

# WESTERN RECORDER

Southern Baptist Seminary  
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VOL. 110

LOUISVILLE, KENTUCKY, MARCH 5, 1936

No. 10

## The President on Religion

*On February 24, speaking over a national radio hook-up, President Roosevelt expressed himself more forcefully than he had heretofore done in emphasizing the importance of religion as an undergirding force of national security and wisdom. In part he spoke as follows:*

**A** S I SEE it, the chief religious issue is not between our various beliefs. It is between belief and unbelief. It is not your specific faith, or mine, that is being called into question—but all faith. Religion in wide areas of the earth is being confronted with irreligion; our faiths are being challenged. It is because of that threat that you and I must reach across the lines between our creeds, clasp hands, and make common cause.

No greater thing can come to our land today than a revival of the spirit of religion—a revival that will sweep through the homes of the nation, and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening.

## - Devotional and Religious Thought -

### THY KINGDOM COME

"Thy Kingdom come,"  
The Master prayed  
"On earth as it is in Heaven."  
When God saw sin  
Had enslaved men,  
His Son to earth was given.

"Thy Will be done,"  
The Master prayed,  
Thus sought God's will to know;  
The Father heard  
And gave His word,  
To Calvary Christ must go.

"Thy Kingdom come,  
Thy Will be done"  
Let's pray for divine favor;  
But not to pray  
And only pray,  
But serve with Christ-like labor.

—ZECK FORD BOND.

### GOD'S PURPOSE FOR MAN

We must know the purpose of God in our creation, redemption and sanctification. To go to heaven at last is the very smallest thing that we have to live for. We have to realize the great possibilities of our life and our nature and of the truth that God has given to each one of us. The purpose of God in the salvation of each of us is immense, and indeed eternity alone can unfold all in us which is waiting like the seeds which we sow in the autumn are waiting for the touch of the sun! There are things in our characters; there are possibilities in our lives which have only got to be touched by the light and fire of God, and we ourselves shall wonder at what has been latent within us waiting the spring and summer of God's Holy Spirit.

Moral evil came among the angels and in order to meet it and overcome it God created this earth to be the chess-board of the battle field upon which to work out the problem of the overthrow of Satan and his power. The people who are crowding around us in London and New York and the world little realize that their very existence depended, that their coming into existence depended, upon the great work that Jesus Christ did; to come to earth and overthrow the power of Satan.

What would have happened if Satan had conquered! What would have happened if evil had spread like a leaven that could not be arrested! Oh, the horror of perhaps having to exist under the dominion of Satan and the awful pain and sorrow and disaster which would have come to every one of us! It makes me tremble sometimes if I even suggest to myself the possibility of Christ having failed on Calvary. I do not wonder that He sweat bloody sweat. I know this,

that if He had not gone through with Gethsemane and Golgotha and Calvary, then the devil would have been a supreme being, so to speak, and it is impossible to conceive the horror and the disaster which would have ensued.

In dealing with this earth, created therefore to be the platform or chess-board, God Almighty called into existence man, because man was to play a very important part in the history of eternity. When one sees women dressing as they do and think of the men who are living simply for business and piling up money, it breaks one's heart; and to think also of the frivolity of lives which were intended to be worthy of God's creation and of God's redemption.

God had some great purpose in view when He created our race. First, man was made in the likeness of God; spirit, soul and body. Secondly, he was made to have dominion, not only over the works of God's hands, but over Satan; but Satan instead of being under his feet, mastered him. Thirdly, man and woman should be absolutely pure, because they are zoned in light. Fourthly, there should be fellowship between God and man, a friendship, a blessed and eternal friendship and unity. Fifthly, man should be God's partner in the great work of making order and beauty out of chaos and disaster.

—F. B. Meyer in The Bible To-Day.

### MIXING WITH SINNERS

The Pharisees and scribes, saying, This Man receiveth sinners and eateth with them.—Luke 15:2.

The Scribes and the Pharisees had been murmuring. Would that all murmurers continued the murmur of that day. What was it? "This Man receiveth sinners and eateth with them." Let that murmur go round the earth. This Man, the Man of men, the only Man the world has yet seen: we are but fragments of men. Behold the Man! "This Man receiveth sinners and eateth with them." Souls were being saved and sinners sanctified, and that always influences Heaven and earth and Hell. When these Revivals take place, the influence is felt all around and beyond our ken. "This Man receiveth sinners and eateth with them."—Taylor Smith.

### SNATCHING VICTORY OUT OF THE JAWS OF DEFEAT

Through death He might deliver them who through fear of death were subject to bondage.—Heb. 2:14, 15.

Rejoice, then, O saint, in your rescue from "the terrible captain and his standard-bearer." On Calvary Christ triumphed over death by becoming the Victim of death. That eternal terror

that was once before you, He by His Cross has put forever behind you. It cannot cast one threatening shadow across your pathway now. It cannot wring one pang of foreboding agony from your soul. "Death stung itself to death when it stung Christ." Recognizing now the realness of this union with Christ in His death, and the fullness of blessing that grows therefrom, it only remains for the believer to make the truth real in his own experience.

—A. D. Gordon.

### WHEN PREACHERS KNOW

O pastor, let your people stand  
Before you start to preach,  
And sing some hymn the Spirit planned  
Immortal souls to reach.

A better sermon you can give,  
When introduced with song  
That comes from hearts preparative  
And voices clear and strong.

And standing, too, brings welcome  
change

From sitting in the pew  
So long that hearers' thoughts will range  
From you to fashions new.

When preachers know God's message  
well

Their thoughts they can condense,  
And in a shorter time can tell  
They have an audience.

The foolishness of preaching is  
The marvel of the world  
When Bible facts, not theories,  
At sinful hearts are hurled.

Your hearers then to Christ invite  
While pointing to the cross,  
And trust the Holy Spirit's light  
To prove all else is dross.

J. M. KAILIN,

Citronelle, Ala.

## WESTERN RECORDER

Published Weekly by the  
GENERAL ASSOCIATION OF KENTUCKY  
BAPTISTS

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

205 E. Chestnut Street, Louisville, Ky.

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

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# WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, MARCH 5, 1936

No. 10

## All "Off the Road," Says Brother W. W. Stout

J. E. SKINNER, Jackson, Tenn.

I HAVE read everything that has come my way on the proposed "Bureau of Social Research," both pro and con, and every time I have read an article on either side I have wanted to say something, though thus far I have succeeded in "holding it in until afterwards," hoping in the meantime that somebody would say what I wanted said.

But Brother Stout's article in the Western Recorder—which I have just read three times to make sure that I understood him, because the first reading left me so in doubt as to which group would be favored with the benefits of his "emergency wrecker," both groups being alike "off the main road" and mired down on the muddy byway—has placed me beyond further self-control in my determined effort to stand on the side-line and keep quiet.

I followed him patiently in his play of the whip, striking right and left in his discussion of the so-called "social gospel"—and he expressed himself freely. I felt I had the right to expect that, when the whip had done its work, he would wheel that wrecker into action and pull us all back to the main road. But when it appeared that the whipping was about over and he shouted, "Let Us Get Back On The Main Road," I glanced at what was to follow and to my utter disappointment I discovered that the scene was closing without a single pull of his "wrecker" toward "the main road."

But perhaps he did not intend to discuss on its merits the "Proposed Plan for the Establishment of a Bureau of Social Research," and I should not have been so disappointed when he left us "off the main road."

### I

I THINK he is thoroughly correct in characterizing the so-called "social gospel" as a muddy road," but I am still puzzled by the general run of his article as to how he likes this "gospel." In one paragraph it is a loathsome disease, and in another he wouldn't mind having a light case of it, if you will let him name it or properly define it.

In one paragraph "there is no such thing" and nobody's got it, and in another paragraph everybody's got it—even the Editor of the Western Recorder. Is it possible we have all got it and don't know it? Since the "social gospel" is the main subject of his discussion, and since everybody is looking at that "bag" of ugly things about which he has so much to say, it seems unfortunate for him that he allowed the growing heat of the discussion to lead him to forget more definitely to state his own position, instead of seeming at least to apologize for those who are known to be of that persuasion and to condemn those who do frankly tell why they are against it. "Happy is he that condemneth not himself in that thing which he alloweth."

But, so far from anyone rejoicing in the injury he does his cause by such methods, it is rather to be much regretted exceedingly, for all such discussion of a subject serves only to muddy the water and obscure the main issue.

Why, in the discussion of the proposed "Bureau of Social Research," has it seemed necessary for any individual or group of individuals to re-state and re-affirm their personal faith in the Gospel of redemption? Why was it necessary for the brethren of the committee to do so in making their re-

port? Is this a counter "barrage" to enable this new movement to get by the danger lines unnoticed?

### II

Is the proposed "Bureau of Social Research" unable to make the run on its own feet or stand on its own merits? Is it of such character as to create the necessity for its advocates to defend themselves against a possible accusation of being in bad company? Are brethren embarrassed by knowing that modern religious liberals are the strongest backers of "social salvation?" If the thing is so worthy of all acceptance and so clean and pure in itself, WHY IS IT NECESSARY FOR ITS ASSOCIATES TO WASH THEIR HANDS BEFORE THE BRETHREN AFTER HANDLING IT?

It is not the faith of the brethren that is on trial, but the proposed "Bureau of Social Research," and the soundness or unsoundness of the brethren has not a thing to do with the merits of its case. By such methods of defence it has received its chief wound in the house of its friends, and created a justified suspicion of its real character. Baptists are not going to justify it nor condemn it upon the merits of its friends, but upon its own merits. If the brethren who oppose it seem to its sponsors "off the main road," it is probably because they had to get "off the main road" to find it.

"Let us get back to the main road, brethren!" And in doing so, let us remember that no amount of contempt for brethren who differ with us, nor "holier-than-thou" praises for ourselves, is going to help us in the least.

The Southern Baptist Convention can be credited with having enough sense to attend to its own business, and to decide for itself whether or not it will try another expensive experiment that can hope to do no more than to add to the expense side of its budget and bring confusion within our fellowship. It has not been long since it had to unload such an experiment in the "Education Board"—and be it understood that I voted for its creation and wept at its funeral, though I have been weeping ever since over the ever-present evidences of the mistake of the experiment—and I do not believe we are ready so soon for another.

### III

PROPER appraisal of this new proposal can be made only in the light of three questions: First, What are the proposed functions of the "Bureau of Social Research," if created? Second, What are the proper and authorized functions of the Southern Baptist Convention? Third, In the nature of both—the proposed functions of the Bureau of Social Research and the proper and authorized functions of the Southern Baptist Convention—Is there a proper demand upon the Southern Baptist Convention for the creation of such an agency as the proposed bureau of social research for the better performance of its appointed task?

If we can succeed in correctly answering these questions without prejudice and in the light of all the facts in the case, we shall be getting somewhere in our appraisal of the new proposal.

What are the proposed functions of the Bureau of Social Research, if created? First, it is to be a fact-finding agency in the whole realm of the social order within the

territory of the Southern Baptist Convention. Second, it is to be a **fact-disseminating agency** of the Southern Baptist Convention. Third, it is to give **"expert advice"** and **"make suggestions** in cases where acute situations arise . . . and give guidance with regard to meeting these social problems" (See report in the Minutes of the Convention).

Considering its first function: Where and how is it to find its facts, and how and by whom are they to be used to advantage? The only useful and usable facts would have to be gathered—as by all other agencies—from local pastors or other interested local church workers, and these are the **only ones who can use them to advantage when they are found.**

To be sure, general facts may be gathered in abundance. But general facts will not help pastors and churches in the solution of local problems. **Both the facts and the workers must be local, if they are to be worth anything.**

Looking at function No. 2: To whom are these facts to be disseminated if they are to be useful? To the Southern Baptist Convention in session? Well, yes; in its annual report. But what can the Southern Baptist Convention do about it? Nothing, unless it authorizes the appointment of social missionaries to work at it in the same way as it works through its mission boards. **Are these general facts to be given to the public? What can the general public do about it? Can the corrupt social order heal itself?**

#### IV

**T**O WHOM, then, are the facts to be disseminated to advantage? There is but one answer possible, and the reader has it already—to the same pastor or local worker from whence it came, for these are the only persons who can do anything about it.

Finally, consider function No. 3: "Giving expert advice" and guidance in the solution on social problems." What? Give expert advice in the solution of local problems to those who discovered them, and who have worked at them? Who are giving all of their lives through the Gospel to serving the people and **WHO IN THE FIRST INSTANCE GAVE THE "EXPERT" ALL THE INFORMATION HE HAS OF VALUE?**

My imagination is not running riot at all. Forty and one years have I wrought as one of those local pastors, and I know this picture to be real. And I know that no "expert" on earth could have told me more than I knew about my problems in what Christ gave me for the people, nor how best to compose the difficulties of community life.

Imagine an outside stranger, qualified as an "expert," by a Ph.D. degree of a university, which in America to-day usually means teaching shot through with man's ability to self-salvation and "social salvation," apart from God and as a substitute for the work in men's hearts of the Christ of redemption. Imagine this stranger, well stocked with up-to-the-minute ethical theories apart from Christ in regeneration, and utterly ignorant of the people to be served, bringing his pet theories of social salvation and proposing to jacket them upon a faithful undershepherd of Christ for this undershepherd to put across upon his people and the outside world community. Would it be worth the cost? **Would it not rather confuse and nullify among Baptists their response to their God-given commission to declare to this world the Gospel of redemption?**

#### V

**W**HAT are the proper and authorized functions of the Southern Baptist Convention? It is composed of the duly accredited messengers of affiliated Baptist churches. Roundly stated, its function is to act as a voluntary medium or means of co-operation by and between the affiliated churches for the more efficient and effective prosecution of the **common task** of the churches:

Any agency, therefore, that can be effectively employed for the prosecution of that **common task** is in order, and in principle is authorized by the Constitution of the Convention, and I deny that the proposed "Bureau of Social Research" is any part of the **common task** of the churches. And

if it is not, it is not entitled to a place in the program of the Southern Baptist Convention.

Mark you, I said the **common task** of the churches—a task in which they can effectively co-operate for its accomplishment or assume equal responsibility for its failure. The social conditions in any church anywhere become at once the exclusive task and responsibility of that local church—a responsibility which it cannot shift to nor share with others, and with which others have no right to meddle.

The same principle extends on out to the community, so far as responsibility and effective correction are concerned. My church cannot be held responsible for the social conditions in another church or community, nor are those conditions any part of its task. If it be objected that individual Christians and citizens have a common responsibility for the common welfare of the general social order, this is freely admitted and affirmed. **But we are not discussing the responsibility of the individual Christian or citizen to the general social order, but the common task and responsibility of the churches, into which the proposed "Bureau of social research" must fit, if it is to become a part of the work and responsibility of the Convention.**

It has already been pointed out that, for the Convention to undertake such a task with any hope of effectiveness, it would have to authorize its Social Board to send out Social Missionaries into the various communities to do hand-to-hand work in solving the various social problems of those communities—for they can be handled only by personal contact. (Please don't get angry with me for naming that baby to fit the work and authority its sponsors seek for it; I don't mean to harm it in the least.)

Such a Bureau or Board is not and cannot properly qualify to perform a co-operative task of the churches. Therefore it cannot properly be any part of the common task of the Southern Baptist Convention.

#### VI

**A**ND now, how I would like to set the back-band forward and discuss the real work of the churches and of the Convention.

What a joy it would be to remind every Baptist that we are sent with a spiritual message to the souls of men; with an appeal to the individual hearts of men, and not to a general social order; to seek the salvation of "every creature" and through saved individuals and their personal witness and godly lives win men from sin and social corruption to our Saviour and Lord; to work with the Holy Spirit in making the tree good that the fruit may be good through regeneration and sanctification, instead of seeking "grapes of thorns or figs of thistles"—foolishly resorting to a so-called social gospel, which is not our Lord's Gospel at all; to preach the everlasting Gospel of redemption in Christ, "which is the power of God unto salvation to everyone that believeth;" to stay with our Lord and His Great Commission of "making disciples," and "baptizing them," and "teaching them to observe all things He has commanded." But I must not now take more space.

In the nature of the proposed functions of the Bureau of Social Research—if it should be created—and in the nature of the proper and authorized functions of the Southern Baptist Convention, which is the common, co-operative task of the churches, is there a proper demand upon the Southern Baptist Convention for the creation of such an agency? **In my heart I believe that to raise the question, understanding what it proposes to let our churches in for, it to answer it definitely and finally in the negative—NO!**

Stranger: "Farm products cost more than they did a while back. How do you explain it?"

Farmer: "Well, when a farmer is supposed to know the botanical name of what he's raising and the entomological name of the bugs that eat it and the chemical name of the stuff that will kill the bugs—somebody's got to pay for all this knowledge, ain't they?"—Exchange.

## Hospitals in the Red

The Saturday Evening Post has—in its understanding and sympathetic manner—brought to the attention of its readers, through timely editorials both the service which our hospitals are rendering the public and the necessity for continuing the public support of our institutions, particularly our voluntary hospitals. Its editorial follows:

**M**OST of us who have had occasion to spend a week or two in a hospital, or have had to pay the bills for relatives who have undergone surgical operations, have thought the charges burdensome if not excessive.

Few of us realize how greatly the inescapable costs of operating a hospital have multiplied. Science, during the past century, has managed to prolong human life by several years—seven or eight, some authorities tell us—but often the means for doing so are expensive. Take the single item of radium, which is employed with such success in the treatment of malignant conditions. Radium salts are among the most costly known, but our hospitals have to have them, and their investment in them may run into six figures. They have to have expensive X-ray apparatus, for treatment as well as for diagnosis; and such progress is being made in this field that the devices in use are made obsolete by the newer models. The upkeep of operating rooms with their prodigal use of dressings, anesthetics and other supplies in endless variety, runs into more money than the patient on the table can possibly realize.

In well-managed hospitals, every proper effort is made to cut out waste and to enforce every wise economy, but, by the same token, the chief end and aim of the hospital is to make sick persons well, and considerations of money-saving, no matter how important or pressing, are not permitted to stand between the patient and his chance of recovery. Moreover, to every medical man worthy of the name of physician, the life of the poorest patient is as precious as that of the richest, and the doctor orders what his patient needs, being guided by his physical and mental condition and not by reference to his bank balance.

Our voluntary hospitals from one end of the country to the other have been going through a heart-breaking experience. Not only have contributions from rich friends dwindled to next to nothing but the paying patients have been falling off while the free patients have been steadily increasing. Deficits are the rule rather than the exception, but our hospital managers tell us, with justifiable pride, that they have put considerations of humanity above what, in a commercial undertaking, would be called the canons of good business management. There was nothing else for them to do.

Last month the voluntary hospitals of New York were engaged in a campaign to raise two million dollars with which to carry on. The drive was preceded by a careful study of hospital costs and their relationship to receipts. Some of the figures thus obtained are sufficiently typical to be of nationwide interest to those who feel concern for the welfare of our hospitals.

Mr. William A. Dawson, expert in charge of accounting, announced that the average cost of patients for a day's treatment, including bed, board, routine and professional services, was \$4.30 a day, whereas the actual cost to the hospital was \$5.86. This gives an average deficit of \$1.56 per patient per day, but, in the case of ward patients, the daily deficit for each and every one is \$2.54.

Going more deeply into the matter, Mr. Dawson's researches revealed that with patients of all classes the hospitals lose \$3.35 a day on operating-room costs, 45 cents a day on X-ray costs, and 74 cents a day on laboratory examinations. If we multiply these losses by the number of patients in a hospital and the product by the number of days in the year, we can instantly determine what formidable deficits are bound to result.

There appear to be but three courses which will put our hospitals on a firm financial footing. We can turn away patients who cannot pay full costs, and let accidents and disease do their worst to them. Such a course cannot even be considered in a civilized community. Second, we can intensify our appeals to the public to give our voluntary hospitals the wherewithal with which to carry on. In the past, this method has had considerable success, but the pinch of poverty has cut off the gifts of the public-spirited, while the pay patients have dwindled and the free patients have multiplied. Third, we can bend every energy toward the perfecting of the sundry methods of health insurance which have been tried out in many localities.

Any one of us, at any hour of the day or night, may stand in urgent need of the services of the nearest hospital. It is only right, then, that we should take a personal interest in them and help to keep them in such a condition of efficiency that they will be able to serve us properly should occasion arise.

## Dr. Mitchell Available for Revival Meetings and Supply

**D**EAR RECORDER: I wish to announce that Dr. W. E. Mitchell, after many years of saintly and successful service, has retired from the pastorate and will give his time to holding meetings and supply work, for which he is eminently fitted.

He has been pastor of a number of excellent churches and God has abundantly blest his labors. He was never a "misfit" or a failure. He is a graduate of Georgetown College and the Southern Baptist Theological Seminary, and has served his denomination with love and loyalty, through the years. He knows the Gospel and preaches it in a winning and wonderful way.

He has supplied several times for the writer's church and with great acceptance to our people. He should be kept busy, and any church will be the better for his ministry. His address is, 152 Woodland Ave., Lexington, Ky.

J. W. PORTER

[No minister is better or more favorably known among Baptists in Kentucky than Dr. Mitchell. None merits more fully their confidence and esteem. We regard those churches fortunate that can avail themselves of his ministry.—Ed.]

Pastor J. B. Head observed his ninth anniversary at the Victory Memorial Church, Louisville, last Sunday, and a banquet was given in his honor by the Victory Memorial Church on last Tuesday night. We hope to have more to say about this next week.

Pastor Harry Jeter Goodwin has been at the First Baptist Church of Suffolk, Va., for ten years. This exceeds by three years the term of service of any previous pastor of that church in the 109 years of its history. Luther A. Harrison is Assistant Pastor of the Suffolk Church.

Dr. C. M. Thompson, General Secretary of the Kentucky Board of Missions, following the sad death of Mrs. Thompson, at the request of his board took a vacation of several weeks. This he spent with his children at Philadelphia and Syracuse, N. Y. Dr. Thompson has just returned to Louisville and to his accustomed tasks. We are glad to know that he has received much benefit from the weeks of rest.

We ask our readers to note the attractive new type-headings which are being used for the first time this week on the articles in the Western Recorder. Could you beat it? The writer would prefer to avoid the responsibility of trying. The type faces used in the body composition are also comparatively new, and we think cannot be excelled for the purpose for which it is used in the Western Recorder.

## Uncle Joab's Final Postscript

GEORGE R. PETTIGREW, Chappells, S. C.

"I RECKIN folks thinks it's high time I was takin' a back seat and holdin' my tongue about that there social service bureau. Other and better men been discussin' it too, and there ain't much chance of addin' anything new to what's been said. Yet, what's worth sayin' once is worth sayin' again, and I reckon if we all confined our confabulations to what aint never been said before in one form or another, there'd be a lot more silence and a lot more lonesomeness in the world.

The greatest truth is trite, as you might say, and them what despises triteness is mighty apt to take up with error in order to be original, though even this field has been pretty well worked over through the years. Time-worn error can be dressed up in new fashions, decked out in new toggery by way of hifalutin' phraseology and the like, but the disguise gets worn pretty thin at times. Take off the wrap-pin's and there it stands 'straddlin' there, as Mr. Carlyle says, 'stark and shameless'."

Uncle Joab's smile grew into a grin that lit up his rugged face like the sunshine, and I settled back expectantly, eyes and ears alert.

"Bud, d'you ever hear the darkey's version of the 'Pro-jeckin' Son,' as he called the Parable? He said the young fellow run out of money and friends and food and then, 'He tuk off his coat and pawn hit fer bread, and den he tuk off his weskit and pawn hit fer bread, and den he tuk off his shutt and den he come to hissself!'"

"When Error gets too far away from Truth, it exposes itself, and it has been doin' that through all the Christian centuries. Some folks glories in the name of Modernist, thinkin' they's strictly up-to-date, but they is really anti-quarians. All their high-soundin' the'ries has been exploded centuries ago. Some of these relics survived (or revived) because they was duds, without even the power to explode; and when a small boy finds a dud he's gointer make a play-thing out'n it or bust." . . .

### I

THE old man's eyes twinkled good-humoredly and he lit his old pipe with a redhot oak coal before he continued:

"Now, Son, I know what you're too polite to say, so I'll quit my rumblin' and detourin' and stick to the highroad. What I want to do is stir up the brethren's pure minds by way of remembrance as to that social service appendix to our denominational body. It seems to me that we'd better pay \$5,200 to have this superflews organ out than to graft it in at that figger and pay that much yearly for upkeep in these times of sparse revenues and staggerin' debts.

"If we got to pay that much for our facts, plentiful and free as they is to everybody else, we as a denomination must have a patented fact-proof insulator with vacuum linin's and must be livin' like Rip Van Winkle right spang in the middle of it. Any man that can use his eyes, ears and nose to-day will have more trouble dodgin' the facts that's flyin' thick and fast around him than he would in dodgin' a snow storm on Old Baldy Mountain without an umberel. Of course, you can't catch a medicine-glass full of water from old Niagara's cataract; you got to use a fittin' vessel and use is wisely . . . Now, now, Bud, that's jest a joke of course, for some mighty bright minds among us is sponsorin' that bureau project. I mean this in all sincerity.

"Still and all, maybe it's jest old age adullin' my fack-ilities, but I can't rightly understand the fact-famine these brethren seems to be sufferin' from. They oughter take the county paper . . . Or maybe they need the church paper and new faith in spiritual things rather than worldly facts.

"Back yonder in the ancient time, the prophet Amos warned the Lord's people that a famine was on the way—not a famine of bread or water, but 'of hearin' the words of the Lord.' But even then facts warnt so sca'ce, and they

In this article Uncle Joab expresses skepticism as to the fitness of "a super-knowin' expert feller" from some university, usually taught by a rationalist, to find such facts as a preacher of Christ is under bonds to declare to his people. He also expresses deep doubt—and we agree with him fully—of the propriety of our giving approval to setting up such a person to tell preachers of Christ what to do, and what is true, and is worth their attention among their own people in their own work. There is in the proposal an implied presumption, which had yet perhaps better be dealt with patiently, on the ground that not all those who follow proposals of such fair front have discernment to understand the implication. Uncle Joab is right with a wisdom not always found among the literati who may in confident assurance look down on his quaint dialect as a badge of unsophistication, when he says that it would be utter folly for churches to commit themselves to a scheme of trying to cure the outside world of its addiction to evil. He argues that (1) it is not the work the Lord gave the church to do, and (2) the failure of many churches convincingly to clean up the lives of many within their own fellowship, is proof positive even to the carnal mind that they will surely fail in straightening out the evils that afflict world society without. A university professor of the right kind—and there are many of them, though they are less vocal here than their liberal scholastic fellows—could not have spoken more to the point than has Uncle Joab, the country deacon.—Editorial Note.

been accumulatin' ever since. So, these social bureaucrats of to-day oughter have a hopper full of facts, 'treasure new and old.'

"No, sir; I just can't seem to rightly understand they trouble. Why, But they ain't nothin' but Truth and facts in this world, and the highest facts of all, like Calvary, is Truth, eternal Truth. What we need to do is to relate the facts roundabout us everywhere to Calvary, and we don't have to catalogue all the facts to do it. You turn the sunlight on the squirmin' popilation campin' under a rottin' board and you'll see such a scamperin' as you'll never see by turnin' a mouse loose in the ladies' sewin' circle! You aint got to study verminology to turn the light on neither. Bless my soul and yours too, the sun wont ax no special aid or enlightenment from you. It'll do its perfect work—if you dont stand in its way like Alexander with old man Diogenes." . . .

Here the old gentleman shook his white head so mournfully that he spilled pip-ashes all over his threadbare trousers. Fortunately, the pipe was out as usual. He refilled and relit it, then resumed:

"Ugh, ugh! I just cant understand the brethren's hue and cry for facts. That's the outstandin' fact that's too much for my old noddle. Its kinder like Ezry Slocum and Elviry Mumpson. Elviry, she had more age than good looks, but she had plenty property, to cover a multitude of drawbacks.

"Ezry, he popped the question and the hardshell preacher, he married 'em. Elviry did a faithful part by Ezry, settin' him up to a fine hogg and rubber-tired buggy, a nice home, plenty good clothes and fried chicken every day, to say nothin' of pork and potatoes and everything else to make old Dives envious. But, would you believe it, Ezry warnt satisfied. He took the dyspepsy and was always wantin' new mixtures of fine foods and expected variety three times a day. Elviry was patient till the day come when he set down to a perfect banquet pulled up a bib round his neck, and give her his last order: "FEED ME." Elviry quit right there and then and I don't blame her neither. These brethren, now—oh, well! We cant expect to understand every-thing." . . .

### II

UNCLE JOAB had to light up again at this point and he eyed his battered old pipe severely, as if its refractory behaviour also defied his comprehension. Finally, he and the pipe both got going again:

(Please turn to Page 22.)

# EDITORIAL

## The Church's Message to a Day of High-Pressure Living

**M**ORE and more people are dying of heart disease. Physicians generally attribute it to speed-pressure of life as it is lived in a mechanized civilization. Whether one works with his hands for a living or is a brain worker or is not in productive work at all, seems to make small difference. The man who has nothing to do, is often even more enslaved by the speed devices of to-day than are those who do responsible work and then let the world go its own nervous pace without joining it.

It would be a safe guess that the majority of all of the gadgets that have been sent to the patent office at Washington to be patented represents efforts to save time. Whether it is more miles, more goods manufactured, more acres plowed, more thrills and joys, or what-not, speed is its name.

Man gears himself up to make the largest use of the speed mechanisms. He permits the quiet of his home to be invaded by the telephone and the radio set, this often cutting off the last opportunity of mind and spirit for reflection without rude machine interruption, or for the holy and now tragically neglected offices of the family circle.

Even the quiet farm now smells of gasoline and must balance speeded-up production processes against enlarged operation costs, the while whipping up the human factor to the pace of metal mechanisms that devour acres with cultivation. Similarly the automobile "tells the world" that it must ride fast now and must get gasoline-money to keep riding, whatever happens to the rest of life.

### I

**M**ECHANISMS and busy-ness do not always mean useful production. To many they mean opportunity to flitter away the hours and days in an endless series of thrills and character-disintegrating experiences. Thus they seek happiness and fail to find it, but rather find the nausea that follows the prostitution of God-given powers. They are in the case of those our Lord admonished in Luke 21:34: "Lest haply your hearts be overcharged with surfeiting . . . and the anxieties of life." Millions fritter time away in moving pictures and useless gadding up and down at the call of every novelty that promises a thrill and relief from their growing ennui. If they work at all, they race it at top speed to have plenty of time left in which to be busy doing nothing.

What have the churches in the way of a message for this so-busy age? The Holy Scriptures have much. But a fair appraisal would not suggest that many churches are making much of the Gospel in its teachings that would give quietness and assurance amid the world's restless lust. To the contrary, a strong tendency has been observed among many of God's people, instead of trying to set before the world an example of poised living, themselves to magnify the material and outward in religious life and to run a race with worldlings in building up great tangible things the world will applaud.

### II

**G**OD'S people have become fertile of programs and surveys and plans to promote religious growth in ways that will challenge world attention and will parallel the wholesale performance of machine production. But at the same time, alas, they have tended to become prayerless, ignorant of the spiritual message of God's Word, and in many cases have allowed meditation to become an entirely lost art.

When the world has in blindness shut the door of its heart to all chance that the still small voice might make itself heard amidst the ceaseless clang and racket of its machines of amusement and labor, God's people need even more skill to fight back to the unseen things of God. But we seem to think, rather, that we must be up to snuff. We must show the mechanized world that we are no "old-

fogies." By the which we involuntarily exhibit our own spiritual bankruptcy and add to the hopeless blindness of the groping world, while bidding for its fleshly applause!

Nowhere is the superiority of the unseen in building Christian faith and character more beautifully taught than in the words of our Lord to the Bethany sisters, in Luke 10:38-42

Mary was meditative and Martha active in temperament. Both loved the Lord with holy devotion. Martha showed her love through active house-wifery, Mary by sitting at the Master's feet and drinking in from Him the things that are unseen. Martha's love was genuine, and the Lord did not fail to appreciate it. Yet He definitely took the part of pensive Mary against her sister's reproof. "Martha, Martha, you are anxious and worried about many things; and yet only one thing is needful" (Weymouth).

In any case, Martha's aptitude to allow THINGS to master and pre-occupy life and its faculties, has in it a lesson that men and women alike need to study and apply to themselves to-day. "Mary hath chosen that good part, which shall not be taken away from her."

How can we get this truth across to the world? Why bring that up, when we know we are generally failing to get it across effectively within our own church fellowship? Judgment must begin at the house of God. Satan must chuckle when he sees great religious aggregations more and more concerned to head off the world from its ruin by palliatives manufactured from their own wisdom, the while they remain stone blind to the fact that the same evils that plague the world are strangling the spiritual life out of their own churches. But there it is.

In themselves Christians will not cure the world—not even a little. God must do it. He wants to do it through us. But meantime many of us have really despaired that there is within Christian faith power to reach and save the world from its madness. But we do not confess our despair. As if to save our faces, we talk loudly of ethics, better communities, good international relations, a warless world, and all of that. It sounds big and helps us keep countenance with ourselves and the world. Meantime, we have not faith to put into practice within our own churches the cures from evil that our big talk says we have for the whole world!

### III

**W**OULD that God's people would come back to Him! If we are going to help this world really, that is the first thing we must do. We must learn first to draw away from the world to God, in order that when we do go to the world there will be something to us, and not merely loud vociferations about world-cures by applying the ethics of Jesus, while we cowardly dodge or do not believe the real issue of sin!

When the Lord ascended to heaven, He specifically commanded His disciples to tarry in Jerusalem. Recently we read after a world figure in the religious field, whose spiritual perceptions are far above the average. Yet this fine man chided the disciples for having remained in the upper room in those days in prayer and worship, as their Lord told them to do. He said they ought to have been out there doing something!

What would they have been doing? What were they fit to do as His witnesses? They were not fit to do anything. Their first great need was to be emptied utterly of self-confidence and to be built into devotion to and reliance upon the Gospel of their Lord.

In a day of high-pressure material life, God's people must learn afresh how to pray, meditate, study God's Book, to follow God and not the times-spirit of the world. Demand time for the soul. Spiritual power will come at no less price.

## Breaking Churches Away From Bad Habits

**L**ONG continuance in bad habits fixes them as integral parts of one's character. It is likewise true of good habits. If a person accustomed up to mid-life to the simple ways of living which characterizes rural America, moves into the city, he finds it difficult to adjust himself to the speed, fluidity and expensiveness of the new environment.

Generally speaking, rural churches have held back from the changes that have affected even country life, with a fixedness that surpasses other rural institutions. First organized in the early pioneer days, they rendered precious service to society under conditions of life that were simple and often rough. Other country institutions had not developed. The churches ministered the chief and often the sole social integrating force—the blessed Gospel of salvation from sin.

Speeded up conditions of modern life have measurably changed country life, though in a less degree than in the city. The accelerated pace of life in the country is far more intense and exacting than it once was. But the spiritual ministries of the Gospel in the majority of the rural churches has for the most part continued substantially upon the basis of the same provision for spiritual instruction and pastoral care as were put into effect when the churches were set up to serve a pioneer people on the frontier.

### I

**I**T WAS a blessed thing that the Gospel had in it that which was able to master and satisfy the lives of men and women under the conditions of frontier individualism. It did that far more than all other forces combined. It was a great thing that this same Gospel, nearly always under the limitations of once-a-month preaching by an absentee preacher, was able to transform the lives of multitudes who have in fulness of hope passed on to be with God, and also to fill the hearts and minds of others with a passion for God which they carried into the increasing urban life of the South and through which they often became the outstanding element that builded up the faith of Christ in most city churches.

Even the most discouraging word that can be said about country churches, if it is said with discernment, will not fail to recognize that God has vastly used these modest bodies of Christ to build up salvation among men and both ministerial and lay leadership for the more complicated and difficult tasks of God's Kingdom everywhere—in the city churches, in Christian education, mission service, official responsibility and elsewhere.

And yet we confront the spectacle of hundreds and thousands of these churches that have not changed until this day the method or measure of their ministry, to conform to the changing needs of their environment. The environment is increasingly served by many other institutions of society. Wealth increased and has in many places largely builded material satisfactions. But for the most part rural churches have continued in their old way. Most of the so-called rural church problem is implicit in that fact. Standards of church ministry which were the best that could be had amid the pioneer fathers, have become fixed and are being used in a day when other things have been vastly accelerated.

Preachers and churches have said in effect, "Once a month preaching sufficed for our fathers, and why not for us? Father Jones made his own living while he rode a circuit of six or more churches. He said nothing about pastoral support. He preached the Gospel free. Many of our people came to believe that the Gospel could not be preached properly unless it was done without our giving the preacher a support.

"Our parsimony crippled our fair-mindedness. When pioneer conditions passed, we wanted to perpetuate the no-support part of them to our preachers. We did not stop to study the definite teachings of the Apostle Paul to the Corinthians for pastoral support. We only went far enough to find out that Paul would not take any salary for himself from those unspiritual Corinthian Christians."

### II

**A**S CONDITIONS of life changed and it became less and less possible for ministers like Father Jones to make a living for themselves by farming or teaching, or to let their wives and sons do it, so they could give all energy and time to circuit-riding service in a number of churches, without any assurance of support, these churches had become set in their ways. Free salvation was interpreted to mean free preaching. When Father Jones wore himself out there was nobody to take his place under similar conditions.

If one will multiply this extremely simple picture by about ten thousand, he will be on the way toward understanding what has happened in the rural church field. When the denomination began to take hold of the situation—which was very slowly and is still slow—for the most part it envisaged the rural field in two ways only. The first was to establish missions as Sunday-schools or preaching points, and nurse them along by small contributions to the support of the missionary worker for a part of his time. The second was by institutes to develop churches in stewardship.

The last of these was difficult and the first surprisingly easy. But the first usually failed to include in its field of effort the increasing number of small churches in the country that had clung on to their old pioneer ways, and had now become discouraged, or were even closing up under the pressure of new conditions. The well-intended effort to teach stewardship, worthy in itself, seldom reached these. Their first need was encouragement, inspiration, adjustment.

"Grandfather and father were considered pillars in Mt. Zion Church, which Preacher Smith served once a month for twenty-five years. But it was their habit to give ten dollars a year to the preacher, and they were considered among the best givers. If that was enough for them to give, why should it not be enough for us now?"

### III

**R**EASONING such as that has helped to choke to death hundreds and hundreds of rural churches. But those who thus reason do not reason that grandfather and father lived under far simpler conditions, and could and did get along with little money. They had a horse and saddlebags or a horse and old-time buggy, whereas we now have to have at least a \$700 automobile and expend \$300 or more yearly to keep it running. On our material life we spend far more than father did, but why give more than his \$10 to the church?

"Should not \$10 be enough for us to give the church, especially as we need so much more—including that \$700 and that \$300—to spend on ourselves?" So some reason. Small wonder the churches dry up and die!

Not only the country churches, but a large number of village and town churches into which rural church members have come, are still crippled because of the undying persistence of the tradition of non-support or next-to-nothing support of the cause of Christ among many rural churches.

This can be changed, but Baptists have been so fertile in numbers that they have not seemed greatly to care if these bodies of Christ are allowed to dwindle and die, though a little inspirational help would transform them.

Last week Secretary T. L. Holcomb, of the Sunday School Board, speaking before the Baptist Training Union Conference in Louisville, devoted himself to the consideration of vitalizing the life and usefulness of needy and tardy rural churches, with the district association as the unit of approach. To our thinking, this is one of the most promising and encouraging movements which God has placed upon the hearts of one of our great boards for a long while.

As Dr. Holcomb says, it proposes in principle to go out among our people to give them something rather than to get something from them. Whatever we call an approach made in that spirit, it is that to which Christ commissioned His churches, and its rightful name is Missions.

## Paragraphic Comment

**NOT CURE BUT CRUCIFIXION** Christ does not undertake to "cure" the propensities of the flesh in one who has come to Him, by education and ethical instruction. He regards the "old man of the flesh" incurable. There is nothing to do for it but to give it up to Him to be crucified. "Our old man has been crucified with Him." Christ died for us. Through faith we are daily to die with Him. Such is abundant New Testament teaching. What a misfortune it is that this teaching is not more generally preached and taught! It has in it the promise and potency of a higher type of Christian living among our church members. We have often seemed to think there is no alternative to perfectionism than a life of spiritual infancy, such as crippled the "highly educated" Church at Corinth.

**OUR KENTUCKY TRAINING UNION** Secretary Byron C. S. DeJarnette and his co-workers are to be warmly congratulated on the fine meeting which was held last week in the Fourth Avenue Church at Louisville of the Kentucky Training Union. The attendance was large on the part of the up and coming leadership of our Baptist young people. Some of the messengers came from the extreme Western and Eastern ends of the State—which means in Kentucky as far as three hundred miles. It was the pleasure of the Union to have present for two addresses Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board. We heard one of these and it was warmly appreciated. It devoted itself mainly to describing the purpose and emerging plan of the Sunday School Board through its various departments to serve the needs of all our churches throughout the South, taking the district association as the unit of approach. Whenever one deals with life, he learns how to do it by doing. Through such a fine work as that which Secretaries W. A. Gardiner and Byron DeJarnette have already been performing in the rural church field in Kentucky, the Sunday School Board is in possession of demonstrative proof that it is moving in the right direction, especially to enlarge the life of rural churches, which are the large majority. We join his many friends in congratulating Brother DeJarnette and his co-workers on the high service being accomplished among our Baptist young people through the Kentucky Training Union. There is in it high promise for the future life and outlook of the churches.

**COMMENDING GOVERNOR AND THE LEGISLATURE** Christians are tremendously interested in good government. It is their own God-appointed task to make men and women who fear God and love righteousness—which is the supreme buttress of good citizenship. Partisan politics are to be taboo in the churches, but commendation of righteous government should be given, regardless of partisan jealousies. In this spirit we commend the efforts of Governor Chandler and the present Legislature to untangle and simplify and make less expensive and more honest the governmental processes of Kentucky. A remarkable number of constructive measures have already been passed, and an effort is now being made to simplify government by reducing the number of bureaus and commissions by four-fifths their present number. In our judgment this measure, which is now pending and is known as the re-organization bill, should have the hearty support of all good people. During the last twenty years, irrespective of which party was in the saddle, Kentucky government has been bipartisan and bad. It has worked against economy and integrity in expending the tax money of the people and in favor of greedy and selfish special interests. A great sense of relief and of hope and faith has now spread abroad among the people, who feel that at last the sinister stalemate of extravagance and unbusiness-like administration is being re-

placed by measures that make for economy and efficiency in Government. God speed Governor Chandler and sustain his courage. Let the Legislature support him. Whatever log-rolling politicians may use to confuse the issue, the great mass of the Kentucky electorate is behind Governor Chandler in the fine work which he is undertaking. The trouble with the mass of honest citizens has been that when they get aroused and elect a good man, they promptly thereafter shut up like clams and go to sleep. The good man goes to work to do an honest job, only to find himself surrounded on every side by selfish and clamant interests which are always busy on the job and each of which knows exactly what it wants.

**RELATION OF FAITH AND THEOLOGY** In a remarkable book on Job, under the title "Baffled to Fight Better," Oswald Chambers, a British writer, has this: "Do we believe in God apart from our reasoning about Him? Theology is a great thing, so is a creed, but God is better than either, and the next great thing is our relationship to Him." Intellectual formulas, whether of Job's three friends or his own, were insufficient to explain God's dealings with men. There was this difference: When their creed could not take care of Job's needs in his afflictions, they blamed him and held on to their creeds. But when his creed was found insufficient to comfort and sustain Job in his suffering, he held on to God and said his credal plummet must be too short. And God commended Job and censured his friends. Theology is a formulated statement of faith and has an important place. But the essence of faith is that which enables the soul to cling to God whether or not reason can satisfactorily formulate the grounds of one's confidence. The Book of Job strikes profound depths in wrestling with the problem of sin and suffering. There is no real answer aside from that of the redemption wrought by Christ. All other proposals of philosophy and made-up optimism help men save their faces. But they are what modern writers call "wishful thinking." Real Christian faith has in it elements that refuse to be discouraged by one's inability to rationalize it. Why wonder at this? So has human love at its best, as in a mother's love for her child.

**CHRIST AND SELF** One of the old Gospel hymns, worthy to be preserved, in its refrain changes from "All of self and none of Thee" in the first stanza, to "None of self and all of Thee" in the last. Self is destroyed in principle or positionally when the soul in its hunger and need abandons self that it may trust Christ for salvation. Unless self is thus abandoned in heart-purpose, there is no saving faith. Bible sanctification or spiritual growth is the process of making this positional attainment actual. How can that be done? By daily reckoning one's self dead to sin and alive unto God (Rom. 6:11). By daily yielding heart and life to Christ (Rom. 6:13). To treat this great teaching with indifference, is in effect to vote one's self to be in favor of a babe-in-Christ faith (1 Cor. 3:1), which must always be fed from a carefully tended milk bottle and never gets strong enough for God's Spirit to use it to witness with power to the Gospel. The principle is beautifully voiced in these verses by T. E. Brown:

"If thou could'st empty all thyself of self,  
Like to a shell dishabited,  
Then might He find thee on the ocean shelf  
And say, 'This is not dead,'  
And fill thee with Himself instead.

"But thou are all replete with very thou,  
And hast such shrewd activity,  
That when He comes, He says, 'This is enow  
Unto itself—'twere better let it be;  
It is so small and full, there is no room for Me.'"

## The Bureau for Social Research

**D**EAR DR. MASTERS: Forasmuch as many have taken in hand to set forth about the Proposed Bureau for Social Research, it has seemed good unto me also to write concerning this presently, proposed adventure of Southern Baptists. There will be no claim to originality in this discussion, as it all occurred nineteen hundred years ago and is plainly recorded in the ninth chapter of John's Gospel.

In the opening verses of this chapter we find a most distressing, "Social Condition," a man born blind, completely cut off from the visions of beauty and love all around him. He has never seen a flower, a tree, a shrub, a plot of grass, not even the smile of his own mother's face. Both Jesus and His disciples see this poor blind beggar, and immediately the disciples wish to open a Bureau for Social Research.

Possibly impulsive Peter leads off, "This poor wretch is catching it, his sin has certainly found him out." Soon one answers him,—Is it Thomas?—"But this blindness is from birth; it is the sin of the parents visited upon their hapless child." Then they come to Jesus to settle the argument or to take sides as He wills, with the words, "Master, who did sin, this man, or his parents, that he was born blind?" In verse 3 Jesus answers, "Neither hath this man sinned, nor his parents: but that the work of God should be made manifest in him." Then in verse 4, Jesus points clearly the duty of an obedient Son of the Father, "We must work the works of Him that sent me while it is day; the night cometh when no man can work." He then sets to work and soon gives sight to the blind man, light for darkness. Surely such was the "work of God."

Two further Scriptures. First, Luke 13:16, the case of the woman bound with an "infirmity, eighteen years, and could in no wise lift up herself." In verse 18 we read the significant words, "Whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Here the survey is complete. The answer to the question, "Who is to blame?" is disclosed. The ultimate reason for human misery of body, as well as mind and soul, is Satan, the god of this world, the spirit that now worketh in the children of disobedience.

Then a blessed text, I John 3:8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Jesus certainly destroyed the devil's work on the poor woman. He loosed her bond immediately not even waiting for the end of the Sabbath to do so. He destroyed the works of the devil with the man born blind by giving him sight.

Thus we have contrasted the "work of the devil," and the "works of God." Satan limits, mars, weakens, ruins, and wrecks the bodies and souls of men. Jesus destroys the works of the devil by healing, loosing, freeing, redeeming the bodies and souls of men.

But read again verse 3, "But that the works of God should be made manifest in him." Why did Jesus and the disciples find the blind beggar? Not to argue and quibble, not survey and find out, who is to blame?" but that they might "work the works of God." Why does God allow us to find blind men, crippled, sick, weak, sinful men? Not to survey, and find out "who is to blame?" but that we might "work the works of God."

In about every State Baptists have a hospital, which daily "works the works of God," on the bodies of men, women, and children. It needs and deserves more financial support than it is getting. In every State we have one or more Baptist Orphans' Home that to over 300 children, "works the works of God." This Home needs and deserves better financial support.

All over our land scattered to every nook and corner of it, are lost souls, "whom Satan hath bound" even unto this hour. To pass on to them the "Gospel of Christ which is the power of God unto salvation to everyone that believeth," is to "work the works of God."

May we not divert our time, money, and energy to a Bureau for Social Research, but rather let us, "work the works of God, while it is day; the night cometh when no man can work."

Chickamauga, Ga.

FRANK COCHRAN

## Matching a Spiritual Book With a Spiritual Life

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

**T**HE depth into which one can look into the heart of God in his Bible study depends upon the spiritual life he is living. We must have God in our heart if we are truly to see the heart of God in His Word.

We must, of course, beware of "watching God" in our Bible study in a purely mechanical fashion, watching Him as we would watch Napoleon in the history of France.

Let the Bible student at the very first understand that the Bible is different from all other books. It is a spiritual production. God is Spirit and therefore, as Paul says "spiritual things are spiritually discerned." If the student would really find God in the Bible, he must open his heart in penitent surrender to God. The Bible raises two questions at the doorway of every chapter to him who would read it for the purpose of "watching God:"

1. Why do you wish to watch God in this chapter? Is it because you love Him? Is it from curiosity, or because you desire to know Him better that you may serve Him better?

2. Are you depending on your own natural ability to see into the heart of God in this chapter, or are you moving now under the control of the indwelling Spirit? "Ye shall search for Me and find Me," says God, "when ye search for Me with your whole heart."

In other words, in Bible study everything depends on the spiritual attitude in which we approach the Bible. A masterpiece in art can be fully understood and appreciated only by an artistic nature. So also God's Scriptural masterpiece can be understood and appreciated only by those who are spiritually prepared. It is a high price that must be paid by that Christian who would enter the Bible precincts and truly see the "glory of the Lord"—the King in His beauty.

If Moses was bidden to take off his shoes in reverential humility and worship before God would speak to him out of the burning bush, so must we fall in the dust before Him if we would see Him and hear Him speak to us in His Word.

If God is a real Friend and Confidant to us in our daily experience, we will then find Him the same to us as we read about Him in the Bible and in such Bible study we will get new views of Him, with our knowledge of Him and fellowship with Him growing richer day by day.

Let it be repeated that, if we are to look into the heart of God in our Bible study, our heart must be open to Him. "Blessed are the pure in heart for they shall see God,"—they whose heart is emptied of all self-alloy and is controlled by the indwelling Spirit. With such a heart they shall look into the heart of God as it beats with infinite hatred of sin and with love for the sinner and for His own children.

Let us not jauntily open our Bibles as if we could easily and without preparation see God. "Man's extremity is God's opportunity" and this is no where more true than when we would see God in His Word. "Verily, Thou art a God that hidest Thyself" says the prophet. He hideth Himself to those not prepared for seeing Him.

With our natural sight we cannot see Him, try as hard as we may. It is only as we reach our extremity in our natural efforts to see Him in our Bible, and cry out to Him ignorance and helplessness and unfitness for looking into His great heart—it is then only that God has His opportunity to open our eyes and to open His heart to us in the Scriptures. Then, we shall see shining through all the passages of His Word, the light of the knowledge of the glory of God in the face of Jesus Christ.

## Anti-Christian Christianity

ELIZABETH MORTON, in *The Fundamentalist*, London, Eng.

Christians in Great Britain whose passion at all cost is to be faithful to the Bible and its Gospel, appear to be better informed than American Christians on subversive world forces of religious disintegration. The writer of this article is the wife of the venerable editor of the *British Bible Union* monthly, which we have read for years and found faithful and trustworthy. It should help our readers, unpleasant as it is, to have this glimpse through Mrs. Morton's eyes of the forces Satan has at work to destroy Christianity.—Ed.

THE January number of that courageous and arresting monthly, *The Free Press*, has a disquieting article under the above heading. Space will not allow me to quote more than a short passage; but I can say enough to show you how very serious is the passion.

In June 1936, in London and Oxford, "The World Fellowship of Faiths" will hold its second International Congress, culminating in six addresses, by a Confucian, a Hindu, a Buddhist, a Moslem, a Jew, and a Christian respectively, on "The Supreme Spiritual Ideal." Their main conclusions will be summed up at a final meeting, when, according to the pamphlet written by Sir Francis Younghusband, there may "emerge some common ideal after which humanity is now faintly groping, and towards which it may more consciously strive in future."

Fine! But closer scrutiny of the actual personnel organizing this "Fellowship of Faiths" reveals that whatever "common ideal" emerges it will be one nicely trimmed to serve atheist Communist-Socialism, handmaid of World Zionism, and its twin children subtly labelled "New Deal" and "P. E. P." and that the "World Fellowship of Faiths" is in reality a menace of both Christianity and Civilization. Yet it is a menace to which some of our leading clergy and laity are blindly lending their names and influence! Can these Christians really know anything about this thing which they are aiding? These are the plain facts:—

Sir Francis Younghusband states in his booklet (page 5), that Kedarnath Das Gupta, of the "Union of East and West," and Charles Weller of the American "League of Neighbours," "a few years ago suggested to him the foundation of A Fellowship of Faiths:" which took form, and held its First World Congress in New York in 1934, and intends to hold its second Congress in London with Das Gupta and Charles Weller as its two General Executives. He commends both the two men and the idea.

He omits to mention that this "Fellowship of Faiths" held its first "Parliament" in Chicago in 1933, with Gupta and Weller in control, and had for its "star" speaker at both its sessions the unfrocked Episcopal Bishop Wm. Montgomery Brown, author of atheist communist books, especially for children, who was enthusiastically received. Among other things Brown said:

Any Government, Church, or Institution which stands in the way of attaining a Communist State must be ruthlessly overthrown and destroyed. If World Unity is to be attained it must be through International Communism, reached by banishing the Gods from the skies and the Capitalists from the earth! for then, and then only, would there exist a complete World Fellowship of Faiths.

After he had said this, Weller, the organizer of this coming Congress, rose and asked Brown to repeat these words, and then specially endorsed them himself by expressing his thorough agreement!

I think I have quoted enough to show you how very serious is the position. I should like to add the names of some of the leaders who are well-known—such as the Maharajah Gaekwar of Baroda, who is the International President. The chairman of the Indian Committee is Rajah Pritvi Bahadur Singh, founder of the atheist "Humanistic Club." Sir Francis Younghusband is chairman of the British Committee, and an U. S. A. Methodist Bishop, named McConnell, of the American. Other names are those of Lord Halifax, Bishop of Southark,

Dame Sybil Thorndike, Mr. Israel Moses Sieff and others. Strange associates, these, for the atheist ex-Bishop Brown! The movement is linked with, among others, The Federal Council of the Churches of Christ, The Freethinkers' International Ingersoll Committee and The Society for Cultural Relations (with the atheist and blasphemous Soviet Russia.) The modernist, Rev. Dr. S. Parkes Cadman, is a vice-chairman: and Atheism has a great place in this movement!

This is War! For many years there has been a steady undermining of the Christian Faith. Romanist, Evolutionist, Modernist, Anglo-Catholic, Spiritualist, and many others, have first quietly and secretly and then openly and with a flourish as of trumpets, proclaimed their defiance of the Word of God. And the People? In awe at the "scholarship" of such leaders, or in fear of social ostracism or the need of leaving a loved Church if they protested, or in apathy or cowardice they have opened the doors or done nothing to shut them against these deadly enemies of faith, decency, and law.

We have examples of their work in many parts of the World—Russia and Germany being perhaps the most familiar to many of our readers. "No controversy," "Nothing unbrotherly," "No fight against evil" has been a constant cry. But many societies mentioned have attacked the children as their first line of offence, and little or nothing has been done to protect the children. Now this "Fellowship of Faiths" is coming to our Capital and a great University city. It is Unfaith's big guns, or, shall we say, Entry of Triumph. Behind this movement there is, undoubtedly, a strong occult atheism and there can be no doubt that true Christianity is its object of attack.

How are we to meet this attack? This is a serious question, but it is one that we must face.

## Baptist Life in Eastern Kentucky

DR. J. POWELL TUCKER, pastor of First Church of Raleigh, N. C., has just closed a very successful meeting with the First Church of Ashland, Dr. R. A. Herring, pastor. The extremely bad weather did not seem to retard the meeting. Twenty-nine were added to the church.

Pastor W. K. Wood is conducting a Training Class for the Catlettsburg Baptist Church where W. C. Pierce is pastor.

The First Baptist Church of Russell is holding their Annual Bible Institute March 16 to 20.

Rev. J. R. Black of Memphis, Tenn., is beginning a revival with the Unity Church of Ashland, March 5.

The Pollard Church is planning a Bible Conference for the last week in March.

Mr. C. P. Hargis and Rev. G. G. Lanter are conducting a Training School at the Fullerton Church this week.

Pastor David Burriss of Oakdale, Tenn., is to be with the Second Church of Ashland for a revival beginning March 22.

The Fairview Church is arranging for a Bible Conference the latter part of March.

Dr. and Mrs. R. A. Herring are rejoicing over the recent arrival of their first daughter, Margaret. They have three very fine sons.

Dr. R. A. Herring is to assist the First Baptist Church of Pikeville in a meeting beginning March 15.

Ashland, Ky.

E. L. EDENS

Rev. B. N. Wallace, pastor of the First Church of Jennings, La., died Monday, March 17.

Dr. J. Franklin Ray, Missionary to Japan, was guest preacher for Pastor Fred T. Moffatt at the First Baptist Church of Lake Charles, La., on Sunday, February 23.

Dr. Theodore F. Adams, of Dayton, Ohio, was welcomed as pastor of the First Baptist Church of Richmond, Va., on the afternoon of Sunday, February 23, with elaborate services. He had preached the Sunday before, on February 16, and a reception was held for Dr. and Mrs. Adams.

## Mexico's Religious Question

This is the testimony of a Methodist Missionary to Mexico for nearly forty years. It shows that the leopard of Roman hierarchy persecution of Evangelicals and all religions but Catholicism has not changed his spots. This is a theme one will not hear discussed at "Catholic Hour" over the national radio broadcast.—Ed.

**D**R. FRANK ONDERDONK, for the past three decades in close touch with the Mexican religious problem, has written of his experience in Mexico in relation to religious freedom. In his article, published in the January 30 Southwestern Advocate, he said:

"There is really nothing new to be said about the situation, inasmuch as the government is standing firm, denying many of the extreme accusations made by the bishops. My only object in referring to the matter is to call attention to the great efforts of these Knights of Columbus to get our President to intervene against this persecution of religion. Surely I do not agree with the extreme measures being used by the Mexican Government in some places, but at the same time I am not blind to the persecutions of the Roman Catholic Church of every one and everything that did not agree with them.

During nearly forty years engaged in the Mexican work in that country and in this, the Roman Church, to my own knowledge, has never done anything else, in its attitude toward Protestantism, except to persecute it. More than fifty missionaries and national pastors, to say nothing of great numbers of members, have been murdered in cold blood by Romish mobs. I have been stoned on several occasions and have heard the cry: 'Death to the Protestants.' Even in this my native state of Texas I have been stoned by Romish fanatics.

"What is the case in Poland? The Methodist Church is not allowed to exist except under the name of 'The Southern Trading Company.' The Constitution of that country guarantees religious freedom, but the Roman Catholic church does not allow that Constitution to function. So, now the Roman church is being paid back in its own coin and they wail to heaven against persecution and injustice. Protestantism is having hard sledding also, but it is loyal to the powers that be. There is much sifting, but the pure grain is coming forth and the true Church of Jesus Christ will survive in that country. The people are being educated. The Government is spending more money on schools than it is on its entire military program. People who a few years ago lived in ignorance and hence in superstition, are now able to read for themselves. It was not of themselves that the former cry of "death to the Protestants" came forth. They knew no better and had no other source of information except that inspired by the priests who kept them in ignorance. Protestantism, while restricted by Government authority, does not suffer Romish persecution, except in isolated cases where the light has not yet come."

The Hierarchy of the United States has authorized the organization of a group to secure funds for relief of oppressed Catholics in Mexico, to help support the exiled bishops, clergy, and people, to aid the schools, seminaries, and other educational and charity agencies, and to assist, "through proper legal means, the people of Mexico in their efforts to obtain the rights of conscience and the freedom of religion." The campaign will be carried on among Catholics in every diocese of the United States to raise this fund.—Southern Christian Advocate.

No one should fail to read our announcement on page seventeen of the special large edition of the Western Recorder on Great Doctrines of Grace which will be found on page seventeen. Do not fail to let us have your order soon for extra copies of that paper. Turn to our announcement and study it.

## Anniversary Greetings

*Gratitude and a humbling sense of responsibility have come to the Editor as he received the generous words of greetings from readers which are published below. He interprets them to mean first of all appreciation of the Western Recorder's effort to bear true witness to the things of holy revealed faith, and second, to its devotion to building among our constituency the spirit of fellowship and of unity and co-operation in carrying on the Baptist witness to Him in every field. We feel strengthened and encouraged and ask the prayers and co-operation of all readers of good will that God may make the witness of this centenary old paper to abound in the things which He would have said and done in the months and years that lie ahead.—Editorial Note.*

**W. E. Mitchell**, Former Moderator Kentucky General Association, Lexington, Ky.

As the Editor of the dear Old Reliable, the Western Recorder, you have served not only Kentucky Baptists but the whole South in a remarkable way. As your friend of Seminary days and ever since, I not only congratulate you, but wish for you many years of efficient service in the important position you occupy. May God's blessings abide with you and your co-workers.

**President F. S. Groner**, College of Marshall, Marshall, Texas.

My dear friend: I greatly enjoyed the Western Recorder commemorating the fifteenth anniversary of your editorship. It is difficult to realize that you have been with that great publication that length of time. You have been preceded by some illustrious men and you have well measured up to the reputation which they have established both for themselves and for the Recorder. I wish for you many, many years of service in your position of honor and importance. You are in a place where you can have much to do with shaping the policies and destinies of our Southern Baptist Zion.

**Dr. T. F. Callaway**, President Georgia Baptist Convention.

It is needless for me to assure you again that I look forward with eager anticipation to the weekly visits of the Western Recorder. Rarely indeed does anything appear in your columns with which I do not find myself in full agreement. There is a refreshing and strengthening blending of the scholarly and the spiritual in your articles and editorials. Lovingly but loyally you are contending for the vital fundamentals of our faith, and your efforts have struck a grateful and responsive chord in the hearts of hundreds outside of Kentucky as well as in your own State. I thank God for every remembrance of you and your service.

**Prof. L. O. Dawson**, Chair of Bible, Howard College, Birmingham, Ala.

Your picture on the first page of this week's Western Recorder makes it in order to congratulate you upon the completion of your fifteenth year as Editor of that interesting paper. Long life and more power to you and the Recorder. I think my own record, however, a little better than yours. I have been reading the old paper continually for forty-nine years.

**Pastor B. H. Hillard**, Lockland, Ohio.

Permit me to congratulate you upon the event of your completion of fifteen years as Editor of the Western Recorder. Dr. Masters, although I have failed to tell you so often as I perhaps should have, I have sincerely appreciated the paper

you have been giving us. I have been a constant reader during all of the time of your editorship, as well as long before you entered upon your work as editor, and I am frank to say that you have proved yourself a wise and capable editor.

**Pastor Fred T. Moffatt,**  
Lake Charles, La.

I wish to take this opportunity of congratulating you at this Anniversary Season upon the abiding contribution that you have made, not only to my own personal life, but to our brethren around the world. Kentucky is honored in having a man of your spiritual poise and mental ability as editor of the Western Recorder. I have enjoyed many things about you, but the one thing that appealed to me, possibly more than any other while I served in Kentucky, was your utter devotion to men who want little prominence so far as our denominational life is concerned. I remember my first meeting with you during my ministry at Horse Cave and from that moment I have had a deep consciousness of your real friendship toward me. I know that there is nothing that I can do to repay you. In knowing you as I know you, I feel that the thing that I could do to gladden your heart would be to pass on that same sweet, Christlike, beautiful fellowship to my fellow man.

**Pastor Harry L. Green,** Scottsville, Ky.

My hearty and sincere congratulations. You are serving well as Editor of the Western Recorder. May God and Kentucky Baptists spare you for at least another fifteen years!

**Pastor H. M. Fugate,** Lynchburg, Va.

Congratulations on rounding out fifteen years of faithful devoted work as Editor of the Western Recorder. You have done and are doing a good work. May God spare you, and give you strength to continue this fine work for many years.

**President John W. Gaines,** Bethel Woman's College, Hopkinsville, Ky.

It gives me great pleasure to express to you my appreciation of the great service that you have rendered to the Baptists of Kentucky, and to the witness of Baptists to holy revealed truth in every region for the past fifteen years. I keenly appreciate your friendship for me during much more than the fifteen years. I like to tell that we have been friends since our high school days. I trust that you will have many years of pleasant and useful service in editing the Western Recorder.

[Dr. Gaines and the Western Recorder Editor grew up in the same county, attended the same high school and college, and after years in which their pathways separated, in the providence of God, have the happiness to find themselves together again in old Ken-

tucky in the service and fellowship of Baptists of this great State.]

**Moderator T. E. Taylor,** Little River Association, Wallonia, Ky.

Congratulations to you for your earnest and untiring energy in bearing witness to and contending for the once-delivered-faith through these fifteen years in which you have yielded the editorial pen of the Western Recorder. I think the paper is better now than ever.

**Dr. J. E. Skinner,** Jackson, Tenn.

... But the thing I wanted to say in this letter is to express my joy over the issue of the Western Recorder of this week, which I have just read with unspeakable pleasure. Mrs. Skinner and I almost violated the Second Commandment in the Decalogue when we saw your picture on the front page. We heartily concur in all the brethren say about you, and would go them one better. Nobody who has not experienced it for himself can understand the high sense of appreciation that we old-fashioned Baptists have for an Editor who rings the Baptist bell every shot, and never bursts a cap without gun-fire. Our prayer is that you may have many more years—more than you have had thus far—to send forth "The Old Reliable" with no uncertain sound.

**Superintendent Louis J. Bristow,** Southern Baptist Hospital, New Orleans.

It is hard to believe you have been fifteen years in Louisville editing the Western Recorder. I read with interest and appreciation the fine and deserved words said of you by your collaborators.

[The only reason this Editor and his friend, Dr. Bristow, failed to begin their newspaper work together was that Bristow had started when he was a lad only sixteen years old, running a county paper in Eastern South Carolina. When we were still both young we owned and edited together the Baptist Press there for some years, and made it interesting both to a growing constituency and ourselves.—Ed.]

**Mr. B. H. Payne,** Mt. Washington (Cincinnati), Ohio

Permit me as one of the man thousands of people who read your editorials to congratulate you and thank God for your perseverance and faithfulness to the old fundamentals—leaning neither backwards for forwards, but standing upright. You have had and will continue to have a trying position; for men of opposing standards drop their plumb lines on your writings, and think you are out of plumb. The tower of Piza may lean and yet stand, but not a man of God. I have for long held you in my estimation, in your orthodoxy and philosophy, on a par with Laws, Trumbull, the late Dr. Gray, etc. Dr. Lewis C. Ray speaks of your

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in picture and story

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present "pleading for a deeper spiritual life." A very dear friend, returned missionary, said to me recently, "Dr. Masters does well to emphasize the spiritual." In my own opinion it is one of the urgent needs of the time. Long live to "contend for the faith" in your dignified manner that does not apologize to, or offend reasonable intelligence.

**Miss Lida B. Robertson,** Bessemer, Ala.

Your paper of February 20 lies on my table. Your picture on the cover marks the first time I ever saw you by yourself face to face. I wait my congratulations on your service at the helm of the Western Recorder, which is certainly one of our most strategic and important papers. You have wrought steadfastly and faithfully to the faith of Christ. You have been able to do

(Continued on Page 24.)

**Bible School Department**

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

**Standard Sunday Schools**

The following Sunday-schools have qualified for the Standard award since the previous list was published:

Lebanon Junction—Pastor Andy M. Tate; Superintendent Vernie Waters.  
Shepherdsville—Pastor H. Evan McKinley; Superintendent Roy Stallings.

**Sunday School Convention**

We are grateful to Brother George R. Jewell for his fine article about our Sunday-school Convention. Letters from many who attended testify to the success of the meeting. The registration ran to 788 and will go over 800 after some of the department enrollments shall have been checked with the general registration. Of the total registration we find that 522 came from outside Danville.

At a later date the writer plans to have an article giving a few of the most important things set forth for emphasis. We ask our superintendents and other officers and teachers to join us in making this a really great year for Bible study in Kentucky—reaching a larger portion of the 700,000 prospects—and in more vigorously training the workers for their responsibilities.

**The Long Run Training Schools**

As this is being written our Sunday-school training schools of Long Run Association are in progress. It is too early to give any of the results but we are grateful to Brother Barry and his district officers for the good work they are doing.

**What Next?**

This question pertains to the work in the State as a whole. What next shall we do? Of course each church will press its work through the months but we are thinking of the two big meetings to be held to discuss the Associational work.

The first of these is to be held in Fulton for the extreme western section of the state—the date is April 21 and 22. The second is to be held in Lexington May 28 and 29. We are asking that every association have eleven workers attend one of these meetings. Expenses on a limited basis will be taken care of as follows:

The church where we meet will give bed and breakfast. Those coming from each association will team up in two automobiles and the Sunday School Board will pay to the owner of each car three cents per mile. This should take

care of gas and oil. If there are toll bridges the charge of this will be taken care of.

Now what should your association do? Be sure to have the following officers selected and get them to attend one of these conferences:

- Associational Superintendent.
- Associate Superintendent.
- Cradle Roll Superintendent.
- Beginner Superintendent.
- Primary Superintendent.
- Junior Superintendent.
- Intermediate Superintendent.
- Young People's Superintendent.
- Adult Superintendent.
- Extension Superintendent.
- Vacation Bible School Superintendent.

The names and addresses of these should be sent to W. A. Gardiner, 205 East Chestnut Street, Louisville, Ky. Of course this applies only to associations in Kentucky. Other States are doing the same type of work under the direction of their Associational Superintendents. We want to make these two conferences count in our Kentucky Baptist Sunday-school work.

**Make March Standard Month**

Thirty-eight Sunday-schools had qualified for the Standard award on the February 26. Why not determine that your school shall attain this standing during the month of March?

Do these three things and the desired results will be yours:

1. See the value of the Standard.
2. Get your workers to see its value.
3. Work with consecrated determination now to have your School do all the Standard requires.

Fill out an application blank—you may secure such blank by writing for it—and send it to the Sunday School Department at the address given at the heading of this page.

**SUNDAY SCHOOL ATTENDANCE  
February 23, 1936**

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

Louisville, Walnut Street .....	1,169
Newport, First .....	974
Frankfort, First .....	894
Owensboro, First .....	809
Bowling Green, First .....	713
Louisville, Ninth and O .....	688
Lexington, Calvary .....	650
Louisville, Carlisle Ave. ....	597
Owensboro, Third .....	595
Lexington, Porter Memorial .....	595
Mayfield, First .....	554
Paducah, Immanuel .....	552
Louisville, 23rd & Broadway .....	521
Louisville, Eighteenth Street .....	513

Somerset, First .....	501
Louisville, Baptist Tabernacle .....	490
Harlan .....	485
Louisville, Clifton .....	472
Hopkinsville, First .....	464
Louisville, Franklin Street .....	451
Covington, Latonia .....	433
Akron, Ohio, Calvary .....	410
Danville, Lexington Avenue .....	409
Murray, First .....	400
Harrodsburg .....	371
Corbin, First .....	364
Bellevue .....	361
Pineville, First .....	356
Corbin, Central .....	346
Richmond, First .....	342
Covington, Madison Avenue .....	336
Fulton, First .....	333
Louisville, Baptist Temple .....	332
Louisville, West Side .....	329
Jellico, Tenn., First .....	310
Elizabethtown, Severn's Valley .....	303
Louisville, Fourth Avenue .....	301
Paducah, Baptist Tabernacle .....	292
Louisville, Third Avenue .....	273
Burnside, First .....	242
Erlanger, Elsmere .....	218
Versailles .....	216
Louisville, Grace .....	214
Russellville .....	206
Franklin, First .....	205
Shepherdsville .....	202

**"He That Giveth,"** by John E. Simpson, published by The Fleming H. Revell Co., ninety-two pages, price \$1.00.

The author is pastor in a United Presbyterian Church. In six chapters he has a fresh treatment of money stewardship on the part of a Christian. Calling attention that the financial practice had been bad in many churches, he faithfully undertakes to present more perfectly the Bible teachings on giving. It is a worth-while contribution to this important subject.

**By Ways Appointed,** by Briggs P. Dingman, published by the Bible Institute Colportage Association, 127 pages, seventy-five cents.

This is the story of a young man who came back home from the World War to his Christian parents. With his devoted sister he goes to college, where each finds a heart interest in the other's room-mate. It is a delightful story of strange experiences, college life, missionary service, and the divine leading. It is a Christian story for the youth of today.

**World History,** by Robert Newton Waring, published by The Fleming H. Revell Co., 179 pages, price \$1.75.

In this volume of ordinary size, and convenient to handle, has been brought together an encyclopaedic handbook of important events from the creation down in all fields—including architecture, art, commerce, disaster, discovery, education, engineering, finance, government, law, literature, manufacturing, medicine music, philosophy, reform, religion, science, transportation and war. A veritable mine of information.

# THE FIRESIDE

## SUNSHINE ON THE SNOW

The winter time will come,  
And the chilling breezes blow,  
And o'er the fields go drifting  
The falling flakes of snow,  
But in winter's shadows  
It is well for us to know  
That the sun is always shining  
Somewhere upon the snow.

There is sunshine on the snow  
Though the earth beneath is cold  
And the winter breezes blow  
While the year is growing old,  
Just so it is in life  
As we old and older grow,  
Though the winds and frost be rife  
There is sunshine on the snow.

The flowers may cease to bloom  
When the summertime has gone,  
And the wintertime has come  
And the year is passing on.  
The birds may cease to sing  
And the winter breezes blow  
But the sun will still be shining  
Somewhere upon the snow.

There'll be the glow of sunshine  
On all the way along,  
To fill our hearts with gladness  
And give us joy and song,  
And help make light our burdens  
As on the way we go,  
Because there's always sunshine  
Even upon the snow.

The Hand that scatters snowflakes  
Across the land and sea  
Is the same loving Hand  
That cares for you and me.  
He watches o'er our pathway  
As on our way we go  
And sends the golden sunbeams  
Upon life's fields of snow.

J. W. VALLANDINGHAM.

## A RAINY-DAY DISCOVERY

It was a perfectly criss-cross Saturday! In the first place Marjie had planned to play out-of-doors in the morning. But when she awakened, the rain was pouring down so energetically that she knew she would have to stay in the house. After breakfast her mother suggested painting pictures, but there was no paint left in either the blue or yellow compartments of her paint box. And one couldn't paint everything red.

She played a little while with her dolls, and accidentally beheaded her favorite one. She picked up a magazine and turned to the children's page only to find it torn in two, so there were only pieces of two stories left. It was all the more disappointing as one story was apparently going to tell about all of the interesting things a little girl had found to occupy herself with on a rainy day.

"I can't find a single, solitary thing to do that's any fun." Marjie disconsolately told her mother.

"I know of one thing you might do," suggested Mother. "If you will help me with the dusting this morning, and shell the peas for lunch, that will give me time to make some fudge this afternoon. You can have a party for your dolls and use your best tea set."

Marjie was delighted with her mother's suggestion and began to shell peas with a more cheerful face than she had shown all morning. But alas for plans! Just as she finished shelling the peas her mother was called to the telephone.

"It was Daddy," Mother explained when she had hung up the receiver. "I'm sorry, honey, but it is absolutely necessary for me to meet him in town this afternoon. I will be too busy to help you with the fudge before I go, and I'm afraid it will be too late for the party after I get home. If there were any way out of it, I wouldn't disappoint you. But it is something that just can't be helped."

Marjie tried bravely to keep the tears back, for she saw that her mother looked troubled.

"Oh, I'll find something else to do," she said, trying to make her voice sound cheerful. But after her mother had gone, the house seemed very lonely and quiet. Her parents had only recently moved into this home and it still seemed strange and unfamiliar to Marjie.

"I don't see how so many things could go wrong in just one Saturday!" thought Marjie. "But I know what I'll do!" she decided suddenly. "I'll surprise mother by having the dusting in my room all done when she comes home. I'll pretend I'm hunting for lost treasure and then it will be more fun to dust all the niches and corners."

So Marjie began her treasure hunting game and was soon having a merry time with her make-believe. Very carefully she dusted until she grew weary of the game.

"I believe I'll just let the window sills and the window seat go undusted," she thought for a moment. "But that wouldn't be a really nice surprise for Mother," she decided, and began to dust the sills. There were some finger marks on the front of the window seat, as if children had put their hands there often. In fact, Marjie's room had formerly been a nursery.

"I'm afraid I can't get these marks off with just a dry cloth," thought Marjie, rubbing very hard. And just as she spoke, something went "click," and open came the front of the window seat, disclosing a bin-like inside. In the bin

were odds and ends of all sorts of discarded toys and books.

"Oh!" exclaimed Marjie in surprise. "Why, whoever heard of such a thing!"

Marjie and her mother had tried to lift the top of the seat but had never thought of looking for a spring to open it in front. All you had to do was to press on a little catch and the front swung open.

Marjie plumped herself down on the floor in front of the seat and had so much fun looking over the toys and planning how she would mend them, that it didn't seem any time at all until her mother came home—in time to make the fudge after all.

"I had the best time with those old toys, Mother," exclaimed Marjie a little later, as she set the table for her doll party. "And I never would have discovered them if I hadn't tried to surprise you and do the dusting just the best I knew how."

So before the end of that perfectly criss-cross Saturday Marjie had the nicest kind of a surprise!—Rosalie Hawthorne in Exchange.

**The Great Evangel, by Harold Hough** published by the Cokesbury Press, 167 pages, price \$1.50.

The author is Dean of Drew Theological Seminary. His book places the finger upon many of the acute problems of the ministry. These he analyzes, and under takes their solution by reasoning and illustration. Dr. Hough is gifted in analysis, forceful in statement, and is a stimulating writer.

**The Making of a Pioneer, by Mildred Cable and Francesca French, published by Frederick A. Stokes Co., New York City, 288 pages, price \$2.00.**

This is a verile and challenging story of two faithful workers in the China Inland Mission, whose field was Central Asia. They worked among the despised and neglected and the outcast. They knew what it was to be in prison under sentence. The reader travels with the author through Mongolia, with him inhabits nomad tents, with him climbs the Altai Mountains, and mingles with the people of the great steppes. It is a fascinating story on its own merit, and is a silent witness to the great work of missions. The book is attractively printed and illustrated.

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## News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE BURTON, Publicity Secretary

### Bitter Enemy of Missions Becomes A Christian

"Many a Sunday morning," writes Dr. J. F. Plainfield, Tampa, Florida, in telling about the opposition of a certain Italian family to the opening of work at the Armenia Avenue Italian Mission, "I heard the voice of the father cursing God and threatening any of the children who dared to enter our mission Sunday-school."

The attitude of this father and his family was also characteristic of a gang of lawless and irrepressible Latin boys who committed so many deeds of vandalism that the missionary despaired of ever winning the youth of that section. Gradually, however, through kindness Dr. and Mrs. Plainfield and Miss Fannie H. Taylor won the hearts of the boys and girls. Not only do boys and girls come to the Sunday-school, but many fathers and mothers have begun to attend the regular preaching service in Italian each Wednesday. During the coldest winter nights the Armenia Avenue Mission has been filled.

And now, writes the missionary, the man who cursed on Sunday morning and threatened his family has been won. He and his wife and children are among the most regular attendants of the services.

### March Week of Prayer

This week throughout the Southern Baptist Convention the March Week of Prayer for Home Missions is being held. The goal for the Annie W. Armstrong offering, which will be made in connection with the Week of Prayer, is \$105,000. The Home Mission Board is counting heavily on the renewed power which will come to the workers everywhere in answer to the united petitions of Southern Baptists for Home Missions. The work should show marked progress on every field, missionaries should feel new inspiration, many souls should be saved, as a direct answer from God to this season of earnest prayer.

The Board is also anticipating an offering which will exceed the goal and make possible an enlargement of mission work on every field. Indications are that these anticipations will be realized.

### Three New Missionaries

Three new missionaries were appointed February 6 at the regular monthly meeting of the Home Mission Board. Shau Yan Lee, Chinese Baptist minister, was appointed to work among the Chinese of Greenville and Cleveland, Mississippi. David Calhoun, who was a volunteer worker in the Kentucky mountain section last year, was appointed to resume work March 1. Miss

Gloria Ruiz, daughter of Missionary D. Ruiz of San Angelo, was appointed to the school and mission work at El Paso under the supervision of Professor A. Velez, effective June 1, or earlier if funds are available. The salary of Miss Ruiz who has just graduated from the W. M. U. Training School at Louisville, will come from Annie W. Armstrong offering.

### Mexican Defends Music in Church

Baptist work among the Mexicans in San Antonio, while constantly being obstructed by Catholics, and to a less degree by Pentecostals, has recently, says Missionary Matias C. Garcia, had to deal with a "new subdivision of the Christian church called the Church of Christ." This group, says the Baptist missionary, has been circulating a leaflet which purports to prove that a person is not saved if he does not belong to a church and also that musical instruments, since not found in the New Testament, should not be used in the New Testament church.

"The other day," writes Missionary Garcia, "the minister of this church went to one of our ladies and she defeated this pastor easily. He told her to find him a Scripture where we were authorized to use pianos and organs in the church. The lady agreed that we do not find these instruments mentioned in the New Testament, nor do we find any authority for using electric lights, benches, or any other conveniences for the comfort of members while in service.

"So," said she, 'you must cut off your electric lights, take away the benches and every other thing that is not found in the New Testament.'

"But," said the minister, 'that is not sensible.'

"Neither is it sensible," said the lady, 'to quit using an instrument which helps to inspire us in singing to our Lord.'

### Workers Needed in New Mexico

With a Spanish-American population of 300,000 there are only 400 Spanish Baptist members in New Mexico in ten churches and three mission stations. Missionary J. G. Sanchez writes that there are more demands for his services than he can fill. Of late he has received invitations to preach to Spanish-Americans at Estancia, Silver City, Clayton, Tucumcari and other parts of the state. These are in addition to the five churches where he preaches regularly. He writes, "I am praying the dear Lord to bless us with more workers for New Mexico." In 1935 Brother Sanchez baptized forty-one, all from the Catholic Church.

### Dr. Martinez Holds Revivals

Dr. Antonio Martinez, who spoke with such eloquence and power on mission work in Cuba at Ridgecrest last summer, has just concluded revivals at Havana and Matanzas which were attended by large crowds and resulted in many conversions. In Havana Dr. Martinez preached at Templo Bautista, where Dr. M. N. McCall, superintendent of mission work in Cuba, is pastor.

At Matanzas, a city of sixty thousand and the capital of Matanzas province, the Home Mission Board has a good church plant and a strong congregation. Rev. A. Corujedo is pastor of the Matanzas Church.

At Cardenas a meeting was held following the Matanzas revival with Rev. Corujedo preaching. On the south coast of Cuba, at Trinidad, Rev. Bibiano Molina, pastor, has been in a revival in which he was assisted by three visiting pastors.

In these meetings, and others throughout Cuba this winter, there have been approximately 700 professions.

### He Saves and Keeps

At the closing service of the recent Jewish-Christian Bible Conference in Atlanta, Rev. Jacob Gartenhaus in calling on a Christian Jew to lead in prayer made the following statement: "By my side stands a Christian Jew who has faithfully served the Lord for over fifty years. The man I am about to call on to lead in prayer has also been a consecrated servant of Christ for more than half a century. These two Christian Jews together have been Christian in service for more than a hundred years, more than a century! Christ not only saves, but He keeps!"

### Negro Woman Converted

At Roswell, New Mexico, through the preaching and personal work of Missionary O. F. Dixon, a Negro woman, who had been christened in infancy and had been taught that this ceremony made unnecessary any confession of sins, was converted. Although forty-six years old, she had been led to believe all of her life that the rite of christening sufficed for a personal faith in Christ. Under the preaching of the missionary, she became convicted of her sins, made a public confession of faith in Christ, and was baptized into fellowship with the Second Baptist Church (colored) of Roswell. Two others were converted in the regular services the past month in this church.

### Distributes 2,000 Gospels

Missionary I. E. Gonzales, Austin, Texas, states that in January on his field 2,000 Gospels and other literature were distributed. The distribution of this literature has blessed many families, he says, and already as a result of it several have been converted and five have been baptized.

# Great Doctrines of Grace

SPECIAL ISSUE OF THE WESTERN RECORDER  
ON APRIL 2.

A year ago we issued a special number of the Western Recorder devoted to particular Baptist doctrines. We advertised weeks ahead the special articles and writers, as we are doing now for the special large issue of April 2 on Great Doctrines of Grace. We were delighted at the large demand which developed for extra copies. Churches ordered them by the dozen up to a hundred or more. Other orders came from district associations and State Secretaries. Yet the 3,000 extra copies which we issued to care for this demand were exhausted before the week was out.

We are anticipating even a larger demand for this issue on Great Doctrines of Grace. Below we are giving the well-known writers who will write these articles, together with the theme each will treat. The articles are not exhaustive of all of the Great Doctrines of Grace for lack of space, but they cover many of those doctrines about which there is particular need for our people to be informed at this time.

After the appearance of this special issue, besides the regular articles in our pages that deal with doctrinal subjects, we plan to have at least one great doctrine treated monthly by an outstanding writer.

**T. D. BROWN, Louisville, Ky.**  
"The Birth From Above."

**T. F. CALLAWAY, Thomasville, Ga.**  
"The Second Coming of Christ."

**WARREN A. CANDLER, Atlanta, Ga.**  
"The Bible Doctrine of Sin."

**W. HERSEY DAVIS, Louisville, Ky.**  
"Toward a Better Understanding of  
the Epistle to the Ephesians."

**L. R. SCARBOROUGH, Ft. Worth, Texas**  
"Two Steps to God" (Repentance and Faith).

**J. E. SKINNER, Jackson, Tenn.**  
"The Atonement."

**E. C. STEVENS, Louisville, Ky.**  
"God's Grace."

**J. W. STORER, Tulsa, Okla.**  
"The Message and Business of the Church."

(It is possible this list may be revised, but in no vital way unless to enlarge it.)

May we urge that pastors and others who wish to have extra copies of this large special issue for distribution to send us their orders promptly. We shall have to know quite a while before publication how large the demand will be, for it will be impracticable to incur the expense of many thousands of extra papers without some knowledge of the demand. The extra-issue copies will be five cents each, fifty cents a dozen, \$1.00 for twenty-five, and \$4.00 per hundred.

We have not indicated as we would like, the special fitness of each of our writers to speak with authority on the Great Doctrines of Grace. We may do that on a more suitable occasion. Each of them is broadly known for his able ministry and for outstanding service to the truth of the Gospel. Each writer is a Baptist, except Bishop Candler, who with reason is broadly regarded a Christian statesman and prophet second to none among Christian leaders in the South or elsewhere.

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### WHAT A LEADING BAPTIST MINISTER THINKS OF BETHEL WOMAN'S COLLEGE

Dr. J. W. Gaines,  
Hopkinsville, Ky.

Dear Dr. Gaines:

I wish to express to you our very great appreciation for the help you and your splendid school have been to our daughter, Janet, during the past year, her stay in Bethel.

Her daily life reflects the refinement, culture and training engendered by the high standards and ideals of Bethel Woman's College.

It is remarkable how much can be accomplished in one year in your school.

I wish all fathers and mothers of girls could realize how much Bethel Woman's College and her splendid faculty could do for them. I will do my best to advise all with whom I come in contact.

Trusting that this coming year may be the best in the history of the School, I am, Cordially Yours,

A. K. WRIGHT, Pastor,  
Baptist Tabernacle, Louisville, Ky.

The Coming of Christ, and Signs of His Coming, by M. B. McDonald, published by Fundamental Truth Publishers, Findlay, Ohio, 94 pages, paper cover twenty-five cents from the author at Greenville, Ky., or from the publisher.

The author is an esteemed Baptist layman, and member of the First Baptist Church of Greenville. He is a keen Bible student, and he has achieved a most helpful and stimulating study of the Second Coming of Christ in his little book. We found particularly interesting the chapter which points to present signs of the early coming of the Lord. To those who have not studied this subject particularly, and there are many such, including preachers, this little work will make a fine introduction to this great study.

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## Woman's Missionary Union

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 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.

### Remember W. M. U. State Convention!

Winchester, Central Baptist Church, Winchester, Ky., April 8-9. Every Associational Superintendent **BE SURE** to be present for the Superintendents' Conference at the church, Tuesday night, April 7, at 7:30. Some matters of vital interest to all of you will be discussed. There will be a roll call of Districts. Will you help make yours 100 percent?

You remember that notices of any contemplated changes in our Constitution must be given one month in advance.

We will discuss at our meeting making changes in the following articles:

(1) Articles II, III and V, just a rewording for clearer meaning.

(2) Article VI to read something like this:

"There shall be an Executive Committee, which shall consist of the President, the District Vice-presidents, the Corresponding Secretary, the Young People's Secretary, the Field Secretary, the Office Secretary, the Recording Secretary, the Assistant Recording Secretary, the Treasurer, the Principal of the W. M. U. Training School and eight other local members."

(3) Article IX to read: "The annual meeting shall be held at a separate place from the meeting of the General Association of Baptists in Kentucky early in April; the exact date to be set each year by the Executive Committee."

### By-Laws

Article I: The following sentence added: "Each district shall recommend the name of her Vice-president to the Nominating Committee."

Article II. "The president shall preside at the annual meeting of the Woman's Missionary Union and at all meetings of the Executive Committee when she is present; shall appoint all committees not otherwise provided for; and shall be, ex-officio, a member of all standing committees.

The Vice-chairman of the Executive Committee shall preside at the Monthly Executive Committee meetings in the absence of the president.

The President shall be nominated as the Vice-President of the Southern Union to represent Kentucky.

Minor changes in the wording and arrangement of the other articles will be considered.

### Summer Work By Training School Girls

Any church or association wanting the volunteer services of one of these girls, for two months this summer, please write W. M. U. Headquarters, immediately, in regard to it. We have already received requests for a number of them. There are three requirements:

(1) Pay the travel back and forth from Louisville.

(2) Provide living expenses while with you.

(3) Take a free will offering for them at the close of the period of service.

### A Message From Our New Home Missionary

[The salary of Gloria Ruiz will be paid out of our Annie W. Armstrong offering.—M. N. L.]

I had such a delightful trip back home. I stayed in Kansas City until Monday morning. The ladies from the First Baptist Church (American) asked me to tell them something of our work and so it was that I told them of the needs and opportunities of our work among our Mexican people. It was to the Women's Sunday School class that I spoke and there were 705 present. Before speaking to them, the superintendent of the Junior Department asked me to talk to the Juniors also. There were some 200 of them. In the afternoon, one of the ladies gave me a tea, to which she invited about sixty-five. To them also I told about our work. On Friday, the day after I arrived, the editor of the church page of the Kansas City Star, asked me for some information and for my picture to put on the church page on Saturday.

It is grand to be back in St. Angelo, Tex., again. I miss everybody at the Training School a lot and I wish I could see them now, but it certainly feels good to see Father and Mother and Ruth again. Herbert is away in school. He seems to be doing fine. He is top sergeant for Company B now. All of us remember you and all our friends very often.

We are broadcasting over Station KGKL San Angelo every Tuesday, Friday and Saturday from 4:00 to 4:20 P. M. A group of girls, a few Catholic girls among them, come every day and sometimes twice a day, to practice hymns in Spanish. We sing two or three songs and Father gives a devotional talk. Mother plays for us every time in both practices and programs. These programs can be heard from all over Father's field. I think these broadcasts will be of some help to our people. They are keeping us quite busy.

Last Sunday morning I took a group of our girls to sing to the Intermediate Department of the First Baptist Church. Afterward we came back to our own services. I have been given the Primary Class.

Sunday night we (a group from our church) went to the Immanuel Baptist Church. Father was asked to speak to the Senior B. T. U. Dept., but all the departments came in for our program. Our boys and girls sang. After that we had to rush back and have our own service. The people were waiting for us. I am enjoying helping Father and Mother in their work a lot.

I want your prayers, because I want to be useful. Give my love to all the women. I do appreciate their interest in me so much.

Gloria E. Ruiz.

W. M. U. Young People's Department  
 JOSEPHINE PROCTOR JONES,  
 Young People's Leader

### Banquet Given Young People

[The following write-up appeared in the Pineville Daily paper. A lovely banquet and a good idea, that of having it in the daily paper.—J. P. J.]

"A banquet for the young people of the missionary organizations of the Baptist Church was a happy event of Friday evening, January 3. The banquet was given by the W. M. S. of the church and the occasion was "Promotion Day" for all the organizations. Each group had a table of their own, beautifully decorated with ivy and winter colors and emblems significant of the organization. Many lighted candles added to the beauty of the scene. The youngest organization, the Sunbeams, had their leader, Mrs. R. T. Yancy and Mrs. Harry Carr, seated at their table. Mrs. J. L. Lair, counselor for the Junior G. A.'s and Mrs. J. G. Creech, supervisor of all young people's work, were seated with the Junior G. A.'s. Mrs. L. C. Kelly, presided over the group she leads, the Intermediate Girls' Auxiliary. Mrs. J. M. Brooks, Counselor for R. A.'s and Dr. L. C. Kelly were seated with the boys' group. Mrs. Don Cawthorne, counselor for Y. W. A., and Mrs. J. F. Baugh, president of the W. M. S., were seated with the Y. W. A. girls. Mrs. Creech had charge of the program and introduced Mrs. Baugh, who brought an inspirational message on the meaning and privilege of Promotion, after which appropriate and inspirational program exercises took place. Some members of each group being promoted to the next higher group, 121 young people participated in these exercises."

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# The Co-operative Program for January, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

Budget		Designated		Budget		Designated	
<b>ALLEN COUNTY—</b>							
Bethel	6.05						
Bethlehem	7.00						
Scottsville	125.00						
<b>BAPTIST—</b>							
Freedom	3.13						
Mt. Pleasant	4.00						
Salvisa	8.08	3.00					
Sand Spring	33.23	.65					
<b>BARREN RIVER—</b>							
Temple Hill		3.00					
<b>BELL COUNTY—</b>							
Balkan		7.00					
Middlesboro, First	15.00	36.00					
Old Yellow Creek	1.00						
Pineville, First		4.50					
Riverside	4.65						
<b>BLACKFORD—</b>							
Hawesville	29.41						
Pisgah		10.00					
<b>BLOOD RIVER—</b>							
Murray	170.95	40.58					
<b>BOONES CREEK—</b>							
Allensville		2.75					
Boones Creek	3.74	9.50					
<b>BEATTYVILLE—</b>							
Powell's Valley	4.00						
Providence		12.00					
South Irvine	19.03	3.25					
Union City		8.00					
Williams Memorial	6.66						
Winchester, Central	136.82						
<b>BOONEVILLE—</b>							
Manchester		10.25					
<b>BRACKEN—</b>							
Dover	5.50	3.14					
Ewing	6.00						
Flemingsburg	1.25	1.00					
May's Lick	7.25						
Maysville	77.30	160.35					
Morehead		5.46					
Mt. Olivet		12.00					
Mt. Sterling	26.05	2.00					
Sharpsburg		15.00					
Two Lick	13.75	6.00					
<b>BRICKENRIDGE—</b>							
Cloverport	24.76	1.50					
Corinth		8.00					
Dry Valley		1.50					
English	3.95						
Garfield	4.00	8.15					
Hardinsburg	3.75						
Irvington		15.60					
McQuady	4.05						
Stephensport		5.00					
<b>CALDWELL COUNTY—</b>							
Crider	5.50						
Donaldson	4.30						
Eddy Creek	6.56	1.47					
Eddyville	11.00	1.00					
Fredonia	23.97	27.97					
Harmony	6.75						
Hebron	7.26						
Kuttawa	5.00						
Liberty	1.83	1.00					
Mt. Pisgah	1.09						
Pleasant Grove	2.73						
Princeton, First	180.95	4.00					
Princeton, Second	2.63						
Quinn	6.85						
Walnut Grove	3.54						
White Sulphur	2.96						
<b>CAMPBELL COUNTY—</b>							
Bellevue	103.73	51.25					
Dayton, First	61.08	49.61					
Ft. Thomas		500.00					
Grant's Lick	2.75	4.00					
Licking Valley	1.00						
Ludlow	10.00	13.07					
Mentor	31.46	48.60					
Newport, First	177.82	50.00					
Oak Island	14.80	7.25					
Persimmon Grove		1.00					
Second Twelve Mile		6.00					
Silver Grove	11.26	18.40					
W. M. U. of Association		12.00					
<b>CENTRAL—</b>							
Bethlehem	21.01	6.40					
Lebanon	19.64	32.80					
Rockbridge	1.85	14.25					
<b>CHRISTIAN COUNTY—</b>							
Bethel	1.20	3.50					
Haskins	3.50	1.00					
Kopkyville, First	599.71	55.00					
Hopkinsville, Second	23.75						
Lafayette	1.26	10.50					
Locust Grove	55.70						
Olivet	18.22	28.60					
Pembroke	1.00	2.00					
Salem	15.12	2.00					
Walnut Street		1.46					
West Union	1.25						
<b>CRITTENDEN—</b>							
Crittenden	2.00	2.00					
Gardnersville	13.80	6.00					
<b>KNOXVILLE</b>							
Lawrenceville		5.00					
Sherman		70					
Turners Ridge	5.00	3.00					
Williamstown	4.00						
28.21	12.30						
<b>DAVISS-McLEAN—</b>							
Bethabara	8.17	8.00					
Buena Vista	32.27	44.00					
Buck Creek	34.75						
Dawson	11.85	5.63					
Eaton Memorial	5.84	2.00					
Hopewell		5.25					
Hall Street	2.60	10.16					
Karn's Grove		11.83					
Macedonia		6.00					
Macco	17.40						
Mt. Liberty	5.26						
Owensboro, First	420.00	70.76					
Owensboro, Third	397.93	31.00					
Panther Creek	4.10						
Pleasant Grove	8.00						
South Hampton	1.00	8.01					
Sugar Grove	2.50	29.00					
Walnut Street	15.00	14.00					
Utica	1.28	54.29					
Whitesville	201.16	61.60					
<b>EAST LYNN—</b>							
Rolling Fork	5.00	3.11					
<b>EAST UNION—</b>							
Crouches Creek		2.41					
Jellico, First	304.52	34.00					
<b>ELKHORN—</b>							
Ashland Avenue	12.87	62.37					
Bryan Station		1.25					
Calvary	423.37	107.50					
Clover Bottom		3.80					
David's Fork	7.85	18.00					
East Hickman		1.00					
Felix Memorial	80.89	21.37					
Georgetown	92.25	694.86					
Grace	22.00	17.95					
Hillsboro		5.00					
Immanuel	231.07	611.15					
Lexington, First		450.00					
Mt. Freedom	15.62	3.00					
Mt. Pleasant		25.00					
Mt. Vernon	53.58	1.00					
Paris	135.81	8.50					
Porter Memorial	53.64	3.00					
Silas	11.75						
South Elkhorn	8.88	1.00					
Stampping Ground	22.85	24.85					
Versailles	22.00	1.85					
<b>ENTERPRISE—</b>							
Elkhorn City	7.70						
Inez	2.60	10.00					
Irene Cole Memorial		20.00					
Lakeville		1.00					
North Benson	20.05						
Pikeville	44.25						
Salyersville	25						
<b>FRANKLIN—</b>							
Bethel	5.00						
Buck Run	10.00	6.65					
Cedar Grove	20.00						
Forks of Elkhorn	10.00						
Frankfort, First	103.59	19.25					
Lebanon	3.73						
Mt. Carmel	2.00	1.00					
Swallowfield	6.28	1.00					
Thorn Hill	67.20	23.83					
<b>FREEDOM—</b>							
Burkesville	3.00	45.50					
Salem		5.00					
<b>FRIENDSHIP—</b>							
Ephesus	6.06	1.00					
North Side		1.50					
Winchester, First	132.59	130.22					
<b>GASPER RIVER—</b>							
Salem	10.63	2.50					
<b>GOSHEN—</b>							
Leitchfield	48.95	6.00					
Little Clifty	5.21	1.80					
Pilgrim		3.00					
<b>GRAVES COUNTY—</b>							
Chapel Hill		10.00					
Cuba	4.10						
Mayfield, First	65.65	14.00					
New Hope	2.12						
Sharon	3.45						
Wingo		3.40					
<b>GREENUP—</b>							
Association		2.00					
Ashland, First	350.67	18.85					
Catlettsburg		48.94					
Grayson		5.25					
Greenup	16.03						
Russell		1.00					
Louisa	12.11	13.89					
Unity	93.54	14.00					
Vanceburg	1.21						
<b>HENRY COUNTY—</b>							
Bethlehem	10.10						
Drennon's Ridge	3.00						
Eminence	38.95	34.05					
<b>HOPWELL</b>							
Lockport		1.25					
Port Royal		2.25					
Smithfield	69.94	6.55					
Turners	20.00	3.00					
2.30							
<b>LAUREL RIVER—</b>							
East Bernstadt		12.00					
Liberty		1.25					
London	100.00						
<b>LIBERTY—</b>							
Canmer	8.75	</					

Budget		Desig.		Budget		Desig.		Budget		Desig.	
Oak Grove	7.00		5.00	Middle Creek	1.50		2.50	WHITES RUN			
West Corbin	8.35			Rineyville			6.75	Carrollton	1.25		
Williamsburg, First	627.16	148.46		Severns Valley	559.44		45.75	Cove Hill	5.35		
Williamsburg, Main St.	3.00	3.00		Sonora			73.60	English	3.50	9.35	
<b>MUHLENBERG</b>				Vine Grove	15.50		6.84	Ghent			7.30
Beech Creek	3.75	13.47		<b>SHELBY COUNTY</b>				Sanders			28.93
Bellview			5.00	Bagdad	6.00	13.55		<b>MISCELLANEOUS</b>			
Central City	34.89		6.00	Christiansburg	4.17	1.00		Mrs. R. B. Moody,			
Cherry Hill			5.00	Clayville	.50			Jodie, W. Va.			2.00
Forest Grove	2.80	4.85		Cropper	4.25	1.65		Lula D. Vest,			
Greenville	42.78			Dover	25.00			Mt. Zion, Ky.			12.00
Oak Grove	3.00			Finchville	13.35	1.00		Kate M. Moore,			
Woodland	5.00			Graefenberg	7.75	23.00		Walton, Ky.			5.00
<b>NELSON</b>				Hembridge	10.00			W. M. U.			1.25
Bardstown	33.00			Shelbyville	223.33	4.00					
Belmont	2.00			Simpsonville	11.05						
Bloomfield	59.55	22.80		Waddy	36.00	72.80					
Bullitts Lick	1.00			<b>SIMPSON</b>							
Chaplin	3.00			Franklin	57.49						
Cox's Creek	15.74	11.05		Lake Spring	44.00						
Lebanon Junction	55.42			Middleton	2.00						
Little Union	3.40			Sulphur Spring	5.25	1.00					
Mt. Washington	37.20			Whippoorwill	30.00						
New Salem	16.50	12.00		<b>SOUTH DISTRICT</b>							
Riverview	9.34	1.00		Association	15.00						
Shepherdsville	6.75			Burgin	53.25						
<b>NORTH BEND</b>				Harrodsburg	93.58	208.42					
Beaver Lick	5.00			Lancaster	5.94						
Big Bone	3.00			Salem	2.00						
Bullittsburg	29.00	2.35		Shawnee Run	22.31	7.00					
Burlington	25.27			<b>SOUTH KENTUCKY</b>							
Covington, First	60.00	72.25		Middleburg	33.00						
Elsmere	49.82	8.36		<b>SULPHUR FORK</b>							
Erlanger	65.22	25.00		Ballardsville	36.38	7.50					
Florence		.85		Corn Creek	5.80	4.00					
Ft. Mitchell	21.95			Covington	10.75						
Immanuel	55.00	46.00		LaGrange	134.78						
Latonia	126.59	16.00		Milton	4.65	2.50					
Madison Avenue	96.00	21.00		Providence	3.00	8.85					
New Bethel	7.90			Sligo	.88						
Oak Ridge	12.83			Sulphur	3.87						
Petersburg	9.80			Westport	1.16						
Sand Run	53.00			<b>TATES CREEK</b>							
South Side	36.85	29.40		Berea		21.05					
Union	22.64			Buffalo	4.00	4.10					
Walton		5.00		Gilead	1.20	1.00					
<b>NORTH CONCORD</b>				Kirksville		10.83					
Apple Grove	2.00			Liberty	7.23						
Barbourville	1.00			Mt. Tabor		1.00					
Big Brush	1.50			Richmond, First	19.04	1.00					
River	.50			<b>TEN MILE</b>							
<b>OHIO COUNTY</b>				Clarks Creek	23.48						
Beaver Dam	103.67	74.67		Elliston		2.00					
Concord			2.00	Mt. Zion	18.35	12.00					
Deanfield			1.00	Paint Lick	2.00						
Hartford	5.85	3.00		Poplar Grove	10.50						
<b>OHIO RIVER</b>				<b>THREE FORKS</b>							
Dycusburg	4.50			Defiance	5.00	2.00					
Mexico	1.00			Duane	1.00						
Marion	13.10			Fleming	6.20	11.00					
Union	3.00	5.32		Hazard, First	42.49	74.04					
<b>OHIO VALLEY</b>				Hazard, Second	10.00						
Advance	6.50			Hyden	12.60						
Audubon		5.24		Lick Branch		4.00					
Blackford		1.00		McRoberts	1.50	1.00					
Black's Grove	4.10	2.50		Neon	2.00						
Calvary	21.10			Whitesburg		1.00					
Corydon	38.96	1.00		W. M. U. of Association		10.00					
Geneva	2.00			<b>UNION</b>							
Henderson, First	115.65			Beaver	4.87	9.70					
Immanuel	42.55			Berry	3.98	2.26					
Morganfield	42.91	4.25		Butler	17.58						
New Hopewell		6.00		Cynthiana	50.00	4.00					
Pilgrim	2.00	2.00		Falmouth		30.00					
Sebree	5.45	1.00		Richland		15.28					
Spottsville	16.64	16.85		Union		2.00					
Uniontown	2.91			Willow	2.00						
Walnut Street	10.54	2.85		<b>UPPER CUMBERLAND</b>							
Woodland	5.24			Black Mountain	1.00						
Zion (H)	11.10	2.00		Cumberland	9.81						
<b>OWEN COUNTY</b>				Four Mile		1.00					
Cedar Hill		8.00		Harlan	100.00	42.00					
Dallasburg	62.98	4.00		High Spint	1.89	1.00					
Greenup Fork		7.20		Kentucky King	10.00						
Long Ridge	40.25	17.22		Loyall	18.50	5.00					
Mt. Hebron	1.00			Lynch	4.00						
Old Cedar	.62			Verda	17.50	3.64					
Owenton	67.20			Wallins	3.25						
Pleasant Ridge	19.00			<b>WARREN COUNTY</b>							
Salem		3.00		Fowling Green, First	423.07	83.12					
Squiresville	17.00			Friendship	14.25	1.00					
<b>ROCKCASTLE</b>				Oak Forest	3.90	3.00					
Brodhead	9.14	4.00		Oakland	7.75	15.40					
Conway	1.17			Smith's Grove	50.47	27.59					
Livingston	11.92			Woodburn	46.00	6.00					
Mt. Vernon	2.10			<b>WAYNE COUNTY</b>							
<b>RUSSELL COUNTY</b>				Monticello	5.42						
Friendship	4.46			Oak Grove	4.75						
Poplar Grove	3.50	3.00		Steubenville	1.64	5.00					
Russell Springs	12.55	3.00		<b>WEST KENTUCKY</b>							
Welfare	3.30			Bardwell	1.25						
<b>RUSSELL CREEK</b>				Clinton	1.55	8.85					
Campbellsville	230.00	34.00		Fulton, First	92.53	5.00					
Columbia	7.52	7.00		Hickman	5.50						
Greensburg	26.33			Mt. Carmel	2.00						
Macedonia	3.00			Poplar Grove		2.00					
New Salem	5.41			West Hickman	2.95	1.25					
Trammel Creek	7.65			<b>WEST UNION</b>							
<b>SALEM</b>				Bandana	10.94	5.46					
Buck Grove	7.50	1.00		Calvary	5.00						
Muldraugh	13.23	2.00		East	57.50	10.00					
New Highland		2.00		Immanuel	114.40	66.11					
Phillips Memorial	12.00			Lone Oak	81.08	18.00					
Salem		2.40		Newtons Creek	22.70						
West Point	15.43			Oak Lawn		10.00					
<b>SEVERNS VALLEY</b>				Olivet		13.63					
Cecilia	10.35			Paducah, First	266.41	205.00					
Hodgenville		1.25		Wickliffe	9.00	1.00					

Distribution of Receipts, January, 1936	
<b>Foreign Missions</b>	
Budget	3,375.23
Designated	4,190.35
Total	7,565.58
<b>Home Missions</b>	
Budget	1,575.11
Designated	372.02
Total	1,947.13
<b>Southwide Education</b>	
Budget	1,158.83
Designated	10.04
Total	1,168.87
<b>Ministers' Relief</b>	
Budget	472.53
Designated	12.22
Total	484.75
<b>New Orleans Hospital</b>	
Budget	168.76
Designated	2.52
Total	171.28
<b>S. B. C. Bonds</b>	
Budget	281.27
Total	281.27
<b>State Missions</b>	
Budget	2,812.70
Designated	1,015.04
Total	3,827.74
<b>Education in Kentucky</b>	
Budget	2,109.52
Designated	10.94
Total	2,120.46
<b>Ky. Bapt. Children's Home</b>	
Budget	703.17
Designated	449.89
Total	1,153.06
<b>Louisville Bapt. Orphans' Home</b>	
Budget	210.95
Designated	308.15
Total	519.10
<b>Ky. Baptist Hospital</b>	
Budget	1,160.24
Designated	12.16
Total	1,172.40
<b>Church Building</b>	
Budget	35.16
Designated	.81
Total	35.97
<b>Western Recorder</b>	
Budget	625.00
Total	625.00
<b>Education Special</b>	
Designated	398.13
Total	398.13
<b>100,000 Club</b>	2,116.77
<b>Miscellaneous</b>	1,796.00
<b>TOTAL RECEIPTS</b>	25,3

### THE ANNUAL SEMINARY CONFERENCE SCHEDULE, MARCH 9-13

Don Norman, Seminary Publicist,  
Louisville, Ky.

Conference week at the Southern Baptist Theological Seminary, March 9-13, brings to Louisville the rare privilege of hearing two world-renowned Christian leaders. Dr. Toyohiko Kagawa, who speaks twice daily except on Wednesday will deliver the Gay Lectures using for his subject "An Approach to a Philosophy of Christianity." Dr. Kenneth Scott Latourette, Norton Lecturer, will speak on the general subject, "Christian Missions at the Dawn of a New Day."

With indications pointing to a record attendance at the Annual Conference this year, the Seminary is sparing no effort to make the occasion one not only of inspiration but also of physical comfort and convenience for the hundreds of guests expected.

Loud-speakers are being installed in the Seminary's two largest classrooms to take care of overflow crowds at the morning hour. At the Crescent Hill Baptist Church, where the night services will be held, a like amplifying system will carry the evening messages beyond the auditorium to large rooms in other parts of the church.

The Seminary auditorium and the two classrooms in which sound equipment is being installed will seat approximately 1,000. The capacity of the Crescent Hill Baptist Church auditorium and its sound-equipped rooms is around 2,100. The sincere desire of the Seminary is that all who wish to do so might hear these great Christian leaders. It has been found advisable, however, to set aside a certain block of the Crescent Hill auditorium for Seminary students, out-of-town visitors, and Louisville ministers. All other seats are available on the principle—"first come, first served."

The detailed schedule for the week follows:

#### Monday

10:00-11:00 A. M.—Sectional Pastors' Conferences of the Louisville Ministerial Association.

11:30-12:30 A. M.—Address by Dr. Toyohiko Kagawa, before the Louisville Ministerial Association.

1:15 P. M.—Lunch in Mullins Hall Dining Room, with members of Louisville Ministerial Association as guests of Seminary.

7:45 P. M.—Address by Dr. Kagawa, Crescent Hill Baptist Church.

#### Tuesday through Friday

8:00-10:45 A. M.—Seminary Classes.

11:00 A. M. 12 Noon—The Norton Lectures, by Dr. Kenneth Scott Latourette: "Christian Missions at the Dawn of a New Day."

12:00 Noon-1:00 P. M. The Gay Lectures, by Dr. Kagawa: "An Introduction to a Philosophy of Christianity."

1:15 P. M.—Lunch in Mullins Hall Dining Room.

7:45 P. M.—Address by Dr. Kagawa in Crescent Hill Baptist Church, Tuesday and Thursday. Dr. Latourette will speak Wednesday evening when Dr. Kagawa is in Lexington.

On Friday evening the Louisville Council of Churches is sponsoring a down-town meeting at the First Christian Church, Fourth and Breckinridge. This church will seat 2,500 people. Arrangements have been made to install sound equipment in Warren Memorial Presbyterian Church, Fourth and Broadway, to take care of an additional 3,000. In both churches the auditorium and other rooms will be provided with loud speakers.

In addition to the above it is hoped that there may be arranged two afternoon conferences with Dr. Kagawa, on Tuesday and Friday, 3:00-4:00, limited strictly to faculty and students of the Seminary. Seminary Representatives will meet with President John R. Sampy and Prof. G. S. Dobbins for conference Wednesday and Thursday, 3:00-4:00 P. M.

### THE MUSIC OF THE CONVENTION AT DANVILLE

George R. Jewell, Louisville, Ky.

There were many things left unsaid in my article which appeared in last week's Western Recorder reporting some few of the things which transpired at the Kentucky Baptist Sunday School Convention. The article was several times as long as we usually run, so some things had to be crowded out, and other things left unsaid.

The music of the Convention was under the direction of W. Earl Robinson, of the Third Church, Owensboro, Ky., with his wife, Mrs. Robinson, as accompanist at the piano. Besides their work in the leadership of the congregational singing, they also sang duets.

At the Thursday night service a vocal duet, "I Will Listen," was sung in a beautiful manner by Mrs. H. B. Griffith and Miss Catherine Mathais, both of Danville.

A Negro Octet, from Danville, consisting of soprano and alto voices, and two tenors, two baritones and two basses, sang a number of spirituals at the same service.

Pastor H. W. Kuhnle, of the First Baptist Church of Danville, greatly edified the delegates by playing "From Sinking Sand He Lifted Me," as a violin solo on Friday morning. He plays as one who has thoroughly studied his instrument and consecrated his life to a great purpose. His bowing and fingering gave him grace and ease, his steady composure gave him poise, and his double-stopping, or two-stringed fingering, on the choruses, was rendered with dexterity.

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**THE SUNDAY SCHOOL BOARD**  
OF THE  
**Southern Baptist Convention**  
161 8th Ave., N., Nashville, Tenn.

On Friday morning Dr. John S. Dickson, pastor at Eminence, Ky., a former pupil of John Sample, sang a lyric tenor solo, "The Day Without a Cloud." The hearers were so impressed and were so complimentary in their appreciation of his interpretation of the song that he was asked to sing the same song at the afternoon service. The request—practically unanimous on the lips of everyone—was somewhat unusual, but Dr. Dickson yielded, and he was given another ovation of praise.

Mr. Robinson played a trombone solo, "The Holy City," at the last service, accompanied by Mrs. Robinson. Likewise there were vocal duets by Mr. Robinson and Secretary W. A. Gardiner, and by Mr. and Mrs. Robinson at the same service. Each of these numbers was rendered effectively and was received with appreciation.

Good congregational singing and uplifting special music sandwiched in between the addresses of a convention will always sweeten and inspire an assembly.

Dr. F. W. Norwood has resigned as pastor of the famous City Temple, London, to go into evangelistic work.

**Training Union**  
**Department**  
**BYRON C. S. DeJARNETTE,**  
**State Secretary**

**Southwide and State Calendar**  
**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. 24:25).

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.

**A Pastor Writes**

"We completed our Study Course in the book Witnessing at Home and Around the World. This was an unusually interesting study although many thought that it was going to be difficult. I feel that we are much better acquainted with our Baptist work by this study."  
 —John R. Flynn, Pastor Eddyville Baptist Church.

**Why Not You?**

Are you planning a study course for your church, with classes for every member, during one week in March? If you are not, please let me urge you to do so at once. If your Seniors and Adults do not need methods most, why not let them study the book recommended by Pastor Flynn? By all means plan a Study Course for March or as soon thereafter as possible.

**The Theme**

With faith in God, with a real study of the Bible, the maintenance of the family altar, winning the lost, giving to Missions, and a Study Course March and every month will be a month of victory.

**State Convention**

In addition to some in our own State we are to have for Conference leaders and messages at our State Convention at Newport, April 16-19, the following Southwide workers: Mr. and Mrs. J. E. Lambdin, Mr. C. Aubrey Hearn, and Mr. E. E. Lee.

Another important feature of the program will be "The Challenge of the Cross" by the Newport Union.

People are saying "I am planning to go to Newport." Are you? The registration goal is 1,000. Will you be one and help bring the other 999?

**State Sunday School Convention**

I considered it a privilege to be able to attend the State Sunday School Con-

vention at Danville. The program was inspiring, practical, and challenging. I was glad to see so many of our Training Union members there. The entire attendance was excellent. I congratulate Secretary W. A. Gardiner and rejoice with him and his associates.

**Congratulations to Dr. Masters**

Congratulations are hereby extended to Dr. V. I. Masters on the celebration of his long period of fifteen years of faithful service as Editor of the Western Recorder. During that time he has written many noble words of truth. Appreciation is expressed for what the Western Recorder has meant to us through the years. Best wishes are also expressed to the Business Manager, Mrs. W. A. Frost, whose time of service is only one year less than the Editors', and to all who make the paper possible.

**Program for Associational Training**  
**Union**

(Suggested on page 23 of Baptist Training Union Magazine for March):  
 Theme—Faith is the Victory in Our Bible Study.

1. Songs and Prayer.
  2. Devotional—Matt. 24:35; Isa. 51:6 (See Editorial).
  3. Roll Call, Business, Announcements (15 minutes).
  4. Special Music.
  5. "Planning and Conducting Training Schools (15 minutes).
  6. "What Training Schools Have Meant to Me."—by several good workers (20 Minutes).
- (Note—See program, page 17, for Juniors and Intermediates. If building will permit, the Juniors and Intermediates may assemble in other rooms for conferences at this time. Use as general theme for department conferences, "The Training School and the Improved and Enlarged Study Course.")
7. Talk—"The Bible and Its Message" (See pages 4, 5, 6) (20 minutes).
  8. Talk—"What the Message of the Bible Has Done for Other Countries" (See pages 2 and 12) (20 minutes).

**RECORD OF ATTENDANCE**

February 23, 1936

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

	Att.	Vis.	En.
Lexington, Porter Mem...	159	31	200
Louisville, Grace .....	156	20	160
Newport, First .....	125	24	194
Louisville, Franklin St...	119	11	178
Louisville, Ninth & O....	106	18	130
Louisville, Tabernacle .....	104	....	105
Paducah, Immanuel .....	104	19	164
Owensboro, Third .....	103	14	136
Louisville, 23rd & Bdwy...	103	22	126
Akron, Ohio, Calvary .....	101	18	131
Pineville, First .....	97	8	190
Louisville, Bapt. Temple	94	7	127
Louisville, Beechmont .....	92	16	130
Harrodsburg .....	92	28	121
Hopkinsville, First .....	87	8	133

Danville, Lexington Ave.	86	33	115
Corbin, Central .....	82	....	137
Corbin, First .....	78	....	125
Owensboro, First .....	73	17	118
Erlanger, Elsmere .....	73	5	112
Taylorsville .....	71	2	109
E'town, Severns Valley....	65	5	104

**UNCLE JOAB'S FINAL POSTSCRIPT**

(Continued from Page 6.)

"I wonder sometimes if long-used pipes don't get to known' what's goin' on round em'. Mine will work all right so long's I'm kinder quietlike and rumirative, but when I gets talkative and chummy with somebody else, it gets jealous or somethin' and begins to stall worse'n a balky horse. It's good and strong too. Maybe it feels sorter neglected. . . . Well, I may be out o' smoke off and on, but I ain't out o' thunder yet.

One brother has reminded us that facts aint always facts: that they is sometimes our notions and the'ries about one thing and another. He hit the bull's-eye and rung the bell both, when he said that. And you can about prove any proposition you want to with statistics, at that. That was a wise preacher who started out (unwisely) to enter politics and the next thing his wife knowed his opponent had charged him on the stump with stealin' a hog; Mrs. Preacher was at home fair sp'ilin' with righteous indignation when who should walk up but Mr. Preacher, with the announcement that he had quit the race. 'Why, John,' says the missus, 'you can't quit under fire: go back and vindicate yourself.' But John shook his head: 'Not me, honey; if I go back they'll prove it on me.'

Take this tenant-farmer question. I read the findin's of a expert feller that had made a special study of it for a magazine. He was supposed to be givin' facts, as a super-knowin' feller, but I never saw more misstatements in small compas. It put me in mind of the school boy that defined a crawfish as 'a red fish that walks back'erds.' The professor was easy on the boy and said, 'Yes, that's a strikin answer; and it's correct too, with just three exceptions: fust, it ain't a fish; second, it ain't red; and third, it don't walk backwards.'

And that's the way it was with that expert special writer. He made out a case of plain peonage against farm-owners. They made big families of tenants live in mere shacks with vertical weatherboardin' and hardly enough food to keep body and soul together. Now, where I live, even the negroes live in much better houses with horryzontal weatherboardin' and muscles that show they aint half starved. Many of them live in large houses built for white owners in better times and lost to boll-weevils and mortgages. I know tenar-farmers who stand with the best and

send their children to high school and college. Of course the small man, whether owner or tenant, has been hit by this ABC business of the gov'ment.

"Then again, take this child-labor question: Northern writers is still lam-bastin' the South, though Southern states have long since enacted wise legislation along this line. You see, we put down our feelin's for facts and we don't all feel alike by no means. Yet this proposed bureau is to send out its so-called findings to the church at will, so they can wake up the pastor and line him up with the latest thought and the latest projects.

"Why not abolish the pastor entirely—he's probably an old foggy anyhow—and let the bureau head talk to the churches over the radio, week by week. Then we could standardize thought and doctrine up to the minute by means of these weakly broadcasts. The social service bureau would be our Interpreter's House at a cost of only \$5,200 a year and there wouldn't be no problem of pastoral support any more."

III

Uncle Joab fished out his old silver watch, consulted it with much gravity, and snapped it shut with a resounding click.

"You'll have to excuse me, Bud," he said apologetically, "it's mostly habit, and you must stay to dinner anyhow. I got some fresh sausage a good neighbor sent in. Then, too, they's another point I want to bring out about that SOS social service or'gin. It's this: We needs to set our own house in order before we can clean house for Mr. and Mrs. World. There was Mrs. Jellyby and Mr. Quayle and the "Brotherhood of Humanity" and the Afrikin settlement scheme to warn us. There was the lady in the poem who set out to reform the world while her own house was like bachelor quarters and her children overflowed the neighbors' houses and made theyselves the everlastin' pests of the whole neighborhood.

"I am for fightin' lawlessness, but our arm is 'nigh par'lized by the law-breakin' that's hidin' behind church membership. We would have had prohibition today if it had been backed up and observed by our mighty host of church members. The wet world sneered that the patr'nage of perfessin' Christians kept the bootleggers in business. You may discount such claims if it'll make you feel any better, but who doubts that the deadwood in the churches is helpin' to absorb the legal liquor as well as blockade booze that's afloatin' the land today?

"When true Christian citizenship makes the church and the kingdom mean the same thing, we wont have to worry about crooked business, corrupt politics and the like. I know a Baptist preacher who was once a prison chaplain. He found more church mem-

bers among his charges than Carter had oats. If he had been as lib'ral in doctrine as Mr. Rockyfellow, Jr., he could'er organized him a church right there. It was the only place he was ever embarrassed at meetin' his brethren!

"Now the best people to be found anywhere is in the churches. But the world is still asayin', as it did in the long ago, 'Physician: heal thyself.' Praise be, the gibe died in its throat then, but it's a sayin' it with force nowadays. We better heal our own moral not to say mortal sickness instid of armin' ourselves with a satchelful of quack nostrums and tryin' to cure the world's leprosy."

IV

The faded eyes flashed fire as the old fellow rose and fairly shot out the words: "Son, when pulpit and pew begins in earnest to show the world how to live, the social gospeller won't have nothin' left to talk about. Stop the downdrift in the church, both in doctrine and practice, and there'll be such an uplift in the world as dynamite itself can't beat. And remember, that 'judgment begins first at the house of God."

"The old ship o' Zion is a seaworthy craft that's weathered many storms and ain't never yet been caught in the doldrums, but sometimes, bein' human like Elijah in his weak hour, I gits uneasy. Then—I remembers, and I ain't afear'd no more: I aint no navigator, and I reckon mighty few if any of us is, but—the PILOT'S on the bridge." . . . The old man's eyes glistened with moisture. "Bud, we mustn't take the wheel from Him!

"I won't get to the great Baptis' Convention, I'm gittin' too no' count and tottery in the legs and flat in the purse. But somehow I wish when the research bureau question comes up, my brethren in Christ might sing, kinder soft and low, like an evenin' prayer: 'Jesus, Saviour, pilot me.' Then the great throng of the redeemed gathered there will be ready to sing as they never sung it before, 'Blest be the tie that binds.'"

"I love the Convenshun, but I love the Lord, more, and if it ever said we must support a soschul bureau instead of the old Gospel, it would be goin' where the Lord never told His people to go, and

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at least old fellers like me could not foller it or fellowship it in the new-fangled religion."

### FAITH WITHOUT WORKS IS DEAD

Lord help me put my faith in Thee

Through hours of toil and labor.

Help me Thy Name to glorify

When working with my neighbor.

Let not my heart be satisfied,

While there are those about me;

Who by my works could never tell

That I would never doubt Thee.

No! I must work if I would win

The crown that now awaits me;

By constant faith and grace divine

Till Thou see fit to take me.

MRS. DORINE RADER

London, Ky.

Pastor W. Marshall Craig has completed his ninth year at Gaston Avenue Church, in Dallas, Texas. It has been a richly fruitful relationship. No one would regret more than Marshall Craig the limitations which make us tend in printed references to tell of spiritual things in numbers. Rather than in terms of life. Yet it is inevitable that we use the figures. They can mean and ought to mean, and all who know this fine man will be well assured that in this case they do mean, spiritual uplift and not merely size. The figures are that the church has increased in membership from 1,830 to 3,840 in the nine years. The baptisms have numbered 1,019. The money has been \$539,900 paid in, and \$228,600 of it went to causes outside of the church. The church debt of \$60,000 has been just about wiped out. Our congratulations to Dr. W. Marshall Craig.

## The KENTUCKY HOTEL

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It will be a pleasure to serve you in

"YOUR HOME IN LOUISVILLE"

## ANNIVERSARY GREETINGS

(Continued from Page 13.)

this because the Lord has held you in His hands, and has required of us your readers to hold up your hands in prayer. You have heroically held up the standard of the Lord, and there are those among those of your readers who have been as Joshua and Hur holding up your hands. Remember this when you get weary or jaded. I am one of those who pray for you.

**Pastor J. L. Stone, Maysville, Ky.**

Congratulations to you for your long and useful service as Editor of the Western Recorder, and for the various other ways in which you have so signally served our Baptist cause in the South. May the Lord give you strength to continue for many more years. Mrs. Stone joins me in best wishes for both you and Mrs. Masters.

**Editor O. W. Taylor, Baptist and Reflector, Nashville, Tenn.**

Permit me to join your many friends in sincere congratulations on having reached the fifteenth anniversary of your editorship of the Western Recorder. You have gloriously fulfilled your stewardship. May the Lord grant you many more years to continue your testimony to the truth of Christ and your support of the work of the Kingdom of our Lord as the expression of that truth.

**Mrs. Eugenia Carden, Texarkana, Tex.**

So glad to see your prepossessing picture on the Recorder this week. You are a fine looking gentleman, and the picture is impressive. We need among Baptists the pleading which the Western Recorder is faithful in doing for a deeper spiritual life and loyalty to the inspired Word of God. I love the people of God and I love the church. I have now passed my three score years and ten. I love old Kentucky, where I was born at Munfordville. I wish you many more years as Editor.

**Pastor Lee Porter, Webb City, Mo.**

Just a word to express my appreciation for all the good things to be found in the Western Recorder. Without a moment's hesitation, I accord to your publication first place among all our denominational papers.

The various editorials on the proposed "Bureau of Social Research" will, I am sure, have much to do in bringing about the defeat of this proposal. The many articles contributed by outstanding Baptists on this and other questions are timely.

I have before me as I write, your issue of August 15, 1935, page 8, under caption "Keswick and the Bible Conferences," in which you discuss the most vital problem of our church life, that is, "The Inner Spiritual Life." In the issue of February 6, 1936, the discussion is continued along the same line in your editorial, "An open letter to Dr. Len G.

Broughton" and also page 8 "Revival Precedes Evangelism" and the very able article contributed by Dr. Broughton on "A Revival Necessary to Evangelism." Then there is the communication from W. J. Puckett of Cave City, Ky., page 12 of this same issue, under the heading "Misleading the Unsaved and Sinning Against the Church," in which he quotes C. H. Spurgeon, in which he addressed himself to persons applying for membership in his church.

I must not write at greater length. Only allow me to say, More power to you, Dr. Masters. Would that the Western Recorder was carried to every Baptist home in our Southland.

**George B. Rosborough, Belton, Texas.**

Am glad to find your face on the Western Recorder of February 20. I am enclosing my renewal, which is loudest praise from one of my limited income. I surely do appreciate your stand for the old faith, the revealed faith of Christ. It seems too good to be true that a man like W. C. Taylor is to be our "bishop" in Brazil. More power power to him and to you!

**Mrs. Victor L. Stephenson, Ludlow, Ky.**

Congratulations to you for the faithful service you have rendered to our people and the faith of Christ for the past fifteen years. We look forward to the coming of each issue, and we admire the direct way you have in dealing with vital questions which are confronting us today. It always gives me a fairly accurate mental picture of a church membership when I learn how many Western Recorders are taken into the homes of the church.

**Editor W. C. Allen, in Baptist Courier.**

The Western Recorder for February 20 carries a front page likeness of Dr. Victor I. Masters in celebration of his fifteen years editorship of that paper. Appreciation of his splendid service is expressed in this issue by Rev. George R. Jewell, of the editorial department, and Rev. Lewis C. Ray, one of the Louisville pastors. Dr. Masters came to The Western Recorder in February, 1921, from the Home Mission Board, Atlanta, where he had served for twelve years as publicity secretary and editor of The Home Field, a monthly magazine. He had previously had newspaper experience in South Carolina and Virginia, and went to his new position

well equipped to succeed such editors as Dr. A. C. Caperton, Dr. T. T. Eaton, Dr. C. M. Thompson and Dr. J. W. Porter. Dr. Masters is a native of South Carolina, a graduate of Furman University, and his friends in this state, and beyond, will be glad to know of the tributes which have been paid him in the Western Recorder. We feel that they are worthily bestowed, and extend our hearty congratulations to Dr. Masters upon the completion of fifteen years of distinguished service in his present position.

**Editor Sam Malone, in West Texas Baptist**

Last week the Western Recorder of Louisville, Ky., gave recognition to the fifteenth anniversary of the paper under the leadership of Dr. Victor I. Masters. Thirty-five editors have headed the Recorder in the past one hundred and ten years. There have been only five editors during the past sixty-five years. The Recorder is one of the best edited religious journals in the South and we congratulate Dr. Masters on his splendid, faithful service to Kentucky Baptists.

**Editor Joseph E. Brown,**  
in Word and Way.

We congratulate Dr. Victor I. Masters upon the completion of his fifteenth year as editor of the Western Recorder of Kentucky. Except two, his term of office has exceeded in length the term of any other of the thirty-five editors who have served this fine journal during its more than 110 years of glorious history. Dr. Masters is alert, able and forceful. There is no better writer among Baptists. We wish for him many more years of service.

**Pastor J. E. Darter, Gilead Church,**  
Glendale, Ky.

Just a word from a country preacher telling you that I greatly appreciate your paper. Congratulations on your fifteen years of editorial service with the great old Western Recorder.

Dr. H. Tydeman Chilvers, until recently pastor of the Spurgeon's Metropolitan Tabernacle, in London, England, has been preaching for ten days to the Baptists of Denmark, his labors for the most part being in Copenhagen.

## How Calotabs Help Nature To Throw Off a Bad Cold

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