonville | | |
| Mt. Pleasant | | | Ekron | 126.68 | 18.33 | Junction City | 42.70 | 24.46 |
| New Bethel | | | Forks Otter Creek | | | Lancaster | 102.89 | 93.81 |
| New Enterprise | | | Grand View | | | Mitchellsburg | | 13.48 |
| New Hope | | | Guston | 56.43 | 61.50 | Mt. Freedom | 5.00 | |
| Oak Grove | | | Hill Grove | | | Mt. Hebron | 35.55 | 66.51 |
| Oak Hill | | | Little Bend | | 1.51 | Mt. Moriah | | |
| Okolona | | | Mill Creek | | | North Rolling Fork | 105.00 | 21.00 |
| Pine Grove | | | Muldraugh | 187.66 | 21.93 | Parkeville | 7.82 | 16.50 |
| Pleasant Hill | | | New Brandenburg | | | Perryville | 466.61 | 250.37 |
| Pleasant Run | | | New Highland | 23.61 | 57.65 | Salem | 10.00 | 6.00 |
| Pulaski | | | New Salem | | | Salt River | 21.75 | |
| Quinton | | | Otter Creek | 20.08 | | Shawnee Run | 104.43 | 84.50 |
| Rock Lick | | | Phillips Memorial | 88.00 | 85.85 | Valley Grove | | |
| Science Hill | | | Raymond | 9.50 | 3.25 | Pleasant Hill | 2.50 | |
| Sinking Valley | | 2.61 | Rockhaven | 5.37 | 3.15 | SOUTH KENTUCKY— | | |
| Soans Valley | | | Salem | 29.30 | 70.76 | Blue Lick | | |
| Somerset, First | | 156.83 | Sandy Hill | | | Calvary | | |
| Strawberry | | | Spring Creek | | | Chestnut Grove | | |
| Sunny Side | | | Vertrees | | | Clear Branch | | |
| Tatesville | | | West Point | 159.31 | 71.50 | Double Springs | | |
| Union Grove | | | Wolf Creek | 9.50 | 8.50 | Ellisburg | | |
| Valley Oak | | | W. M. U. of Association | | 12.00 | Eubanks | | |
| White Oak | | | SEVERNS VALLEY— | | | Frys Creek | | |
| White Stone | | | Association | | | Grove | | |
| ROCKCASTLE— | | | Barren Run | 10.25 | 4.00 | Locust Grove | | |
| Broadhead | 76.86 | 167.99 | Big Spring | | 5.22 | Liberty | 43.62 | 38.14 |
| Clear Creek | | 4.00 | Cecilia | 138.05 | 29.50 | Middleburg | 66.38 | 144.71 |
| Fairview | | | Colesburg | | 5.00 | Pilot | | |
| Conway | 1.54 | 17.05 | East View | | | Poplar Springs | | |
| Flat Rock | | 6.52 | Franklin Cross Roads | 1.00 | | Pleasant Point | | |
| Freedom | | | Gilead | 297.23 | 53.99 | Rocky Ford | | |
| Hopewell | | | Hodgenville | 498.27 | 231.55 | Valley Oak | | |
| Hummel Grove | | 1.00 | Meeting Creek | | | SOUTH UNION— | | |
| Line Creek | | | Middle Creek | 1.85 | 8.05 | Bethel | | |
| Livingston | 56.49 | 12.00 | Mill Creek | | | Big Bone Creek | | |
| Macedonia | | | Mt. Zion | 61.35 | 7.75 | Concord | | |
| Mt. Pleasant | | 4.00 | Nolynn | 7.30 | | Good Hope | | |
| Mt. Vernon | 15.92 | 37.78 | Rineyville | 32.18 | 10.45 | Gum Fork | | 5.23 |
| Mt. Zion | | | Rhodes Creek | | | Jellico Creek | 22.50 | 9.00 |
| Ottawa | 5.00 | 4.55 | Sovern's Valley | 2,703.34 | 526.57 | Little Wolf Creek | | |
| Pine Hill | | 3.50 | Sonora | 91.58 | 41.85 | Landen | | |
| Poplar Grove | | | Stitton | 16.00 | | Marsh Creek | | |
| Valley | | | Valley Creek | | 7.00 | Maple Grove | | |
| Watts Chapel | | | Vine Grove | 126.12 | 93.77 | New Home | | |
| RUSSELL COUNTY— | | | White Mills | 2.00 | 14.05 | New Pleasant Hill | | |
| Clear Fork | 11.50 | 6.41 | Youngers Creek | 14.05 | 10.25 | Newsdale | | |
| Cedar Spring | | .50 | SHELBY COUNTY— | | | Patterson Creek | | |
| Cumberland Ridge | | | Bagdad | 205.06 | 99.07 | Pleasant Hill | | |
| Fairview | | | Beech Ridge | | | Pine Grove | | |
| Jamestown | | 10.13 | Bethlehem | 1.25 | | Primroy | | 4.35 |
| Liberty | 29.25 | 11.23 | Buffalo Lick | 170.20 | 155.60 | Red Ash | | |
| Mt. Vernon | | | Burk's Branch | 57.17 | 11.35 | Red Bird | | |
| Oak Grove | | | Christiansburg | 111.06 | 56.35 | Ryan's Creek | | |
| Pleasant Hill | | | Clayvillage | 27.75 | 85.28 | Wolf Creek | | |
| Pleasant View | | | Croppers | 124.00 | 17.50 | Youngers Creek | | |
| Poplar Grove | 30.47 | 86.30 | Dover | 8.32 | 34.76 | SULPHUR FORK— | | |
| Providence | 24.00 | 10.00 | Elmburg | 386.58 | 3.59 | Antioch | 5.90 | 3.45 |
| Russell Springs | 136.39 | 218.30 | Finchville | 45.09 | 243.44 | Ballardsville | 108.75 | 42.97 |
| Sano | 4.68 | | Graefenburg | | 171.38 | Bedford | 16.00 | 6.10 |
| Scotts Chapel | | | Hardyville | 32.50 | 22.75 | Corn Creek | 14.60 | 2.50 |
| Square Oak | | | Hempridge | 22.33 | 35.15 | Covington | 16.90 | |
| Union Chapel | | | Indian Fork | 53.00 | 25.40 | Eighteen Mile | 10.00 | |
| Welfare | | 4.40 | Little Mount | 164.50 | 77.65 | Harrods Creek | 162.35 | 65.02 |
| White Oak | | 10.20 | Mt. Moriah | 6.75 | 14.27 | Hillsboro | | |
| Clear Springs | | 6.88 | Mt. Pleasant | | | LaGrange | 1,312.60 | 327.67 |
| Friendship | 67.59 | 17.93 | Mt. Vernon | | | Liberty | | |
| RUSSELL CREEK— | | | Pigeon | 32.00 | 91.42 | Middle Creek | | |
| Beech Grove | 12.85 | 37.13 | Salem | 228.72 | 69.18 | Milton | 9.80 | 4.05 |
| Bethlehem | | | Shelbyville, First | 1,692.82 | 337.66 | Pleasant View | 4.00 | |
| Big Creek | | | Simpsonville | 358.93 | 79.66 | Poplar Ridge | 20.15 | 10.15 |
| Brush Creek | | | Waddy | 339.25 | 218.33 | Providence | 22.70 | 94.00 |
| Campbellsville | 2,000.78 | 489.33 | SIMPSON— | | | Sligo | 131.63 | 108.55 |
| Carthage | | | Association | | 24.00 | Sulphur | 125.25 | 77.62 |
| Charity | | 7.65 | Black Jack | | | Union Grove | | |
| Clear Spring | | | Cedar Grove | 16.17 | | Westport | 33.57 | |
| Cave Valley | 2.50 | | Franklin | 1,247.13 | 343.10 | TATES CREEK— | | |
| Columbia | 242.04 | 140.83 | Middleton | 36.00 | 32.49 | Association | 335.49 | |
| Dunbar Hill | | | Lake Spring | | | Berea, First | 95.35 | 82.23 |
| East Fork | | 5.35 | Hillsdale | | | Buffalo | 12.03 | 8.37 |
| Elkhorn | 20.00 | | Mt. Vernon | | | Calvary | 38.25 | 54.57 |
| Fry | 7.50 | | New Salem | 12.30 | | Freedom | 12.13 | 4.41 |
| Friendship | 82.75 | 11.05 | Providence | 57.10 | 13.71 | Gilberts Creek | | 28.95 |
| Gradeburry | | | Pleasant Hill | | | Gilead | 4.05 | 4.39 |
| Gradyville | | | Shady Grove | 47.45 | 25.39 | Good Hope | | 8.34 |
| Greasy Creek | | | Sulphur Spring | 1.12 | 9.94 | Harmony | | |
| Greensburg | 322.03 | 61.52 | Whippoorwill | 100.00 | 52.52 | Kirksville | 57.46 | 69.21 |
| Harrods Fork | 6.00 | | SOUTH CONCORD— | | | Liberty | 51.75 | 16.19 |
| Leatherwood | | | Bethel | | | Maple Grove | 5.03 | 29.00 |
| Liberty | | | Big Springs | | | Mays Fork | 1.25 | 2.65 |
| Lone Valley | | | Canada Creek | 1.60 | | Milton | | |
| Macedonia | 94.39 | 13.98 | Charity | | | Mt. Tabor | 90.80 | 37.50 |
| Milltown | 5.00 | 14.00 | Concord | | | Pilot Knob | | 1.45 |
| Mt. Gilead | | | Fellowship | | | Red House | 21.15 | 7.00 |
| New Salem | 47.13 | 6.88 | Lick Creek | | | Richmond, First | 111.42 | 64.65 |
| Palestine | 3.00 | 24.50 | Mt. Pisgah | | | Scalford Cave | | |
| Pierce Chapel | 4.00 | | New Hope | | | Silver Creek | 11.80 | |
| Pike Ridge | 3.46 | 4.00 | Pleasant Hill | | | Tates Creek | | 75.50 |
| Pink Ridge | 3.05 | | Rogers Grove | | | Upper Silver Creek | | |
| Pleasant Ridge | 15.00 | | Taylors Grove | | | Valley View | | |
| Pleasant Valley | 44.36 | 1.20 | Turkey Creek | | | Viney Fork | 39.80 | 29.16 |
| Plum Point | 11.00 | | SOUTH DISTRICT— | | | Waco | 7.75 | 6.00 |
| Poplar Grove | | | Association | 1.90 | .50 | Wallaceton | 116.86 | |
| Red Lick | 3.50 | | Beech Fork | | | White Lick | 3.00 | 7.25 |
| Robinson Creek | | | Beech Grove | 256.76 | 93.24 | TEN MILE— | | |
| Russell Creek | 2.00 | | Benton | | | Bethel | 119.39 | 8.00 |
| Salem | 15.45 | | Bethel | | | Clark's Creek | 44.31 | 20.49 |
| Society Hill | | | Bruner's Chapel | 180.00 | 81.03 | Concord | | 24.50 |
| Sulphur Springs | | | Burgin | 642.39 | 22.99 | Elliston Mission | | |

| | Budget | Desig. | | Budget | Desig. | | Budget | Desig. |
|-------------------------|----------|----------|-------------------------|----------|----------|--------------------------------------|------------|----------|
| Glencoe | 57.31 | 23.43 | Greenwood | 46.34 | 164.46 | Bramlette | | |
| Macedonia | 10.04 | 47.31 | Highland | | | Cove Hill | 36.52 | 5.52 |
| Mt. Zion | 100.88 | 83.58 | Iva | 2.55 | 1.00 | English | 27.50 | 27.10 |
| New Columbus | | | Jackson's Grove | 1.00 | 1.25 | Ghent | 24.35 | 31.73 |
| Oakland | | | Lawrence Chapel | | | Jordan | 25.00 | 4.50 |
| Paint Lick | 28.50 | 4.05 | Martinsville | 15.95 | 11.34 | Locust | 11.00 | |
| Pleasant Home | | | New Gasper | 13.35 | 6.00 | Mt. Hermon | | 17.00 |
| Pleasant View | 29.88 | 4.62 | Oak Forest | 51.93 | 57.43 | Sanders | 196.77 | 52.47 |
| Poplar Grove | | 7.67 | Oakland | 68.09 | 96.83 | Warsaw | 2.00 | 28.36 |
| Stewartsville | | | Plano | 20.35 | 17.18 | Whites Run | 8.05 | 2.10 |
| Ten Mile | 63.17 | | Pleasant Grove | | 2.00 | Whitworth | 33.60 | 26.00 |
| Veronia | | | Plum Spring | | 3.00 | Richland | | 16.40 |
| Vine Run | 17.00 | 5.00 | Providence | 1.00 | | MISCELLANEOUS | 28.50 | 4,800.63 |
| Glenmore | 22.16 | 8.25 | Rocky Hill | 87.40 | 46.89 | Third Street Church, | | |
| THREE FORKS | | | Rocky Spring | 10.70 | 25.28 | Vanceburg, Ky. | | 13.00 |
| Blackey | 4.00 | 2.00 | Smiths Grove | 163.60 | 134.90 | | | |
| Bethel | | | Union | | | DISTRIBUTION OF RECEIPTS—1935 | | |
| Blue Grass | | | White Stone Quarry | 2.15 | | Total Receipts of State | | |
| Billion | | | Woodburn | 180.00 | 49.12 | Mission Board | 318,872.15 | |
| Bulan | | | W. M. U. of Association | | 12.00 | Sent Direct to: | | |
| Dolan | | | WAYNE COUNTY | | | Relief and Annuity Board | 7.00 | |
| Duane | | 20.00 | Beaver Creek | | | S. B. T. Seminary | 5,317.69 | |
| Dwarf | | | Big Sinking | | | Baptist Bible Institute | 440.60 | |
| Fleming | 56.70 | 99.23 | Cedar Hill | | | Foreign Mission Board | 3,222.64 | |
| First Creek | | | Central Union | 5.90 | | Home Mission Board | 272.63 | |
| Hardburley | 10.00 | 2.00 | Elk Spring Valley | | | Southern Baptist Hospital | 7.00 | |
| Hazard, First | 338.84 | 235.00 | Liberty | | | Kentucky Baptist Hospital | 1,413.00 | |
| Hazard, Second | 103.00 | 18.72 | Lower Turkey Creek | | | Kentucky Baptist Children's | | |
| Hazard Broadway | 16.60 | 6.00 | Monticello | 24.05 | 169.84 | Home: Legacies and Direct | 14,901.37 | |
| Hindman | | | Mt. Hermon | | | Louisville Baptist Orphans' | | |
| Hyden | 15.00 | 16.50 | New Charity | | | Home: Endowment, Legacies | | |
| Jackson | 5.50 | 26.00 | New Salem | 5.00 | 67.27 | and Direct | 23,240.05 | |
| Jenkins | 247.93 | 46.54 | Oak Grove | 4.55 | 2.10 | Bethel College | 3,201.81 | |
| Lick Branch | | | Rector's Flat | 8.24 | 12.00 | Bethel Woman's College | 1,235.75 | |
| Leatherwood | | | Sandusky | | | Campbellsville College | 23,575.75 | |
| Lothair | 29.27 | 43.58 | Steubenville | 62.46 | 44.12 | Hazard College | 4,000.00 | |
| McRoberts | 27.13 | 48.07 | Shiloh | | | Southeastern Ky. School | 361.50 | |
| Mt. Olivet | | | WEST KENTUCKY | | | Magoffin Institute | 2,134.00 | |
| Neon | 24.00 | 9.78 | Association | 31.25 | 13.20 | Total Receipts for Year | 402,202.94 | |
| Second Creek | | | Antioch | | | Foreign Missions | | |
| Lone Pine | | 3.25 | Amis | | | Budget | 39,890.94 | |
| Tribby | | | Arlington | 86.09 | 49.34 | Designated | 25,850.23 | |
| Whitesburg | 42.00 | 293.57 | Bardwell | 40.86 | 30.04 | Sent Direct | 3,222.64 | |
| Yellow Creek | | | Beech Grove | | | Total | 68,963.81 | |
| Yerkes | | | Berkley | | | Home Missions | | |
| Defiance | 40.00 | 23.00 | Cayce | | | Budget | 18,615.77 | |
| Dunham | 5.53 | | Clinton | 118.26 | 74.24 | Designated | 12,598.83 | |
| Hilton | | 5.96 | Columbus | | 30.00 | Sent Direct | 272.63 | |
| May King | 1.81 | | Crutchfield | | | Total | 31,487.23 | |
| UNION | | | Davis Chapel | 2.00 | 4.95 | Southwide Education | | |
| Association | | 2.28 | Emmans | | | Budget | 13,695.90 | |
| Beaver | 80.47 | 45.16 | Fulton, First | 880.55 | 163.46 | Designated | 57.45 | |
| Belmont | | | Harmony | | | Total | 13,753.35 | |
| Berry | 26.55 | 41.99 | Hickman | 94.58 | 52.50 | Southwide Education Special | | |
| Blanket Creek | 6.50 | | Hopewell | | | S. B. T. Seminary | 5,317.69 | |
| Brooksville | 66.58 | 58.00 | Jordan | | | Bapt. Bible Inst. | 440.60 | |
| Butler | 61.03 | 25.28 | Kirbyton | | | Total | 5,758.29 | |
| Cynthiana | 537.64 | 200.02 | Liberty | 42.35 | 55.20 | Ministerial Relief | | |
| Fairview | | | Mayfield Creek | | | Budget | 5,584.75 | |
| Falmouth | 223.72 | 55.05 | Milburn | | | Designated | 206.79 | |
| Forest Hill | | | Mississippi | 35.87 | | Sent Direct | 7.00 | |
| Indian Fork | 10.04 | 7.05 | Moscow | 15.00 | | Total | 5,798.54 | |
| Lenoxburg | 18.59 | 13.19 | Mt. Carmel | 3.00 | | Southern Baptist Hospital | | |
| Morgan | 13.00 | 31.00 | Mt. Moriah | | | Budget | 1,994.56 | |
| Morning Glory | | | New Bethel | | | Designated | 15.12 | |
| Pleasant Green | | | New Hope | | | Sent Direct | 7.00 | |
| Powersville | 45.00 | 3.62 | Obion | | | Total | 2,016.68 | |
| Richland | 50.00 | 19.87 | Oakton | | 8.00 | S. B. C. Bonds | | |
| Union | 348.00 | 237.01 | Pleasant Ridge | | | Budget | 3,324.22 | |
| Willow | 44.56 | 167.08 | Pleasant Valley | | | Total | 3,324.22 | |
| UPPER CUMBERLAND | | | Poplar Grove | 10.00 | 78.78 | State Missions | | |
| Ages | | 6.25 | Sassafras | | | Budget | 54,242.46 | |
| Balkan | | 8.47 | Shiloh | | | Designated | 38,174.13 | |
| Beacon Light | | | Spring Hill | 2.10 | 4.00 | Total | 92,416.59 | |
| Benito | | 2.00 | Spring Valley | | | Education in Kentucky | | |
| Big Laurel | | | West Hickman | 35.40 | 22.62 | Budget | 24,931.86 | |
| Black Mountain | | 19.00 | Zoar | | 60.00 | Designated | 119.40 | |
| Brown's Creek | | | WEST UNION | | | Total | 25,051.26 | |
| Chevrolet | | | Association | 5.31 | 20.68 | Education in Ky.—Special | | |
| Clospint | | | Antioch | 12.09 | 18.76 | Bethel College | 3,201.81 | |
| Colony | | | Bandana | 119.43 | 131.63 | Bethel Women's | 1,235.75 | |
| Cotton | | | Barlow | 122.80 | 103.54 | Campbellsville | 23,575.75 | |
| Coxton | 11.38 | 9.85 | Bellview | | | Hazard College | 4,000.00 | |
| Creeches | | | Bethany | | | Southeastern Ky. | | |
| Cumberland | 119.37 | 37.03 | Bethlehem | | | School | 361.50 | |
| Dayhoit | | | Blandville | 18.09 | 12.90 | Magoffin Institute | 2,134.00 | |
| Dione | | | Cave Creek | | | Total | 34,508.81 | |
| Draper | | 8.20 | Calvary | | | Ky. Bapt. Children's Home | | |
| Elcomb | | 10.00 | East Paducah | 691.62 | 79.06 | Budget | 8,310.63 | |
| Evarts | 57.03 | 10.00 | Grace | | | Designated | 5,003.00 | |
| Four Mile | 1.00 | 4.20 | Harmony | | 151.08 | Sent Direct | 14,901.37 | |
| Harlan | 1,500.00 | 761.64 | Immanuel | 143.00 | 345.32 | Total | 28,215.00 | |
| High Splint | | | Kevil | 42.10 | 59.45 | | | |
| Kentucky King | 16.60 | 17.55 | LaCenter | 26.00 | 6.16 | | | |
| Kenvir | 16.00 | 16.00 | Lone Oak | 887.65 | 559.82 | | | |
| Kildav | 5.42 | 6.00 | Lovellaceville | | 9.00 | | | |
| Liggett | 170.12 | 136.37 | Mt. Pleasant | 11.50 | 14.50 | | | |
| Locust Grove | 8.42 | 29.38 | Mt. Zion | | | | | |
| Louellen | | | Newton's Creek | 20.74 | | | | |
| Loyall | 158.00 | 157.18 | New Hope | | | | | |
| Lynch | 74.02 | 17.37 | Norton | 40.53 | 25.33 | | | |
| Three Point | 3.59 | 5.45 | North Ballard | | 3.35 | | | |
| Pansy | | | Oak Grove | | | | | |
| Putney | | | Oak Lawn | | 87.00 | | | |
| Turtle Creek | | | Ohio Valley | | 2.85 | | | |
| Verda | 259.50 | 18.00 | Olivet | 24.00 | 135.47 | | | |
| Wallins Creek | | | Oscar | 17.02 | 21.00 | | | |
| Twila | 12.00 | 5.00 | Providence | | | | | |
| Union | | 2.66 | Paducah, First | 1,656.42 | 1,231.22 | | | |
| WARREN COUNTY | | | Shady Grove | | 15.25 | | | |
| Barren River | | | Spring Bayou | 55.82 | 50.16 | | | |
| Bethany | | | South Side | | | | | |
| Bowling Green, First | 4,695.05 | 1,841.70 | Trinity | | 27.40 | | | |
| Bowling Green, Second | 6.07 | 4.02 | Twelfth Street | 258.52 | 39.00 | | | |
| Burton Memorial | 23.00 | 7.26 | West End | | | | | |
| Cedar Bluff | | 2.50 | Wickliffe | 118.87 | 82.41 | | | |
| Clear Fork | 8.30 | 21.43 | WHITES RUN | | | | | |
| Friendship | 157.60 | 21.22 | Association | 5.60 | 54.98 | | | |
| Glen Lily | | | Carrollton | 40.75 | | | | |

| | |
|---|------------|
| Louisville Bapt. Orphans' Home— | |
| Budget | 2,493.20 |
| Designated | 3,678.88 |
| Sent Direct | 23,240.05 |
| Total | 29,412.13 |
| Ky. Baptist Hospital— | |
| Budget | 13,712.53 |
| Designated | 1,761.40 |
| Sent Direct | 1,413.00 |
| Total | 16,886.93 |
| Church Building— | |
| Budget | 415.54 |
| Designated | 354.86 |
| Total | 770.40 |
| Western Recorder— | |
| Budget | 7,500.00 |
| Total | 7,500.00 |
| Education Special— | |
| Designated to Specified Institutions | 2,071.97 |
| Total | 2,071.97 |
| 100,000 Club | 24,199.28 |
| Trust Funds | 7,431.06 |
| Miscellaneous | 2,637.39 |
| Total Receipts for year | 402,202.94 |

back to 1909-10, when he served as traveling secretary for the Student Volunteer Movement. He has later served as a member of the faculty of Yale in China (1910-1917), Professor of Missions at Yale University (1921-1927), and Professor of Missions and Oriental History at Yale since 1927. He is a member of many boards and societies representing missionary and cultural interests in the Far East. He is an ordained Baptist minister and in 1930 was the Norton Lecturer at the Southern Baptist Theological Seminary.



Dr. Kenneth Scott Latourette

Distribution of Education in Kentucky

| | |
|---|-----------|
| Georgetown College (\$8,898.59 held in reserve) | 9,617.76 |
| Bethel Women's College | 4,067.55 |
| Campbellsville College | 4,067.55 |
| Cumberland College | 3,596.91 |
| Hazard College | 881.64 |
| Southeastern Ky. School | 719.62 |
| Magoffin Institute | 822.72 |
| Oneida Institute | 230.68 |
| W. M. U. Training School | 600.00 |
| Expenses | 446.83 |
| Total | 25,051.26 |

**MISSIONS LEADER TO ADDRESS
SOUTHERN SEMINARY
CONFERENCE**

Don Norman, Mullins Hall,
Louisville, Ky.

Dr. Kenneth Scott Latourette, known nationally and internationally for more than a quarter of a century as a leader in the foreign missionary enterprise, will deliver a series of lectures at the Annual Ministers' Conference, to be held at the Southern Baptist Theological Seminary, March 9-13. On the same program, scheduled to speak twice daily, is Dr. Toyohiko Kawaga, world-renowned Japanese Christian.

The general subject of Dr. Latourette's Louisville addresses is "Christian Missions at the Dawn of a New Day." Dr. Latourette comes as the spokesman of the International Missionary Council, and through his addresses the Seminary becomes the sounding board of this most influential of conservative missionary organizations in its interpretation of world missions at this critical juncture in our history. Daily topics in the series are as follows: "The Day Just Closing: Its Characteristics;" "The Achievements of Christian Missions in the Day Just Closing;" "The Forces Making the New Day;" "The Call to Christian Missions in the New Day;" and "A Program for Christian Missions in the New Day."

Dr. Latourette's connection with the Christian missionary enterprise dates

Included in the list of books written by Dr. Latourette are the following: "The Development of China," "Early Relations Between the United States and China," "The Development of Japan," "The Christian Basis For World Democracy," "A History of Christian Missions in China," and "The Chinese. Their History and Culture." His Louisville addresses will be published during the summer or fall of 1936.

If you plan attending the Seminary Conference, and want accommodations provided for you, write to Mr. W. S. Bullard at once.

**DR. GAINES SEVEN YEARS AT
GLASGOW**

Friday evening, February 7, a large and representative number of the citizens of our community, in response to an invitation from the Sunday-school, gathered at the Glasgow Baptist Church to honor Dr. Joseph A. Gaines and his family. The program, in charge of Mrs. L. J. Boles, our organist, was most pleasing and appropriate. Mrs. Jennie P. Barlow, a grand daughter of Rev. N. G. Terry, who served the Glasgow Church as pastor for many years, gave a brief history of the seven years service of Dr. Gaines and spoke of the love and admiration of the church and community for Dr. Gaines and his family.

Burnett T. Davidson, Superintendent of the Sunday-school, in presenting a beautiful globe, said, "Never have I met a man who was more scholarly, a clearer thinker, one more impartial in his dealings, or who had more complete control over every situation that arose before him than Dr. Joseph A. Gaines, our pastor. Not only from the pulpit but by his daily life among us he exemplifies all that the Christian life should be. As can surely be said of such a man, he has conquered the world, and tonight we lay it at his feet as a token of the love and esteem we feel in our hearts."

Dr. Gaines in his happy response spoke of the many changes since he came to Glasgow in February, 1929, but said the seven years seemed unto him but a few days, for the love he had for us.

The following gives some idea of his seven years of service. Membership of church in 1929—780; in 1936—1,088; members received into the church—513; baptized 254. Money paid into church treasury \$60,324.17. Of this amount more than forty percent, or \$24,944.24, went for missions or benevolences. Sermons preached—703; addresses made 441; couples married—96; funerals conducted—150; has served six years as Moderator of Liberty Association; was Assistant Moderator of the General Association of Kentucky Baptists in 1933 when our church entertained the Association after a lapse of forty-nine years; served as trustee of Bethel College; is trustee of Georgetown College and leader in Kentucky of the Baptist 100,000 Club.

Dr. Gaines introduced Bible study as a regular course in the Glasgow High School and teaches a class of ninety in Bible there each week.

Through the trying years of depression our pastor with wisdom, reassurance, and sympathy has led us on, sending us into each new week with fresh courage and new determination. Through calm and storm he has carried a heavy load and been at all times unwavering and steadfast and we are grateful for his life among us.

MRS. W. D. DICKINSON,
Glasgow, Ky.

LEE E. GRALLE CO.
INCORPORATED

**Funeral
Directors**

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAgnolia 0771

Woman's Missionary Union

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

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Lottie Moon Offering

To date (February 10) we have received in Kentucky, \$16,251.78. Our goal was \$11,500. This is a marvelous victory and we are greatly rejoicing over it. But we are now wondering what our women and young people will do for Home Missions in March. Will we all pray as earnestly and give as generously as we did for Foreign Missions? The needs are great! The missionaries have disgracefully low salaries and the work is suffering for lack of equipment. China, Japan, Brazil, Mexico and other countries are at our very doors. Will we Christianize these foreigners and send them back as missionaries when they return to their own countries? Hundreds are returning each year.

One small group of Methodist Italians returned to Rome and built a little church right outside the walls of the Vatican. The Pope uttered a public protest because they were having too great an influence. Are we doing our best to win more of these, the responsibility of whom God has placed upon us? "The field is the world," every single part of it and each part is equally important.

State W. M. U. Convention

Don't forget to plan right now to attend the W. M. U. State Convention, in Winchester, Ky., April 8-9. We will have an unusually fine program. Every W. M. S. president, Associational Superintendent and other officer should certainly be there.

Letter From Dr. J. B. Parker, Home Board Missionary in New Mexico To Mrs. Una Roberts Lawrence

Dear Mrs. Lawrence: It was one of the best meetings of my life that we just closed. Rev. and Mrs. C. F. Mezier helped me. There were forty-five conversions. About a dozen of the conversions were Spanish boys and girls. There were conversions at almost every service from Saturday of the first week. The meeting ran sixteen days. Some of the conversions were in the homes. Some of them were by personal work either before or after the public services. There were two restorations. One lady came back to the Lord who had been backslidden since 1913. You will not be surprised that her son and daughter were converted the next day. The first conversion was that of a boy who had been a "Gang Leader" of

other boys of his age. His was one of the brightest conversions in every way. Sometimes almost a whole family would be converted at the same service.

A Baptist church was organized on Thursday night of the second week with nine charter members. Four more joined by letter a little later. Eleven were received into the church by baptism. Many were hindered from being baptized by members of their families who were opposed to Baptist teachings. It seemed to be a situation in which people will come into the church for months as a result of the meeting. One father said in an experience meeting that he was considering coming into the Baptist church. His two sons had been baptized the day before.

The last night of the series of services was a business meeting. There was one conversion and one addition to the church at the business meeting. The church called Rev. A. T. Coleman, Hobbs, N. M. We do not know yet if he will accept. The church will have a heavy load to carry, trying to support a pastor with nothing to start with. No building (we have permission to meet in the schoolhouse for two months and maybe longer) no musical instrument, no furniture and no money to buy it with.

Will you pray earnestly for this new church, located in the center of one of the most prosperous and promising sections of New Mexico? Yours in service,
 J. B. PARKER.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Good Fostering

The Young People's Director of Ashland First Church writes that the W. M. S. presented the G. A. ring to Betty Johnson, for completing the first four "Forward Steps" and becoming a "Queen." She also says that they are planning a Mission Study class and a banquet for each organization. For the banquet, each circle will prepare the food and decorate for the organization it sponsors.

How I do like to get letters telling me of your young people's work. Please more of you write! Thank you.

Hurry Reservations!

The time is drawing nearer for the Intermediate G. A. House Parties and the reservations are coming in fast. Soon your reservations will be "too late" so send them immediately. Remember the cost is \$2.50 and the dates:

March 8-10—Georgetown College.

March 13-15—Bethel Woman's College

A 1935 Day Of Prayer

The following letter was received, last

year, from Mrs. W. J. Norton, the W. M. S. President.

"I know that you are always glad to hear good news! We had a glorious day, yesterday, when we had 112 boys and girls of our six Auxiliaries to meet at the church for an all day meeting in connection with the Week of Prayer program. Here is how we did it:

"Each of the five circles of the W. M. S. had an auxiliary to sponsor. We have a counselor in each of the circles with the exception of one, so the circle sponsors that particular auxiliary. This makes a bond between the auxiliary and circle as the counselor is a member of the circle.

"The circles furnished the food for the lunch; decorated the tables in the auxiliary colors and made attractive place cards etc. Most of the circles dressed up all day suckers for the favors. I really believe the women enjoyed it as much as the children.

From 10:00 to 12:00 o'clock the counselors took their children to a room and taught a Mission Study book. I think most of them taught the manual. After that, the Young People's Leader had the counselors to come to the front and take the offering, and how much more it was this time than ever before! The Y. W. A. girls made socks for the Sunbeams and I think they tried to fill them, for they had over \$2.00.

"During the noon hour they sang their songs and the pastor entertained and we just had a good time.

"At 1:00 o'clock we went to the auditorium and each of the auxiliaries gave a short program on Home Missions. Heretofore we have had them to come after school and we got only those who were on the program. We are just sold on this idea and think we shall try it again.

"This is the number that we had at our meeting: Sunbeams 35; Jr. R. A. 13; Jr. G. A. 30; Int. R. A. 9; Int. G. A. 18; Y. W. A. 7."

Cecil V. Cook, Jr., of the Southern Baptist Theological Seminary, Louisville, and son of Dr. Cecil V. Cook, pastor of the First Church, Farmville, Va., has left the Seminary and gone to visit his brother, Mr. Dorland Cook, Sebring, Fla., on the advice of his physician.

Pastor F. Patrick Dennison, of Greensburg, Ky., called at our office last Monday. He is happy in his new location. It was his experience to move from South Alabama to Kentucky just when the first bad cold spell came. He said of that: "Mrs. Dennison and I left Alabama in our car amid sunshine and in seventy degrees of temperature, and with an armful of fresh Jonquils. When we arrived in Kentucky it was ten degrees below zero." It is not often that way up here, but the present winter has been the coldest felt here for about eighteen years.

Bible School Department

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

Standard Sunday Schools

Below is a list of thirty-five Sunday-schools which had qualified for the Standard award for the New Year up to February 12:

- Jellico, Tenn., Kentucky Baptist Church—Pastor H. D. Lawson; Superintendent James Williams.
- Ashland, Pollard—Pastor W. K. Wood; Superintendent Charles F. Farson.
- Covington, Oak Ridge—Pastor M. M. McFarland; Superintendent Frank Poetter.
- Turners Station—Pastor F. D. Hewitt; Superintendent Lawrence Tate.
- Mt. Washington—Pastor Roy L. Puckett; Superintendent Guthrie Tyler.
- Pleasureville—Pastor W. T. Waring (resigned); Superintendent W. F. Miller.
- Concord (Ten Mile)—Pastor G. N. Smith; Supt. R. B. Webster.
- Mt. Moriah (Lynn)—Pastor W. A. Kirtley; Superintendent Gaither Skaggs.
- Little Clifty—Pastor J. B. Brooks; Superintendent E. L. Armstrong.
- Dallasburg—Pastor J. R. Thompson (Supply); Supt. H. J. McNeal.
- Salem (Liberty Association)—Pastor E. F. Johns; Supt. H. B. Spillman.
- Crooked Creek (Crittenden Association)—Pastor F. B. Taylor; Superintendent Bradley Gillespie.
- Lawrenceville—Pastor F. B. Taylor; Superintendent L. B. Simpson.
- Poplar Grove (Russell County)—Pastor B. E. Settle; Supt. M. C. Withers.
- Covington, Madison Avenue—Pastor H. D. Allen; Superintendent M. Y. Rich.
- Fulton—Pastor Woodrow Fuller; Superintendent W. C. Valentine.
- New Salem—Pastor Howard E. Spell; Superintendent H. W. Jones.
- Richmond, First—Pastor C. L. Breland; Superintendent Robert Sory.
- Latonia—Pastor J. W. Black; Superintendent S. M. McMillan.
- LaGrange—Pastor T. E. Ennis; Superintendent R. L. Duncan.
- Licking (Campbell County)—Pastor R. S. Moore; Supt. H. R. Howes.
- Pleasant View (Ten Mile)—Pastor W. M. Wilson; Supt. Odis Kendall.
- Evansville, Calvary—Pastor C. B. Curtis; Superintendent L. C. Lyson.
- Clear Springs (Russell County)—Pastor L. V. Chrisman; Superintendent Hulan Bernard.
- Mt. Pleasant (West Union)—Pastor, B. B. Murphy; Supt. R. R. Owen.
- Belmont—Pastor E. C. Masden; Superintendent W. P. Masden.
- Lockport—Pastor W. C. Harrison; Superintendent Mrs. Jennie Lucas.

- Conway—Pastor R. C. Mayfield; Superintendent Sherman Estes.
- Ekron—Pastor Earl F. Johns; Superintendent J. D. French.
- Ghent—Pastor J. F. Brewer; Superintendent Guy Griffith.
- Versailles—Pastor W. G. Hammock; Superintendent J. V. Yocum.
- Cox's Creek—Pastor L. S. Chambers; Superintendent Ray M. Wright.
- Louisville, West Broadway—Pastor E. F. Estes; Supt. Stanley B. Osborn.
- Louisville, Baptist Tabernacle—Pastor A. K. Wright; Supt. Jack Thomas.
- Harlan—Pastor W. J. Bolt; Superintendent R. E. Lawson.

Objectives For 1936

We have suggested nine objectives for Kentucky Baptist Sunday School workers for this calendar year. We earnestly long for the help of all our churches in doing these nine things in Kentucky this year. They are listed as follows:

1. A net increase in Sunday-school enrollment of 25,000.
2. One Hundred new Sunday-schools.
3. 1,500 new Sunday-school classes.
4. Twenty-five additional Associations organized for Sunday-school work.
5. Fifteen thousand (15,000) training course awards.
6. One hundred and fifty (150) Standard Sunday-schools.
7. One hundred and fifty (150) Vacation Bible Schools.
8. Great emphasis placed on Evangelism.
9. A genuine effort to bring about the development of the inner life.

Long Run Training Schools

Mr. C. F. Barry, Sunday School Superintendent of Long Run Association, has worked out, with the other Associational officers, programs for the annual Sunday-school training schools for the eight districts. These schools are to be held February 24-28, at the following churches: Immanuel, Middletown, Calvary, West Broadway, Highland Park, First, Jeffersontown, Victory Memorial, and Crescent Hill. Faculties and inspirational speakers have been signed for each of these Schools. The officers are to be congratulated on the programs and on the prospects for an unprecedented attendance. The writer believes we may have fifteen hundred people to attend.

Owensboro Training Schools

Five of the churches in Owensboro conducted training schools for Sunday-school workers during the first week of February. One other will have such a School in March. Again we faced severe weather but the training classes

were well attended considering the cold, snow and rain. Perhaps the attendance would have been doubled had the weather been open all the week.

The churches which had the study courses are: First, Third, Hall Street, Buena Vista and Eaton Memorial. Walnut Street will have its study course in March. The pastor, Brother Russell Walker has resigned at Seven Hills and no school was planned. Brother Walker is open for pastoral work. He is one of our best men and preachers and he should not be left idle.

The interest in the work in Owensboro is good. I believe there were signs of a revival of interest in Sunday-school work in all the churches which I had the privilege of visiting. It has a good religious atmosphere which I like. It does not hurt it because this atmosphere is predominantly Baptist. These churches face great numbers of prospects and we expect a vigorous forward movement among Sunday-school workers this year.

Richmond Graduates Thirteen

On the second Sunday of this month it was the pleasure of the writer to be with the First Baptist Church of Richmond, Ky., for a recognition service for thirteen of the workers who received the new training course diplomas. Dr. Breland is doing a great work. He is one of the strongest preachers and pastors we have in our State. Dr. Sory, the Superintendent, works with the pastor in a most co-operative manner.

SUNDAY SCHOOL ATTENDANCE

February 9, 1936

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

| | |
|--------------------------------|-----|
| Louisville, Walnut Street | 993 |
| Newport, First | 812 |
| Owensboro, First | 563 |
| Louisville, Carlisle Avenue | 553 |
| Louisville, Ninth and O | 547 |
| Lexington, Calvary | 541 |
| Paducah, Immanuel | 505 |
| Lexington, Porter Memorial | 483 |
| Louisville, West Broadway | 459 |
| Mayfield, First | 452 |
| Harlan | 450 |
| Owensboro, Third | 441 |
| Louisville, 23rd and Broadway | 427 |
| Louisville, Crescent Hill | 412 |
| Louisville, 18th Street | 391 |
| Louisville, Clifton | 374 |
| Danville, Lexington Avenue | 347 |
| Corbin, Central | 312 |
| Covington, Latonia | 304 |
| Pineville, First | 301 |
| Harrodsburg | 275 |
| Paducah, Baptist Tabernacle | 264 |
| Fulton, First | 260 |
| Bellevue | 259 |
| Louisville, Victory Memorial | 250 |
| Elizabethtown, Severn's Valley | 248 |
| Burnside, First | 234 |
| London | 234 |
| Louisville, Third Avenue | 225 |
| Louisville, Grace | 200 |

THE FIRESIDE

PARTNERS IN PRUNING SHEARS

By Velma Lewis Ingraham
in World Call

The privet hedge was thick, glossy, and green, and to the passer-by already as smooth as a polished floor, yet John Hamilton was finding in it tiny branches that demanded trimming. It was the best-kept hedge in Toledo for it had two ambitious and admiring owners. Technically the hedge separated the Hamilton property from the Bartels property, but in a more definite sense it connected the two homes. Browning on the surveyed line, it was jointly owned and cared for. John trimmed it one week; Carl Bartels watched over it the next. Never did it have the least opportunity to run ever so slightly astray. For its extra special care the two dotting owners had only the week before gone together and purchased the latest thing in a pair of keen-edged, long-handled hedge-trimmers.

It wasn't every fellow with whom a man could jointly own tools, John Hamilton used to say, but Bartels was different. He was a real neighbor. He had proved that time and again. John would never forget certain special proofs—that experience, for example, when the Toledo Machine Shop suddenly closed its doors and John and all the other employees had been thrown out of work. The thought of how many ways the Bartels had come to the Hamilton's rescue brought a lump to John's throat even yet. Then one memorable morning Carl had sent a messenger hurrying to the Hamilton cottage asking John to come to the Avon shop where he worked. At the time it had proved to be only two days' work for John, but shortly after that it had developed in a permanent position. And so, thanks to Carl's foresight, the two men had become not only neighbors and partners in a hedge, but employees of the same company as well.

Some folks thought one reason the two men got along so well together was that they were so different. John, for instance, was a great talker. He loved to tell about his home, his family, his neighbors, his work. Over and over again he loved to recount his experiences during the war. But Carl was very quiet. No one at the shop had any idea how many children he had nor what his home was like. Only a few men who knew him best knew that he had fought during the war on the German side. Experiences he must have had, as John often suggested hoping to draw him out, but what they were he kept strictly to himself.

John used to say a long time ago that he liked Bartels in spite of the fact that

sound when a boat is plugged. And it's he was a German. There was a time when he had taken a special pleasure in hating all Germans, but time had slowly dulled the edge of that pleasure. Moreover Carl was different. John was justified in hating those fellows. They got his brother. They all but got him. They had him floating around in the middle of the ocean on a six-inch board for three days and three nights. But that, of course, was war. He would have done the same to them had he had the chance.

He stepped back to examine his work. Holding the shears as a rifle, he sighted down the wall of green. Oh, well, that war stuff was about sixteen years in the past. He thought a moment. Next Saturday was the third of the month. Strange, he had almost forgotten it. Next Saturday would be the seventeenth anniversary of that terrible day. The pruning shears snipped eagerly about for something on which to work.

Carl Bartels came slowly down the white back steps of his own neat little cottage, and walked along the gravel path toward John. Solemnly and silently he appraised the hedge-trimming.

"Say, Carl," John called out, "know what anniversary Saturday is?"

Carl studied the heavy red branches of the toyon berry that grew in the corner.

"I know," he said quietly.

John looked up surprised. "O. K. then, what day is it?" he asked.

Carl's eyes did not leave the toyon bush as he answered.

"It's the seventeenth anniversary," he said slowly, "of the day the Germans sunk your ship, drowned your brother, and set you off on a three-day float."

John looked at him quizzically. "Razzin' me a little, are you?" he said smiling.

"No."

"Oh, yes, you are," John went on. "Well, maybe you're right. Maybe I do tell my stories too often. Marge says I do. Johnnie and Betty say I do. And now you say I do."

"No," Carl answered tonelessly, "I don't say you do."

"It's your way of saying it," John insisted. "If I hadn't told it too many times how could you have ever remembered what day Saturday is?"

"I couldn't forget it," Carl answered seriously.

"Hearin' me tell it so often."

"No," Carl declared, "that's one story you only had to tell me once."

With a sudden fierce movement he snapped a branch from the toyon bush and beat it ruthlessly against the hedge.

"It's maddening—that sound—that a sight you can't forget either—the wreckage—the dead men, and the men, not dead—yet."

He stopped. He leaned against the smooth, green hedge. His face was white and drawn. John stared at him, completely taken aback at his sudden burst of volubility.

Nervously Carl tore a cluster of berries from the branch and flung them far out across the lawn.

"I'm goin' to tell you," he said, strangely stirred, "once and for all I'm goin' to tell you why I remember that date. I remember it because I can't forget it, that's why. I can't forget it, I tell you." His voice was growing loud and excited. "I can't forget any of it—most of all those men on the water. And one of them was your brother, and one of them was you. Maybe you'll know now why I ought to remember it." He paused, breathing heavily. "I was the captain of the submarine."

The shears slipped off the hedge and fell to the lawn.

"Aw, what're you tryin' to tell me?" John asked, his voice husky.

"The truth," was the slow answer.

"You're kiddin'," John said almost wistfully.

"I'm tellin' the truth," Carl answered, shaking his head.

The color was slowly draining from John's face. Carl's eyes were narrowed, his mouth in a straight set line. At last they met and they stared as if seeing each other the first time. For a few moments they stood thus. Then with a sudden quick toss of the head John broke the silence.

"So you were the captain," he said brightly.

There was more silence.

"I'll bet," he spoke again after a moment, "you were a swell-lookin' boy in that captain's uniform, Carl. Some way it's kinda hard me to see you in it."

"I've got pictures," Carl answered, "in my trunk. Want to see them?"

"Atta boy," John said with his old enthusiasm, "let's have a look. Let's see our old pal, Carl, in a German captain's uniform."

He stepped quickly around the hedge and the two men headed toward Bartels' kitchen steps.

Suddenly Carl turned around. "Say," he said, "look at our new shears lyin' on

checks
666 COLDS
and
FEVER
first day
HEADACHES
LIQUID - TABLETS
SALVE - NOSE DROPS
in 30 minutes

the lawn. Think we can afford new ones every week?"

John stepped back, picked up the shears and handed them to his neighbor. "Keep 'em," he said. "Your turn next week."

Then as Bartels held the door open for him to enter John added solemnly, "Say Carl, why do you suppose we two guys were so set on gettin' each other's scalp?"

"I've wondered that a million times myself," Carl answered as he closed the screen door behind them.

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. NELLIE THOMPSON NALL

On December 27, 1935, our Heavenly Father, in His infinite wisdom and love, called one of our members, Mrs. Nellie Thompson Nall, to her final home. She was a beautiful Christian character, faithful and loyal.

Her influence and life will ever be alive to those with whom she worked. Therefore, be it resolved: In memory of her noble spirit, kindly disposition, her faithful and loyal living and her unselfish service, inspire us and her loved ones to emulate the example as set by her in the quest for higher good and rich reward that awaits the faithful in Christ Jesus.

Be it further resolved that we, the Woman's Missionary Society of the Immanuel Baptist Church, desire that these resolutions be spread upon our minutes, a copy be presented to her husband, sons and one sent to the Western Recorder for publication.

MRS. A. M. PARRISH,
Paducah, Ky.

MRS. LIZZIE COOK LITRELL

Mrs. Lizzie Littrel, one of the most faithful members of our church, after a brief illness, died at her home in Burgin on the afternoon of January 12, 1936. She had reached the ripe age of seventy-six, four months, and twenty-eight days.

"Aunt Lizzie," as we affectionately called her, was a native of Mercer County, Ky. She was a daughter of Rev. and Mrs. Strother M. Cook, Sr., also of Mercer County. Brother Cook was a most faithful minister of the Gospel, having served his own generation well. He served as pastor of the Shawnee Run Baptist Church and Mt. Moriah Baptist Church of this county and several other churches in this section of Kentucky. To the union of Rev. and Mrs. Cook, twelve children were born. The children were reared in a Godly home and all of them have served well in their day. One of the children was Rev. Strother M. Cook, Jr., who served as a missionary to Africa for some years. It was while in Africa that he contracted the African Fever which cost him his life. Only three of the twelve

children are now living: Mrs. J. B. Stone, Norwood, Ohio; Mrs. Emma Rose, Piqua, Ohio; and James S. Cook, Vicksburg, Miss.

Upon her profession of faith in Jesus Christ as her personal Saviour, Mrs. Littrel united with the Shawnee Run Baptist Church. Her father was then pastor there. Rev. J. G. Bow, then of Harrodsburg, was at the time doing the preaching in a revival meeting for Brother Cook. During the meeting there were thirty-five converts, two of these were Emma and Lizzie Cook. After the meeting Brother Cook baptized these newly-made converts. The father-pastor had the great joy and singular honor of burying all twelve of his children in the waters of baptism.

Lizzie Cook was married in April, 1890, to W. J. Littrel, also of Mercer County. This happy union was broken by Mr. Littrel's death in January of 1897. Sometime after his death she disposed of her farm and bought a home in Burgin, to which she moved and where she lived the closing years of her life.

Some few years after she moved to Burgin, Mrs. Littrel placed her membership with the Burgin Baptist Church. She remained a most faithful and loyal member even "unto death." She loved her Lord and His church. God had endowed her with a fine alto voice and she found great joy in using it to sing the hymns of Zion.

The funeral was held at the church on Tuesday, 10:00 A. M., January 14, 1936, and the church choir sang the songs of her choice. She was buried in the Shawnee Run Cemetery.

Burgin, Ky. J. O. CARTER.

NORRIS LASHBROOK

Whereas God in His wisdom has seen fit to remove from our midst a faithful shepherd, a wise counselor, a loyal neighbor and true friend;

Whereas, he preferred that his eulogy be the deeds of his life written on the hearts of those whom he served, rather than the eloquent words of praise;

Whereas, his very life was lived with "The Lord's Will" as the foundation, cornerstone and superstructure;

Therefore be it resolved: That we, the Friendship Baptist Church, hereby express our deep sorrow and great loss, in the death of our pastor, Elder Norris Lashbrook, who has served us so faithfully through the years.

Be it resolved furthermore: That we enter upon the record of this church, for a memorial, an expression of our gratitude for the untiring efforts he spent in the organization of this church, and for the stroke of his hammer, the

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sweat of his brow and his own heart beat that helped to construct our house of worship, and last but not least, we thank God for leading him as our pastor for eight years, to give such unselfish service as to inscribe such a message of love on our hearts, as eternity alone can ever estimate. May his memory ever be an inspiration to live after "The Master's Will."

N. J. COOK,
LON CHANCELLAR,
T. V. WEATHERFORD

MRS. FLORENCE LOCKETT

On Tuesday, February 4, 1936 our beloved sister, Mrs. Florence Lockett, left this earthly dwelling place to live forever in the "house not made with hands."

She was a member of Poole Baptist Church, and attended its services regularly. Her presence will be missed, and we all mourn her departure.

RUSSELL DUNCAN, Pastor,
Poole, Ky.

W. E. HAMNER

Whereas, it has pleased Almighty God to remove from our midst, by death, our esteemed friend and brother, W. E. Hamner, who has for many years occupied a prominent rank in our midst, maintaining, under all circumstances a character unimpaired and a reputation above reproach.

Therefore be it resolved that in the death of W. E. Hamner, we have sustained the loss of a friend whose fellowship it was an honor and pleasure to enjoy. That we bear willing testimony to his many virtues, to his unquestionable honesty and stainless life, that we offer to his bereaved family and friends over whom sorrow has hung her sable mantle, our heart felt sympathy, and pray that Infinite Goodness may bring speedy relief to their burdened hearts and inspire them with the consolation that hope and faith in God give, even in the shadow of the tomb.

H. L. THRELKELD,
B. L. CONWAY,
LEE HILL,

Morganfield, Ky.

KNOW YOUR HOSPITAL

H. L. DOBBS, Supt. Kentucky Baptist Hospital, Louisville, Ky.

25. Q. What investment do all the Hospitals in the United States and Canada represent?

A. Hospitals in the United States and Canada represent an investment of \$3,500,000,000. This includes all classes of hospitals.

27. Q. What investment does the Kentucky Baptist Hospital represent?

A. The Kentucky Baptist Hospital, including the Nurses' Home, represents an investment of \$765,000.

28. Q. What does it cost the Kentucky Baptist Hospital on an average to keep a patient one day?

A. The average cost to the Kentucky Baptist Hospital for keeping a patient one day during the twelve months of 1935, was \$3.42 per day.

Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

State Convention

There will be many interesting and helpful features on the program of our twentieth annual State Training Union Convention at First Church, Newport, April 16-19. One of the best items will be the Better Speakers' Contest. The speakers will be the winners of the five Regional Convention contests of last October, as follows:

- Central Region—Cecil Clifton, Campbellsburg.
- Eastern Region—Amanda Belle Gibson, Whitesburg.
- Southeastern Region—Lemuel Stamper, Cumberland.
- West Central Region—Margaret Baker, Glendale.
- Western Region—Evelyn Bennett, Dawson Springs.

These are to be congratulated on their past successes, and the prospects for the future. The winner at Newport Convention will represent Kentucky in the Southwide Better Speakers Contest at the Southwide Training Union Assembly at Ridgecrest, North Carolina, next July.

What Are You Planning For March?

Since you will no doubt hold your Training Union Executive Committee meeting next Sunday afternoon or the first of the week soon thereafter and will hold the monthly business meeting of the entire Training Union and of each individual union on some night next week, I am hoping that you will pray and make definite plans that March may be the best month yet for all the work.

Southwide and State Schedule For March

Theme: Faith is the Victory in Our Bible Study.

Scripture: Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35).

What To Do

Conduct a training school. For the book on missions for Seniors and Adults use Witnessing at Home and Around the World. Put on a special campaign to lead every home in the church to establish family worship, using the daily Bible readings of the training union. Lead every member to make an offering to missions this month. Speak the Word of life to the lost.

Princeton, First—Caldwell County

During the week of February 2-7, it was my privilege to be with Pastor J. G. Cothran, Director Lowry M. Caldwell and the Church in the Sunday night

Training and Worship Hours and every night following in the Training School.

Even though the weather was not so favorable, to say the least, there was an average attendance of eighty-four. About seventy-five passed the examinations. There were four classes. Mrs. S. M. DeMeyer, of Princeton taught the Juniors the Junior Manual, Miss Grace Morehead, of Owensboro taught the Intermediates the Intermediate Manual, Pastor Cothran taught the Seniors The Plan of Salvation, and I taught the Adults the B. A. U. Manual. Steps were taken toward the organization of a new B. A. U.

More A-1 Unions, Fourth Quarter, 1935

Seniors
Louisville, 23rd and Broadway, "Christian Trainers."

Louisville, 23rd and Broadway, "Christian Architects."

Junior
Greenville, First.

Outline of Program of State Associational Training Union Officers Conference, Fourth Avenue Baptist Church, Louisville

Friday Morning, February 28

- 10:50 The Purpose of this Meeting.
- 10:30 Song Service and Devotional
- 11:20 Reaching Every Baptist Church in Kentucky for Christ.
- 12:00 Message.

Afternoon

- 1:30 Song Service and Devotional.
- 1:50 General Conference (Organization and methods).
- 2:20 Message.
- 2:45 Department Conferences
- 4:30 Presentation of State, Regional and Associational Goals.

Night

- 7:00 Song Service and Devotional.
- 7:20 Department Presentation.
- 7:45 Message.
- 8:00 Conferences.
- 8:55 Message—Five Year Promotional Program.



D. Swan Haworth, Pastor of the Fourth Avenue Baptist Church, Louisville.

Saturday Morning, February 29

- 8:45 Song Service and Devotional.
- 9:05 Conferences
- 10:20 General Conference (Meetings, Campaigns and Training Schools)
- 11:05 Conference—State, Regional, and Associational Objectives and Goals (Response from Associational Directors).
- 12:00 Address.

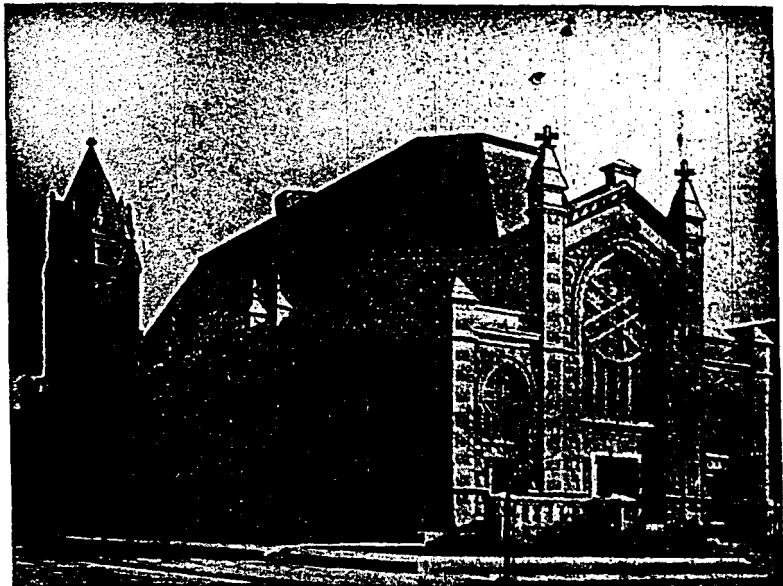
RECORD OF ATTENDANCE

February 9, 1936

Baptist Training Unions reporting enrollment of 100 or over

| | Att. | Vls. | En. |
|----------------------------|------|------|-----|
| Louisville, 23d & Bdwy.. | 105 | 17 | 125 |
| Pineville | 105 | 10 | 179 |
| Lopisville, Bapt. Temple.. | 93 | 13 | 136 |
| Harrodsburg | 92 | 12 | 121 |
| Paducah, Immanuel | 90 | 23 | 158 |
| Danville, Lexington Av.. | 90 | 2 | 115 |
| Owensboro, Third | 85 | 10 | 132 |
| Louisville, Ninth & O | 84 | 26 | 126 |
| Owensboro, First | 73 | 16 | 117 |
| Corbin, Central | 70 | | 128 |
| Richmond, First | 61 | | 103 |
| E'town, Severns Valley.... | 60 | 7 | 102 |

If we become constantly self-sufficient, we inevitably drift away from God and deny the deeper voices that speak within us.—Norwood.



Fourth Avenue Baptist Church, Fourth and Oak Streets, Louisville, Where the State Associational Training Union Officers' Conference will be held on Friday and Saturday, February 28 and 29.

ATTENTION EVERY DISTRICT ASSOCIATION!

Why? To be well represented at unusually important meeting.

What? State Associational Training Union Officers Conference.

Where? Fourth Avenue Baptist Church, Fourth and Oak Streets, Louisville.

When? From 10:30 A. M., Friday, February 28 to noon Saturday, February 29.

Under auspices of Training Union Department of Sunday School Board, State Training Union Department, State Training Union Convention, and Long Run Associational Training Union.

Program? Dr. T. L. Holcomb, Mr. and Mrs. J. E. Lambdin, Mr. W. A. Harrell, Mr. and Mrs. C. Aubrey Hearn, Dr. G. S. Dobbins, Dr. W. M. Wood, Mr. Frank H. Leavell, Dr. W. M. Wood, State Secretary and others.

Purpose? To cause every Associational Training Union to function better and to cause the organization of an Associational Training Union in every Association now organized.

Who is invited and urged to come? All Associational Training Union Officers and all Group (District) Officers. Interested representatives or prospective officers from unorganized Associations. A Pastor-Advisor or Associational Missionary may be included in the list. All State and Regional Training Union Convention Officers will also be asked to come with or bring Associational Officers or representatives.

How? The Sunday School Board will pay three cents per mile for each automobile that comes bringing a group to the meeting. It should be the largest car possible, thereby bringing the largest number of people. All visitors will be taken care of free in Louisville homes for bed and breakfast Friday night.

Fellowship Tidings.

Dr. L. M. Waterman has been chaplain of the Baylor Hospital for twenty years. He is now seventy-eight years of age.

The First Church of Jackson, Tenn., has granted a leave of absence to Pastor W. C. Boone in order that he may conduct a tour in the Orient.

Dr. Curtis Lee Laws, Editor of the Watchman-Examiner, has been preaching in meetings at the Main Street Baptist Church, Jacksonville, Fla.

We regret to learn of the death of the Rev. George Yuille, of Craigholme, Scottstownhill, Glasgow, Scotland, long-time reader of the Western Recorder.

Brother O. P. Maddox, Jr., son of Rev. and Mrs. O. P. Maddox, Sr., of Brazil, is now pastor at Alamogordo, New Mexico. He graduated from the Southern Baptist Theological Seminary with the 1934 class. His brother, Paul Judson Maddox, who was here in the Seminary at the same time, is a minister to the Mescalero and a chaplain in the army.

From our friend, Dr. T. T. Martin, of Blue Mountain, Miss., we learn that his son, Theodore, who graduated at Georgetown last June, is expected to be a student at the Southern Baptist Theological Seminary this fall. Dr. Martin's own father before him was a minister, and it is fine to know that this young man feels called to follow the footsteps of his father and grandfather.

Pastor Charles F. Leek is giving a series of picture-sermons each Sunday night at the Highland Avenue Church in Montgomery, Ala. These sermons are illustrated by the use of pictures taken during Pastor Leek's tour of the Holy Land and visits to the art galleries of Europe. The February topics are: February 2—The Temptation: Proof that Sin is a Matter of Human Choice; February 9—Choosing Disciples: The Human Equation in the Divine Plan; February 16—An Interview With Nicodemus: The Imperative Necessity of Every Soul; and February 23—At Jacob's Well: Living Water That Satisfies an Eternal Thirst. The subject for the first Sunday in March will be The Sermon on the Mount: Christ's Standard of Righteousness For Us All.

What God Hath Joined Together, by W. C. Boone, published by Sunday School Board, S. B. C., 128 pages, price \$1.00.

Preachers are manifesting increasing interest in the acute problems of the present-day home. This interest reveals in a greater number of sermons dealing with the home. It is natural and appropriate that this interest should overflow into books upon the subject. One of the most recent books, "What God Hath Joined Together," by Dr. W. C. Boone,

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

is a distinct contribution in this field. Dr. Boone brings to his subject a rich background of ability, training, pastoral experience and observation in his relation to college students. The wise choice and use of scripture, strict adherence to the subject, the brief and pointed manner of presentation, the natural style and use of language, the wealth of content, the interesting illustrative material, all unite to make this book of sermons most readable and helpful. One can commend it without reservation.—Robert E. Humphreys, Owensboro, Ky.

The Unsealed Book, by E. A. Girdlestone, published by Messrs. Marshall, Morgan & Scott, Ltd., ninety-three pages.

We have in the little book brief studies on the Book of Revelation. The outlook of the author is Pre-millennial, and he develops in an edifying and suggestive way, and yet briefly, his interpretation of the great symbolic teachings of the only book in the Bible which was in fact dictated by the Lord from heaven to one of his apostles.

Sunday School Literature

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

Sample lesson on application.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

SOME NEEDS THAT ARE ACUTE AND IMMEDIATE

Charles E. Maddry

For many months past the financial and debt situation of the Foreign Mission Board has loomed so large and taken so much of the thoughts, energies and prayers of our people, that we have overlooked some other needs that have become acute and imperative. Of course we must pay the debt, and then stay out of debt. We cannot believe that it is the mind of the Holy Spirit for Southern Baptists to continue to borrow and pay enormous sums for interest with which to carry on mission work.

But we want to list here some other needs of the Foreign Mission Board that are growing more clamorous every day.

First, let us say that the greatest need on the mission field is for consecrated, surrendered Christ-like men and women. As Missionary Matthew T. Yates was dying, Missionary R. T. Bryan heard him sobbing out to God a prayer for China, saying it was hard to die when there were so few to plead for China. Dr. Bryan, thinking to console the dying apostle to China, said, "But God will save China." The dying Yates replied, "Yes, but God needs men." That is the first and crying need today,—men and women of the right sort.

Our greatest need today is for medical missionaries. We have seven hospitals in China and one in Africa. Very few doctors are offering themselves for missionary service. It takes a long time and costs a great deal of money to get ready to practice medicine. When the young minister starts out to get his education, the churches, colleges and seminaries make it easy for him at every turn of the way. But there are no scholarships or free tuitions for the young man studying medicine. So for this and other reasons, few doctors offer themselves as missionaries.

Here are some of the greatest opportunities for vital missionary service ever offered a young man or woman:

Our hospital at Kweilin, South China. This hospital is closed since Dr. and Mrs. Bailey were compelled to come home following the tragic loss of their two little girls. Seven missionaries and one precious baby are in this great heathen city and the hospital closed because no doctor has volunteered.

The hospital at Laichowfu needs a doctor at once. Dr. Jeanette Beall has

been desperately ill and there is no one there since Dr. Gaston's retirement.

The hospital at Chengchow needs a woman doctor at once. Dr. S. E. Avers is trying to look after the two hospital units at Chengchow and Kaifeng alone and needs two doctors to assist him as soon as possible.

Dr. C. A. Hayes of the Leung Kwong Hospital at Canton is coming home on furlough this year and there is no one are both doctors and are two of the to take his place. He and Mrs. Hayes most Christ-like missionaries we have in the world. Dr. Hayes is a noted eye, ear, nose and throat specialist and one of the first citizens of Canton. He will soon have to retire and we must find some one to succeed him.

Dr. R. E. Beddoe is begging us by every mail for another doctor for his ever enlarging extension work. Also a nurse trained as a laboratory technician.

Dr. Mary L. King of Pochow is coming home on furlough this year and there is not even a nurse to carry on.

Dr. A. W. Yocum is the only doctor with our great hospital at Pingtu. Missionary Nurses Blanche Bradley and Florence Jones ably assist Dr. Yocum but there should be another doctor in training by all means. When furlough time comes for the missionary doctor there is nothing to do but close the hospital unless there is an assistant.

The same condition exists at Hwanghsien. Dr. N. A. Bryan is alone and should have an assistant.

The last need we list is for another doctor for our hospital at Ogbomoso, Nigeria, West Africa. Dr. George Green has just been elected Secretary of our Nigerian Mission. This leaves Dr. Leonard Long alone in the hospital. The term of service in Africa is three years and we should send out at once another doctor to learn the language and relieve Dr. Long when he comes on furlough.

We have set down here our imperative needs for medical missionaries and the number runs to TEN. Where are these missionaries to be found? It will take from one to three years to learn enough of the language to begin work. Even if we send recruits at once, some of these hospitals must remain closed and others must close before help can become available.

There is but one resource for the workers needed in the Lord's vineyard and this is found in, "Pray ye therefore the Lord of the Harvest, that he send forth laborers into His harvest."

We call upon all of our people to take this acute and immediate need for missionary doctors to Jesus, the Saviour and Great Physician and he will give us the men and women we need.

A Precious Gift

The following letter from a pastor accompanied the gift of one dollar recently received by our Foreign Board:

"The words of Jesus in Mark 12:44, 'But she of her want did cast in all that she had, even all her living,' came home to me with a new and deeper meaning yesterday afternoon as I visited the little three room cabin of one of the poorest of God's saints—a widow woman whose income for the last several years has not averaged over five to seven dollars per month, likely less,—Who is confined to her bed by an illness from which she is not apt to recover. She has no close relatives and has lived alone for years. The only remunerative position she has had has been that of a housekeeper for a country church, for which she gets twelve dollars per year. She gets a small income from a fund left by a relative.

"This is just a bit of background to a marvellous life of Christian service. It has been her practice to go far and wide to minister to those who are sick and in trouble. She sometimes stays for weeks where her services are needed. Her hobby seems to be cleanliness. She will scrub and wash until the needy homes she goes to are spotless. To my certain knowledge, the church she looks after is one of the best kept churches I know of. She is one of the most faithful church members I have ever known, weather never hinders her. I have seen her walk through mud, rain and snow to the church services. She faithfully tithes her small income.

"Here is the story I want to tell you: While visiting her two days ago she said to me, 'What will it take to buy a few New Testaments to send to the little heathen children?' My reply was that it would take but very little to buy eight or ten. She then reached under the covers on her humble bed and handed me the one dollar bill which is herewith enclosed. She asked me if I thought you would see that it went for the purpose of buying Testaments for the children in China, and I told her that I felt that you would send every penny of it for this purpose."

Eternity alone will reveal the fruit borne through the sowing of the gospel seed made possible by this loving gift.