

# WESTERN RECORDER

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No. 11

## *Asks Pastors for Gospel, Not Political Sermons*

WILBUR HELM, Secretary of Methodist Conference Laymen, Chicago

ONE OF the most important questions confronting Americans to-day is whether the pulpit and religious press are to stress economic and political discussions about mankind in the mass and neglect and emasculate a virile and heart-searching spiritual message to the individual, which many of us are old-fashioned enough to believe must always be its chief duty.

If that is not so, the church is only duplicating the work of clubs, forums, economic societies and secular publications; and might as well close its doors.

It would seem that the inspiration to impart the spiritual message dies down in proportion as the economic urge increases, and that the latter in the hands of amateurs can very easily deteriorate into unsound theories.

It is tragic to think of a minister using the short hour a week available to him for reaching the hearts of men, in discussing economic subjects with which his hearers are bombarded all during the week and about which they likely know more by actual experience than he does, or at least have done as much sound thinking; instead of giving them Scriptural reproof for their personal shortcomings, or comfort and quiet of heart in these days of heavy strain and worry, or courage to hold fast to honor, character and the great verities of the Christian teachings.

Will increasing numbers of ministers fail their people because of the lure of radicalism at this most critical time?

I am trying to believe that somehow, once again ministers will return as one man to the preaching of true and undefiled personal religion. If this could come about the church would without doubt become the most powerful influence in the world.—The Cincinnati Post.

## Devotional and Religious Thought

### LET US SOAR ON MERCY'S WINGS

Let us soar on mercy's wings  
And rise above petty things,  
From bickering we should cease,  
Strive to live in love and peace.

Let us soar on mercy's wings,  
Find the fellowship it brings,  
Answering the glorious call  
To serve our Lord first of all.

Let us soar on mercy's wings  
Beyond petty trivial things,  
Meet our Saviour face to face  
With hearts full of loving grace.

MINNIE M. DALTON,  
Eastradford, Va.

### DIAGNOSING THE CHURCH

Some of us in the church have a feeling that all is not as it should be with that institution. There are conditions within the church that we fervently deplore. The church is all too often mute when its voice should be lifted up. It is weak when it should be strong. It needs to be restored to a greater degree of health and vigor.

To use an old fashioned word, a revival is needed. By that we mean not necessarily a state of religious excitement nor the ingathering of people for the advancement of religion nor a movement for social service or political reform. A revival is a spiritual awakening in the souls of men and women and children. It is an act of God made possible by the acts of men. It signifies the releasing of divine energies in human lives.

The life of the church is too dangerously dominated by the standards of the world. When organization becomes an end in itself, when the church relies upon programs and mechanics to accomplish its ends and gives second place to the power of God, when man-made schemes occupy the foreground and the spirit of God the background, worldliness prevails.

The Word of God is neglected in the church today. God has spoken to us in the Bible and it is very sad to see how many there are who show no particular interest in what God has to say. Unless a church feeds upon the Word it is doomed. A church may be socially prominent, it may represent much wealth and it may be occupied with bustling activity, but unless the Word of God finds its way constantly into the hearts of its people there is no hope for its continued existence.

God's men in every age have been confronted with situations similar to our own. The way out was to ask God for a revival. They did not say, "Lord, do it this way, or that way." They were not concerned with the means but with

the end. Are we really concerned? Do any considerable number of us really want it? A revival cannot be manufactured or delivered at a specified time and place but it will come when the church awakes to its need and clears the way for the power of God to work."

—Frank R. Elder.

### MORE IMPORTANT THAN A "PROFIT"

The agent of a powerful and wealthy business house saw an opportunity by which he felt sure he could make an enormous profit for the firm, but in order to do so he would be compelled to disobey the explicit directions which had been given him. He disobeyed his orders and carried through a very successful deal, by which his employers won large profits. If he had obeyed his orders he would have lost. Contrary to his expectations, instead of being commended for his shrewdness he was promptly discharged from their employment. God does not demand of us success, but obedience; it is for us to keep His commandments, and he will take care of the results.

—S. H. Edgcumbe.

### IN CASE OF FIRE

"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain" (Jas. 1:26).

When our house takes fire, the first impulse is to go for a bucket of water; but if temper takes fire, the first impulse is to throw on more fuel. Now the best water bucket for temper is resolute silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools us off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, and he broke his temper by resolutely bridling his tongue until he cooled down.

—Theodore Cuyler.

### SECURITY

The Spreckels Building on Market Street, San Francisco, Calif., is eighteen stories high. It is a tall, slender structure, square in form and apparently without sufficient base for such a tall building. When the great earthquake of 1906 occurred, it was estimated by scientific men that the swaying of the tall Spreckels Building carried the cen-

ter a gravity beyond the base line many times during those fearful forty-eight seconds.

But when the building was erected, the wise builder "dug deep and laid the foundations" aright. The building has a steel frame, and the frame does not rest upon the loose sand which underlies so much of San Francisco. The architect pierced through the loose material at the surface and anchored the steel frame in great wells blasted from the solid rock, and afterward filled in around the bases of the steel frame with cement. When the eighteenth of April came, testing every man's work of what sort it was, the huge weight of the swaying building was held in place because it was founded on a rock. It gripped that which was abiding.

—Charles R. Brown.

### A CLEAN HEART

Create in me a clean heart, O God;  
and renew a right spirit within me.  
—Psa. 51:10.

"A little leaven leaveneth the whole lump," and a little bit of tolerated evil will spoil your life, will rob you of blessing, will so paralyze you that you will not be able to serve in the power of God, and will rob others of blessing that God intended them to receive through you. It need not be a great thing; a little is enough to work the havoc.  
—W. Graham Scroggie.

This is the lovely joyful Gospel of the Evangel of Christ which tells us what we have from this King. We have forgiveness of sins, deliverance from death, eternal justification and eternal life, all out of pure grace and mercy, without any merit in us, through Christ alone.  
—Martin Luther.

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

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No. 11

## An Immortal Trio Emphasizing Soul-Winning

PRESIDENT L. R. SCARBOROUGH, Fort Worth, Texas

THE greatest among the evangelists of all time are John the Baptist, the Apostle Paul and Jesus Christ. The major emphasis of the life and ministry of this immortal trio was the winning of men unsaved to the saving knowledge of Jesus Christ. John preached it, receiving his credentials from an ancient prophecy: he lived it: he practiced it.

The one supreme emphasis of his brief ministry was the proclamation of the power of Christ to save men out in God's big open to unnumbered multitudes. His Gospel went to the roots of the tree. Like a keen axe he dug up men's souls. He was a constructive evangelist. Under divine orders, he set up an immortal ordinance—baptism—which is practiced more and more as the generations come and go.

This ordinance is the major introductory ordinance in all evangelism. It was not a saving ordinance: it was a proclaiming ordinance. It has the heart of great doctrine in it. Baptism spells missionary triumph and is a memorial of conquering soul-winning. He was on the first side of Christ: the apostle Paul was on the last side of Christ. He introduced the soul-winning Jesus: and Paul interpreted the great heavenly evangelist to the world.

### I

AS SOON as Paul's blinded eyes were opened under the convicting power of the Spirit and the spiritual vision of Jesus Christ, he went right at the question of winning souls. He made preparation for it. He had a season of prayer, long, intense and spiritual-invisioning of Jesus Christ. He "conferred not with flesh and blood." He sought the desert in companionship with Christ. He came back an equipped evangelist, and from that time until they took his head off he was a flaming witness of gospel power to lost men in a wide section.

He never let up about it. Whether it was a king or an emperor or the soldier or fellow prisoner chained to his arm, whether it was a senator of the acropolis, or the galley oarsman of a wrecked ship, anywhere, everywhere he pressed the matter of soul-winning. He said "I am become all things to all men that by all means I may save some." Here is the life principle of the greatest soul-winner save Christ in all the ages.

He was all things to all men at all times, night or day, in all sectors of life, to all colors of men, to all classes of men, to all conditions of men, all things to all men that by all means he might win some. He was willing to die, to become anathema, that his brethren might find the way out of the dark into the glorious light of the gospel. He was the greatest substitute in human history on the human side. Christ was God's atonement for all men, but he was divine. Paul was human, but he stood in the breach for all men and was willing to become devoted to eternal destruction for the Jews. What an emphasis upon the value and importance of soul-winning!

But the greatest of this trio is Christ. He did not neglect organization. He set up the greatest spiritually-minded organization in all the ages—His churches. They have survived the destructive power of the devil for twenty centuries

and are flourishing in all parts of the earth to-day. He did not neglect education.

### II

HE was pre-eminently a teacher, and when he gave his final orders to his people and churches, he said "go" once, "win men" once, "baptize" once, but he said "teach" twice in that deathless commission in Matthew. He was the superlative teacher and friend of education of all ages. He did not neglect enlistment. He was a great enlister. He did not neglect benevolence. He was and is the embodiment of God's will in helping the bodies and broken spirits of men. He is the inspiration of all true education and healing. He is the author of all orphanages and rescue work. He is the heart of all charity.

But the supreme emphasis of His life is in the direction of winning men, winning their souls from the guilt and power and destiny of sin. His life was given to winning men from the pulpits of the plains and hills and great multitudes and down in the corners and lanes and highways and roadsides and well sides, and everywhere personally. Cultured Nicodemus, the scarlet woman at the well, blind Bartaemacus and curious Zaccheus, the rich young ruler, the dying thief on the Cross—all these testify to the supreme emphasis that Christ put on winning men from the thralldom of sin.

He was the supreme soul-winner. He practiced the finest of the fine arts, soul-winning. He made it stand out as the major emphasis of His divine ministry. He commanded us to follow it. He is our model in this great matter; and He says, "Follow me and I will make you fishers of men" and "As my Father hath sent me, even so send I you," and "The things I do ye shall do also."

### III

THIS immortal triumvirate—John, Jesus and Paul—are set in the great New Testament picture of missionary triumph, as the great examples and models for us all. Can our ministry be Christ-approved if it does not major on soul-winning? Can we deal only in the mechanics of organization and the machinery of enlistment and not put supreme emphasis upon the major matter in the lives of these three, and still be counted gospel preachers and leaders?

Here lies a great matter. The hopes of the world hang on our evangelism. The inspiring power of the churches must be motivated and impassioned by the compassion of soul-winning. The inner urge of the kingdom of God is missionary; and without it there is no triumph.

I urge the brotherhood everywhere to follow these great examples in living to win men and winning men living, until the final call comes to us to join the immortal band of winners at the Throne of Christ.

You can never speak to the wrong man about Christ.—Peter MacFarlane.

I do not know any way in the world to live above doubt except to live a high spiritual life. The clouds shadow the low lands.—Dr. J. B. Gambrell.

## Plea for Inspirational Element in Southern Baptist Convention

JOE T. ODLE, Paducah, Ky.

**D**EAR DR. MASTERS: For several months there has been a matter on my heart that I felt needed to be discussed in our Baptist papers. I have felt incompetent to speak on the matter in the way that I felt it should be presented so have waited for someone else to write. But no one has written. So I want to speak now, if a young man may be permitted to speak. I will merely introduce the subject, and hope that it will be discussed by others.

I am thinking of our Convention in St. Louis in May, and of all of our Southern Baptist Convention meetings. We are looking forward to the coming Convention with anticipation of a great meeting. However as we think of it, many questions arise in our minds. What kind of a meeting will it be? Will it be a time of spiritual uplift and power? Will it be a time when Southern Baptists will be called to consecration and confession and prayer and rededication? Will the Cross of Christ be uplifted and will the name of Christ be exalted?

Will we there be brought face to face with our Lord and will we bow in humble submission at His feet and yield ourselves to His will? Will great preaching and devotional hours stir our hearts? Will we receive spiritual challenges that will send us back to our fields dedicating ourselves anew to the task of carrying out the commission of our Lord?

**Will revival fires be kindled that will burn brighter and brighter until they sweep over our entire Southland? Perhaps, to some, these questions may seem peculiar or out of place. But to me they are vital, for I believe that our conventions can mean just this to us if the programs are made deeply devotional and spiritual.**

I realize that our Convention must necessarily deal with many business matters and details. But I believe that these can and should be made great times of inspiration and spiritual uplift. Surely our causes would profit far more if the meetings were great spiritual mountain-top experiences. Surely our whole Southern Zion would be greatly blessed if each year we could gather together in these meetings not merely to transact business and discuss reports, but to pray; to hear great preaching of God's Word; to search our hearts; to seek God's will and guidance in all matters, and to reconsecrate and re-dedicate ourselves to God.

To me the Convention in Fort Worth in 1934 was truly a mountain-top spiritual experience. There were numerous great inspirational messages. There were hours of consecration and prayer. Can we ever forget that Saturday morning session, when after a great message from the heart of one of our great preachers, we were called to confession and prayer. Hundreds of us moved to the platform to take one another's hands in re-dedication to our great task. Then together we knelt and were led into the very presence of the Lord in a great hour of prayer.

The Lord was there. Did not our hearts burn within us? We came away strengthened and blessed and with a great love for Christ and His work burning within our souls. Will it be thus this year? Let us pray earnestly that it may.

I believe that such a meeting is in the mind of our great and honored president, Dr. John R. Sampey, as he has during the past year called us to prayer and Bible study as a preparation for this meeting. May God lead us all over this Southland to be carrying out his request.

And I hope that our committee on arrangement of the program has given a large place to these things in the program. If they have, and if we go prayerfully, I know that we will come away from St. Louis humbled in spirit and yielded more fully to His will, and that we will do even greater things for Him in the coming year.

I have talked to many of my brethren. All seem to feel the same way about the meetings. I would like to see this matter discussed through our papers.

### EDITORIAL COMMENT

Rev. Joe T. Odle is the beloved pastor of the East Church in Paducah, Ky., and is Moderator of the West Union Association. Brother Odle is the youngest Moderator in Kentucky, but his elder confreres who know him gladly regard him one of the best. Our friend is no novice.

Once a State Mission Secretary down South talked privately to this writer about the forthcoming meeting of the Baptist State Convention. This devout man of God was much concerned. His burden was that the Spirit of God might take that Convention and use it to build up fellowship and fellow-helpfulness and unity and confidence—build up the inner spiritual life of the brotherhood. But he said in substance this:

"I am fearful of some divisive elements among us that may show up. I see no serious reason why they should, aside from partisan spirit and the ambition of a few to have their own way and victory for their preferences over the course now being pursued in the interest of unity and fellowship and obedience to God.

"I wish we could go up there and have a prayer meeting—the longer the better, regardless of what else had to be sidetracked. I would have us call up mourners. I think it probable that brethren who have allowed partisan spirit to rankle in their hearts would be the last to come up. That would put them at the tail end. And maybe if we once got them there, we could keep them there for a while."

That story goes on all fours. It is a story that in principle applies everywhere in Baptist co-operative meetings. But it does not necessarily apply particularly to what Brother Odle has in mind.

His suggestion merits serious consideration. We have no particular suggestions of our own we regard worth offering to the Committee, but we regard a larger spiritual emphasis in our Conventions, as well as everywhere else among us, so important that we may utter some additional words on it next week. Better than that, if brethren will express themselves, would be a general compliance on the part of pastors and others with the suggestion of Moderator Odle to use this paper—and others as well—to let their views be known on the proper relation of necessary convention business routine to the inspiring of the messengers through a witness to great spiritual verities and to our desire that we may serve God within the grip of their power. That way lies getting new flesh upon dry bones and new life where death works.

### Congratulations

**M**Y DEAR DR. MASTERS: I really intended to write you a note sometime ago regarding your anniversary as Editor of the Western Recorder. You have made a record of which any one might be proud. You have stood squarely and sanely for the New Testament Gospel. You have emphasized the spiritual and evangelistic note always.

You have backed up the co-operative program, and have influenced larger contributions to it. You have stood for genuine Christian Education in our colleges, church schools and Seminaries. And if the "Bureau for Social Research" is defeated, as I believe it will be, and as I know it ought to be, the Western Recorder will under God, have been the main means of bringing about that defeat.

I congratulate you upon your distinguished service and rare accomplishments. I hope many more years of similar service may be yours in which to carry on.

Some few of the brethren are apparently considerably distressed about the Western Recorder's articles against the "social gospel." Are these brethren persuaded that the "social gospel" is right?

Again I congratulate you one your distinguished and useful service, and I thank you also for the many kindnesses which you have extended to me.

G. H. O'DONNELL,  
Pastor First Baptist Church

Aurora, Ind.

## In the Upper Cumberland Association

W. M. WOOD, Secretary, Louisville, Ky.

IT WAS the privilege and the pleasure of the State Secretary to visit in the Upper Cumberland Association during the week beginning February 16.

Brother H. B. Veach, the Associational Missionary in Upper Cumberland Association, after several years of intensive labor has resigned the work of Associational Missionary to accept the unanimous call of High Splint Baptist Church and is now on the field. Brother Veach has given a good account of his labors and he felt the call of God to return to a full-time pastorate.

Dr. W. J. Bolt is making good progress in his progressive church at Harlan. The building of the First Baptist Church is one of the best in the State. Under the leadership of Dr. Bolt the church is making itself felt in all the Upper Cumberland region. The church on the third Sunday in February, after careful planning, lifted the last dollar of indebtedness on their splendid building. Dr. Bolt suggested that now we might expect greater things in their missionary gifts to the Lord's work.

On Sunday morning I had the pleasure to meet the new church organization at Black Mountain where Brother Roscoe Douglas is the efficient, energetic pastor. This church is less than two years old and has about 300 members. There are 2,500 people residing in this mining camp area and an every-member canvass reveals the startling fact that eighty-five percent of this camp are Baptists or Baptist inclined. This church is hampered for a suitable house of worship. The church expects to begin a building program in the early spring.

While at Black Mountain, I was permitted to meet Mr. E. J. Asbury, the superintendent of the camp, and hear from his own lips his great interest in the proposed new building. Mr. Asbury comes from Methodist stock, dating back to Bishop Asbury, of Methodist fame. He expressed himself as deeply interested in seeing the Baptists erect an adequate building in his camp.

The camp is making through a cut of fifty cents per week of the employees a substantial contribution to this church building fund. The church has raised already more than a thousand dollars, and together with the cut, the contribution of the mine owners and the amount of more than \$6,000 now on hand, will be able to build an inviting church house.

I had the opportunity to examine the plans and specifications of the building furnished by the Sunday School Board of our Convention, and think the building will meet the needs there for years to come. It is a delight to meet a man like Mr. Asbury who is interested in the spiritual development and enlightenment of this laborers.

The camp has given a lot for the church building and agrees to assist the church by furnishing trucks, contractors and lumber at actual cost for the building. In a few years Black Mountain will be one of our outstanding missionary points in the Cumberlands. Brother Douglas has a large number of laymen who are interested in the Lord's work.

On my return I had an opportunity to look in on Dr. L. C. Kelly and his splendid situation at Pineville. Dr. Kelly has been on the field sixteen years and the evidences of his leadership are seen on all sides. Then, too, his people on the night I was in Pineville, subscribed enough money to the annual budget of the church to free their church of the last dollar of indebtedness during the year 1936.

While in Pineville, Dr. Kelly was kind enough to drive me out to see for the first time Clear Creek Mountain Springs. Here the Baptists have the beauty spot of the Cumberlands

and a place where for three months each year our people can gather to study, pray and recuperate. This year special interest is being given to the Mountain Preachers' School for July.

We are asking all our missionary pastors and evangelists to take advantage of the splendid program being prepared for July. Watch for the program and begin now to make preparation for July of this year. The salaries of our State workers will not be abridged who take advantage of this month of study.

I am planning to take my vacation there this summer, together with my family. On our return from the mountains, I stopped in Danville, the Belle of the Bluegrass, to spend three days with Brother Gardner in the State Sunday School Convention. The program was interesting from start to finish. The bad weather was not sufficient to prevent a splendid attendance at this meeting. The spirit of the meeting was fine and everybody went home rejoicing because the larger vision of life and service that was caught in this meeting. Danville did herself proud in the entertainment of the Convention. Truly, we as a people have a right to rejoice in the blessings of God upon our labors in Kentucky.

Our young life has caught the upward gaze and the morning of a new day is propitious.

## Mrs. A. Y. Ford Dies In Louisville

MRS. ARTHUR Y. FORD, member of the Fourth Avenue Baptist Church, Louisville, died last Tuesday, March 3, in Louisville. She was the widow of the late Arthur Y. Ford, President of the University of Louisville during the term 1915-1926, and previous to that Vice-President of the Fidelity and Columbia Trust Company.

At the time of her death Mrs. Ford was seventy-three years of age, and resided at 1261 South First Street. Her maiden name was Miss Esther Brown. Funeral services were held from her residence on Thursday afternoon at 3 o'clock, services being conducted by her pastor, Dr. David Swan Hayworth.

She is survived by two sons and a daughter: Emmett Ford, Garden City, Long Island, N. Y.; Salem H. Ford, 1909 Avery Court, Louisville, Ky.; and Miss Margaret Ford, Membership Secretary, Louisville Y. W. C. A.; and four grandchildren.

Brother C. K. Djang, of Chunkiang, China, spoke two Sundays ago for Pastor A. W. Walker at the Shively Church, near Louisville.

The Victory Memorial Baptist Church gave a banquet in the basement of their building in honor of Pastor and Mrs. Joseph B. Head on the occasion of their ninth anniversary last Tuesday night, March 3. Brother Don Norman expects to write a more extended account of the event for next week's Western Recorder.

Brother W. O. Vaught, Jr., Student Secretary in Missouri, last week preached in a Young People's Revival with Dr. W. M. Bostick at the Parkland Baptist Church, Louisville. On Monday morning he addressed the preachers of the city at the Louisville Baptist Pastors' Conference. Brother Vaught graduated from the Louisville Seminary last April.

A paragraph in The Messenger, of Philadelphia, reads as follows: "Grace Baptist Temple, Philadelphia, the congregation founded by Dr. Russell H. Conwell, has called to its pastorate the well-known young people's leader Dr. Daniel A. Poling, who is now touring around the world in the interest of young people's societies. It is stated that Dr. Poling, who is a minister of the Reformed Church in America (Dutch Reformed) has indicated his willingness to accept the call on his return in April. This would involve his submission to the rite of immersion."

## An Open Letter to Pearl Buck—J. B. CRANFILL, Dallas, Texas

**D**EAR MRS. BUCK: When we finished your book, *THE EXILE*, last night, my wife was weeping, my daughter, who was reading for us, had tears in her voice and my own eyes were moist. For throughout all your loving tribute to your mother we had journeyed with you, and had lingered in the life of those parents of yours as they wrought out their destiny in the Celestial Empire.

You will understand the more how keenly interested in it all I was when I say that I was born just two years after your mother, and have lived in the life she lived through quite an active career. As I have journeyed on, I have also come in touch through personal contacts, newspaper accounts, missionary books, tracts and diaries, and in all other known ways, with missions and missionary work since my youth-time years.

I have been an omnivorous reader all my life. Books have held for me a fascination that I never could voice in words. I have thus been a student of the English classics, in poetry and prose, and have read much English fiction. I can understand how you have become such a marvelous master of English since your casual mention in your recent book of the fact that your father kept in his library the writings of Dickens, Thackeray, and other notables among English authors. There has been no writer since Dickens who has so beguiled my spirit as have your writings.

### I

**I** HAVE not read all your books, but you will recall that when I finished *THE GOOD EARTH*, I was so charmed and mystified by the quality of your English that I wrote you and asked if you had not first written this book in Chinese and then translated it into English. There was such a strange Orientalism in *THE GOOD EARTH*, and it seemed so thus to influence your English that it impressed me as being Chinese done into our mother tongue.

Now you come to us with *THE EXILE*, which is nothing less nor more than a biography of your sainted mother. It is an epic, and not only so, for it gives the reader intimate and close-up glimpses of the life of the mission worker in China that, on the one hand, it is bound to stimulate an interest in foreign mission activities and, on the other hand, all of us wonder whether we should not have had a better understanding of it than has come to us.

While you did not undertake a mission story, you wrote it none the less, and while your delineations of your puritanic father were at times in the surface as hard as nails, yet there is much to be emulated as well as much to be deleted, concerning those greatly cherished Christian workers here and abroad.

If I had known of your mother I would have sought opportunity to know her. Since I was greatly and increasingly interested in the large problems that knocked at the door of her gentle heart for solution, it would have been an indescribable delight to have come into touch with her life, to have heard her winsome voice, to have lingered under the spell of her witchery of song and to have studied at first hand her own sweet ministry of service that wrought so mightily in the far land into the maelstrom of whose life she ventured when the dew of youth was on her face and among whose needy and outcrying souls she breathed her last.

### II

**A**S I READ your tributes to your mother, I thought of Corra Harris, another American immortality. She was contemporaneous with your mother for many years. She lived until a year or two ago and passed into rest before she was seventy. I came to know her in a strange way. Beginning in 1895, and continuing for some years, I was an irregular contributor to the *Independent*, that great New York weekly magazine, of which you must have known. During those years, Corra Harris, the wife of Lundy H. Har-

ris, began her writing for the *Independent* from Young Harris, Ga., base of her husband's obscure Methodist circuit in the Blue Ridge Mountains.

Corra Harris was one of the most brilliant women this country ever produced. Her husband had been professor of Greek in Emory College, Ga., but through conditions not necessary to set down here he lost his professorship and was sent to this little circuit like unto the one he had served when he first entered the Methodist ministry. Through some newspaper argument Corra Harris and I became great friends, and were friends until she died. Upon a time, when the Methodist quadrennial conference met in Dallas, Rev. Lundy H. Harris was a delegate, and he and I had great times together, talking about his greatly gifted wife. I can see the dear man now, as I write, every inch a scholar and a gentleman. About that time a little daughter was born to them, and they named her Faith. Later, dear little Faith married, and she and her young husband came to Dallas, and I helped them while they lingered here.

Your dear mother and Corra Harris had much in common. Both were wives of preachers, both of independent spirit and both dowered with unusual qualities of mind and heart. They both rebelled against some of the traditions of their respective religious affiliations. While your mother was a Presbyterian, Corra Harris was a Methodist, and she was out of step with the Episcopacy. Upon a time she wrote me that "when a man has been a Methodist bishop a while, he doesn't know whether God made him or he made God." It was thus, with alternate criticisms and acclamations, she marched on through life. In *THE CIRCUIT RIDER'S WIFE*, she gave us her first book, and many others followed. It was my joy once to see her, and I had literally scores of letters from her. She, her dear husband and little Faith are all gone now, and my eyes are moist in grief for them as these words are penned.

### III

**I** MUST believe, dear friend, that whereas you have given us in the best way you knew the story of the life of your queenly and sainted mother, there must have been depths in her heart and life even you, with all your daughterly affection, never sounded. I was inexpressibly grieved concerning her unfulfilled desire for God and send her "a sign," and yet, as I marched through the pages of your gracious appraisals of her and tributes to her memory, I could not resist the conviction that there were depths of religious experience and feeling in her life that even you never understood.

If this were not true, why did she go to the foreign mission field? There must have been a clamant call to her spirit, for she loved life and beauty and music and poetry and literature with a quenchless love. She had the call to China before she ever saw your father, and was waiting for an opportunity sail the seas to the far land in which she spent her devoted life.

I never had that call. It must be something quite apart from the experience of the workaday Christian. I did have the call to preach and yet have never felt equal to the task. My father, an old-time Primitive Baptist preacher, was not only father but companion when I was a young Christian, and I opened my heart to him about it. My trouble then was and now is that I never felt worthy to stand in any pulpit at any time, and attempt to lead men to God. Like your dear mother, I was too human, too great a lover of fun, too much inclined to make men laugh, and, in my concept, I thought a preacher ought to make men cry.

As I read your wonderful book I greatly sympathized with your puritanic father. I have often come in contact with the type of which he was an outstanding illustration. Doubtless, the preacher father of Bob Ingersoll was quite like your

(Please turn to Page 23.)

# EDITORIAL

## Veering Off From the Atonement

THESE are days in which one needs to take account of tendencies which are undermining and emptying of vital meaning great revealed doctrines of grace. The atonement is one of the doctrines which modern rationalism, with its flair for human self-sufficiency and its conception of God as being chiefly characterized by sentimental compassion for men, has emptied of its revealed Bible content.

There are various theories of the atonement. Even to mention them all is beyond our present scope. That doctrine of the atonement which has builded the churches of Christ from the beginning until now is, briefly, that Christ's death wrought man's deliverance from the guilt of sin. He died as man's substitute. Emancipation from the power of sin follows upon this deliverance, through the continued application of the power of His Cross and resurrection life.

### I

ONE'S doctrine of the atonement will be largely determined by what he most longs to be saved from. If he is oppressed by ignorance, he looks upon God's Word as predominantly a revelation of knowledge. If a sense of the misery of life stands first, he is likely to regard the inauguration of a reign of happiness as God's first purpose. If he is oppressed with a sense of sin and guilt, he will look first of all for deliverance from the curse of sin.

The first idea in the earlier Christian times was called Gnosticism. The second leaned to early Chiliasm. The third bore no party name, but did not need one. For it became the accepted basis of the faith of God's obedient people from then until now. It is this faith in Christ as God's answer to the sin question through the vicarious offering of His Son, that has builded vertebrate Christianity from the beginning.

The other two views have had adherents in every age. Perhaps their main work has been proselyting. They have sought to play down and empty the faith of those who held a sound doctrine of the atonement. An emptying faith, though it makes a mighty appeal to selfish human nature, has not in it power or sacrificial spirit to build a spiritual structure of its own that will endure and stand the strains and storms of life. If there was no vertebrate faith to be corrupted, emptying views of Christ's work for man's sins would die of their own lack of missionary passion.

All the emptying of historic Bible faith of its content which we are seeing to-day, is implicit in the philosophy of evolutionism. That is, it is so on the intellectual side. On the human-nature side it takes hold because it is what the natural heart of man wants. For it opens the way for self-sufficiency, self-improvement apart from God, and avoidance of confession of sin and guilt and need.

### II

THE sense of sin has tended to die under the conditions of broadspread modern anti-supernaturalism fostered in scholastic instruction, and the equally broadspread materialism and intense preoccupation of men in modern life in reacting to the appeals of the outward world. A dying sense of sin gives to people the idea that there is not much for them to be saved from. If there is very little to be saved from, it is easy to imagine that the holy and just God can deal lightly with our failures and determination to live our way, APART FROM HIM. And one who so feels will want a minimized, humanized theory of the atonement that will let him off as lightly as his fleshly mind demands.

There has been broadspread effort in religious quarters during the last quarter of a century to set up such an emptying doctrine of the atonement. In doing this plain and abundant Scripture teaching must be ignored or twisted into a meaning not in it. Sentimental human philosophy must be put to the front, while Bible revelation as to the character of God and sin and need of man is set aside.

This essential dishonesty is sought to be sanctified under the fair name of superior scholarship. But there are not lacking men of position and prominence in the religious field to-day willing to do such things. In his "Studies in Theology" Dr. Benjamin B. Warfield, famous Presbyterian theologian, quotes Bishop Foster, of the Northern Methodist Church, as having written, "The whole theory of substitutional punishment as a ground either for conditional or unconditional pardon is unethical, contradictory, and self-subversive." Dr. Warfield comments: "If hard words broke bones, the doctrine of the substitutional sacrifice of the Son of God for the sin of man would long ago have been ground to powder." Dr. Warfield further writes:

In the attempt to give effect to the conception of indiscriminate and undiscriminating love as the basal fact of religion, the entire Biblical teaching as to atonement has been ruthlessly torn up. If God is love, and nothing but love, what possible need can there be of an atonement? . . . God IS Love! But it does not in the least follow that He is nothing but love. It is not from the Christian revelation that we come to think of God as nothing but love . . . When we take those blessed words "God is Love," on our lips, are we sure we mean to express much more than that we do not wish to believe that God will hold man to real account for his sins? Are we not passionately protesting against being ourselves branded and dealt with as wrath-deserving sinners? God is also Light, God is Righteousness, God is Holiness, God is a consuming fire.

### III

PREACHERS who hold to a modern sentimental view of the atonement often try to get their notion across in sermons by seeking to show that it is always unethical for the innocent to die for the guilty. For instance, they picture a criminal husband condemned to die, and the innocent wife who has suffered deeply for his sins offering herself to die in his stead.

They offer this as in effect what it would mean for Christ to die as the substitute of the sinner. But the illustration is halt and lame. In a certain kingdom, at a time of threatened war, it was discovered that important state secrets were being made known to the enemy. The king commanded that the culprit be found and brought before his throne, and there given a hundred lashes on his bare back. The detectives discovered that the king's own mother was the guilty party. The woman was brought before the throne on which her son sat. What would the king do?

What he did do was to come down from the throne, make bare his own back, and command the executioner to administer the hundred lashes to him. He was king, and the king must be obeyed. He was judge, and judgment must be executed. In His person the kingdom headed up, and the laws of the State must be upheld. But he was also the son of an erring mother whom he loved. He himself at once upheld the law, honored his kingdom, vindicated his kingship, and at the same time saved the guilty woman whom he loved as a son from that which was her due. This he did by suffering in her stead.

Like this, though unspeakably more than this, is what and how the Lord suffered for us that we might not die in our sins, but be saved and have everlasting life. The Searcher of all hearts knows that the reason we harden our hearts against such love is because it humbles the pride and self-will and self-sufficiency that the devil by deception put into control of the human heart even while the first pair were still in the happiness of the Garden of Eden.

Jesus is our loving Saviour. But, O man and woman, He will also surely be our Judge. God will not undo His own nature to let sin go free that is so rebellious that it tramples under its feet as unholy the blood of His Son shed to save us.

## Tragedy in the Pulpit

**S**ECRETARY Wilbur Helm, of the Conference of Methodist Laymen, Chicago, is quoted in the Cincinnati Post of February 15 in an utterance which we reproduce on another page. In substance Mr. Helm sets forth his conviction that it is tragic for a minister to use "the short hour a week available for reaching the hearts of men with the message of God in discussing economic subjects."

He says that the hearers of the preacher are bombarded with economic and social problems all of the week. These hearers, he says, usually know much more in actual experience about these problems than the man who speaks to them from the pulpit. He pleads with such preachers to use their pulpits to give their flocks Scriptural admonition and reproof for their personal short-comings and Scriptural grounds for quietude of heart in days of strain and worry and courage to hold fast to the things of character and to the great verities of revealed faith. It is all so true, so poignantly true, that we are tempted to continue repeating what this Methodist layman ventures to say to men of the pulpit, so many of whom have been swept from their moorings.

We have had several occasions to remark that when the North has a case of measles religiously, we of the South are almost certain to break out with roseola ten or twelve years later. If the Lord might grant it, how we wish that there might come about a genuine spiritual revival among God's people in the North. Perhaps, since we seem so sure the North must be followed, even if away from God, we might follow its example in returning to Him. Under the fair name of superior wisdom and scholarship, many leaders at the North have been following man's philosophy away from God, until the great spiritual bodies of that section have become tragically weakened and backslidden.

We are indebted to Dr. G. H. O'Donnell, of the First Church of Aurora, Ind., for calling our attention to a recent utterance of Dean W. B. Donham, of Harvard University, as quoted in Time of February 3, as follows:

If the church involves itself with any dogmatic statement about social security, it will not only prove a failure, but the church will fail too, and lose its entity.

We have several times recently quoted high scholastic authorities in warnings against the folly and Christian disintegration involved in turning away from the supernatural Gospel to try to handle the politics and economics of the world. We confess to a certain guile in choosing these quotations. Since preachers of a certain outlook seem to sit with open mouths and ears before highly self-recommended scholastic pundits of a rationalism that wrests out of the Bible its redemptive message of freedom from sin through God's grace, we have hoped that—if their knowledge of God's Word and experience of salvation are too hazy to warn them from this childish error—perhaps ear-filling scholastic names may help to do it. God help us at least be honest, manly men and not to take on the complexion of whatever advertizes itself most loudly in world opinion.

If what Southern Christians have been saying is true (whether Baptists or others), we ought to have among us in this section a spiritual vitality and fealty to revealed redemptive truth, that God could and would bless to help our brethren in other sections who against odds are trying to free themselves from the clammy death-hands of an increasing world-conformity in the churches. We have been saying, Baptists even more than others, that our undivided fealty is to the Bible, the Word of God. True, we are saying it less loudly during the last ten or fifteen years. This is to our credit; we refrain from a boast that is palpably wabby.

The average Baptist preacher who finds himself enamoured of the idea that the world is to be saved by preaching economic justice and social utopias, probably imagines that he shows more devotion to His Lord than those who in their pulpits always hold up the message of God in Christ before

lost men. But, if we are to take the preachers of the New Testament as our model, we cannot fail to regard him in error. The trouble with such would-be world savers by dividing up the loaves and fishes between unbelievers, seems to be their failure to understand or believe in the power of the Gospel and grace of God.

God's Gospel, accepted and lived and preached, does far more to help mankind in its material relationships than could all the economic wisdom in all of the pulpits of the world. The Gospel of regeneration and spiritual living will also do far more than the best efforts to mediate social and economic world problems. As the Methodist secretary remarks, the world is full of men who know more about these things than do preachers—whom God called to know and preach Him.

Why not give the world what it most needs, and what nobody else on earth ever will give it? Why not get on our knees and get converted, if that is necessary?—as it would seem to be with some. Why not play first fiddle on the job God gave us to do, instead of a poor second or tenth, tagging along with the 'isms of philosophy and ethics that afflict political society to-day? That is the crowd that jealously cries out to religion,

Divide between our crowd and the other; but if you are going to do it right, you must give the other crowd the hot end of the poker, and give us what our fleshly minds want. We think the ethics of your Jesus looks our way. We are willing to use Him as our party leader. We do not give ourselves to Him, as He pled; but we do want His aid against the strong that we may have more of the loaves and fishes. Come on, preacher!

## Pray For and Support Missions

**A**N UNUSUALLY severe winter is giving place by degrees to the genial sunshine of spring. Months of springing life, verdant green, and fructifying fields lie just ahead, and our hearts gladden with nature and its fresh promise of the bounty and goodness of God both to the righteous and the unrighteous.

God's people receive nature's gifts as the blessing of Him who has given man his power to get wealth (Deut. 8:18), small or large. When they are obedient, they gladly share as they are able what God has given to support His cause in this world. He has ordained that it should be thus supported to wean us off from the selfishness of this world, wherein is spiritual canker and ruin.

The way in which many of our churches in Kentucky refused to allow the bitter weather of January and February shut off the volume of their gifts to the Co-operative Program and other needful causes has been very enheartening. Our General Secretary, Dr. C. M. Thompson, who, following his deep loss and sorrow in the Home-going of Mrs. Thompson, was directed by the Board to take a month off to rest and recuperate, rejoices that the weather did not chill the liberality of all these faithful givers.

We now have only two months ahead of us before the financial record of the Southern Convention will be closed. The chief concerns in the Convention's work now as in 1845 are Foreign Missions and Missions in America. Other worthy causes that share with them have their appeal essentially in that they, too, are motivated by the missionary passion and eventuate in missionary fruitage. Aside from the Great Commission there is no binding norm for church giving.

We fraternally urge upon pastors and others the importance of placing it on the hearts of the churches that, during the next two months, much prayer and thought about our Baptist support of the cause of Christ should engage their attention. And this should eventuate in liberal and sacrificial giving. Especially should pastors whose churches are behind at this point or which do not contribute except in response to special appeals, do their utmost now—for the sake of the church, the givers and of Him who for us gave Himself.

## Paragraphic Comment

**APRIL IS WESTERN RECORDER MONTH** By the direction of the General Association in a resolution adopted by it at Ashland in November, the churches in Kentucky are asked to participate in and support the observance of Western Recorder Month in April. See our announcement on page twenty-one. The observance last year was heartily supported by many pastors, and their support made it the most successful special subscription effort we have ever had.

**DEATH IN THE POT** Here is a true evaluation of liberalistic religion, written by Arthur Sachs, a Jew: "Every liberalistic religion carries in its bosom the germ of death. . . The moment it becomes 'liberal' it begins to degrade into a mere philosophy, unable to satisfy the supernatural longings of man. For philosophy originates in the human brain; religion from divine revelation." The brilliant Dr. Harry Emerson Fosdick, America's number one voice of Modern Liberalism, has felt this so keenly that he has more than once felt constrained to say publicly in effect that modernism has failed to find a substitute for the spiritual dynamic of the old-time faith, toward the disintegration of which his remarkable powers are given. Nor has Dr. Fosdick been able to find for his followers a way out. The "social gospel" is not, though it can wreck the faith of many. When man substitutes for God's revelation of Himself his own reasonings about what God ought to be and do, he has adopted a course that has in it only such ability to transform life and endue it with sacrificial power as man in himself is able to originate. Thus it comes about that Unitarianism, careful to affirm the dignity and wisdom of man, even to the extent of denying God's revelation, sounds good to self-esteeming sinners, yet does not give them missionary devotion or power to win converts. Likewise Modernism—which is in principle Unitarianism. Dry rot sooner or later disposes of any religion which is merely man's philosophy and not God's revelation. But the tragedy of the millions it is robbing of faith! Moreover, dry rot does not stop an infidel professor of learning from dispensing this stuff. He makes his living out of tax-payers by teaching, and this is what he has in him to teach!

**A PASTOR'S WITNESS** Read this fine testimony from Rev. Earl A. Spencer, of Monticello, Ky.: "Allow me to add this word of appreciation. There has been a real increase of subscribers among my people to the Western Recorder, and this valuable paper has materially helped our propagation of Baptist truth. This makes me sincerely grateful for the Western Recorder's effectual presenting of the unadulterated Gospel in this day of confusing tongues and multiplying schisms." Once there was a Baptist editor who attained the boldness to say to his readers that he had about reached the conclusion that many pastors declined actively to urge upon their people the need of the denominational paper in their homes mainly because they felt that, after they had received the pulpit ministrations, there is nothing of consequence for the paper to do. We were not the editor who had the courage to say that. The reach of our boldness is only to ask pastors of good will if they will please ponder it. Pastor Spencer is telling the thing which is true up to the hilt. In these days of clamant and insistent false doctrinal currents, every pulpit needs in the church homes the reinforcement of the best work that can possibly be done in the printed page in relation to the revealed Gospel. Then, in the matter of practical information about fellowship affairs and co-operative work of one's spiritual body—well, it practically does not exist aside from the faithful work of the denominational paper. The pulpit can only deal briefly with a few of the larger things, and never in detail. The paper can hammer all of the practical

things and keep on hammering them. This means, dearly beloved, that every pastor should with set purpose of heart encourage and keep on encouraging the circulation of his Baptist paper. If it is not doing much, it may yet be doing as well as some pulpits. If it is doing much and sticks to it, it is simply invaluable. The pastor can put it across; without him it will never be put across successfully five times out of six.

**CRUCIFIED CHRISTIANS** Our Lord was crucified in body and in the complete surrender of His Spirit into the hand of the Father that He might (1) bear the guilt of the sins of all who believe on Him and (2) that their surrender of self to Him in repentance and faith (which is in principle renunciation, crucifixion of self), may become the daily habit of their lives. This is the substance of sanctification. We refused the "old life" in the sublime moment of surrender when the love of Christ melted our reluctant and self-centered hearts, but the same thing, in the purpose of Christ, is to be done by us every time the "old man" would reassert itself. It will do that, if it is allowed, on through until the watchers shall fold our hands and close our eyes in death. Regeneration does not eradicate the old fleshly, self-centered man. What it does is to implant in the heart a new **Christ-centered and Spirit-fed self**. This is the new birth. The Scriptures call it "a new creation." That new creation develops through exercise in mastering the promptings of the old self-pleasing nature that is in every human being. How tragically we need daily to make of ourselves "crucified" Christians! Only one way to do it: let the Lord do it, by "abiding in Him." Our heart-burnings, our party spirit, our infancy in spiritual attainment and fruitfulness all come from doing what Paul told the Galatians not to do (Gal. 3:3), building on the foundations of the Spirit (conversion) a **super-structure of our own fleshly planning**.

**UNITARIANISM AND MODERNISM** In spiritual principle and outlook Modern Rationalism is the friend and fellow of Unitarianism. Unitarians differ among themselves, chiefly as between Deism and Pantheism. The first in effect makes God create the universe as a machine and turn it loose with no helmsman at the wheel. The latter gets rid of the Creator and the helmsman alike by making out of all things and all beings that exist a totalitarian God. That Modernism is the spiritual twin of Unitarianism is attested by no less authority than the Christian Register (Unitarian weekly) of Boston, which puts it thus: "A good many Unitarians are doing more good where they are than they could do elsewhere. . . They are the Modernists of Protestantism, who are working from within the fold. . . We want more of them and we want them where we are." The central negation of both Modernism and Unitarianism is that man is a lost sinner and that he is saved through faith in the Christ who suffered vicariously on the Cross for man's sins. Writing for his own official Unitarian family circle, the Register editor lets the cat out of the bag, though exponents of revealed faith are roundly abused and censured by them when they say just what this Unitarian editor openly spreads out for his religious family circle. "Boring from within" to destroy the spiritual basis of Christian churches is frankly commended. This is the despicable enemy of the Spirit of Christ which is at work to unhorse the Christian faith to-day. It may properly stir indignation and we properly try to teach our people the nature of the deceptive methods of the betrayer. But our chief defence will not be our intellectual defence, though that is important. **Far and away our most potent defence is to be found in spiritual revival, in a deepened inner union with Christ. A backslidden, self-centered Christian is no match for Satan's guileful assaults. A spiritual Christian is, however, through Christ who strengthens him.**

## Layman's Day

J. T. HENDERSON, General Secretary, Knoxville, Tenn.

THE Southern Baptist Convention, at its last session, adopted a recommendation to the effect that Sunday, April 5, 1936, be designated as Layman's Day, when an effort will be made to have as many of our pulpits as practicable occupied by capable and consecrated laymen, who will speak on "The Layman and his Church."

The Brotherhood believes that the preparation and service by the laymen who speak will quicken their sense of obligation, and result in more liberal support of all our enterprises, both by them and the laymen who hear.

The preparation for the observance of this day will be entrusted to a key layman in each Association, and it is hoped that pastors and all other leaders will help us to make this day a success. The leader in each Association will be furnished a tract suggesting an outline for the address the speakers are expected to make. The speakers will urge all who have made pledges to redeem them up to May 1, also insist that those who have been especially blessed either in a material or spiritual way, or both, make special offerings, and that those who did not make pledges, make an offering before the end of the Convention year.

The Brotherhood Headquarters at Knoxville, Tennessee, will be glad to furnish any number of this tract free of charge to any who may make application.

It is gratifying to know that Layman's Day is being more generally observed from year to year, and it is hoped that there may be a large advance the present year.

## In Appreciation of Mrs. E. Y. Mullins

ELLA BROADUS ROBERTSON, Louisville, Ky.

THE passing of Mrs. E. Y. Mullins has left a great gap in the Seminary Faculty group. For she was still in these seven last years a part of that group, intimately concerned as ever with all Seminary matters. Still she asked the students' wives to her house once a year, still the faculty children were dear to her, still she cherished news of the student body and of the speakers who came and went.

Already an invalid when Dr. Mullins came to the Seminary as President, she set about repairing her health, that she might the better serve the institution. She quickly informed herself about her husband's various responsibilities as teacher, executive and financial agent, took a personal interest at every point, and helped in all the difficulties of the early adjustment. She was warmly interested in his colleagues and watched their growing success with pride and joy.

Her household was organized to include many kinds of hospitality, from entertaining Sir William Ramsay and his wife in her home to giving a bridal shower for a professor's daughter. Was a member of the faculty going for a year's study abroad? Mrs. Mullins planned a tea with some merry game. Was one leaving to be President of a college? She would have speeches and a gift of silver from us all. Was a new professor coming, or was one getting married?

Her dinner would be planned around some amusing or surprising feature. She delighted in getting up little cooperative gifts, such as a necklace for a sweet girl long ill, who seemed definitely set towards recovery. She gave excellent training to the faculty children by borrowing them to help at her parties. Each knew her as the giver of a useful silver spoon and a very personal friend as the years went by.

On her mother's eightieth birthday and again on her ninetieth, she invited us all to share her joy, though on the latter occasion the dear mother was too feeble to be told about the party till it was over, and the daughter took her up the great tray of roses, each with its greeting on a card.

She was incurably light-hearted. It became a habit and a principle with her, and many times she tested the proverb, "A merry heart doeth good like a medicine." With a keen sympathy and a quick imagination she wrote with great facility, and her books, tossed off to satisfy an impulse, became a great source of pleasure to others, especially to young people. An old friend said to her, "You do not seem a childless woman, but just one whose children are not with her any more and having them makes you love all children." For once her bright eyes filled with tears, at being so well understood. More serious writing she could do when needed, such as the Life of Dr. Mullins and the History of the Training School.

Her gifts to the Seminary included two portraits of Dr. Mullins, one in the Assembly Room, one in the lounge of Mullins Hall; a lot in Cherokee Gardens; \$3,000 left in her will; and perhaps most useful of all the beautifully equipped day nursery for the students' children, maintained by the women of Long Run Association, which makes it possible for many a mother to attend classes in the Seminary. The larger room is used also for the Seminary Sunbeams, and contains a portrait of little Wheeler, who lived to be seven years old.

In spite of her limited strength, she was interested in many things in the city of Louisville, the J. B. Speed Art Museum, the Arts Club, the Woman's Club (which made her an honorary member for varied services) and in all the Baptist churches. She found way to be useful to the W. M. U., even when she could not attend the meetings. In all this she set a good example to the younger women, broadening her own life as well as helping the recognition of the Seminary in the community.

## Spiritual Revival Our First Need

KINDLY allow me to express what I believe to be our great present need as a denomination. We must kindle anew the fires of evangelism in every church. To this end it is imperative that we use aright the various agencies we have created in our attempts at greater efficiency and not abuse them by using them as ends within themselves. We must not block the work of the Holy Spirit thus:

To the end that the fires of evangelism may again burn with a holy glow, there must be real genuine revival in our every heart and church. This means conviction for sin on the part of church members. **I say without hesitation, this is and constitutes our hardest problem.**

To illustrate: Often a church will call a gifted and hard hitting evangelist to assist in special meetings. He brings to bear the white searchlight of God's Holy Word, church members are convicted and converted from the error of their way, souls are saved. However not all members are so convicted of sin. **How quickly groups are formed to block any more to call evangelist of seaching message for subtle devices Satan is using to fight revival spirit our churches.**

Your published excerpts from the works of Prof. C. W. Hale Amos are great.

Blessings on you and the Western Recorder.

Webb City, Mo.

LEE PORTER

Rev. A. C. Baker, pastor of the Baptist Tabernacle, Macon, Georgia, suffered from a heart attack recently when he reached home in his automobile after preaching in the evening service. He collapsed in his automobile, striking his head on the car and receiving a gash therefrom. His physician was summoned, and he ordered him to repair indefinitely to the Health Clinic, 501 College Street, Macon, for a complete rest. He is forbidden company. In former years Brother Baker was pastor at Vine Grove, Ky., Leitchfield, Ky., and the Parkland Church, Louisville.

## Concerning the Proposed Social Service Bureau

O. L. RIVES, Tullahoma, Tennessee

TWO articles from this writer have appeared in the Western Recorder that were intended to prepare the way for this one. Last July he wrote on "Baptists and the Social Order" and in February he wrote on "The Church and Social Problems."

The first of these was designed to show that we as a denomination must not identify ourselves with any particular order of society. The second called attention to the fact that since the Bible was written to and about peoples enjoying a definite covenant relationship with God, whatever social teachings we find therein must be applied in the light of the same.

We must keep ourselves free from political alliances both with Caesar and with ecclesiasticisms that foregather with Caesar, and we must apply social teachings inside the church instead of attempting to apply them outside.

The matter of setting up a social service bureau for Southern Baptists may be approached from many angles. For instance, it can be shown with perfect consistency that the Constitution of the Convention does not allow it. An able President of other days so ruled on one occasion in this direction [Our type emphasis.—Ed.].

Again, it can be shown conclusively that such an agency has no Scriptural justification. This is the logical outcome of the line of reasoning outlined in the second paper in this series. It can also be shown that the method of procedure of such a bureau, in the event of its establishment, would necessarily class with Baptist polity. In the very nature of our local church autonomy, there could be no authorized board or agency empowered to speak for the churches as a whole. Since others have, or perhaps will, lead along lines this paper does not follow them specifically.

The idea of setting up a social service bureau is based upon what may be termed the "fallacy of bureaucracy." Other boards and agencies have been established by the Convention to do for the churches collectively what they were unable to do singly. This was their justification and this is why they have lived. The principle was sound which resulted in sound practice. In this case, the principle is unsound which must of course result in unsound practice, as the discussion which follows will indicate.

On the one hand, we have a set of conditions, social and economic, that invites bureaucracy in almost every realm of activity. Because the local community could not or would not care for its depression victims, the national government set up bureaus to do it for them. Because the local church cannot or will not set its own house in order along social lines, by enlisting or eliminating its members, it is proposed that an outside agency be established to do it for the local church. **Bureaucracy springs up like mushrooms when an outside agency does for the local group what this group can and should do for itself; and BUREAUCRACY IS BUT ONE STEP REMOVED FROM HIERARCHY.**

On the other hand, we have a growing number of those who would fasten themselves upon the denominational payroll with not enough regard for the actual needs of the cause. To do this it may become necessary to agitate and promote at the expense of wisdom and sound judgment. Experience should have taught us by now to be wary of the denominational entrepreneur whose chief and ultimate aim is to feather his own nest. Let this be kept in mind also, that each time the denomination spends money that does not directly or indirectly contribute to its cause of evangelism, missions, education and benevolence, **IT IS DEFINITELY AND POSITIVELY SUBTRACTING FROM THAT CAUSE.**

The setting up of a social service bureau would be the beginning of a trend that would prove ruinous to our peculiar polity. Following this trend, we cannot but end in denominational dictatorship. If we can solve our social problems by bureaucratic action, we can also solve our financial problems

in the same manner. On the same principle we shall later solve our pastorless-church and our churchless-pastor problems in the same manner. **And some day we shall solve our doctrinal problems in the same fashion.**

Standing at the very center of our Baptist life are three veritable key-stones: (1) freedom of each member of each church within Scriptural bounds, (2) autonomy of each church in government and in ministry, and (3) direct responsibility of pastor to the leadership of the Holy Spirit. Anything that is calculated to endanger any of these three needs to be avoided with care and caution.

Any approach to any member of a New Testament church except on the basis of "thus saith the Lord" which wins his voluntary and hearty co-operation, is not legitimate. No attempt to coerce or "propagandize" the local church or take away its freedom of action can be justified. Any program that does not allow the exercise of direct leadership of the Holy Spirit in His dealings with the under-shepherd, is dangerous on its own face.

If it be claimed that the denomination needs a fact-finding and distributing agency along social and economic lines, it can be said that we already have an agency within whose province such activities ordinarily lie, namely, the Department of Survey, Statistics and Information of the Sunday School Board. By enlarging, if necessary, that which we already have, the acquiring and the publishing of relevant information could be done.

And yet this writer cannot get away from the principle set forth in another paper, that is, that within the local church alone is the place for the application of the social and economic teachings of the Bible; for within the local church alone can there be found people bound into covenant relationship with God.

**Nor can he vary from the proposition that to Baptists has been given the task of so ministering in the spiritual things of God that the content of society shall be changed. "THE KINGDOM OF GOD IS WITHIN YOU." THE FORM IT SHALL TAKE DOES NOT LIE WITHIN THE GREAT COMMISSION.**

### Not Less Work, More Feeding Needed

DEAR DOCTOR MASTERS: I have been intending for some time to voice my personal appreciation of your splendidly balanced and constructive editorials, dealing with the dangerous tendencies toward the neglect of the deeper spiritual life of our people while emphasizing the more practical phases of our denominational program.

I have been an untiring supporter of our organized work—every phase of it—for forty years, and shall be till I die, for, believe it or not, God Almighty is with Southern Baptists, and my chief desire is to BE WITH HIM in everything I do. I have been so unreservedly committed to our Southern Baptist Program that I have sometimes been dubbed, "a denominational henchman," but none of these things move me from my fixed course of denominational loyalty.

We need and must loyally conserve organization, all the way up and down the lines of Baptist endeavor. We need more money and must have it to properly take care of our Lord's great program of missions, evangelism and training. But these values are derived from great principles of revealed faith. There must, therefore, be no neglect in the affirmation and teaching of the fixed principles and spiritual power upon which alone our co-operative endeavors are to stand secure.

It is a crude illustration, but every old farmer knows that his cow must be milked dry each time she is milked, or she will go dry. But he also knows that if she is not fed she will not only go dry, but will die also. Every pastor knows

or ought to know that he must organize and train his people, and do his best to get all they've got for the Master's use. And so many have been reluctant here that we have hesitated to utter any word that might be twisted into a ground for justification of this reluctance. But every pastor also knows or ought to know that if he doesn't feed the flock and keep them built up in spiritual vitality, all else that he endeavors to do will sooner or later come to nought.

And the same principle holds with the denominational paper. The milker that doesn't feed will starve with his cow, and ought to. And the feeder that doesn't milk clean will "wax fat and kick" with his cow, and both alike will be worthless. The application has already been made to the matter in hand.

The other day I saw a poor fellow driving a team of mules along the streets here in Jackson, trying to make a living by doing little jobs of hauling. The poor old mules were well organized—seemed to understand their master and what they were supposed to do, and were co-operating to the very best of their ability. But they were so under-fed and so weak that they could neither make speed nor carry a load. They needed all the organization and training they had, but they needed food to make it effective, and for lack of the needed food both the mules and their master were almost "on the lift."

Our Baptist people together with God's people everywhere, need more feeding—not less work, but more feeding—that more effective work may be done. And a little seasoning in the food, in the form of wholesome suggestions as to proper mixing, placing of emphasis where it properly belongs, will help digestion and assimilation, as well as strengthen for the work.

So keep it up, beloved. You are doing a good job of it. Every time I read the "Old Reliable" the "old horse" wishes he had an other forty years in which to work for the Master.

Jackson, Tenn.

J. E. SKINNER

## Brother Green Makes Good Suggestion

W. A. GARDINER,

Baptist Sunday School Secretary, Louisville, Ky.

**B**ROTHER H. L. GREEN of Scottsville has made a capital suggestion to Baptists in West Kentucky who were prevented from attending the Kentucky Baptist Sunday School in Danville on account of icy roads. We quote: "The bad weather condition prevented about a dozen of our Sunday-school workers going to the State Conference last week. Probably others suffered likewise. I notice Tennessee is having a similar conference in Nashville, April 6-9. As a substitute for our own we might invite ourselves down to share the good things provided by our Tennessee brethren."

The writer will be glad for our people to go to Nashville, especially so since the Gardiners have been invited to assist in the Tennessee meeting. Thank you, Brother Green, for your suggestion.

We call attention, however, to the two meetings to be held in Kentucky, April 21 and 22, at Fulton, and May 28 and 29 in Lexington, for our Association Sunday-school workers. The plan for these two conferences is to have come from each association eleven workers—one representing each Sunday-school department, one representing the Vacation Bible School work, and the Associational Superintendent and his Associate Superintendent.

The purpose of these two conferences is to study the work of the Sunday-school and make plans for reaching every church in Kentucky with an offer of aid through these associational workers. As much training as is possible will be given those who attend the two-day conferences. This is in line with the Five Year Program of Dr. Holcomb and his associates at the Sunday School Board.

The Sunday School Board offers to pay three cents a mile for each of two automobiles from each Association and is asking the eleven workers to come in the two cars if possible. The churches where we meet will give bed and breakfast. We hope every Association in Kentucky will send these workers or if the Association has not been organized for Sunday-school work that the moderator will confer with some of the leading Sunday-school workers in the Association and pick out eleven for these places of service and get them to attend one of these meetings.

Now if the attendance upon the Conference in Nashville does not prevent the eleven workers coming to our meetings in Kentucky we shall be more than glad to have a number of our people go to Nashville April 6-9. Brother Andrew Allen has prepared an unusually good program.

## Commending An Editorial

**T**HE EDITORIAL in the Recorder of February 27, headed, "Baptist Papers and the Discussion of Faith and Polity," strikes along the right line. It will be a sad day for us if our Baptist papers shall cease to be open forums for the free, frank, brotherly discussion of all questions pertaining to Baptist faith and polity. Public discussion of the right type is vitally necessary concerning all great causes.

My good friend, William Jennings Bryan, was fond of saying, "No moral battle is ever finished; a generation is born every day and every new generation must be informed and grounded in the principles of morality and right." This is true and applies with equal force to every generation of Baptists.

Our Baptist churches baptize a new generation of Baptists every Sunday. Baptist pastors and Baptist Sunday-school literature and Baptist books may do much, indeed are doing much, for informing and educating this new generation in Baptist faith and polity. But our Baptist papers are perhaps the outstanding single agency for carrying on this much needed work of informing this new generation of Baptists and establishing them in our distinctive doctrines and polity.

It will be a sad day for us, for all of our Baptist interests, if our denominational papers should degenerate, either through denominational ownership or through lack of adequate support, into mere denominational bulletins. A denominational bulletin can and does serve a good purpose, but it does not take the place of a Baptist journal.

As I conceive the mission of a Baptist paper, the columns of every Baptist paper ought to be open to high-minded, parliamentary discussion of our doctrines and polity, of our denominational organization and plans of work, by every intelligent and interested Baptist. Nothing short of this will save our New Testament democracy and keep us from hurtful forms of organization and denominational tendencies.

It goes without saying that this open forum policy would sometimes admit to the columns of Baptist papers some things that might be better not said. But democracy can better endure the sayings of the foolish, erratic and explosive brother than it can afford a closed-mouth policy that will deprive our people of wise counsel and leave them helpless against the danger of creeping centralized "ecclesiastical authority" on the one hand, and on the other hand helpless to combat the broad, spineless liberalism and modernism that today threaten and endanger our Baptist life and even all evangelical Christianity.

The Baptist editor who keeps his paper on right lines in these great matters will need wisdom and keen powers of perception and selection. But it is better that some foolish things should be said than that our Baptist papers should be closed against free discussion.

Wilmington, N. C.

ARTHUR J. BARTON

## Fellowship Tidings

Dr. A. M. Smith, pastor of the First Church of Marked Tree, Ark., is preaching a series of sermons on The Church. Among the subjects are: Characteristics of the Early Church; The Kind of a Church I Would Like For My Church to Be; Elements in a Working Church; Optimism Versus Pessimism in Church Life; Has Christ Failed His Church? Has the Church Failed Christ?; and Why I Should Join a Church.

Missionary T. B. Holcomb, prominent in building up the Baptist cause in Oklahoma during the last twenty-three years, died recently. He was a professor in Oklahoma Baptist University for some years, during which time he organized the Draper Street Church, in Shawnee. He then became pastor of the First Church of Lawton, Okla., and still later General Missionary of the State of Oklahoma two years ago.

Calvary Baptist Church, of Asheville, N. C., has just closed a fruitful series of evangelistic meetings, led by the Rev. W. Herschel Ford, pastor of the Broadway Church of Knoxville, Tenn. The meetings ran during February 16-28. As a result of the meetings sixty-one were added to the membership, fifty of them being by baptism. Pastor J. B. Grice, of Asheville, announces that another meeting will be held, beginning October 1 of this year.

Dr. J. F. Houston, of Alexandria, Ky., died on February 21. He was the father of Miss Bess Louella Houston, a 1921 graduate of the Baptist W. M. U. Training School, Louisville, who has since worked with churches in Cincinnati and was for a brief while pastor's secretary at the First Baptist Church of Shelbyville, Ky. Dr. Houston's widow has now moved to 310 East Third, Newport, Ky., where she will live with her daughter, already mentioned.

Dr. and Mrs. George Franklin Dasher, 10859 Longwood Drive, Morgan Park Station, Chicago, Ill., have announced the marriage of their daughter, Miss Dorothy Arney Dasher to Mr. Joseph Bishop Coker, on Sunday, February 23, at Chicago. The bride was born in Russellville, Ky., where her father was President for some years of Bethel College. In recent years she has been a student in Mary Hardin-Baylor Woman's College, at Belton, Texas.

Dr. J. Marcus Kester, pastor of the First Baptist Church, Wilmington, N. C., is reported to be confined to one of the hospitals in Wilmington with a serious attack of pneumonia following influenza. He was sent to the hospital Sunday, February 23, and since that time, up to March 4, had been in a most critical state, and even up to that time it was doubtful which way the battle would turn. Dr. Kester has been

pastor of the First Church for some twelve years and has done a great work. He is a North Carolinian by birth and training. He served in other North Carolina pastorates and then with the Foreign Mission Board as Editorial Secretary. He is now a member of the Foreign Mission Board and of the General Board of the North Carolina Convention. He is held in high esteem and his friends and brethren throughout the denomination will be grieved to learn of his serious illness, and will hope and pray for his speedy and complete recovery.

Carlyle Brooks, Gospel Singer of Atlanta, Ga., writes of a revival meeting held in the First Church of Sylacauga, Ala., where Dr. C. M. Crosswy, the pastor, preached strong Gospel messages, and Mr. Brooks led the singing. The meeting ran during February 2-16, and was started in the worst winter weather, with eight inches of snow on the ground—in Alabama. There were fifty additions. Sylacauga is a growing railroad center. Since Dr. Crosswy's arrival in Sylacauga from Lakeland, Fla., there have been 106 additions to the church.

Henry W. Greer, a layman, died in Lumberton, Miss., last Friday morning at 9:00 o'clock. In former years he lived in Washington, D. C., Louisville, Ky., and Owensboro, Ky. He was affiliated with the Baptist World Publishing Co., before the World War, resigning his work with that firm to accept a position in Washington when the railroads were under the Government administration. Three of his sisters, Misses Latta H., Mary and Frances Greer reside in The Thierman Apartments, Louisville, and one brother, J. C. Greer, resides in Evansville, Ind. When Henry Greer went to Lumberton about ten years ago there was no B. Y. P. U. organization. The young people had charge of and conducted the funeral service.

Pastor W. A. Gardner has resigned at Clinton, Ky., to accept work with the First Church of Mounds, Ill. He asks that his Western Recorder be moved to his new address. We suppose it is well to remind our readers, as we have done before, that this W. A. Gardner is not to be confused with W. A. Gardiner, Sunday-school Secretary in Kentucky. There is a difference of one letter in the spelling of the two names—and that the smallest letter in the alphabet. It is such things that lend zest to proof-reading. Brother Gardner has wrought nobly at Clinton, and he has the good wishes of his Kentucky brethren as he begins his labors in Illinois.

The March issue of Home and Foreign Fields ought to be interesting to all Kentuckians. The leading article is by Missionary Lewis W. Martin, of Jeff, Ky., on "In Southern Mountains;" the second one is by George W. Redding, of



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Frankfort, Ky., on "Home Missions at Home;" our Missionary L. M. Bratcher, of Rio de Janeiro, Brazil, writes the third article on "Seventy-three Years Young on the Amazon," which is a tribute to Brother and Sister E. A. Nelson; and the next article, written by Missionary Hendon M. Harris, of Kai-feng, China, who married Dr. W. D. Powell's daughter, wrote on "A Missionary and Mother of Missionaries," which is a review of the life work of Mrs. Alice Rea Herring, wife of Missionary D. W. Herring and mother of Dr. Ralph A. Herring, pastor of the First Baptist Church of Ashland, Ky. Also there are brief articles written by Pastor A. Ben Oliver, of the Seminary, and pastor of Kentucky churches, newly appointed missionary; and Mrs. Oliver, and Miss Helen Bagby, also new appointees.

**Bible School Department**

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

**Standard Sunday Schools**

The following have been added to the list of Standard Sunday-schools:

- Graham—Pastor J. T. Spurling, Superintendent W. L. Winebarger.
- Vine Run—Pastor A. R. Abernathy, Superintendent Herbert Ashcraft.
- Shiloh (Crittenden Association)—Pastor Bernie Wolf, Supt. Cauley Davis.
- Bardstown Junction—Pastor J. E. Dillard, Superintendent J. I. Triplett.
- Salem (Guston)—Pastor Warren Filkin, Superintendent W. R. Kennedy.

**Vacation Bible School Books Cheaper**

"The Board is reducing the price of all Vacation Bible School department text books from \$1.50 to \$1.00," writes Dr. H. L. Grice. The price of the "Guide" is the same as formerly—forty cents in paper, and sixty cents in cloth binding.

**Commendation of Sunday School Convention**

"The Convention was most inspirational. I never dreamed a Sunday School Convention could contain so much."—Sam Tucker of Danville.

**Have A Vacation Bible School**

The value of a Vacation Bible School is so great that we wish every church in Kentucky would have one this Summer. The cost is not great. The expenses may be raised by free-will offering at your graduation service or you may put it into the church budget or you may get some of the members who are interested to give enough to pay actual expenses. Should you be interested in having a School and want further help as to program, plans and expenses write one of the brethren who are listed below:

- Rev. E. L. Edens, 3410 Blackburn Ave., Ashland, Ky.
- Rev. J. P. Carter, 248 Campsie Place, Lexington, Ky.
- Rev. C. F. Barry, Valley Station, Ky.
- Rev. George D. Park, Earlington, Ky.
- Rev. J. T. Odle, 2409 Bridge Street, Paducah, Ky.

One of these brethren will correspond with you or will visit your church for one week day for conferences. Please let the worker arrange the time so as to fit into a tour he may make of your territory so as to save expense.

**Anniversary of J. B. Head**

It was the writer's privilege to attend the ninth anniversary banquet of Pastor J. B. Head at Victory Memorial Baptist

Church, Louisville, on the evening of March 3. Pastor Head has accomplished much in these nine years. Others will give details as to growth. We congratulate Brother Head, and Victory Memorial Church.

**Congratulations to Dr. Masters**

It is a joy to say to Dr. Masters, Congratulations! He came to the State just about two months before Mrs. Gardiner and the writer came. He met us at the railroad station. Through these years we have had blessed fellowship in the work of the Lord with Kentucky Baptists. May Dr. Masters have many years of service as Editor of the Western Recorder.

**SIMULTANEOUS VACATION BIBLE SCHOOLS**

In some of our cities the Baptist Churches are planning to conduct Vacation Bible Schools during the same period of time. Why not do this in your city or even in your association?

Every church can have such a school. The plans are simple—the helps in the Principal's book and in the departmental books are given and it is easy to follow them. The cost is small. The good to come from such a school is great. Try one this Summer.

**FEBRUARY BRINGS 925 AWARDS**

During the cold, sub-zero, snowy weather in February Kentucky had 925 training awards. This is remarkable. During that time we had schools in Lexington and Owensboro with the thermometer getting down to fifteen below one night at Lexington. Only thirteen inches of snow fell that week—eight on Saturday night and Sunday and five on the following Friday night.

March should be much greater. Many Schools which have been held are to be reported in March, including the Long Run Schools. We expect the number to run to 1,500 in March.

**Seven Hundred Awards In Long Run**

The eight district training schools in Long Run Association reported about 600 awards. These will be counted for March. We congratulate again Brother C. F. Barry and his many associate officers. And we want to express to those who taught in these schools our genuine appreciation.

**Twenty-third and Broadway**

Mrs. Gardiner and I visited Pastor E. N. Wilkerson and the Twenty-third and Broadway Church, Louisville, on

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the first Sunday. Superintendent J. C. Bond met us and showed every courtesy. Pastor Wilkerson has greatly built up the church. We discovered that he is one of our very best preachers. We thank God for this great old church.

**SUNDAY SCHOOL ATTENDANCE March 1, 1936**

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

Louisville, Walnut St	1,229
Newport, First	1,062
Owensboro, First	953
Frankfort, First	841
Louisville, Ninth and O	725
Louisville, Carlisle Ave.	725
Lexington, Calvary	650
Lexington, Porter Memorial	643
Paducah, Immanuel	627
Owensboro, Third	621
Louisville, West Broadway	607
Mayfield, First	584
Louisville, Eighteenth Street	555
Louisville, 23rd & Broadway	553
Louisville, Crescent Hill	501
Louisville, Clifton	491
Louisville, Franklin Street	476
Somerset, First	474
Hopkinsville, First	470
Harlan	464
Covington, Latonia	457
Pineville, First	421
Akron, Ohio, Calvary	421
Murray, First	403
Danville, Lexington Avenue	397
Harrodsburg	377
Covington, Madison Avenue	354
Corbin, Central	348
Louisville, Virginia Avenue	345
Bellevue	340
Fulton, First	338
Louisville, Baptist Temple	334
Paducah, Baptist Tabernacle	330
Madisonville, First	323
Richmond, First	319
London	315
Jellico, Tenn., First	305
Louisville, Third Avenue	302
Louisville, Hazelwood	271
Henderson, Audubon	266
Burnside, First	255
Hopkinsville, Second	255
Versailles	223
Franklin, First	223
Shepherdsville	219
Louisville, Grace	210
Lebanon Junction	205
Erlanger, Elsmere	202



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# THE FIRESIDE

## A QUEER BARBER SHOP

James and Ross were waiting their turn in the barber shop. They were watching the barber use the electric clippers.

"Keen way to trim hair," remarked James.

"I'd say," a greed Ross, "but you should see the barber shop at Uncle Frank's. I'm going to help him next week after school closes."

"You!" laughed James. "Hey, fellows," he called to the boys in the barber chairs, "hear that? Ross says he's going to turn barber down on the farm, next week."

"Lucky fellow," mumbled George.

Ross chuckled. "Bet you I have more fun than you do! I say, James, ask your mother to let you go with me."

All the week James teased Ross about the barber shop on the farm, but Ross only laughed, and said, "Better come along. More fun than staying in town."

James didn't think so, but he was so curious that the day after school closed found him on the way with Ross.

"Here we are," said Ross, as the car turned into a drive shaded with old elms. "Welcome to the barber shop!"

"And welcome to strawberry shortcake," added Uncle Frank.

All during dinner James wondered what the men meant as they talked of sheep dips and rounding up the flocks in the north and west fields; but he would not ask one question.

After all the shortcake had disappeared, the boys followed them out to the long shearing sheds. Along one side were many clippers attached to tiny electric motors. The men were bringing in the sheep, one to each man.

James began to chuckle. "Now I know what you meant by a barber shop on the farm, you old rascal."

"What's that?" asked Uncle Frank.

"Why, sir," answered James, "Ross has been telling me all the week he was going to work in a barber shop on the farm. I couldn't think what he meant."

Uncle Frank laughed. "I promised Ross last year he might help with the shearing this summer. He did well rounding up sheep last year. Here you are, Ross," he added, as he walked over to the end of the row of men and sheep. "Let's see what you can do."

Ross grasped the clippers, while Uncle Frank held the sheep. The wool came off in sheets and fell to the floor as Ross guided the buzzing clippers over the body of the sheep.

"Not so bad for the first one," said his uncle. Ross, however, was not satisfied, for it had taken him twice as long as it did the men to clip the wool.

"Here's your next one. You can do it alone, I think," and Uncle Frank walked down the long row, inspecting the wool as it was piled deeper and still deeper on the other side of the shed. The afternoon went by quickly. James and Ross were glad when supper-time came.

"Do you suppose your uncle will let me help?" asked James, as he tumbled into bed that first night.

"I think so," sleepily replied Ross.

It seemed only a short time till they heard someone calling. "Hey, you fellows! Roll out! I need you to help round up sheep this morning. James can ride Gray."

A little later, with breakfast over, the boys mounted the ponies and rode off to the north field.

"Whew!" exclaimed James, "riding isn't so easy as I thought."

"Oh, you'll soon learn," returned Ross. "Lots of fun, you know."

The boys topped the rising ground where the north field began. "I say, Ross," exclaimed James, "how many sheep does your uncle own?"

"Oh, around a thousand, I think. Now we must help the men over here." They soon were very busy cutting out part of the flock. At last, with the help of the big collie, the sheep were going down the long lane to the shearing sheds. The boys followed close after.

"Good work, boys," said Uncle Frank. "This afternoon, Ross, you show James around, and then tomorrow I shall need your help again."

"Let's watch the sorters," suggested Ross. "Uncle sorts his wool into three piles. One is the wool from the old sheep, another that of the yearlings, and this is from the lambs. The fleeces are fine this year, I heard the men say."

"What kind of sheep are these?" asked James.

"Merinos. Their wool is shorter and brings a better price than that from some other kinds of sheep. Short wool makes better cloth, too, than long wool."

The boys watched the men baling the wool to ship to the mills. Bale after bale was piled onto the big trucks, ready for the trip to the depot.

"Uncle sends his wool to mills in Connecticut. He will have a lot to send this year."

"Wasn't it in a Connecticut mill that George Washington ordered the goods for the suit he wore when he made his first speech in Congress?" asked James. "Hello!" he exclaimed, before Ross could answer. "What's going on here? What are they doing with that water?"

"Where? Oh, those are the sheep troughs where the sheep are dipped to free them from insects and diseases. The men drive the sheep into the trough

at this end. Tomorrow you and I are to keep the sheep walking through the trough into this big yard, where they dry off. They put poison in the water, you know, so we have to keep the sheep moving."

The boys stood watching the men as Uncle Frank came along. "Ross, you take Ded's place while he helps load the trucks. Then you boys may go to the depot with me."

The big trucks went rumbling to town. "Well," asked Uncle Frank, as they rode along, "how do you like it on a sheep farm, James?"

James grinned. "Just fine, sir. I'd like to stay longer."

"We will drive around and you can ask your mother."

It did not take long to get his mother's consent, and all summer James worked with Ross and the men. He learned to ride, and he could sort wool so well that the old sorter remarked, "You'll do for a young un," which was high praise for James from him.

Not only did he learn how sheep raising was carried on on this big farm, but he learned that thousands and thousands of acres in Argentina, Mexico, Australia and South Africa are devoted to sheep raising. He learned that more wool clothing is worn in this country than any other, and that millions of pounds of wool are imported every year.

He found out also that in some countries sheep are kept for their milk, from which cheese is made, and that in New Zealand sheep are raised largely for mutton.

"Well, James," said Uncle Frank, "do you want to spend another summer on the farm?"

"I surely do. I've learned more than I did last year in school, and had heaps of fun besides."

"Be sure you come back in time for the first shortcake next summer," said Aunt Grace, as the car took the boys back to their homes and school.

—Youth's World.

In the period of less than two and one-half years that Dr. J. Norris Palmer has served as pastor of the First Baptist Church of Baton Rouge, Louisiana, more than 900 new members have been received. There has been a net increase of more than 500, bringing the present total membership to 3,008. During this time the church has engaged in only one revival meeting, and that one was conducted by the pastor. The church is entirely free of debt, but is faced with the necessity of enlargement and expansion of its buildings and facilities. It has 207 Hundred Thousand Club members.

### BETHEL WOMAN'S COLLEGE APPRECIATED

President J. W. Gaines, of Bethel Woman's College at Hopkinsville, Ky., is very properly gratified at the high regard for the institution felt by its patrons. An example of this is found in a letter recently received by him from the mother of one of his students who resides in Alabama. The writer is Mrs. J. C. (Virginia H.) McLeod, of Bay Minette, Ala., and she writes as follows:

"My dear Dr. Gaines: I feel that I am due you, also, a personal letter for my delightful visit to Bethel Woman's College. I know the thought uppermost in the minds of you and Mrs. Gaines is the happiness and progress of the girls. I have had occasion to visit several colleges, and have read and heard much of the 'home atmosphere' but I never found it until I went to your school.

"Congeniality seems to pervade this atmosphere. I felt it among the girls, and Isabel's report of the friendliness of the teachers makes my heart glad.

"Truly, the place seems touched by the hand of a gentle goodness, which I realize can mean only one thing—spirituality.

"I am thankful we found Bethel Woman's College, and I am happy that Isabel is there. Thank you, Dr. Gaines."

### OHIO VALLEY NEWS

Edwin E. Deusner, Mullins Hall,  
Louisville, Ky.

The homegoing of Brother C. I. Hibbs, for fifteen years the faithful clerk of Ohio Valley Association, has left a gap that will be hard to fill. A familiar figure at every association for years past, he won a place in the hearts of his brethren by his quiet unassuming manner and his devotion to this task. His period of service began in 1921 at the Mt. Pleasant meeting of the association. His untimely death came a few days after he had finished his annual task—the delivery of the Ohio Valley Minutes for 1935 to the forty-seven churches in the association. He was a loyal member of the Bethany Church, near Sturgis, it being the scene of his baptism and his church home during his entire Christian life. Our hearts go out in sympathy to the bereaved family.

A number of new pastors have come into the Ohio Valley Association recently. Brother A. L. Gillespie is now pastor of the Bethany (know locally as Pond Fork) Church and the Nebo Church in a neighboring association. Brother Gillespie is from Memphis, and is a second-year man at the Seminary.

Brother Ross Edwards, a native of Star City, Ark., is the new pastor at the Zion Church, a few miles out from Henderson. It seems that this church has had a number of Arkansans in the past

decade, five being recalled to our mind just now. . . . The Mt. Pleasant Church, Smith Mills, has called Brother Ernest Chandler, a Seminary student from Bogalusa, La. Brother Chandler is talented along three lines—a good preacher, a good singer, and a good pianist. Both Brother Chandler and Brother Edwards are first-year men in the Seminary.

Pastor Ford Deusner, of the Hartford Church, will be with Pastor E. B. English, at Clay, Ky., in revival services, beginning March 9.

Pastor Evans T. Moseley, of the Walnut Street Church, Evansville, Ind., will assist Pastor C. B. Curtis in revival meetings at the Calvary Baptist Church, Evansville, Ind., beginning March 29, and going through April 12. Brother Ralph Below, a licentiate of the Walnut Street Church, Evansville, will supply during the absence of his pastor.

The Immanuel Church, Henderson, is going forward in a great way under the leadership of their new pastor, Brother J. W. Wells. There have been a number of professions of faith in the regular services. Brother Wells and his splendid wife will move on the field after April 24.

Inclement weather halted the work on the new church building at Spottsville, but with brighter days just around the corner it is hoped that the church building will be ready for occupation by April 26. That date will mark the second anniversary of the writer's labors as pastor of these choice saints.

A fair crowd attended the fellowship meeting at Sturgis recently on one of the bitterest days of the year. Brother Ernest Miller, has been on the field for about a year now and has wrought a good work. The next meeting will be held at the Audubon Church, Henderson, where Brother Herbert Schmitz is pastor.

The new Ohio Valley Associational Minutes, which are now in the hands of the churches, reveal the following statistical information for 1935: Baptists, 454; Received by letter or Relation, 177; Present membership 8,024; Gifts to missions and benevolences, 8,355.79—an increase of \$2,000 over the preceding year; Gifts for local expenses \$37,202.26. These figures are not as large as they should be, but still they represent substantial gains over the preceding year.

### SPIRITUAL FIRES BURN IN MONTICELLO

Dear Brother Masters: After a very strenuous year of ministerial activity in this and other communities throughout the Southland, the First Church, of Monticello, Ky., has granted me an extended leave of absence from my pastoral duties here in appreciation of our building service and need of rest for a season. With my Gospel helpers, Bro-

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ther Charles and Fred Graves, I am planning to return North to my summer home and I wish you to forward your valuable paper to my new address, which will be R. D. 3, Wiscasset, Maine.

In appreciation of the many faithful members of the First Baptist Church of Monticello, Ky., and our many friends in the Southland, interested in the success of our work here, I might add this brief witness to God's gracious goodness in building this marvelous church organization during the fifteen months of doctrinal preaching from our pulpit in this community.

By earnestly "contending for the faith once delivered unto the saints" against the traditional doctrines of man made denominations, we refused to recognize these multiplying sects as "comrades instead of rivals" and God has blessed our separation in a very evident way. While we are always tolerant of folk we cannot be tolerant of that which is not the Gospel. Believing that the remedy for church apostasy, liberalism, unionism and increasing compromise is intolerance of principle and a recognition of the fact that as truth is one in geography, in chemistry and in mathematics, so too, truth is one in religion, our congregations have steadily increased.

While it has been sadly necessary to withdraw the hand of church fellowship from some two hundred indifferent and worldly living, former members, God has added to the church continually those who have put their trust in a Saviour who is able completely to save. Evangelist W. S. Scantland and family have moved into our locality to assist in meeting the missionary need of this community, two newly organized groups of missionary enthusiasts are building the missionary interest of the church and we have two newly organized groups of youth crusading for the faith and able adequately to give an intelligent "answer to every man that asketh a reason" why they are genuine Bible Baptists.

A large and embarrassing debt on our fine church building, of many years standing, has been paid in full, a fine pipe organ has been recently installed and paid for and all the church expenses are met in full monthly and a usual balance in the treasury gives testimony that God blesses where folk separate from the world and seek to do His will. Our dearly beloved missionary, Sister Flora Dodson, is en-route to China again to minister to those who have never heard the Gospel, and the

church misses her earnest devotion to the cause of Christ here, while praying that she may be used to the limit, for the glory of Him we love, in the field God has called her to. Surely God has abundantly blessed this church and given it strength to witness for Him in this dark community with genuine, supernatural power.

It is with a deep realization of the fact that, in genuine humility, we have much yet to accomplish hence, "we count not ourselves as having already attained but we press on to secure the prize of God's heavenward call in Christ Jesus."

May God abundantly bless you and yours in your valuable service for the Coming King.

EARL ALBERT SPENCER,  
Monticello, Ky.

**ALL-DAY MISSIONARY RALLY AT SEVERNS VALLEY NEXT MONDAY**

The Baptists of Severns Valley Association will meet with the Severns Valley Baptist Church, Elizabethtown, Ky., on Monday, March 16, for an all-day meeting, at which time a number of inspirational missionary addresses will be made by a select group of speakers.

At the morning hour the Rev. Jacob Gartenhaus, Jewish worker with the Home Mission Board, Atlanta, Ga., will deliver a Missionary Address. Dr. Joseph A. Gaines, Glasgow, Ky., will talk on the Hundred Thousand Club, and the Rev. Hugh R. Peterson, of Sonora, Ky., will outline the program for the day. This morning session will be opened at 10:00 o'clock with a devotional conducted by the Rev. D. T. Jones, of the Mt. Zion Church.

Following the lunch hour the afternoon session will be centered chiefly around a discussion of the question, "Is the Day of Foreign Missions Over?" This question will be handled in three parts, i. e., (1) "An Answer from Europe," by Antonio Sanchis, of Barcelona, Spain; (2) "An Answer From South America," by Albert Bagby, of Brazil; and (3) "An Answer From the Orient," by W. B. Johnson, from China. A business session will conclude the all-day rally.

Provision will be made by the Elizabethtown Church for the delegates to eat their lunches at the church.

**MRS. GENTRY DIES IN SOUTH CAROLINA**

Mrs. Corinne Hall Gentry, wife of Judge J. J. Gentry, died in December at her home in Landrum, S. C. At the solicitation of Editor W. C. Allen, of the Baptist Courier, Judge Gentry has written the following concerning his "I married my wife while I was Sunday School Secretary for Baptist work in Kentucky. She was the daughter of Dr. Thomas Hall, who was for thirty-

two years pastor of the Bloomfield Baptist Church, Bloomfield, Ky. Dr. Hall was a native of Charleston, S. C., and was a graduate of West Point. He resigned and was studying the New Testament in Greek with the intention of entering the ministry in the Episcopal Church, but his study convinced him that he should enter the Baptist ministry, which he did. He was at one time a teacher at Furman University, Greenville, S. C., and entered the Confederate service from Anderson, S. C., where he was at the head of what, I think at that time was called the Johnson School. After the war he went to Kentucky, where he was pastor of the Bloomfield Baptist Church, as well as other churches. Mrs. Gentry was also the niece of Dr. J. Lawrence Smith, of Louisville, Ky., who, I think, donated the site of the Library of the Southern Baptist Theological Seminary in Louisville. This was done by Dr. Smith and his wife."

Judge Gentry has always been an able lay-preacher and wrought a noble work while here in the State of Kentucky. Many of our older Baptists remember the Gentrys when they lived here, and will regret to learn of Mrs. Gentry's death.

The library site referred to in the foregoing was that located at the corner of Fifth and Broadway, Louisville, a part of the old Seminary equipment before the institution was moved to The Beeches, on Lexington Road and Grinstead Drive.

**SCHOOL OF MISSIONS AT UPTON**

The Upton Baptist Church had its first Mission Institute February 24-27 (inclusive). The average attendance was 134. The last night 198 were present.

Dr. John Mein, who has been a missionary in Brazil for twenty-one years, taught the young people and adults. After the class period each evening, he brought inspiring as well as informing messages on Brazil. Every one left after each service with broader vision, revived interest, and great determination for the Lord's work.

Miss Betty Miller worked with our Intermediates. These boys and girls will never get away from the things she taught them. I do not think it needs to be said to Kentucky Baptists that she is a great leader.

Miss Josephine Jones was teacher for the Sunbeams and Juniors. All greatly loved her. The children are still thinking, praying, and talking about Japan. Who knows but what the Lord will call some of these to be missionaries there? Let us hope and pray that all of them will yield to the will of the Lord concerning their lives.

Neither of these workers knew of a half-time church in the state which has had a school of missions. We wonder

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if we are the first. If so let others follow. This work means a new day in our church. The writer does not think he can express in words either his or the church's appreciation to these workers for their noble service.

GROVER W. SPLAWN, Pastor,  
Upton, Ky.

**ONE HUNDRED ADDED TO  
IMMANUEL, PADUCAH**

I am in the midst of a great revival at the Immanuel Baptist Church, Paducah, Ky. We have had around 100 additions to date, in spite of the bad weather, and in view of the fact this church has had 410 additions during the past eighteen months.

This church is leading the State of Kentucky now in additions, and is the largest church in Paducah. A tithers' band, of 300 tithers, has been organized, and the offerings now are averaging around \$2,000 a month. Dr. A. M. Parrish has been pastor eighteen months, and has had additions nearly every Sunday. Dr. Parrish is a great preacher, a splendid pastor, and a man among men, and is doing now, the greatest work of his life.

This great pastor is known, and loved, by the whole city of Paducah. He teaches the largest class of men in the city, and is known here as a man's man. This great church is a power-house for God. Brother Floyd Montgomery is leading the music, and he is doing it in a great way.

T. C. CRUME,  
Covington, Ky.

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## Woman's Missionary Union

President...Mrs. Eureka Whiteker  
 Cor. Sec'y.....Mary Nelle Lyne  
 Y. P. Sec'y.....Josephine P. Jones  
 Field Worker.....Betty Miller  
 Treasurer.....Mrs. B. G. Rees  
 HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.

### Miss Mallory and Mrs. Ling

Kentucky W. M. U. is exceedingly fortunate in having these two distinguished visitors, the W. M. U. Corresponding Secretary of all China and our South-wide Corresponding Secretary. They took part in a mass meeting at Louisville, a mass meeting at Lexington and several Associational meetings.

Mrs. Highland arranged for them to be with Campbell County Association meeting at Ft. Thomas and with North Bend Association, meeting in Covington. Mrs. Ling also spoke at a Young People's banquet while in Covington. She spent two nights in the home of Dr. and Mrs. J. M. Rogers, friends of her when they were missionaries in China.

Mrs. C. A. Gordon, our newest district vice-president, arranged three associational meetings for us. On Thursday we were in the Caldwell County Associational meeting at Princeton. Visitors from five or six neighboring associations came.

I found that the Mary Nelle Lyne Circle, at Princeton, had done a very lovely thing. They had made some beautiful print smocks for our Kentucky Training School girls. This Circle is always doing lovely things.

Mrs. Gordon took us next to the meeting of her own Association (West Union) at Paducah. This was her final meeting as Associational Superintendent, as she is the newly elected Vice-president of Western District.

On Saturday the four of us, Mrs. Gordon, Mrs. Ling, Miss Mallory and I attended the meeting of Blood River Association, at Murray.

At all of these places the attendance was splendid and a number of surrounding Associations were well represented. Miss Mallory gave stirring messages and our women felt indeed fortunate that we were privileged to have her in our midst. I wish she could have gone into every district. We tried to economize on travel as much as possible. I do hope we can soon have her again and for a longer period.

When Mrs. Ling was recently elected W. M. U. Corresponding Secretary for all China, Miss Lila Watson, in writing to Miss Blanche White, expressed a wish that Mrs. Ling might have the opportunity of coming to the Southland to study our W. M. U. methods over here. Miss White quickly conferred with her

Virginia women and presto: "the money was on the way to China for the trip."

Mrs. F. Y. O. Ling, a product of one of our Mission schools in Shanghai, the grand daughter of a Baptist preacher, the daughter of a Baptist preacher, the widow of a Baptist preacher, left her three children in the care of an older sister, and came over here for six months.

She landed in Seattle on February 5, stopped in Chicago for a brief visit in the home of Mr. Spainhour, brother of Mrs. P. W. Hamlett, missionary in China. On February 10 she came to the Training School in Louisville, for a month's visit. She has spoken a number of times in Louisville, will be with Mrs. E. B. Anderson, in Owensboro, for a meeting this week, and will go with Miss Jones to her G. A. House Parties at Georgetown College and at Bethel Woman's College.

From Hopkinsville she will go to Birmingham, Ala., for a visit with Miss Mallory and to attend the State Convention at Bessemer. Then will follow the Tennessee W. M. U. Convention, a visit in Virginia with Miss White and the Virginia women, who made the trip possible for her, then district meetings in Florida, visits in other States, the Southern Baptist Convention, the Y. W. A. Camp at Ridgecrest and back to China about June or July.

I know we will follow her journeyings with our interest and our prayers that she may have physical strength, and that she may see the spirit of Christ reflected in the lives of the American Christians she comes in contact with. Her coming has already been a blessing to us; may we be a blessing to her and to her great work.

### Gloria Enriqueta Ruiz

[I wrote to Gloria Ruiz, our new Kentucky Home Missionary, to write me a sketch of her life. It came too late to use with her picture, several weeks ago, as I had planned, but it is so interesting I want to share it with you.—M. N. L.]

"Born in Forreon, Coahuila, Mexico. Went to kindergarten in Los Angeles, California; to Protestant and public schools in San Luis Potosi, Mexico; to private and public schools in Laredo, Texas; to San Marcos Baptist Academy, San Marcos, Texas; to public schools in San Angelo, Tex., where I graduated from High School in June, 1930; to Baylor Woman's College, Belton, Texas, in September 1930, finishing in August 1933 with an A.B. degree, having majored in Spanish and minored in Public School Music; to the W. M. U. Training School, Louisville, Ky., in January, 1934, finishing there in January 1936 with the degree of Master of Religious Education.

"While in Baylor Woman's College, in 1932-1933, I was secretary-treasurer of Sigma Chapter of Sigma Delta Pi, Spanish National Honorary Fraternity and

president of the same during the summer of 1933. I was also a member of the Royal Academia Literary Society; also of the Ministers' Daughters' Club. For a while I helped with the little Mexican Mission in Belton, Texas, where the college is located, and later had charge of it.

"I was baptized at the age of eleven, in San Marcos, Texas, by my father, Rev. Donato Ruiz. I have always wanted to do missionary work and have helped my father and mother in their work ever since I can remember.

"In the fall of 1933, after I had finished from Baylor Woman's College, now Mary Hardin-Baylor Woman's College, Mrs. J. E. Leigh, Corresponding Secretary of the W. M. U. of Texas, and Mrs. Una Roberts Lawrence, talked to me about "House Beautiful," the W. M. U. Training School. After prayer and thought, I decided that I must prepare myself for His work. The good women of Texas who had helped me from my second year on through college, the first year having been taken care of by my father through individual offerings in which Miss Grace Conn, now Mrs. Rogers of Del Rio, Texas, took great interest, continued to help me in the Training School by giving me the scholarship for one year and a half. The last semester of my second year the Kentucky W. M. U. gave me the scholarship, as they had adopted me as one of their scholarship girls.

"In May 1935, I had the privilege of working with Miss Annie Allen, at Inez and Pikeville, in the Kentucky mountains in Daily Vacation Bible Schools. I enjoyed that work very much. I had charge of the Beginner and Primary Departments at both places. I spent the rest of the summer at Ridgecrest, N. C., working here. During the Y. W. A. conference I taught Mrs. Lawrence's book "Winning the Border." The girls in my class were a real inspiration to me. The whole assembly and especially the Home Mission conference was a real treat.

"Also this summer, first in June and then in August, I had the privilege of visiting with friends in Georgia—first in Athens in the home of Dr. and Mrs. Birdsong, then in Dublin with the Hardaways and then in Atlanta in the home of Dr. and Mrs. J. B. Lawrence."

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

Associational Young People's Standard  
 Only two Associations reached the Young People's Standard of Excellence for 1935. They were:

Davies-McLean: Mrs. J. M. Dawson,  
 Young People's Leader.

**Shelby County:** Miss Helen Sampson, Young People's Leader.

It requires earnest work and planning ahead, on the part of the Young People's Leader, as well as co-operation of all leaders, to reach the Associational Standard. We congratulate these two.

The following just missed one or two of the nine points:

Greenup: Mrs. P. E. Vanhorn.

Henry County: Miss Alice Powell.

Long Run: Miss Alene Crutcher.

Nelson: Mrs. Thurman Lewis.

South Kentucky: Mrs. D. C. Grubbs.

South District: Mrs. Ernest Prewitt.

Tate's Creek: Mrs. Hubert Carter.

Upper Cumberland: Mrs. W. E. Sampson.

West Union: Miss Evalyn Wyman.

#### From Ten To Thirty In One Year

The Simpsonville Jr. G. A., with Mrs. Clark Boyd as leader, was organized January 18, 1935 with ten charter members. In January 1936 they had thirty members and during the year six of the members had been converted. On their

birthday they had a large white cake with one tall green candle on it. A talk on G. A. work and stressing Salvation was given. Then every girl was given a small green candle and the six who had accepted Christ during the year lighted their candles and in turn lighted those of the other girls in the G. A., symbolizing the hope that in truth they would share their light with those whose lives have not been lighted by Him who is the Light of the World. After repeating the G. A. watchword, "Arise, shine for thy light is come" they were dismissed.

#### Correspondence Course

One leader writes. "The correspondence course has been a wonderful help to me." It will be a very real help to any Young People's Leader and surely EVERY leader should take it. The price is \$1.00 for the R. A. Course and \$1.20 for the S. B., G. A. and Y. W. A. courses each. The W. M. S. would do well to secure these courses for the leaders.

## Old Clothes and a Mountain School

MRS. J. WELLS VICK, Olmstead, Ky.

IN THE mountains of Kentucky is a school, the Magoffin Institute at Salyersville, Ky., which, when the majority of the Home Mission Board schools closed, continued on faith. The appalling need around and the ignorance of the Gospel on the part of many in that large region made the call so loud that the Clarkes could not stop without a feeling of unfaithfulness to God.

By God's grace the school has operated with a success unsurpassed. The Spirit of Christ permeates the activities of this school. Every teacher is laboring here because of a strong missionary call and are loyal to the fundamentals of evangelical faith as held by Baptists.

This school does not receive a penny from the Home Mission Board, but does receive a very small amount from the Baptist Education Society of Kentucky, which indorses the school. The needy condition of the older established Baptist schools of the State has seemed to make it impossible for Magoffin to get more than a very small percentage out of the State Baptist budget. The faculty of Magoffin Institute receive an astonishingly meager salary, but have given one-third of what they receive to keep the work going.

This school is a lighthouse in the land of feuds. Some of the sons and daughters of those who were parties to a recent notorious feud are now in this school and, after having become Christians, hold no malice toward the other. Pupils from this school go back to their homes carrying the gospel with them to the lost.

In the large district surrounding Magoffin only about twelve out of a hundred people profess to have any religious faith, leaving eighty-eight out of a hundred with no hope and no claim to Christian guidance in life.

Last year this school kept eight trained workers on the field, and preaching was maintained at five points and occasional preaching at other places. Seven Sunday-schools were maintained by workers from the Institute. Souls were won for Christ and young men trained for the ministry. In one revival within this school thirty-four souls were won to Christ.

This school, with a higher scholastic standing than the nearest public high schools, is conducted at about half the usual pupil cost. But economic conditions have hit this region very hard. All lumbering and oil and gas interests are inactive; the hill-side farms; always produce poorly. Last year floods drowned the best bottom lands; thus making worthy people unable to pay board. Poor students taken in must show industry and ability. (Professor Clarke must be a second Gideon.)

All students who receive help also help themselves and work for a part of their expenses. But there isn't work for very many. A few make brooms, a few care for calves and pigs, some stay during the summer and help raise garden stuff and aid in the canning. Cash is badly needed!

The school conducts a second-hand store within its building, which is a source of very great help to the school. Second-hand hats, children, mens and ladies' clothing and shoes, and other

useful garments are sold to the people in the surrounding country. Many of the customers have little money, so they trade in fruits, eggs, butter, molasses, vegetables, chickens, potatoes, corn and fodder at the market price for the old clothing.

Sisters, let us take a peep into the clothes' closet in our homes and box up all good used clothing, which we can do without and ship it to Professor Frank A. Clarke. Don't forget to make a raid on the "old man's" wardrobe, too. Start a Magoffin Institute Club within your Missionary Society. Address Rev. Frank A. Clarke, Magoffin Institute, Salyersville, Ky. Send freight and express to Royaltown, Ky. on the C. & O. Railroad.

Mr. Clarke says a sewing machine is needed, also good phonograph records, especially gospel songs.

#### MISS VICK MAKES BRILLIANT RECORD AT UNIVERSITY

A week ago the Louisville Herald-Post contained photograph of Miss Macon Vick, seventeen-year-old daughter of Rev. Macon C. Vick, Superintendent of the Home for the Aged and Infirm, and Mrs. Helen Hodges Vick, taken in front of the steps of the Administration Building at the University of Louisville.

Young Miss Vick made a record of six A's for the first semester, which was the best record of any Freshman at the U. of L. Most of her fellow-freshmen have the advantage of one year's schooling more than she has had, but she surpassed them even with the handicap. She is an experimental freshman, having been selected along with twelve other students from local high schools after having made brilliant records for three years. Students so selected omit their Senior year in High School.

Miss Vick is a grand-daughter of James C. Vick, long Professor in Bethel College, and Superintendent of the Students' Dormitory of the Southern Baptist Theological Seminary, and Mrs. Vick. Her mother was one of the first to be admitted to the Woodcock Society, an honor organization, and if Miss Macon keeps up her present record she also will become a member.

Rev. L. O. Griffith has been called to the Baptist Church at Wheatley, Ky., and he has accepted.

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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

**W. C. HARRISON, KENTUCKIAN, RETURNS TO BRAZIL**

Dr. W. C. Harrison was born in Shelby County, Kentucky, May 3, 1890, and united with the Buffalo Lick Baptist Church at the age of twelve, attended common and private schools preparatory to college. Spent two years in A.B. work in Georgetown College; one year in mechanical engineering in University of Kentucky; two and one-half years in Agricultural College of University of Kentucky, taking degree of B.S. in Agriculture in 1912. He entered the Louisville Seminary in the fall of 1921, and received the Th.M. degree in 1924. He received appointment to Brazil, September 15, 1924, and sailed for Rio, September 27, where he served as professor in Rio College until 1929, when he returned home. Brother Harrison was reappointed January 9, 1936, and on February 29 sailed from New York for Pernambuco, Brazil, where he will fill the chair of Greek New Testament made vacant in 1934 by Dr. W. C. Taylor.

**THE CALL OF THE REGIONS BEYOND**

When we sum up the achievements of one hundred years of Baptist effort in China, we can truly rejoice over the marvelous triumphs of grace in that needy land. But when we study a map of China and note how little of the vast area of the land we have touched, our hearts are heavy within us that we have done so little.

We must not linger longer in the port cities, but must press out into the regions beyond. Of course, in the port cities, we have our schools and colleges and training institutions and we must man these for many years yet to come. A native ministry must be trained and a native leadership created.

But always there is the temptation to linger too long around the older centers. Sometimes the Lord must scatter the missionaries from Jerusalem and a new stream must flow out from Antioch.

In China, there are many great "regions beyond" that beckon and call with an insistence that cannot be denied. One of these regions is the vast unevangelized area of Northern Kwangtung Province. Here we find the Hakka people, virile, aggressive and wonderful people. We have made a small beginning at Shiu Chow, but we need to press out into this great needy field with its waiting, dying millions who have never

heard. At least ten new missionaries are needed in this field in three years.

Another almost untouched region is in Kwangsi Province, with Wuchow and Kweilin as two outposts. We must press on to Nanning, the capital of the Province and one of the great centers of South Central China. Kwangsi with her seething millions is calling for the water of life.

Yet another region that calls with imperious voice is Manchuria, the new puppet state of Manchukuo. Here is an area larger than Texas with only three missionary families to represent us,—the Adams, the Koons, and the Leonards. The opportunity is boundless and staggering. We must open work among the millions of Japanese that are pouring into this new state, and the call comes continuously for workers among the Russians. We must speedily send recruits into this vast unevangelized region.

**FOREIGN MISSION BOARD  
Southern Baptist Convention  
Receipts for February—1936**

Co-op. Program .....	\$ 25,224.60
Designated Gifts .....	15,467.70
Debt Account .....	11,322.20
Lottie Moon Christmas Offering .....	77,909.16
Miscellaneous Income .....	14,486.75
<b>Total Income .....</b>	<b>\$144,410.41</b>

**JAPANESE PUBLICATION SOCIETY**

Since the retirement of Dr. and Mrs. Walne over a year ago, the Publication Society has been without missionary direction. A young Japanese business man, an ardent and devoted Christian, who married Dr. Walne's stenographer, is the acting manager of the Publication Society. He is doing fine work and will develop into a fine business manager.

But we must have a well trained, consecrated young man for the Publication Society. He must devote himself to the creation of a body of Christian literature for our churches in Japan equal to the best anywhere. The Japanese are keen, discerning, highly educated people—more than ninety-nine percent of the people are literate, and we must prepare to sow the land down with the best literature that can be produced.

**SEMINARY RE-OPENED**

The first of last April, we re-opened our theological seminary at Fukuoka, Japan. There have been nine students in attendance this session. The new session will open in April and Missionary Maxfield Garrott will take his place as a member of the faculty. Young Brother Kuriya will finish his course in Louisville in May and return to Japan to join the seminary faculty. We must send out a new couple for the seminary this year. Northern Baptists have closed their seminary in Japan, thus laying on us the added responsibility for training a native leadership for Japan.

**IN THE THROES OF RE-BIRTH**

Syria is an old land in the count of years, yet along with many other old lands, today, it is the mighty surgings toward a new and better life. The old order is doomed and the shackles of bigotry, intolerance, ignorance and superstition are everywhere being broken. Syria is awakening from the long sleep of the centuries and everywhere we see abundant evidence of a new and better day. We have work at only two points in Syria. There is a small Baptist church Beircut and one between the Lebanon and anti-Lebanon mountains. We must reinforce our work here with four new missionaries. We should open work in Damascus. What a challenge to Baptists to give the gospel to Damascus, the city where Paul first saw the risen Christ.

**A SAD LOSS**

Those who were present at the October meeting of the Foreign Mission Board will not soon forget the examination of James Alexander Herring and Nan Trammel Herring. Every person present was profoundly moved as this consecrated and gifted couple told in words that burned, of their call and surrender to Christ for China. Friends over the South gave them a new Ford V-8 for their work in Kweilin. A letter from Dr. R. E. Beddoe tells of the arrival of the Herrings at Wuchow on their way to Kweilin, five hundred miles in the interior. They got the car through the customs and were ready to start to Kweilin, when fire broke out in the Chinese quarters and the car was burned. It was not possible to get insurance on the car in China, hence it was a total loss. Surely some way will be found to replace the car.

# April Western Recorder Month

FOR THE second time the Board of Managers of the Western Recorder are preparing to put on a Circulation Enlargement Campaign for the Western Recorder. This will be done in April. A year ago, acting under the request of our State Board of Missions, our Board inaugurated such a campaign and it turned out to be fruitful beyond all previous experience, both in enlarged circulation and in the enlarged interest of pastors and churches.

Taking note of this success, the General Association of Kentucky Baptists, meeting at Ashland last November, directed the Board of Managers to put on a similar campaign of circulation during April this year. The key to the large success of the campaign last year was the agreement by some 400 pastors that they would either preach on the mission of the printed-page as a teaching and inspirational factor in the Gospel, or would make at least a special address upon it to their people. The result of this, as reported to us by our Business Manager, was an enlarged appreciation of the value of the paper in the homes of the churches by the pastors themselves, as well as to the enlarged circulation of the paper.

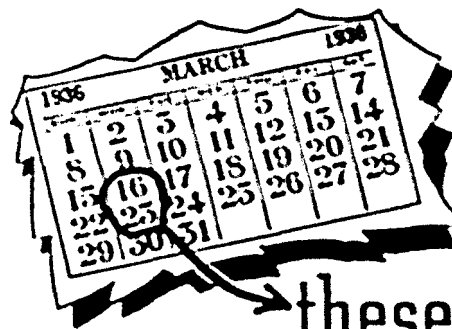
A letter was mailed by us to our pastors only last week and up to date possibly a hundred or more have already signified their desire and purpose again to come to the aid of the paper, and also of the fuller and better informed religious life of their own flock, in this campaign. This indicates that the leaders of our churches in Kentucky in large numbers are beginning to see in the faithful Baptist paper a printed page reinforcement of the spoken Gospel of the pulpit, whether in dealing with the great doctrines of grace and church polity, or with the stewardship of life and money in the spread of the knowledge of Christ. When pastors thus take the paper to their hearts, as it longs to be taken and as it deserves to be taken, we are beyond doubt well on the way to placing the paper where it belongs, in the home of every Baptist of good will.

At this early date we are buoyed with hope that the present campaign will develop larger interest and enthusiasm than a year ago. It will surely do that if our pastors come to the support of the printed page agency that undergirds everything for which we stand as Baptists, and everything which we do as Baptists—weeps when we weep and rejoices when we rejoice and stands as a faithful monitor on the watchtower of Zion in regard to the emptying and anti-Christian religious currents so broadspread to-day, and so deceptive and dangerous to our young people and even the mature.

Evangelical religious papers sunk in circulation to almost unheard of depths during the recent economic depression. The Catholics not busy, on the other hand, and are said to have increased the circulation of their papers five-fold. Your Board of Managers have no Catholic power to direct pastors, and do not want it. But we bless God for the spirit of fellowship that makes faithful pastors, in these stressful days, in the interest of the spiritual welfare of their own people, and of the fellowship and growth of Baptists, ready and in many cases apparently anxious to join in the effort to put this faithful old and true and tried printed page watchman of Zion into the homes of our people.

We hope no pastor who has not yet done so will not fail to send the postal card sent him last week to our Chairman, Dr. C. V. Elsey, at 205 East Chestnut St., Louisville, Ky., assuring him that he will be with us in this vital effort in April.

*B. W. Elsey, Brown B. Smith,  
Lewis Clay, Robert H. Fandy,  
Clyde L. Ireland,  
Stewart, G. J. B. ...*



these  
are the dates

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**Nancy Owlett, by Eden Phillpotts, published by The Macmillan Co., 262 pages, price \$2.50.**

With eight color illustrations this is a fiction of New England in the early days, and is the story of three men who loved Nancy Owlett, one a traveling peddler, another a farmer, and a third a waterkeeper, all of them interesting to the normal maiden, and all positive characters. There comes into the plot a mysterious robbery, and when it is all explained it leaves Nancy in no doubt as to which one she would prefer for her man.

**The Queenly Quest, by Rosalie Mills Appleby, published by The Judson Press, 160 pages, price \$1.00.**

The author is a Mississippian who has been through Southern Baptist schools, and finished her education at the Baptist Woman's Missionary Union Training School in Louisville. She is now a missionary in Brazil. Mrs. Appleby says in the foreword that the book is largely an overflow of what she herself has gotten from great teachers and other writers. It is a splendid book for girls and young women. It is of a deeply spiritual and devotional nature.

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

**The Next State Meeting**

The next state meeting is that State Woman's Missionary Union Convention which will be held with the Central Church at Winchester April 8 and 9. Many of the members of the Woman's Missionary Societies of our churches are also members of the Training Unions. All of them ought to be. Many of the members of our Training Unions are also members of the Woman's Missionary Societies. All of those that ought to be should be.

Let me urge all who can to attend this State Convention, and join Miss Mary Nelle Lyne and Mrs. Eureka Whiteker and their associates in prayer for its success.

**Rev. Djang of China on Newport Program!**

You will be interested to know that we have secured Rev. C. K. Djang, of China, but now in the Seminary at Louisville, to be one of the main speakers on the program of our State Training Union Convention which will be held with First Church, Newport, April 16-19. Are you planning to attend? Let me urge you to do so.

**Clear Creek Poster Contest**

Again this year there is being conducted at our State Training Union Convention at First Church, Newport, April 16-18 a Clear Creek Poster Contest. This contest is open to any member of any Intermediate or Senior Union in the State except a member who has previously won first place in this Clear Creek Poster Contest at a former Convention. The poster will be judged on subject matter, artistic arrangement, appeal, information, etc. It should carry the name, such as **Clear Creek Mountain Springs Baptist Encampment, or Assembly, or a sufficient portion of this name.** It should carry information about the location, such as **Three miles out of Pineville, Kentucky on a hard road and in the heart of the mountains of Southeastern Kentucky, or a sufficient portion of this information.**

The poster should by all means carry the date of the Assembly, which is **August 3-13.** The poster must be displayed in your own church at least one Sunday night before the Convention. It will be better if you will make it as quickly as you can and display it every Sunday night. The winner of the contest at Newport will be given free entertainment during the Assembly at Clear Creek for the ten days. A second winner will also be declared who will be entertained at Clear Creek in the

event the first one is unable to go. The poster should be wrapped carefully in heavy card board so as not to break and should be mailed to Mr. Arnold McAtee, care of the First Baptist Church, Newport, Kentucky, not later than Monday, April 13.

**The March of Kentucky**

You are reading of "The March of Kentucky." Since "Time Marches On" and as space is limited we are permitted here only a reference to a few events in Kentucky's progress. **"Kentucky Marches On"** Episode I. Time—July 28, 1935. Place—Ridgecrest, North Carolina. Occasion—Conference of Southwide and State Secretaries. Kentucky's Secretary favors adoption of General Objectives of the Baptist Training Union. **"Kentucky Goes Forward"** Episode II. Date—September 9, 1935. Place—Kentucky State Office. Secretary mails to Secretary Lambdin a copy of suggested Specific Goals for Kentucky, based on gains for the past few years with some increase. **"Kentucky Goes Forward"** Episode III. Date—December 13. Place—Kentucky State Office. Secretary mails to each member of the State Executive Committee a copy of the Program requesting vote for or against. All members vote, unanimously, by secret ballot, that entire **Five-Year Promotional Program** be presented to State Convention April 16-19 at Newport for adoption, **"Kentucky Goes Forward."** Episode IV. Time—Monday, December 30, 9:30 A. M. to 10:00 P. M. Place—First Baptist Church, Birmingham, Alabama. Occasion—Southwide and State forces meet. Kentucky Secretary joins others in adoption, unanimously, of the Sunday School Board's Five-Year Promotional Plan of using the District Association as the major means of promoting all our work. Secretary makes arrangements with Mr. W. A. Harrell for State Associational Training Union Officers Conference to be held in February. **"Kentucky Goes Forward."** This program will be formally launched at our State Convention in April. With faith in God we would extend to everyone of our more than 2,000 churches in Kentucky, by means of our seventy-eight District Associations, the helping hand composed of the fingers of active faith. **"F-orsaking A-ll I T-ake H-im."** Then we will sing the song of Victory. **"Kentucky Will Go Forward."**

**Kentucky's Emphasis on District Association**

About two years ago last November the Paducah City Union voted to go into the West Union Associational Union. About two years ago the Louisville City Union merged into the Long Run Associational Union. About a year ago last December the Henderson City Union went into the Ohio Valley Associational Union. Last November the Owensboro

City Union lost its identity in the Daviess-McLean Associational Union. The first of this month the Lexington City Union voted unanimously in favor of the merging of the City Union into Elkhorn Associational Union. I am told that the Corbin City Union will no doubt within a month go into the organization of the Mt. Zion Associational Union. These are all fine steps in getting ready to do real work.

**State Associational Conference Success**

The State Conference held at Fourth Avenue Church, Louisville, February 28 and 29 for all Associational Training Union Officers and representatives and prospective officers in the state as one of the most helpful and far-reaching meetings we have ever had. I wish to express my appreciation to Dr. T. L. Holcomb and the entire Sunday School Board for making this Conference possible. I am grateful to Mr. J. E. Lambdin and the entire Southwide Training Union Department, and especially to Mr. W. A. Harrell who did the major part of the work in planning the program. I wish to express my thanks to Director P. Lloyd Dawson and the Long Run Associational Union, to Pastor D. Swan Haworth and Fourth Avenue Church, and to Louisville people who entertained the visitors. My gratitude is extended to our State, Regional, and Associational Officers and representatives, and Pastors, Missionaries, and local workers for their fine work in making the attendance possible.

More than thirty automobiles traveled more than 10,000 miles from more than thirty District Associations, twelve of which were unorganized. The attendance was 300 or more. People went home with information, inspiration, vision, and resolutions to organize Associations, and local Unions and to make all their work better. The greatest distance traveled was by two cars from West Kentucky Association—306 miles. The next was Three Forks—280 miles, then Upper Cumberland—262 miles, and Blood River—250 miles.

**RECORD OF ATTENDANCE**

March 1, 1936

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

	Att.	Vts.	En.
Louisville, Grace .....	146	10	160
Newport, First .....	125	24	194
Louisville, Franklin St.....	125	14	177
Paris, First .....	115	16	152
Owensboro, Third .....	106	23	141
Louisville, 23 & Bdwy.....	105	17	125
Harrodsburg .....	101	13	121

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Danville, Lexington Ave..	99	10	115
Louisville, Ninth & O .....	96	30	127
Paducah, Immanuel .....	93	21	150
Louisville, Bapt. Temple..	93	12	127
Louisville, Beechmont .....	91	7	128
Akron, Ohio, Calvary .....	90	6	130
Owensboro, First .....	88	42	114
Hopkinsville, First .....	79	3	134
Erlanger, Elsmere .....	78	.....	112
Lexington, Grace .....	76	11	135
Louisville, Virginia Ave..	73	.....	108
Corbin, Central .....	65	4	137

**AN OPEN LETTER TO PEARL BUCK**  
(Continued from Page 6.)

father. Whether true or not, Ingersoll related that on each Sunday morning his Presbyterian father would say: "Now, Bobby, you go to Sunday-school this morning, and you know your lesson, and you stay for church; in church you sit quiet and still and listen to every word I say; if you're a good little boy at Sunday-school and at preaching and all the morning, and do what your mother says, I'll let you go out to the graveyard this afternoon!"

And yet, dear friend, what will the world do when all the Puritans are dead? They have been the blood and fibre of American Christian life through all these climbing centuries. When we leave behind the heroics our fathers preached and assimilate to the "new theology" that honors not God nor saves nor stabilizes men, we will be nearing the end of civilized life. Godless scholasticism is the most withering blight that ever flamed through our religious and social life. When we forsake the old landmarks and adopt "Modernism" we have sold our Christian birthright for a mess of heathen pottage.

It is not always true that the strains of heredity show themselves in posterity, and yet there was much in what Oliver Wendel Holmes said: "We are the omnibus on which all of our ancestors ride." There is something quite strange in the passing of father to son and on down, of distinguishing traits of character.

I am afraid you were too hard upon your father. He was, as you say, a quiet man, rather didactic in his style of preaching, but when a man spends an hour every morning in prayer before he turns his hands and heart to the tasks of the day, he must have been a deeply devoted Christian. And the fact that he made such life-long sacrifices in order to translate the New Testament into Chinese is itself a characteristic so distinguishing that it marks him as a man apart. It was William Carey and his India translations of the Scripture all over again.

It is not strange that he didn't understand his wife. No man ever did. I have rather humorously remarked on that word of Scripture, "Abraham knew his wife," but that he was the only

man who ever did! Indeed, dear friend, there are inner sanctuaries in every life that have perhaps never been penetrated. That is evidently what the Scripture means when it says every man must bear his own burden.

I did wonder though, as I traversed your heart-searching story, why with such a wife walking by his side, your dear father didn't enter more lovingly and more knowingly into the mysteries of the complexities of your mother's winsome, exultant, impulsive, emotional and yet all the while self-sacrificing character.

Your book antedates the oft-told fable that foreign missionaries live on flowery beds of ease, have many servants, accumulate money and walk with triumphant tread, their eyes standing out with fatness. The lives of your parents were surcharged with peril, filled with self-sacrifice, lived in drastic economy and burdened with the trials and uncertainties reminiscent of the days of the apostles, all of whom sealed their faith with their blood.

I could go on until I had written a book about your book, but I forbear. As we went on through its beguiling pages, so rich in their revelations of life and tragedy, and clothed with a quality of English diction peculiar to you, I could but wish again and again that I had known your dear mother, and I now wish that I knew you. What a miraculous gift you have, and how much can be done with such wizardry of words as you possess!

Your writings affect me like the strains of an immortal song. I heard one the other night—that simple little melody, "Only A Rose"—but it vibrated with such celestial melody that it sounded all the symphonies of joy and penetrated all the depths of grief and tears my own spirit had ever known.

In your last words concerning your mother, you say that when she was nearing her death, she asked that three Scriptures be inscribed upon her tombstone. You only give one. What were the other two? When you had closed your great book, you said: "She was always and everywhere America." I felt like adding that "She was always and everywhere the evangel of Christ," and I was reminded of the answer of Jesus to the disciples of John, who, when they came to the Master put to Him the question John sent them to ask, "Art thou he that should come? or look we for another?" Note His answer: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

Measured by all the mensurations known in the way and work of Christ, your mother achieved a saintliness and a conquest never excelled in the annals

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of Christian missions, and my own heart believes that when her last moment came and that celestial smile wreathed her face, she at last had found her "sign." It was the beckoning hand of Jesus calling her to come on home.

And as we reached the end of the story, I thought of my own sweet and gentle mother, who, out of her old Kentucky home, came to Texas in 1850, when Texas was almost as foreign to Kentucky as China was to West Virginia when your mother was born. I sat on her bedside when she died, and at her request was reading to her the 23rd Psalm. When I reached the words, "Though I walk through the valley of the shadow of death," her weak voice look up the refrain, "I will fear no evil." It was thus that she went on home.

Glorious Christian motherhood! It is the hope of the world! And no matter what alien voices resound upon our ears, let us cling to the old-time religion, and enshrine in our hearts again and again the symphonies of those immortal Christian songs your mother loved to sing. This, after all, is not only life down here, but it is life beyond, and for that we seek, for when we reach the trail's end all of the materialities of life that have so beguiled us here will fall into dust and ashes, and what remains will be the glory of that far land where your mother has met her mother and every mother has met hers, and where one day, please God, you and I shall go on to try the realities your own grandmother found, when, as she was dying, she, who has been somewhat hesitant through her life, said, with a heavenly smile, "It's all true; it's all true," and then went on to God.

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## Our Dead

### MRS. VIRGIE WATKINS

It was the will of God on January 23, 1936, to call Mrs. Virgie Watkins, a faithful member of Lebanon Baptist Church, to her Heavenly home.

First, We thank God for this humble life and Christian example of this good woman, her presence was ever a mist of strength in our lives. We deeply extend our heartfelt sympathy to the devoted husband, Alex Watkins, daughter and son.

MR. & MRS. HENRY CHRISTOPHER.

### MRS. EDNA WATKINS

On February 16, 1936, God in His wisdom took from our midst Mrs. Edna Watkins, seventy-one years of age. She united with the Lebanon Baptist Church at an early age and continued until the end. As a Christian she was always found on the side of righteousness as a worker. She was always ready to lend a helping hand. We will miss her.

We gratefully extend our sympathy to the family.

MRS. NANNIE CHRISTOPHER.

### MRS. C. F. BROCK

Mrs. C. F. Brock died February 12, 1936, at the home of her daughter, Mrs. C. H. Wallace, Rushville, Indiana. She was born in Madison County, December 24, 1878, and until four years ago was a resident of Kentucky. She was at her death, a member of the First Baptist Church, Hazard, Ky. She had been a reader and subscriber of the Western Recorder for twenty-five years or more.

She was laid to rest beside her brother and sisters in the Richmond Cemetery. The memory of her Christian life of unselfish love and service will be a lasting influence on her children and all who knew and loved her.

### W. P. DAUGHERTY

On February 7, 1936, God called W. P. Daugherty of Lebanon Junction, Ky., to depart this life.

He was born September 8, 1868. He united with the Baptist Church, upon profession of faith at the age of sixteen. He loved the Lord, the Lord's Word and the church. Was delighted to be in a good religious service, and always enjoyed reading the Recorder. He was much devoted to his good family, and it was a pleasure indeed to visit in his happy home.

He leaves the wife, Mrs. Rillie Daugherty; two sons, Gilbert S. and Leonard Daugherty; one daughter, Mrs. Leslie Ice; five grandchildren; three brothers, S. C., Lenn and Henry Daugherty; one sister, Mrs. Nancy Goldsmith, to mourn his loss. Not only will he be missed by relatives, but by a host of friends; for many of them often referred to him as one of the best citizens of Bullitt County.

Funeral services were held Sunday afternoon, February 9, in the Lebanon Junction Baptist Church. The church building was filled with relatives and friends. Rev. H. Evan McKinley sang a favorite song of the deceased just before leaving the home for the church. The writer, a former pastor, read the Scripture and preached the sermon. Rev. E. C. Masden and Rev. T. L. Mattingly each led in prayer. A quartet from Shepherdsville sang very appropriate songs. His body was laid to rest in the Lebanon Junction Cemetery, there to await the resurrection morning.

W. G. POTTS,  
Whitesville, Ky.

# 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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