

# WESTERN RECORDER

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LOUISVILLE, KENTUCKY, MARCH 19, 1936

No. 12

## Evangelism Has No Parallel

T. L. HOLCOMB, Executive Secretary

RECENTLY when the promotion departments of the Sunday School Board were working out the objectives to be listed in its Five-Year Program, Evangelism was set up as one of the aims. However, at the next meeting, and without any suggestion from me, our workers voted to take Evangelism out of the list and set it by itself. Their unanimous opinion was that Bible Evangelism is the bloodstream, the life-flow of all Sunday-school work. It was, therefore, separated from the list and set out by itself as the primary objective, the unifying purpose of all organization and Bible teaching. Evangelism has no parallel.

The large majority of our larger churches are now planning for a spring revival. I am sure the pastors will find the Sunday-school officers and teachers willing to pray for this serious and sacred task. Classes in one or more of the following books would no doubt prove a great benefit.

"Building A Standard Sunday-School."

"How To Win To Christ."

"The Fine Art Of Soul-Winning."

"The Plan Of Salvation."

"The True Functions Of The Sunday-School."

Each Friday morning at 8:30 at the Sunday School Board we have a devotional period in "The Upper Room", maintained for devotional purposes. We are going to remember in a very definite way all of those who are holding revival meetings, or making other special efforts to win the lost.

## - Devotional and Religious Thought -

### A PLEA FOR SOUTH AMERICA

#### A Paraphrase.

From Argentina's mountains,  
From Chile's deepest mines,  
From Inca lakes and fountains,  
From Brazilian palms and pines;  
From many a young republic,  
Bound still by error's chains,  
They call us, call us, call us,  
To free their fair domains.

Shall we whose hearts are singing  
The resurrection song,  
Shall we not send it winging  
To those who've mourned so long?  
To every tribe and nation  
In Latin-land's domains,  
Send forth the proclamation,  
"The living Christ now reigns!"

E'en though the fragrant spices  
Of tropic woods beguile,  
Men's ignorance and vices  
Degrade their lives the while.  
Before a dead Christ's image  
They kneel in hopeless fear,  
With penance and with homage  
They fail their lives to cheer.

The voice of many waters,  
The whispers of each breeze,  
All tell earth's sons and daughters  
That Christ holds Heaven's keys;  
Now priest nor pope can bind one  
With superstitious chains,  
Who claims the blood-bought pardon  
Of Christ the King of kings.

—Selected.

#### EMPOWERED

Peter was pitifully weak before Pentecost. At the trial of Jesus he faltered before the face and question of a waiting maid, and he denied his Master at a crucial moment. After Pentecost he justified the giving of his new name, Peter, He was a rock immovable. He was empowered by the Holy Spirit.

"Ye shall receive power," after that the Holy Spirit is come upon you." No human power could win in the Christian campaign. The religion of Jesus was pitted against all the power of the world and the domination of evil in the heart of man. The Leader had been condemned and crucified as a criminal. His followers had been scattered, and discredited before the world at the very heart of the Jewish Church, in Jerusalem. The only hope was the promise of Christ, "Lo, I am with you always."

"Without me ye can do nothing." The power of the Spirit of God comes into your soul when we receive Christ fully into our heart and life. "If ye shall ask anything in my name, I will do it." God does it.

The personal touch is the secret of power. The Power House and the wir-

ing may be excellent; but the individual house receives nothing from it all without the fuse of connection. So the individual soul must reach out the hand in faith and grasp the hand of the almighty power by a definite, decided touch of faith and expression. Faith as a mustard seed is sufficient for experiment, for experience. Then the strong faith comes with the experience of the power. "Ye shall receive power."

This power enables us to throw off our shackles, of bad habits and of sins. God's power makes it easy, if we let the power take possession of our will and energy. It is man's awful prerogative, that he can shut off this power, by removing the fuse. It gives us the ability to do great things, greater than Jesus did when in the flesh. We can pass on the power to others, if they trust us, as we trust Christ. This is the hope of the work of the church. However humble we may be in ourselves, if thus empowered we can work with the power of God, and transmit the power to others.

"Ye shall be my witnesses." To bear true witness we must be empowered. Jesus told His disciples to wait until endued with the power; and then they could go forth with credit and with success, unto the uttermost parts of the earth. Christ is our Middle Man, our Mediator, between God and us. He says to us, "Go." He says, "I am with you always." "Ye shall receive power, after that my Spirit is come upon you." —W. E. Biederwolf in Bible Champion.

#### STEPPING OUT ON GOD'S PROMISES

"Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3).

True faith expresses itself in action. It reaches the soles of our feet, and steps out in actual movements that prove its reality and sincerity. "It shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off." Their faith was not only active but persistent. They continued to go through the whole testing until their faith was thoroughly proved and finally triumphant. So our faith must ever step out and claims its blessing until it fully receives it. Have you, beloved, been longing for some answer to your prayer? Take one of God's unfailing promises, and step out boldly upon it, keep your hold through all the testing days. Praise Him for the answer before you see it, for remember, faith is something that you do not see or feel. There will come a moment

when faith will be answered and "you shall have." It is yours to reckon your prayers answered, and God's to make your reckoning real.

—Selected.

#### FOLLOWING HIM

He that followeth Me shall not walk in darkness.—John 8:12.

When the heart is free of condemnation in respect of all that is known of His will, then the combination of circumstances by which all ways but one are closed may be taken as indicating divine leading. The hand that shuts one door and opens another is His. The will that effects inexplicable coincidences is His. And as we follow we find ourselves brought into circumstances so clearly bearing the stamp of the divine ordering that we can never doubt our guide.—J. Stuart Holden.

#### FAITHFUL IN SMALL THINGS

He that is faithful in that which is least, is faithful also in much.—Luke 16:10.

It is not from conspicuous deeds of life that the blessings chiefly come which make the world better, sweeter, happier, but from the countless lowly ministries of the every days—the little faithfulnesses that fill long years. We could lose out of the world's life its few great, brilliant deeds and not be much the poorer; but to lose the uncounted faithfulnesses of the millions of common lives would leave this earth a cold and dreary place indeed in which to live. There ought to be both cheer and instruction in these glimpses of the glory and blessing of the everyday of life.

—J. R. Miller.

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# WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, MARCH 19, 1936

No. 12

## A Spreading Desert

**R**ELATIVELY few institutions of higher learning are Christian even in name; the majority are under State control; therefore presumably neutral, but usually of Unitarian trend. Philosophy has no place for Christ. In the laboratory neither test-tube nor microscope shows spiritual presence; up in the heavens no telescope uncovers God.

God, immortality, and duty formed the triune moral imperative of Kant; but that was long ago. Our students have forgotten the thinker of Koenigsberg; if ever they employed sufficient brain to know him. Not content with their advantage of the University campus through the regular classroom work, Unitarians and their friends have formed and fostered the "Students Christian Association," which they as well as Roman Catholics, and also Buddhists and Mohammedans can join. For the Y. M. C. A and the Y. W. C. A. of thirty years ago were of too much of an evangelistic type.

As one of the leaders put it some years back, "Ten years ago we set out to capture the large Universities of the land and we have practically done it, and now we are setting about to capture the Y. M. and the Y. W. C. A."

### I

**I**T WERE folly to fancy they were content with their victory; their next move was the Christian college. Says H. P. Sloan, in "The New Infidelity and the New Reformation," "A group of so-called Liberals (within one of our evangelical denominations) formulated early in this century their educational program, first to man the Bible chairs in their colleges with teachers of their own type; second to liberalize their book stores; third to alter the ritual of their church along their lines; and fourth to change the courses of study."

They have carried through all these plans with more success than they had dared to hope. What of our other colleges? Replies to a questionnaire by Prof. J. H. Leuba, of Bryn Mawr, show a steadily lessening number of students who believe in God and immortality from year to year in Christian Colleges, until they graduate—from forty to fifty percent then no longer believing in a God who answers prayer.

The changes in Prof. Leuba's own college atmosphere are typical. Bryn Mawr was founded by evangelicals and is still counted a Church college. But what will happen with the Bible there in J. H. Leuba's hands? Mt. Holyoke College, too, illustrates the general movement. Miss Mary Lyon founded that institution when the trustees of Derry Academy found fault with her strong emphasis on Bible teaching. She went about collecting funds from Western Massachusetts farmers for a Girl's College to be "perpetually Christian." The present occupant of the Bible Chair put Wells' "Outline of History" as the first reference book in Biblical History. So was Wellesley College founded by Henry Durant, a convert under Moody, with the express purpose that the Bible should forever remain its cornerstone.

But the highest and steadiest source from which the influence flows down among religious people is the theological seminary. What their professors teach, our ministers will bring their people. During the author's student days in Germany it proved perfectly easy to ascertain purely from fellow-students' views, from what American seminary they

GERRIT VERKUYL, M. A., Princeton,  
Ph. D., Leipzig

The author of the book, "Reclaim Those Unitarian Wastes," from which this article is taken, is National Field Representative for Leadership Training, working under the Presbyterian Board of Christian Education. The book is published by the Zondervan Publishing House, Grand Rapids, Mich., and may be had for a dollar. It is a timely and challenging book. Instinctively it traces the trail of Unitarian wastes in America, whether in the small group who are officially called Unitarians, which group after 150 years has not 100,000 adherents, or the vastly larger group who are boring from within the evangelical bodies in America in the name of scholarship and under the preconceptions of anti-supernaturalism applied to the Bible, as the sine qua non of interpretation. What Dr. Verkuyl writes in the present article exhibits well the vital significance of his book.—Editorial Note.

came. Each School of Theology has its outstanding man who colors and moulds the thinking of his disciples. Yale men held certain theories; Harvard men inclined to others, usually more destructive; we Princeton men, already made acquainted with their tendencies, differed from both. What views for or against Christ are being inculcated in our schools of the prophets?

### II

**A** NUMBER of the seminaries chafed under the leash of denominational oversight until they completely broke away from such control; but they continue training the future ministers of the denominations. On their faculties they retain some teachers whose views are evangelical; but the majority either laugh at Trinitarian doctrines or explain away their meaning. Bewildered students fail to reach decisions and are told they should form no opinions, but remain open-minded. Except for convictions previously formed, they are doomed to blow a trumpet that gives uncertain sound.

But even schools that are denominationally supervised may not be loyal to the standards of their church. The pastor of a leading church, called to the seminary chair of hemicities, bade farewell to his congregation with the words,

I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul.

This good man, since gone on, was not a radical, but honored as a Christian leader. Unconsciously, through his reading and associations, the fatal virus that is fathered by Unitarianism had neutralized his evangelism. Almost without exception the reader of modern thought grows one-sided because he drops the reading of conservative views. While the conservative student reads both sides and thus broadens, the so-called liberal keeps acquainted with liberal literature only and thus narrows to diminutive dimensions that necessitate intolerance. He condemns without mercy and without intelligence the person who cannot agree with him; which means, he is anything but liberal.

The number of these semi-Unitarian leaders has multiplied until they seem to constitute the majority; at any rate they make themselves heard and read. "It is no longer a

question of an occasional heretic," writes W. E. Garrison in his recent "March of Faith," "standing in peril of discipline at the hands of his church, but of a large percentage of the leading pulpits, and most of the important Theological seminaries advocating liberal attitudes, varying all the way from a mild hospitality toward new ideas to the open advocacy of what would have seemed destructive radicalism if not sheer infidelity half a century earlier."

And their popularity will continue until, as has always happened, the hungry and the thirsty demand spiritual food and drink, which they shall seek and find if not within their own communion, then beyond it.

### III

**T**HERE is a redeeming feature. Presently our young theologues come face to face with sin and misery and death. Their gospel of faith in humanity breaks down at every point of strain. Warned the late Dean Fenn of the Harvard Divinity School, "We must seriously raise the question whether liberalism can bear the weight of the tragedies of human experience. Does not its amiable faith in inherent goodness appear but ghastly mockery when confronted by the facts of life?" A question which he undertakes to answer in this derogation,

A religious doctrine which cannot bear the weight of the heartbreaking disasters of life will prove a broken reed, piercing the hand of him who leans upon it. Every fall is a fall upward—tell that to a man who by his own sin has fallen from a position of honor and power into deep and damning disgrace.

As well shout from the shore instructions to a drowning man on ways of swimming as tell the hopeless sinner how to live without the Saviour a beautiful, attractive life.

While leaders of a school that frankly stands for Unitarianism confess their bankruptcy, shall we invest our treasures there? We are persuaded that those whose training has been evangelical but who are now yielding to allurements that carry them away from their moorings, do not fully grasp the meaning of their loss, nor the results to which their own defections gradually lead. They may believe themselves to be as true as ever to the faith, because they still employ a similar nomenclature. But fundamentally their religious concepts are undergoing deterioration. Sin has become a missing of the mark, and grace a splendid kind of graciousness; the cross a governmental illustration and conversion a daily occurrence.

In time they are ready to keep step with George B. Foster, whose "Guide to the Study of the Christian Religion" approvingly shows the non-evangelical mind,

Not supernatural regeneration but natural growth; not divine sanctification but human education; not super-grace but natural morality; not the divine expiation of the cross but the human heroism—or accident?—of the cross; . . . not Christ the Lord but the man Jesus who was a child of his time; not God and His providence but evolution and its process without an absolute goal.

The Unitarian Church started in our country under most favorable auspices. Its leadership was strong; its resources ample. But as a denomination it has halted from the first. It has no missions either at home or abroad, because it cannot count among its votaries young, consecrated lives.

It influences through its literature, written in study chambers and offices, a formidable array of leaders in our evangelical churches. These are the propagators of that withering unbelief; the sands that overspread the fertile fields of God. Like some fatal cancer, so its growth involves death to the Church.

In "The Christian Register"—which is the mouthpiece of Unitarianism—J. W. Day put it inelegantly and bluntly, "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 they are."

During the World War we had among us agents of the Central Powers. They were where their governments wanted them. Did we also want them where they were? If these brethren are not strengthening the saving work of Christ, may they continue without let or hindrance?

## Quotations From Kagawa's Books

Baptist Courier Editorial, March 12.

**I**T HAS not been our privilege to hear or see Toyohiko Kagawa, but we have been trying for some time to form a correct estimate and appraisal of his life and work. There is much to be said in his favor, and evidently he is a great man and deserving of commendation for his self-sacrificing efforts to help his own people, and his position with reference to their need of Jesus seems to be sound. In his book, "Christ and Japan," he pays Christianity a tribute, and on page 110, comments as follows:

Aside from Christianity, where is the religion that assures the realization of a life of purity and peace, and nourishes a piety that penetrates and motivates man's total life! The peoples of the Occident have lived under the aegis of the Christian faith for nineteen hundred years. Consequently, they utterly fail to comprehend their deep indebtedness to Christ.

He does not, of course, elaborate on all that is involved in accepting Christ as Saviour, but it is difficult to reconcile the statement in the quotation above with those made in other books he has written. We assume the following quotations from The Illinois Baptist are correct:

We do not know in what form the resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference. If you want to take it as a superstition, you may take it so. (Religion of Jesus, P. 203.)

I do not know who first believed in the theory of evolution. Belief in evolution is faith in the progressive entrance into an ever expanding freedom; from seed to shoot, bud to flower, from Antropoid to Human, from man to Son of God." (Love, the Law of Life, P. 298.)

Faith in evolution is without doubt the greatest faith since Abraham. Though stones may not become sons to Abraham, electrons can become Sons of God. (Love, the Law of Life, P. 300.)

As stated above, we do not know how to reconcile these latter statements with the tribute he pays to Christianity in his book on "Christ and Japan." This book was published in 1934, and we believe is one of the latest he has written, and it may be that the erroneous views he previously held have been discarded on the basis of a genuine experience of grace. However, in the light of these statements, we feel his position is not in accord with that held by Southern Baptists.

Mr. R. H. Lambright, Registrar of Carson-Newman College, died on March 3.

The First Church of Canton, Ga., has called Pastor O. M. Sigler, of the First Church of Americus, Ga., and he has accepted.

Pastor W. R. Pettigrew, after eight years at Springfield, Tenn., has accepted the call of the Citadel Square Church, Charleston, S. C.

**Do not fail at once to send your order for extra copies of Large-Sized Special Issue of the Western Recorder on April 2 on the Great Doctrines of Grace.**

## When Will God's People Wake Up?—M. P. HUNT, Louisville, Ky.

**W**AKE up as to what? Wake up as to the teaching ing subversive of the Christian faith in some of our high schools and it is to be feared in all of our tax-supported colleges and universities.

Last fall the writer had a committee raised in our Long Run Association to get data as to the actual condition here in Louisville and on our motion a committee was raised in the General Association to make a State-wide survey. It seems to me that if ever God's people needed to get their eyes open it is as to what is going on in our higher-up tax supported schools.

While I knew enough to give me serious concern, yet I must confess the reading of "Crucifying Christ in Our Colleges" by Dan Gilbert has proved a startling revelation. Frankly he tells us that for want of space he is using only a fraction of the data in hand. Yet what he reveals is enough and more than enough, it seems to us, to arouse the Christian forces of America to united action. Catholics are not suffering their schools to be infested and Protestants and their sympathizers can quickly stop subversive teaching of both religion and morals in our tax supported schools, if once alive to the situation.

The president of a leading university in his annual report to the trustees said:

The American people in the conflict of opinion and interests as to the manner and method of religious instruction, have solved it by taking the view of a very small minority; that is, the pagan view, no religious instruction at all.

Thus tax payers who build, support and supply the student body are permitting Christ to be crucified and their children's faith destroyed. Dr. Frederick P. Woellner, Associate Professor of Education in the University of California, says,

One reason why so many Americans suffer from so many fads and isms that are not in harmony with the Constitution, is that we let college professors teach Communist doctrine. We have far too many communist teachers on our college faculties and in our public schools. We should kick them out without argument or delay.

The rather in most instances the Bible has been kicked out and in many instances religious leaders, even outstanding ones, are not tolerated. Not all the churches of Louisville were able to get "Billy" Sunday a high school hearing when he was in the city leading a great union revival effort. Yet, as my memory serves me, when some little half-baked teacher was not allowed to teach evolution down in Tennessee the Louisville Board hastened to assure him they would provide him a place. No room for Christ, but room for Darwinism!

This same School Board when a new girl's high school in Louisville was to be named passed over the name of Prof. Bartholomew, who had given his life as the head of our central high school for educating our daughters, and named the school for a man who had grown rich in the distillery business. Thus was Christ crucified.

My chief concern has been as to teaching subversive of the Christian faith. But, alas, the evil does not stop there. Teaching abounds that is actually subversive of morals. Free love is advocated in many schools and, as might be expected, is being practiced. "Crucifying Christ in Our Colleges" gives instance after instance of this. Chastity is denounced and abortion is justified. The Bible is repudiated and God declared dead.

Would you believe it?—Christian pupils who fail to stand for the rank immoral teaching of their professors are flunked. Atheism, behaviourism, hedonism, all have their advocates. One of our author's collaborators gives this experience:

In zoology a fellow Christian once objected that evolution is not a proved scientific fact, but only a scientific speculation. The professor was quick to invite him to "go down the Bible Belt, where you will be at home among the hill-billies who believe such unscientific rot."

On another occasion this student ventured an opinion as to the inadequacy of Nietzsche's philosophy, in that it failed "to take into account the workings of God in His universe and in the hearts of his children." The professor looked at him scornfully and provoked laughter of his fellow students by asking, "Won't some one take pity of this poor antediluvian and inform him that God is dead?"

A study of the text-books now used in biology, geology, paleontology, embryology, anthropology, astronomy, and the social sciences, along with the texts assigned for collateral reading, will prove startling to the uninitiated. However, you will not wonder why so many students lose both their faith and their morals.

Why not in some way a joint commission of evangelical Christians to go into this matter thoroughly and having ascertained the facts give them to the public and urge the curators to say to such institutions as merit, either clean house or we will not longer vote you a revenue or supply you with students to have their faith undermined and their morals corrupted?

Data in abundance is in hand for startling revelations if more light seems wise in the judgment of the man on the tripod.

[More light does seem wise to this man on the tripod. Yet we, as Dr. Hunt, are accustomed to seeing our religious leadership avoid coming to grips with the agnostic and often rankly atheist teachings forced upon America in the name of "liberty" in American educational institutions. Until they have it in them to do that, we would remind our comrade, it is to be expected that they will look without favor upon a Baptist pastor or editor who persists in setting before our people the disconcerting evidence of the betrayal concerning which they seem reluctant to take a positive stand. Let us have some more, Dr. Hunt. If it is indeed true that Christian leadership in America proposes to be quiescent while the American educational system attacks revealed religion and sets up its anti-God religion falsely called science, the sooner that fact is faced and digested the better it will be for God's people in this country.—Ed.]

### Enthroning God In Our Preaching

PASTOR E. K. COX, Gloucester, Mass.

**T**HE modern world is possibly more confused in its thinking about God than anything else. To many He is a mere abstraction, a sort of personification of the sum total of the forces of nature. This is Pantheism, which amounts to practical atheism. Those who hold this view have ceased to worship. Men cannot worship a figment of their own imagination.

Many professing Christians hold this view and a similar concept has crept into some pulpits. God has faded out and is lost in the haze and mist of befogged thinking.

With others God has become a sort of good-natured jelly fish sort of being, entirely too kindly-natured to deal with those who trample righteousness under their feet. They picture Him as a benevolent father to all humanity, who is too loving and benignant to cause discomfort to any of His creatures.

Much of this grows out of a theology based upon what some have called the: "Fatherhood of God and the brotherhood of man." No phrase coined in the last century has been much more harmful than this. It sounds well and appeals to man's unregenerate nature but the God of the Bible is not the indulgent amiable father pictured by those who reject His revelation of Himself and who fashion a deity of their own wilful pleasure and name it "God."

(Please turn to Page 12.)

## When Spectacles Hinder

Through lenses ground for someone else I've seen  
 The daily news in such an alphabet  
 Of no man's tongue as printer never set,  
 And smoke when nothing burned, a smear of green  
 Where once an elm had stood, and walls careen  
 And floors resemble ocean billows; yet  
 I fear distortions much more grave are met  
 Sometimes and we do not discern between  
 Perverted sight and true. If born again,  
 'Tis ours to see beyond the scope of eyes,  
 New vision comes to us with Christ; but still  
 We peer and squint through human judgment—strain  
 To penetrate the fog—and ne'er surmise  
 That glass for worldly seeing fits us ill.

Lexington, Ky.

LUCILE WHARTON

## Congratulations

**D**EAR DR. MASTERS: I have read with much interest of your fifteenth anniversary as editor of the Western Recorder. I gladly join with your multitude of friends in extending heartiest congratulations upon the wonderful service you have rendered during those fifteen years. You certainly are giving us a wonderful paper and your many brilliant editorials are truly outstanding. I wish for you, dear friend, many more years of noble and faithful service. May the Lord continue His blessings upon you, as the days come and go.

It is always a joy to see you and talk over some of the happenings in our old home State, South Carolina. Since the early days in the beloved old State you have been a great blessing to me, and I want to thank you for your friendship and all that you have meant to me through the years. Your gifted and consecrated life has been an inspiration to me.

I am having to dictate this note from my bed, on account of an attack of the flu, but I did not want to wait longer to assure you of my earnest congratulations upon the completion of fifteen years of notable editorial service with the Recorder.

With every good wish, and praying God's richest blessings upon you, I remain

Dallas, Texas.

W. MARSHALL CRAIG

## Pastoral Work Needed

**H**AVE you heard of that pulpit supply committee in Michigan which said that the church would not refuse to have even a deaf mute for pastor, if only he would visit the people?

I know how that committee feels. We had a pastor once who wasn't a deaf mute, but he was almost as much use as if he had been.

Somebody once described his kind as "incomprehensible on Sundays and invisible on weekdays."

We didn't keep him. He was writing a big book on church history, and even the title was Greek. We knew something about the book; we were liable to get a chunk of it as a sermon, most any Sunday. But we didn't claim to understand it.

His successor's first Sunday was a difficult day for the young fellow whom we had taken at a venture. He had been told about the former pastor's great learning, and he knew how far it was beyond his green young powers.

But one of our impulsive sisters made it all right, after the service. She came up to our new minister and said: "Oh, Brother Garfinkle, your sermon was just the thing we wanted. We've been fed on cake so long it was wonderful to get a taste of cornbread this morning!"

All of which may seem to have nothing to do with visiting. But I've noticed that the cornbread preachers usually

turn out to be good at visiting, and some of the preachers who give us various kinds of cake are not so likely to get around much among the people.

I'm not claiming that I can explain it, and there are many exceptions, even including some who visit without ceasing, but don't get much real pastoral work done.—The Messenger.

## FELLOWSHIP TIDINGS

The First Baptist Church of Jonesboro, Ark., has recently called as its pastor Dr. O. L. Powers, of Wichita Falls, Texas.

Dr. C. J. Allen has accepted a call to the Western Avenue Church, Statesville, N. C., to which place he will go from the First Church of Fairmont, N. C.

Pastor David Burriss, of the Oakdale Church in Tennessee, will assist Pastor Thomas P. Simmons in meetings at the Second Church of Ashland, Ky., beginning March 22.

Prof. Curtis Vance Bishop, Vice-President of Averett College, Danville, Va., has been slated by the Trustees to succeed President J. W. Cammack as President of that institution.

Dr. E. V. Baldy died at his home in Birmingham, Ala., on Saturday, February 29. Dr. Baldy was pastor of the First Church of Bowling Green, Ky., from 1893 to 1899. From here he went to Manchester, Va., and later to Hartsville, S. C., where he remained for sixteen years. He was the first President of Coker College, and when he resigned at Hartsville he became President of Judson College, in Alabama.

Miss Lucile Wharton, of Lexington, Ky., whose poems sometimes grace our columns, sends us this kind word in a recent communication: "Anniversaries are times for congratulations, and your anniversary in the Editorship of the Western Recorder is no exception, for we are to be congratulated upon our good fortune the past fifteen years. One is indeed thankful these days for a spiritual paper, one faithful to the Word of God."

Dr. H. E. Watters, remembered with esteem among Kentucky Baptists in connection with this being his native State, and in connection with his high service here, will be interested to know that he is now President of the Jonesboro Baptist College, at Jonesboro, Ark. We congratulate that institution upon having Dr. Watters as President, and we appreciate the following words of greetings in a personal letter from him in connection with the recent anniversary of the Editor. Dr. Watters writes: "I wish to write you this word to congratulate you, and even more the Western Recorder on your fifteenth anniversary as Editor of the dear old paper. I hope to be able to write a similar letter fifteen years later."

Prof. Warren M. Angell, head of the Piano Department of the Murray State Teacher's College, Murray, Ky., has accepted the Deanship of the College of Fine Arts, Oklahoma Baptist University. Professor Angell is said by the Baptist Messenger to be an active worker in the Baptist church. He was born in Brooklyn, N. Y., in 1907, and studied at the School of Fine Arts, Syracuse University, in New York. While a student there he was organist for the University Chapel, the Syracuse Baptist Church, and gave music lessons. Following that he studied for five years in Paris, Munich and Vienna, one of his teachers in the latter place being the famous Severin Eisenberger. He is twenty-nine years of age, and has had considerable experience as a concert pianist, organist and teacher. In his new position he succeeds Prof. Paolo Conte, who resigned last week after twenty-two years' experience as a teacher, thirteen of them being at Oklahoma Baptist University. Mr. Conte has received several offers from other institutions but prefers to take a rest for the present and hopes to major more definitely on the work of composing rather than institutional work.

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# EDITORIAL

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## Important Practical Issue For Baptist Study

**A** MONTH or two ago we wrote Dr. E. P. Alldredge, Sunday School Board Secretary of Surveys, Statistics and Information, asking him to furnish us a statement of Sunday School Board expenditures on other agencies, as distinct from the main line work of the Board in issuing Sunday-school periodicals and publications. Dr. Alldredge kindly furnished the information, and it will be found on page ten of this issue.

The exhibit is interesting, and to most Baptists will be surprising. It shows that \$276,000 was expended by the Board in 1935 for other than its own activities. It has been less than twenty-five years since this was more than the entire annual receipts of the Board.

### I

**D**R. ALLDREDGE divides the "outside" expenditures of the Board into two classes. These are (1) Missionary and extension work undertaken at the Board's own initiative, and (2) expenditures to support agencies and causes entirely outside of the Board's own work. The tabular statement shows that \$93,400 was expended in this field last year, while \$183,100 was expended in missionary and extension activities of the Board's own initiative, though not by definition an integral part of its service.

Throughout our denominational history, each Board has been allowed and indeed expected to use its own judgment in reaching out to supply new spiritual needs within its sphere of service and which it found itself in position to take hold of. Under the old regime the Southern Convention might express itself favorably or unfavorably on proposals of its Boards to undertake such new activities. When the Convention Executive Committee was given its great added power, the Convention, on recommendation of this Committee, turned its back upon its traditional habit of having a "committee of reference" to examine every Board report to the Convention and report back to the body with recommendations. That is, the body's opportunity to express wishes it might have, was absorbed by the Executive Committee.

Our concern now is about the increasing expenditures which our Board is being required to make yearly to keep up the work of other Boards and agencies of the denomination. Costs in this field last year consumed nearly \$100,000 of the Sunday School Board's receipts.

We regard this procedure confusing and unwise. We have wondered how all of these fourteen items came to be hooked on to the Sunday School Board, just as we are sure the reader will wonder. Where could we find the record? Well, one would not find it at all unless he went on a sustained hunt for it. Before the days in which the service of Dr. Alldredge became available for us all, one might not find it even then. We doubt whether Dr. Alldredge himself has ever looked up the numerous reports that he would have to read before he would discover just how each new rider on the Sunday School Board bounty got on the train—though he can better understand how none wishes to get off, when once safely aboard.

We suspect he would find that some of them came on under conditions in which those who voted for or acquiesced in the changes did not clearly understand that the vote meant that one Board would be compelled to pay out its receipts yearly to carry on another's work.

### II

**W**E ARE under the impression that these additional loads that are periodically placed upon our Sunday School Board, find their way to the Convention floor, either in the report of the agency that wants the Sunday School Board's money to support it, or else in the privileged report of the

Executive Committee, which has oversight of all agencies. Such requests have been accused of staying far off in the corner of reports until the vote is taken without their being discovered by the Convention at large—only to get over this modest shrinking from sight so soon as they get by.

We regard it a policy fraught with confusion and danger to take away from one Baptist agency its funds and use these funds to build up other agencies because they say they need the money so they may be able to do large things, though they have not convinced our people that those things should be done.

We are in close touch in Kentucky with how the enlarging raids on Sunday School Board funds in the interest of this or that other Baptist cause, are crippling work which the Board itself has by actual sacrificial effort found to be spiritually fruitful. Our Sunday-School Secretary W. A. Gardiner has in one district association after another demonstrated, under a special fund the Sunday School Board has provided to maintain the work, that a fruitful and blessed work of spiritual encouragement and church vitalization can be accomplished among tardy and discouraged, and often nearly dead country churches.

### III

**B**UT the last Sunday School Board meeting had to cut down the modest appropriation in Kentucky, and we presume in other States, for this fine work, which had been so long neglected and was so much needed. Our Board has been the first Baptist agency in any large way to discover and take hold of this fruitful field. In our judgment our Baptist people do not wish their Board to be crippled and cut off from this high service, by making it impossible to use its resources to foster the service through voting the money away to some other Board to which it was not intended to go.

In principle we see no essential difference between the Convention ex-propriating the Board's funds by a vote and its doing the same for any other of its Boards and agencies. We have private information that as many as three groups are contemplating asking the Convention to raid the Sunday School Board's receipts further at the St. Louis meeting in May in favor of funds to support their would-be Boards and agencies. Indeed, it is rumored that the now defunct Education Board, once maintained by the Southern Convention mainly to boost Baptist institutions it did not and does not control, has it in mind to get back into Southern Convention existence through getting the Convention to vote it sufficient Sunday School Board funds to enable it to carry on.

We have no doubt the purpose of every one of these groups is earnest, sincere and well-meaning. But we do not think that their objectives necessarily call for Southern Baptist support. Or, if they do, we are quite sure it is a policy of confusion and weakness to except their causes to be carried on the back of the Sunday School Board, to the crippling of some of its best work. We can, if we wish, find plenty to well-meaning Baptist causes in the South to strip our Board of all its resources and with the most plausible and prepossessing reasons why they should have the money! In these "efficient" times, tongues wag irresistibly where dollars are to be coaxed into the charmer's hands.

We had better stop criticising our Board, as some have done, for what some claim are the heavy prices of its books and literature. **If we continue to vote away its resources, it may have to put up prices further or else go bankrupt.**

We doubt if religious history in America affords a parallel to the present stripping of this great Baptist Board of its resources by voting them away to the second family of well-meaning Baptist causes in search of one to finance them! If we are wise, we shall put stop to it.

## Spirituality and Revival As Baptist Objectives

**R**ECENTLY we read an article in a valued Baptist exchange which devoted itself to magnifying intellectual training for the preacher. Of spirituality the writer wrote as follows: "Spirituality is most desirable, but a simpering, spineless, uncontrolled spirituality becomes mere sentimentality."

The last article Dr. Broughton ever published, before he went home to Heaven on February 22 last, was that which appeared in the Western Recorder of February 6, under the heading, "A Revival Necessary to Evangelism." Dr. Broughton had promised to have an article for our special issue on the Great Doctrines of Grace to be published April 2. He was to have written on Spiritual Revival, and would have emphasized again that evangelism fostered by a church, apart from a genuine spiritual revival of its own, loses most of its saving power among the lost. The last ten or fifteen years of the life of Dr. Broughton were devoted to an evangelism deliberately built upon church revival.

### I

**D**R. BROUGHTON habitually used the word "evangelism" rather than "revival." He did it because this present generation knows what we mean by evangelism, or at least thinks it does. He called it "evangelism" and then everywhere let it be known that he was placing first what the Lord from heaven told the seven churches in Revelation to place first, namely, **repentance, revival.**

Beyond doubt we are justified in interpreting in the same way the use of the word "evangelism" by Dr. T. L. Holcomb in the brief utterance from him which is published on our cover-page in this issue. Dr. Holcomb magnifies evangelism, but he has no notion that this evangelism is a thing apart from the quickened inner spiritual life of the churches. If proof was needed, it could easily be adduced in connection with the type of service which our Sunday School Board mainly has in mind when it speaks of evangelism. For that service is quick with missionary passion and spirit.

As we pass from one period into another in church life, not a few of the words we use tend to change their content for the popular mind. The Baptist writer quoted at the opening of this editorial, seems ready to accept the use of the word "spirituality" with vastly lessened content. He has looked about him and seen some emotional religionists. These appear to have had emotion out of proportion to intellectual balance. Some one groused about them. So he seems to suspicion that this is what spirituality may amount to!

And there you are. That is the kind of thing that is going on under our very eyes. One cannot think of an earnest student of the New Testament, or more especially of the Acts of the Apostles, coming away from his study with the notion that spirituality is normally a thing that will slop over into irrational excitement and untaught emotion. If it was; one would need always to be building up the intellectual fences with great persistence, to keep spirituality from making him go lame and discrediting himself and likewise the spirituality that makes one "spineless and simpering." There is more danger to-day that we shall in blindness fail to see the supremacy of the spiritual, than that we shall make too little of the intellect.

### II

**T**URNING again to the present tendency to displace the word "revival" by the word "evangelism," one seems to be under the necessity of saying "evangelism," even when he means—as we ought to mean—a spiritual refreshing in the church of whose "evangelistic" work we speak. As was developed by Dr. Broughton in the last article he ever wrote, **SPIRITUAL REVIVAL AMONG THE PEOPLE OF GOD NORMALLY PRECEDES AND RELEASES SPIRITUAL PASSION AND POWER TO EFFECTUATE GENUINE NEW TESTAMENT EVANGELISM**

In the New Testament God blessed evangelistic messages delivered by His witnesses at points where no churches were. Where there was a church, it was either revived, or else God wrought through it no soul-winning evangelism of significance. When our Lord, through His Apostle John, sent a message from heaven back to the Seven Churches in Asia, he called on five of them to repent, and return to Him, but did not say a word to any of them about soul-winning.

This point could be urged too far. He who gave Himself as a ransom for the sins of many, loved sinners and sent His disciples forth under His Spirit to bear a witness that would convict sinners of sin. But in many cases we talk about soul-winning and going after the lost incomparably more than about repentance and confession and faith and the building of our own inner spiritual life, which alone can bear a witness that will have real power in dealing with the lost. We are likely to be slow to turn away from our lop-sided emphasis at this point, **BUT WE FEEL CONSTRAINED TO BEAR WITNESS TO THE NEED THAT WE SHOULD.**

### III

**U**NDoubtedly spiritual revival is the great first need now of the churches of Christ. We may continue to talk of evangelism aside from this. Our Lord can, as Dr. Gambrell said, hit straight licks with crooked sticks and He will honor us to the extent that we are true in our hearts, and will make fruitful our faithful and sacrificial efforts.

But what a happy day that would be in which the churches of Christ should get on their knees before God, first of all concerning their own spiritual needs and failures. Instead of this priority endangering what the Lord would do for us and through us for the lost, it would put something in us that would really be worth while to put across among our needy fellowmen blinded by the world and sin.

Evangelism without revival is a thing an editor can exploit, or a pastor, or a church, while he or it remains calm, self-complacent and self-assured. But so exploited, it will not get across and transform others. Why should it, seeing that it does not first have the power to bring spiritual glow to its Number One official voices?

But when the Christian editor or pastor or board or secretary or church, first of all walks in the way which he or it points out to others as the sure way in which one must walk, we begin to get somewhere spiritually. **Ecclesiastical self-assurance dies, and God's Spirit is honored and gets a chance to speak through surrendered personalities.**

We hold to the conviction that spirituality is our deepest need as Christians. Also that a prayerful study of the Bible, along with daily surrender to the Lord, will open our eyes to understand what is a spiritual Christian. **Evangelistic power for us awaits the deepening of our own inner spiritual lives. It awaits revival.**

Nothing which has happened in many years within our organized Baptist life in the South has thrilled us so much with joy and hope as does what Dr. Holcomb briefly recounts on our front cover. Our Sunday-school leaders with deliberate purpose and unanimously, and yet without official premeditation, picked out passion for and devotion to evangelism and nailed it up at the mast head, above all else they are doing. It has been many a year since something like that happened among us.

And then Dr. Holcomb mentions an "upper room." Does the reader catch that? That means a regular praying place. And the gentleman who mentions it is a Baptist official leader of large responsibility. One can talk prominently of prayer, as many have done, and yet pray little. By example, which is better than admonition on the part of any of us, Dr. Holcomb and his co-workers show us the way in which we are to go if we are really to have the power of God again upon us and if His work is to prosper in our hands.

## Paragraphic Comment

**THE WILL OF THE FLESH** John 1:3 speaks of "the will of the flesh"—that is the natural or fleshly will. The spiritual man says, "Not my will, but Thine, be done." He turns his inner being against his personal likes, in order that he may yield to God. But if he yields to the flesh, there will be in him an arrested spiritual life. Many Christians do yield to the fleshly will, and the result is that they make carnal decisions and natural judgments even in relation to spiritual problems (John 8:15). They grieve the Holy Spirit (Eph. 4:30). Our Lord is never glorified through a decision of the fleshly mind, even when that fleshly mind is within the circle of orthodox belief. **The flesh has a zeal of its own, but it is not "according to knowledge" (Romans 10:2).**

**A RELIGION OF DYING-NOT DOING** We mean the Christian religion. Our Lord died for man's sin. Through His death the sinner is justified. Then the Christian is to "reckon himself dead unto sin" (Rom. 6:11). "The old man is crucified with Him, that henceforth we should not serve sin. For he that hath died is freed from sin" (Rom 6:6, 7). A dead man responds to no sinful inducements, however alluring. The dead-to-the-flesh faith that Paul preached is largely an unexplored field to many of us. "But we must DO this and that." Yes and no! No, so far as serving God with the carnal mind is concerned. It does not work. Yes, after we have committed our lives to Christ. Pray not for power—which the flesh will abuse. Pray that you may really abide in Christ. **His power is for those who seek Him rather than power.**

**HOW SIN CAME** If we could never find out how sin came, we would at least know that it is in charge in this world, and that it wrecks life. Knowing which, the human intellect—if it is as disengaged and capable of weighing the truth without prejudice as it persists in claiming it is—would gladly take the divine revelation as to how sin came into this world. But this the human intellect refuses to do. It hunts up plausible theories and seeks to justify itself in turning its back upon this Bible revelation. Especially do the educationists come along to tell us that their stuff, given plenty of time (say, a million years), will eliminate sin by means of "the best that is taught and felt in the world by the best minds." How they rage against what God has revealed on the subject in the opening of Genesis! Yet it is a tabloid of the whole truth as it has written itself in the history of the ages, for those willing to face the facts. Sin is the self-centered will of man persistently going its own way in disregard of and violation of the will of God and the welfare of others. It is self-will, exercised primarily against God.

**THE SEMINARY CONFERENCE** Quite a number of Baptist ministers and other visitors from out of Louisville and from other States than Kentucky, were in attendance last week upon the annual conference held by the Southern Baptist Theological Seminary, in connection with which are delivered yearly two series of lectures under the Gay and Norton Foundations. The lecturers this year were Dr. Toyohiko Kagawa and Dr. Kenneth S. Latourette, of Yale University Divinity School. The Kagawa lectures were under the general head, "An Approach to the Philosophy of Christianity," and the Latourette lectures were on the general subject, "Christian Missions at the Dawn of a New Day." The subject announced for the Gay Lectures was adhered to by the world-famous Japanese. He sought to establish satisfactory approach to God by way of the intellect. Dr. Latourette, who had delivered a lecture series at the Seminary on a former occasion, developed in a constructive way

his great theme of making effective the transforming supernatural message of Christian missions in pagan lands. The newspaper and book-authorship fame of Kagawa, together with a bit of advance discussion as to the propriety and effect of his message among Baptists, drew large crowds to hear him. These found that it was extremely difficult in a large assembly to understand him, on account of his unfamiliarity with the English language. We do not at this time discuss or further characterize the messages of the famous Oriental. However, we reproduce elsewhere an editorial from the Baptist Courier. On the basis of quotations from some of the books of Dr. Kagawa, the Courier declares that "we feel his position is not in accord with that held by Southern Baptists." This is obviously true.

**OUR SPECIAL ISSUE ON APRIL SECOND** Many extra-copy orders are coming to us from pastors and others in Kentucky and other States, reserving one or more dozens of the special extra-sized issue of the Western Recorder of April 2 on Great Doctrines of Grace. We have the manuscripts in hand of these eight able and timely articles. The names of the authors will be found in the advertisement in this issue on page twenty-four. These utterances are by ministers who are broadly known as witnesses to the revealed Message of God. Scores and hundreds of pastors will wish to have these articles to scatter broadsread among their membership. Do not wait until the paper is published to make your order for extra copies. Last year, though we published many more copies than were ordered in advance, there were demands later for the special issue of more than a thousand copies more than we had. Make your orders at once, please. If you would write us a postal card order promptly before turning away from this paper, it would cover the case. The copies will be fifty cents a dozen, or \$1.00 for twenty-five. Large churches may wisely order one hundred or more extra copies. Also let your folk know that we purpose to have a special doctrinal article, in addition to those that come in the ordinary course, once monthly from now on. If you feel the need of more teaching on great Bible doctrines, put the Western Recorder in their homes.

**KENTUCKY PASTORS WILL SUPPORT RECORDER MONTH** On another page we publish a list of pastors in Kentucky who have responded by postal card to Dr. C. W. Elsey, Chairman of the Board of Managers of the Western Recorder, pledging their active co-operation in the Western Recorder subscription enlargement campaign in April. Many of them will use the occasion to preach to their people on the use of the printed page to publish the news of salvation and to build the Christian life. We hope that the Christian service of the printed page may thus be dignified and stressed in every pulpit possible. But those who do not do this will yet make it the subject of approval and urge before their people. We are greatly encouraged at the way pastors are rallying to this high cause. They realize that the pulpit's message of Christ needs in the homes of the church the quiet reinforcement of the paper. They know they can trust it faithfully to declare the truth of God and to off-set the insidious attacks to-day of publications, moving pictures and even radio against the holy verities of the faith of God. Pastors know that families taught by reading the Western Recorder care for and support and pray for the fellowship and service of the church and of the denomination. This is so true that spiritual leadership and mission work support would scarcely exist without them. Let each pastor who has not done so, hunt up the reply postal card Dr. Elsey sent and mail it to him. If you have misplaced it, just get another postal card and send it to Business Manager W. A. Frost. **We want your name on our weekly honor list.**

## Sunday School Board Expenditures On Outside Agencies, 1935

E. P. ALLDREDGE, S. S. Board Secretary  
of Survey, Statistics and Information, Nashville, Tenn.

THE expenditures of the Sunday School Board on outside denominational causes and institutions fall into two distinct categories or classes. The first is what the Sunday School Board regards as its own missionary and extension work; while the second category includes financial aid given to various institutions and causes wholly outside of the Sunday School Board's program. The Board's expenditures, along both these lines, in 1935, was as follows:

### I. Expenditures on the Board's Missionary and Extension Work:

1. Free Literature—for Sunday Schools, B. Y. P. U.'s and churches .....	\$ 39,963.31
2. Books and Tracts—given to pastors and churches requesting them .....	4,847.19
3. W. M. U. Training School for Sunday School and B. T. U. work .....	1,500.00
4. Southwestern Training School for Sunday School and B. T. U. work .....	1,500.00
5. Baptist Bible Institute for Sunday School and B. T. U. work .....	1,500.00
6. State Convention Work: For Sunday School and B. T. U. Departments....	60,427.35
For Special Rural work .....	24,377.68
7. Special Training Schools in States .....	49,011.36

Total Missionary and Extension Work .....\$183,126.89

### II. Expenditures on Purely Outside Agencies and Causes:

1. The Executive Committee .....	\$ 30,000.00
2. Help to Spanish Publishing House (1934) .....	1,200.00
3. Committee on Order of Business .....	334.65
4. Social Service Com. and Special Committee....	1,453.32
5. W. M. U. Rent and Rural Work .....	3,716.73
6. *Baptist One Hundred Thousand Club, Regular and Special .....	8,665.03
7. Baptist World Alliance .....	2,000.00
8. The International Lesson Committee .....	750.00
9. Convention Expenses—including expenses of all officers of the Convention and most of printing .....	4,678.31
10. The Baptist Brotherhood .....	3,345.00
11. Ridgecrest Assembly, including \$7,800 of interest on Education Commission's bonds .....	12,949.53
12. Preachers' Institutes (State Work) .....	750.00
13. Donation of Books to Negro Schools, etc. ....	20,000.00
14. Donation of Services of E. P. Alldredge for Negro Theological Seminary (salary formerly paid to Dr. O. L. Hailey) .....	3,600.00

Total to Distinctly Outside Agencies .....\$ 93,442.57  
Grand Total Expended on All Outside Causes...\$276,569.46

Our Board asked for the honor and privilege of caring for the expenses of the Budget One Hundred Thousand Club, so that every dollar paid on the debts would go to the agencies involved.

## The Christian Traitor

C. P. ORR, Troup, Texas

THERE is, in all the realm of the human mind, no word that gives to man the thought of God for those that fail to bear His cross on earth, and with His children strive—the ones whose souls He saved and gave eternal life.

Within the camp of hell they stay, unmindful of their part, while all around with fearful strife the raging conflict grows. They are asked to join and fight for God against the devil's wiles. His church, her open arms extend and pleads, for recruits that're brave.

The battle rages, back and forth. Now wins, now losing, backward driven. Oh, for a saint to hold the fort! One who can face the foe, who does not fear the taunting friend, nor all the wiles of sin.

Methinks I see the angels weep when trumpet blasts call all to arms, and they refuse to go.

God saved their souls, but they're afraid to own His name. Christ died for them, but they no word to others speak, lest one should laugh and they be ridiculed.

God calls for service. They refuse, and in the devil's crowd are found: Cowards? Yes, and slackers too. No Martyr's blood does course their veins.

They act as though it was an honor great, to let Christ die for them. No burdens take. No loads they help to bear.

In time of war we shoot down. We call them traitors, for such they are. Their names are mentioned with a hiss, a stain is all their heritage. Why is it less in Christian life?

This is the class that Christ did say He'd be ashamed to own. In all of heaven there is no place, a slacker feels at home. God has prepared for all the rest, the best that heaven has, but of this class, there's nothing said that shows, He will receive within the gates of pearl, that one, of whom He is ashamed, for in heaven we know there must be perfect love.

How would these feel beside such saints as Paul and Stephen, with all the rest, who gave their lives for God. Whose blood ran crimson on this earth or felt the scorching faggots blaze.

It's bad enough, like Judas to deny, but these defy and scorn the church, His bride.

God says, some shall be saved as if by fire—their works are burned, they suffer loss. It may be that they rest above the hell they barely missed, for Paul did see three flights above some other place in heaven.

'Tis the lowest part they get, what e'er that part may be.

You think I'm wrong? Perhaps its you. There's just a chance you way not know the Lord; for if you did, you'd surely help His cause.

Such a life is tempting God, this was Israel's great sin. They thought God would not destroy the temple, but He did.

## A Helpful Incident

THIS happened many years ago at Old Walnut Street Church in Louisville. The writer was a housekeeper and was busy in a season's house-cleaning. It had been a trying day. Some workers engaged had not reported and work had to be re-arranged and was hindered.

There came prayer meeting night at Walnut Street. Duty more than inclination prompted my attendance. My thoughts we not concentrated, but wandered here, there and everywhere. Little impression was made on me by the proceedings.

Then the leader called for voluntary prayers. Promptly a man near the door responded. He spoke with a marked German accent that attracted a passing attention. In his prayer he said, "Lord, give Thy people sanctified common sense." The effect upon the writer was electrical, and no more was heard. When the "Amen" was said I directed a deliberate look at the man and did not recognize him.

At the close of the meeting, I questioned men who sat near him. Each said that he left hurriedly after the benediction and was supposed to be a passing stranger.

The words kept repeating themselves: "Lord, give thy people sanctified common sense." Every thought was awakened, concentrated, and alert. What was "common sense" anyhow? The term was very familiar but had never attracted special attention. A remark made by an uncle concerning an acquaintance was recalled: "That man ought to do well. He has a good education, but in practical matters he shows a lack of common sense."

Evidently "common sense" was not the result of education. Dictionaries did not help. There was reminder of the emigrants, some of whom were stranded in the hills of Kentucky and kept there, and others under like difficulties got through to the Blue Grass. Earnest thought evolved this definition: "Common sense is the ability to understand and respond to the call of present environment."

Then by the logical law of limitation, "Sanctified common sense is the ability to understand and respond to the call of present sanctified environment: which is that of which the Saviour is recognized as Master. Then it was clear that if there has been a modicum of "sanctified common sense," there would not have been such a worrying day during the house-cleaning. Over and over since there has been realized need to pray the stranger's prayer: "ord, give they servant sanctified common sense." The incident is told in the earnest hope that its helpfulness may be repeated.

Louisville, Ky.

SALLY NEILL ROACH

## Home Missions at Home

GEORGE W. REDDING, Frankfort, Ky.

**T**O-DAY is Felix's birthday. "Our prayer meeting crowd" plan to go to one of the homes after prayer meeting tonight and have a surprise party for him, somewhat like the one we had in the country last night. It began as a simple outing and ended at one of the homes in a game of blindman's bluff.

Unsuspecting, blindfolded Felix was gradually steered to a table adorned with illuminated cake and ice cream to match. When the blindfold was removed, our Spanish-Cuban friend stood tearful and speechless for some minutes. This was the climax to his happy year in Kentucky. A would-be poet in the group read some rustic verse prepared for the occasion. The last stanza summarized the sentiment of the group for Felix:

He likes our town, our town loves him,  
And our love's no passing whim.  
We hope he sees his hundredth year  
And that he spends each one right here.

However, we fear he cannot spend his years right here, as duty calls him back to Cuba. He will leave here a host of new friends, but he will take with him the best of his new friends, Jesus. From Cuba to Spain to Cuba to Kentucky's capital where he found his Saviour—such was this pilgrim's progress.

But to begin at the beginning, Felix was born in Cuba in 1912. In infancy he moved with his parents to their native Spain. After a few years the father died and the devout mother tried to make a priest of her Felix. His decision to reject priesthood was strengthened by the urgent testimony of a friend who had been in training for eight years and found that it was all "vanity and vexation of spirit."

At the age of twelve he returned to Cuba with his older brother, a shrewd business man who became a father to him. Neither of them found satisfaction in the church of their fathers. "This religion closes one's eyes," Felix told me, pulling his eyelids down right with his fingers in his usual dramatic way. The only semblance of religious life which he knew during these adolescent days in Cuba was a nightly making of the cross and a prayer for his father's soul.

When Felix reached manhood the older brother, a hotel owner, decided to make a clerk of him and to send him to America to learn our language and luggage so he could handle the tourist trade. So "he went out, not knowing whither he went."

In Miami he noticed in a newspaper something about "Frankfort, capital of Kentucky." Thinking this to be a great metropolis with unusual opportunities for wide acquaintance with American language and customs, he ordered a ticket for Frankfort. "Felix, I think you are crazy," was the ticket agent's cheerful reply, in Spanish.

"Why?"

"I have worked here twenty years and this is the first ticket I have sold to Frankfort, Kentucky, for a Cuban or a Spaniard."

"Anyway, I'm going to Frankfort." ("We don't argue much," Felix explained.) And that was that.

He can now see that he was being urged on by some strange Force, in spite of all apparent reason and a strong desire for life in a large city, to this little town of 12,000, nestled between green hills on the Kentucky river.

One disappointed glimpse of our little capital convinced him that the Miami ticket agent was right. Returning to the Frankfort bus station he bought a ticket to Baltimore. That, according to the census report, was no hick town. But some patriotic town loafer who saw Felix buy the ticket was able to converse with him sufficiently to persuade him to turn in the ticket and go on a personally conducted tour of our little city.

Felix saw the residential sections. He was introduced to some of the residents. His new friend secured a teacher—a Baptist young woman who was soon to give him religious tracts as part of his English exercises.

Shortly after being persuaded to give our town a trial, he went to the Catholic church, thinking that the institution might be different in America. But he found here the same eye-closing process and did not return.

Felix continued to make new acquaintances by day and to suffer from loneliness by night. The fateful introduction came after he had been here for several weeks. One Sunday night in a drug store where he had become acquainted he was introduced to a Baptist deacon who loves young men and takes his religion seriously. (May his tribe increase!) That was at seven o'clock; at seven-thirty Felix was a guest at the First Baptist Church. Though he couldn't understand much of that first sermon there were other things which he could understand.

Soon he was a regular attendant at the formal and informal gatherings of the Baptist young people who quickly came to love him. Under such circumstances he learned practical English rapidly and practical Christianity more rapidly. But Felix is not one to do a thing hastily or with little thought. Many things puzzled him—baptism, for instance. Each problem was discussed thoroughly and prayed over more thoroughly.

And so it was a glad surprise and yet not a surprise, and there were many tears of joy, when Felix came down the aisle during the invitation hymn one Sunday morning. By his side walked the deacon who specializes in loving young people and living his Christianity.—Home and Foreign Fields.

Under the subject of "Leap Year Perambulation," the San Francisco Chronicle writes: "Jesse Owens, the world's fastest runner, was married the other day. You see, men, it's no use!"

"The Shortest sound in music," says the Journal of the Florida Education Association, "has the longest spelling. It is the one-sixty-fourth note, or the hemidemisemiquaver." Ripley, please note.

Pastor W. Herschel Ford, of the Broadway Baptist Church, Knoxville, Tennessee, has recently held a meeting for the Calvary Baptist Church of Asheville, N. C. There were sixty-one additions to the church, fifty of them coming for baptism. Large crowds attended the services and there were scores of re-dedications. Pastor J. B. Grace has been with the Calvary Baptist Church for eighteen years.

Dr. R. P. Downey, pastor for the last eight years at the Providence, Ephesus and Powell's Valley Baptist Churches, in Boone's Creek and Friendship Associations, near Winchester, Ky., has resigned his work in this State in order to accept the call of the West End Baptist Church in Suffolk, Va. Dr. Downey hails from North Carolina and is a graduate of Wake Forest College, and obtained his master's degree and his doctorate at the Southern Baptist Theological Seminary. While here in Kentucky he served in 1931 as President of the Kentucky Baptist Student Union. There have been more than 200 additions to his churches during his pastorates in Kentucky.

## Our Churches and Social Questions

PRESIDENT JOHN F. HERGET,  
William Jewell College, Liberty, Mo.

**T**HE pastor should seek, among other things, to develop in his people a keen sense of their duties as citizens and a deep, abiding consciousness of their social responsibilities, for no man has a right to live in any community or country, unless he renders to it an adequate service for the privilege of living in it. Likewise, the only justification for the existence of any institution, whether religious, political, economic, social or educational, is the service, which it renders to society. We should never forget, that even of so sacred an institution as the Sabbath, Jesus said, "The sabbath was made for man and not man for the sabbath." These things we should preach and teach.

Jesus made it very clear, that the primary function of the church is a spiritual one. He did not enjoin upon his disciples or the church the acceptance and the propagation of any particular social, economic or political program, although, in general, social, economic and political conditions were far worse in his day than in ours, as bad as the present situation is. Indeed he studiously avoided doing so. When, in the presence of others, a certain man appealed to him for what he considered social justice, saying, "Master, speak to my brother, that he divide the inheritance with me," Jesus answered, "Man, who made me a judge or a divider over you?" Then he proceeded to preach to the assembled company on the sin of covetousness and gave them the parable of "The Rich Fool," emphasizing the fact that the primary need of all men is not economic but spiritual security.

He charged them with a spiritual mission—the healing of the bodies, the minds and the souls of men. He also committed to them a spiritual program, which involved the evangelization of all peoples, making disciples, baptizing them, in the name of the Father, the Son and the Holy Spirit, teaching them to observe all things, which he had commanded. Surely this program is large and important enough to occupy the brains, the energies and all the other resources of any church.

If the churches adhere to this program, they will be constantly sending out into all walks of life a refreshing stream of men and women, regenerated by the Holy Spirit, and possessing the spirit and attitudes toward God and man of Jesus Christ himself, and through this stream of holiness, justice, righteousness and love incarnate, will come the purification and the perfecting of the ideals, the attitudes and the conduct of human society and the ultimate establishment of the kingdom of God in the heart and life of humanity.

### ENTHRONING GOD IN OUR PREACHING

(Continued from Page 5.)

Before our preaching carries the divine weight and power it is absolutely necessary that we put God in His rightful place in our message. Man by searching has never found out God; He has revealed Himself in His Word and in His Son, and we find a true setting forth of what He is nowhere else. The God of the Bible must have his rightful place in the pulpit before He can have His proper place in the life of the church.

The God revealed in the Bible is a personal God. Personality requires intelligence, emotion and will. All these are ascribed to God in the Bible. He is not a concept or the phantasy of the imagination. He is not an embodiment of all the forces of nature. The Deity of our Bible is more than a figure of speech. Every real preacher has the duty to see that a shallow-thinking philosophy shall not in the thought of his flock be permitted politely to bow the God of the Bible off the stage.

The God of the Bible is infinite in all the qualities of His nature. His power, his knowledge and His presence are alike limitless. He is not an absentee God who has created a

universe and left it wound up like a watch to run continuously without further interference. He is continually in His creation, directing and controlling it. He has established natural laws, but is not shackled by the statutes of His own making. The God of the Bible is bigger than all that He has made, and all the laws which He has established. Any view of God which denies to His personality the right and power of intervention in the world which He has made is not that of the Bible. The God of the Bible is a holy God.

No word of revelation has been more fully emasculated in later years than the word "holy." It is the most expressive and exacting word that language ever coined. One of the most lofty and meaningful words of the Bible about God is found where He proclaims Himself as: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Ex. 34:6, 7).

The God of the Bible is a redeeming God. Sin must be dealt with. His justice will not, yea, cannot spare it. His love and compassion will not let His wayward creatures go the way of sin and ruin without His faithful intervention. God was not a callous spectator in the tragedy of the coming of sin. "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). John tells in Revelation that he saw the slain Lamb in the midst of the rainbow-circled throne. This sets forth that redemption was in the very heart and nature of God. The God revealed in the Book we preach so loved men that He put Himself under the burden of human sin, and at infinite cost and measureless suffering wrought out a reconciliation. The Incarnation, Gethsemane and Calvary can be understood from no other viewpoint.

Justice lies at the core of redemption. If sin had been less vile, or God less just the Cross would not have been. It was because He could "by no means clear the guilty" that the Cross became the wonder of the ages. The man who rejects the love and mercy of this redeeming God has no other recourse. The preacher who talks about sin and justice in the light of redemption will do it with mingled love and gratitude, shadowed with a measureless fear for the lost.

The God of the Bible is the holy sovereign of His universe. Some fear the sovereignty of God, but such is the God of the Bible. That does not mean a being who is a tyrannical despot—far from it. It guarantees that the whole creation will be directed in accord with His holy being. In a creation, where such a God is sovereign and sin an actuality, redemption will be there with a Cross at its heart. It is this sovereign, redeeming God before whom the voice of His creation exults: "Alleluia, the Lord God omnipotent reigneth."

If we know our God thus, it will not be hard for us to preach judgment against sin. It is a fact to be noted that those who have the most overpowering sense of the love and mercy of God, have at the same time the most weighty apprehension of judgment.

The idea is utterly baseless that the God of evangelical religion is a hard unfeeling God. Only the man who has learned to see Him in the light of judgment and redemption can know "the love that passeth knowledge."

It is my conviction that our preaching about God needs a clarifying which can only come from realizing the Bible teaching concurring in our own experience. We shall never know God until we see Him in the light of redemptive love manifested in the sacrifice of the cross.

In a great arch of stone there is always a central keystone which is absolutely essential to the stability and beauty of the structure. It is even so with the problem of the whole creation, and more especially of human life. Put God in His rightful place and all is well. Take Him away and there is nothing but rubbish and chaos.

Men have long sought the key to the riddle of the universe. That key is found at the cross which lies at the very heart of a redeeming God. But it is available only to those who come unto Him in faith—whether preacher or layman, church member or sinner of the world.

**PASTOR J. B. HEAD'S NINTH ANNIVERSARY**

The members of Victory Memorial Baptist Church observed on Sunday, March 1, and Tuesday, March 3, the ninth anniversary of the pastorate of the Rev. J. B. Head. The Anniversary Committee, headed by Mrs. William Simpson, planned and carried out a very effective program both at the Sunday morning worship hour and at the banquet Tuesday night.

The past nine years at Victory Memorial have been marked by real progress, all along the line. The church membership has grown from 449 to around 900. The Sunday-school enrollment has increased from less than 500 to 733. Gifts for the nine years have reached a grand total of \$113,789.32. This was divided into \$100,485.31 for current expenses and \$13,304.01 for missions and benevolences. (Figures based on reports to the Long Run Association of Baptists.)

Perhaps the most tangible sign of progress made during this period has been the erection of a new Sunday School building, valued at \$40,000. This has given added impetus to the growth of the school, with the attendant increased usefulness of the service rendered by the church to the community.

But the church has not been laggard, under Pastor Head's ministry, in those other phases of the Great Commission—preaching and winning the lost. Last summer an intensive week-by-week program of evangelism was inaugurated. There have been additions to the church in a steady stream, Sunday after Sunday. On the Anniversary Sunday there were three who came for membership.

**Anniversary Banquet**

Tuesday night, March 3, was one of delicious food, wholesome fun, and genuine Christian fellowship for Victory Memorial folks and their guests. There were over 300 present.

Mr. A. J. Maynard, chairman of the Victory Memorial Board of Deacons, presided during the first few minutes of the program. He asked Dr. M. P. Hunt to lead the invocation. Then after making some opening remarks, he introduced Dr. D. Swan Haworth, pastor of the Fourth Avenue Baptist Church, as Master of Ceremonies.

Dr. Haworth read excerpts from forty-two letters and telegrams of greetings to Pastor Head. These included messages from friends in every phase of denominational life, from high official in the organization of the Veterans of Foreign Wars, and from the Governor of Kentucky.

Among the guests who spoke briefly were: Dr. George Ragland, Lexington;

Rev. W. A. Gardiner, Louisville; Dr. John Lowe Fort, Executive Secretary of the Louisville Council of Churches; Mr. G. T. Forsee, Owenton, where Pastor Head spent his youth; Miss Ruth Bryant; Rev. William T. Kennon, pastor South Louisville Presbyterian Church; Rev. H. Campbell Dixon, St. Stephen's Episcopal Church; Dr. O. M. Huey, Louisville; Dr. A. K. Wright, Baptist Tabernacle; Dr. W. J. Shacklette, Hodgenville; Rev. L. W. Benedict, Third Avenue; Mr. George R. Jewell, of The Western Recorder; Mrs. David Morris, a former teacher of the pastor, Louisville; and Rev. Fred G. Tucker, East Church.

Three members of the Victory Memorial Church spoke briefly on "Our Pastor As We Know Him;" Miss Elizabeth Nett, M. C. Willett, and Mrs. Delia Newcomb.



**J. B. Head**

Several gifts were presented Pastor Head, from members of the church and other friends. Mrs. Head was given a beautiful basket of roses.

The musical program, interspersed among the speeches and eating, was in good hands. There were several numbers by the Victory Memorial Girls' Sextet, composed of Misses Kathleen Borders, Virginia Forsythe, Doris Wilson, Louise Smith, Elizabeth Higdon, and Mrs. Hazel Keele Dean. C. R. Barbee and George Wiederhold each sang a solo. The Male Quartette, composed of Messrs. Wilson, Jones, Duffer, and Whobrey, gave numbers. An instru-

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mental trio that found favor was made up of Mr. and Mrs. Jack Driscoll and George Durgers, Jr. Mr. Durgers also gave a solo number on his piano-accordion. Bille K. Manson played a trombone solo.

Pastor Head responded briefly to the varied tributes, declaring that the work accomplished had been made possible only through the faithful co-operation of his members. "And we face the future," he said, "with unbounded faith."

Miss Thelma Malloy read, in closing, Joaquin Miller's poem, "Columbus." Dr. O. M. Huey pronounced the benediction.

**DON NORMAN,**  
Louisville, Ky.

**April is Western Recorder Month in Kentucky. Let every Pastor write us card for helpful material, so we may put his name on the Honor Roll.**

**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:

Ravenna—Pastor R. H. Turner;  
Superintendent A. C. Conway.  
Dry Ridge—Pastor B. A. Miller;  
Superintendent Omer Calender.

**Riverview Church**

On the second Sunday of this month it was a privilege to drop in on the Riverview Sunday-school for the worship program. Pastor W. Jeffrey Jones and Superintendent L. J. Loyd gave time for discussion on Vacation Bible School work by Brother C. F. Barry. This Sunday-school will likely be standard in the near future.

**New Salem Church**

From Riverview Brother Barry drove us to New Salem Church, where H. W. Jones is both Sunday-school and Associational Superintendent. Pastor Howard E. Spell had the writer preach at the morning hour. This School has been Standard now for several years. It remains Standard all the time. If the School fails in some point one Sunday or month, emphasis is placed on this until the School makes the necessary improvement.

**Nelson Association**

On the second Sunday Brother Barry and I were with the Sunday-school workers of Nelson Association in their monthly meeting. Brother H. W. Jones is doing a wonderfully fine work here. His Association has more Standard Sunday-schools than any other in the State at the present time. He has set his goal for at least thirteen Standard Schools this year in order to bring his Association up to the Associational Standard Requirement.

**STATEWIDE BAPTIST SUNDAY SCHOOL PROMOTIONAL CONFERENCES**

E. P. Alldredge, Nashville, Tenn.

During 1936 there will be held sixteen Statewide Baptist Sunday-school promotional conferences under the new plan of Sunday-school promotion which was agreed upon by the representatives of the Baptist Sunday School Board and the Baptist State Sunday-school Secretaries at Birmingham, December 30, 1935.

The new plan, as its name suggests, is a far-reaching Sunday-school promotional plan centering in the use of the district associations of the South.

Its objective is to reach every church and Sunday-school within the bounds of every district association which co-operates in the plan. It will work primarily through the district associations and will aid the associations in reaching all the churches and Sunday-schools.

The Sunday School Board's forces, at Nashville, are linked together with the Sunday-school leaders of the various Baptist State Conventions over the South. These two forces hope to link themselves to and offer all they have in the way of service, experience, methods, and literature to the leaders of all district associations, and through the associational leaders of the churches.

In addition to aiding individual churches here and there over a given State to reach a higher standard of Sunday-school work, this plan boldly proposes to lift whole associations to higher ground and greater service in Sunday-school work—and eventually of course, to reach whole states.

Six things are involved in this new Sunday-school promotional plan:

1. The plan seeks to link the Sunday School Board and the Sunday-school departments of the several State conventions together in a co-operative program to reach every church in every association for bigger and better Sunday-schools.

2. It seeks to do the same sort of Sunday-school and Vacation Bible School work in the remotest and weakest Baptist churches which is done in the strongest and most centrally located churches.

3. It seeks to render this co-operative Sunday-school service through specially trained volunteer leaders and workers in every association, just as fast as such leaders and workers can be found and trained for this task.

4. It calls for an associational Sunday-school organization in every district association.

5. It seeks to increase the enrolment and attendance and to raise the standard of efficiency of all the Sunday-schools in the bounds of each association; also to assist each Sunday-school in having a Vacation Bible school each summer.

6. Finally, it seeks to co-operate with the officers and leaders of the district associations in organizing and building up Sunday-schools and Vacation Bible Schools in all those churches which have no Sunday-schools; and also to go afield and organize mission Sunday-schools in all communities where there are no Baptist Sunday-schools.

Who Should Attend the Meetings? From every association in the state ten to twelve capable workers representing the general associational organization and each of the several departments in a Sunday-school, including Vacation Bible School work, will be selected and invited to this conference. The associational moderators should attend this conference and study the possibilities of

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this plan. Pastors and Sunday-school superintendents will be welcome if they desire to come at their own expense.

What Will Be Done at These Conferences? It is the earnest hope of the leaders of this new movement that at least four things will take place in each conference:

1. A real vision of the possibilities of this new plan of promotion will be given to all the delegates.

2. The suggested plan of organization to be set up in the various district associations will be discussed and explained in the department conferences. Mr. J. N. Barnette, of Nashville, will lead some general conferences discussing in detail the organization, programs, and work of the associational officers.

3. Departmental conferences will be held by the Sunday School Board's departmental specialists, covering every department in Sunday-school work—that is, the Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People's, Adult, Extension, Vacation Bible School, Teacher training, Library work, and general organization.

4. It is believed that the delegates attending this conference will get such a vision of this great task and such an understanding of how to start this plan operating in each association that they can return to their homes and begin immediately the work of completing the associational organizations.

**SUNDAY SCHOOL ATTENDANCE**

March 8, 1936

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

Louisville, Walnut St. ....	1,241
Newport, First .....	985
Owensboro, First .....	890
Louisville, Fourth Avenue .....	881
Frankfort, First .....	851
Louisville, Ninth and O .....	695
Louisville, Carlisle Avenue .....	671
Lexington, Calvary .....	622
Lexington, Porter Memorial .....	615
Paducah, Immanuel .....	608
Mayfield, First .....	578
Owensboro, Third .....	570
Somerset, First .....	555
Louisville, Eighteenth St. ....	536
Louisville, West Broadway .....	507
Hopkinsville, First .....	503

(Please turn to Page 23.)

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# THE FIRESIDE

## INASMUCH

He came to my doorway, peddling his wares,

He was old, ragged and lame;  
I was far too busy to be disturbed—  
So many to my door always came.

She came at noonday with beautiful lace  
So newly come from Emerald Isle;  
She was hungry and poor and working  
for gain—

But quite intriguing her smile.

Then came a boy with soaps, toys and books,

He was trying to win a big prize  
By leading in sales of articles brought  
And an appeal was in his bright blue eyes.

Another had dresses from a mail order house,

A down payment helped her along;  
She needed the funds in support of her home

And loved ones who to her belonged.

And now a gay youth with magazines to sell,

To College he was making his way  
By commissions on subscribers he secured,—

He was charming, winsome and gay.

Then came some children with candy to sell,

It was made by mother at home;  
"The sweetest and best on the market today

Won't you, please, dear lady, buy some?"

And so the day goes and I buy from each one—

The brooms, the lace, the books and all,  
Magazines, and dresses and gadgets too,  
For each of the sellers I fall.

Who knows the need behind each of the calls,

As they come to your door each day?  
Who knows but the Master has been near to you

And perhaps to your own door today?  
Sarah H. Terry.

## WHAT A MAN'S HAND IS TO A MAN

The two had been college mates and friends, and now after many years they were having dinner at the Club.

"Come," said Phillips, after the waiter had brought in the coffee, "we'll go down to the house and finish our talk there." "Your house?" asked Richardson, "I thought you lived at the Club." "No," said the other, "I entertain here, because while I have a house and a fifteen minutes' drive brought them to housekeeper—well, it isn't a home now. But I'll tell you about that later." A

large and handsome house set among shrubberies and trees. Phillips took his friend back to a small room at the end of the wide hall. "This is my den, my retreat, my house of dreams," he said. "We shall not be disturbed here. Make yourself comfortable while I give some orders to the housekeeper."

Richardson settled himself in a big chair and stretched out his feet to the warmth of the crackling logs on the hearth. "Home or not," he said, "there's a woman about or there wouldn't be such a cozy, welcoming place for two tired men on a sleety, stormy November night." He looked around. "Strange, isn't it," his thoughts ran on, "how even a room takes on the individuality of the person who lives in it? Now this den is just like Phillips." He saw the low bookcases filled with volumes, worn, read, beloved; the few engravings on the walls. "For all he is so rich, the room is just himself, simple, sincere, solid. But he has added another quality since I saw him last that I cannot quite make out." His gaze came back to a group of pictures above the mantel. "I should not wonder if the miniatures are of his wife and children—but who are the others?" He got up to look more closely. In the center were three miniatures, beautifully painted, framed in gold. One was of a woman, the others a boy and girl, and in all three the artist had caught some common likeness of ethereal loveliness beyond the beauty of blue eyes, fair skin, and shining hair. "His children," said Richardson. "He wrote me they were twins—about fourteen years old. I should say. They have her beauty, but they are like their father, too. Now these others"—The contrast challenged his eyes. The ten or twelve pictures clustered around the miniatures were mostly small and cheap photographs of boys and girls of sixteen or seventeen. But there was nothing cheap about the faces. Some had beauty; all had the high look of youth at its best—wistful, eager, yearning after some adventure of the spirit. He was still studying them when Phillips came in. He turned. "I've been wondering ever since I saw you again, Howard, what your secret is. You carry along with you some kind of an inner talisman that I, who like you, have made good in business, haven't. I believe these pictures have something to do with it. Tell me—as man to man—will you?"

Phillips smiled. "Sit down, old pal." He drew up another chair. "To be frank, that's just why I brought you here. I have got something and—as friend to friend—I'll tell you about it." But for some moments he did not speak and the two sat quiet, gazing into the flames.

Then with a look up at the miniatures, which to Richardson seemed the sudden opening of a window in his friend's soul, he began:

"I have heard it said that there is no perfect thing in life, that the trail of the serpent taints it all. But I at least can say that life gave me more than I could have asked. You can see what they were like, my wife and the boy and girl—but pictures tell only half. Of course, I had my dreams for them, and she and I had begun to think of the colleges to which we would send them. We already dreaded the separation and we were wondering how the boy and girl would ever stand the parting from each other, for they seemed indeed knit together as one soul. And then," he found his words with difficulty, "the great epidemic of November, 1918, came on"— "Not all of them?" asked his friend. "Yes, I buried them side by side. They were lovely and pleasant in their lives and in their death they were not divided," he finished softly. Richardson did not speak, but laid his hand on the other's knee and, strong man that he was, gave way to tears.

"But you, what about you?" he asked.

"Of course, at first it seemed I had come to the end of everything and there could be nothing left. And then one day in a flash of vision the 'why' of it came to me. God had taken only for a time this perfect gift to make room in my heart for himself. He had dreams and vision, too, for boys and girls; he needed my money, my time, and my love to make them come true. And one day standing by my three graces I vowed like the old mystic of the fourteenth century, that I would be to Jesus Christ what a man's hand is to a man. Every year I am putting into the Student Loan Fund of my church all I can spare from the business—in the names of my 'loved and lost awhile.' The boys and girls who borrow from it to go to college are my boys and girls. I write to them and they to me and in their pictures, hanging up there, I think I see those other angel faces smile. I am alone and yet I can truly say that I am never lonely. The consciousness that I am working for him, that I am as a hand to him in carrying out his plans for the lives of these boys and girls, gives me a warm, comforted feeling as of being folded around with an unseen shining Presence."

And after a pause, his friend answered: "I have a home, wife, children, love, wealth, and success—and have missed the dream. But from now on I, too, vow, like the old mystic, and like you, that I will be to Jesus Christ what a man's hand is to a man."  
—Mildred Welch in Christian Observer.

**PASTORAL CHANGES**

**T. J. Barksdale, Louisville, Ky.**

**Called**

F. D. Hewitt, Immanuel, Hattiesburg, Miss.

W. R. Pettigrew, Citadel Square, Charleston, S. C. Accepted.

O. M. Sigler, First, Canton, Ga. Accepted.

Fred McCalley, Belle Meade, Waco, Tex. Accepted.

Fred Forester, Cullouche, Tex. Accepted.

H. H. Hargrove, First, Vernon, Tex.

O. F. Dinger, South Austin, Austin, Tex. Accepted.

Roy O. Young, Emmanuel, Abilene, Tex. Accepted.

J. D. Poindexter, Jacksonville Beach, Jacksonville, Fla. Accepted.

E. C. Horton, Horn Lake, Miss. Accepted.

E. B. Crain, Eastland, Nashville, Tenn. Accepted.

George M. Rogers, First, Williston, S. C.

G. E. Swain, McCurtain, Okla. Accepted.

J. L. Henderson, First, Lawrenceville, Ga. Accepted.

W. A. Gardner, First, Mounds, Ill. Accepted.

L. O. Griffith, Wheatley, Ky. Accepted.

George L. Johnson, First, Marion, Ill.

**Resigned**

W. R. Pettigrew, First, Springfield, Tenn.

O. B. Sigler, First, Americus, Ga.

Fred Forester, Covington, Tex.

O. F. Dinger, Prairie Dell, Tex.

W. R. Hornburg, Coggin Avenue, Brownwood, Tex.

J. D. Poindexter, Callahan, Fla.

C. E. Horton, Longstreet, La.

L. E. Roberson, Greenbrier, Tenn.

E. B. Crain, City View, Greenville, S. C.

W. A. Gardner, Clinton, Ky.

George L. Johnson, First, Fayette, Mo.

**Ordained**

Hilton Hewitt, Emmanuel, Baton Rouge, La.

**Died**

B. J. Matthews, Little Rock, Ark.

T. L. Atwood, Clinton, Ky.

R. H. Lambright, Jefferson City, Tenn.

T. J. Waldrup, Louin, Miss.

Len G. Broughton, Atlanta, Ga.

R. S. Gavin, Meridian, Miss.

C. S. Hutchinson, Trezevant, Tenn.

Luther Jenkins Holcomb, only son of Dr. and Mrs. T. Luther Holcomb, of the Sunday School Board, Nashville, Tenn., recently decided to enter the ministry and on Monday, March 2, entered our Seminary in Louisville, Ky. After his graduation at the University of Oklahoma, he went to the George Washington University in Washington City where he has been taking law for the past two years.

**Southern Baptist Convention**

May 14-18

Woman's Missionary Union, May 12-13

**Northern Baptist Convention**

May 20-24

Fellowship Meeting, May 18-19

**ST. LOUIS HOTEL INFORMATION**

	PRICE PER OCCUPANT FOR ROOMS				
	Without Bath		With Bath		
	Single	Double	Single	Double	Twin Beds
<b>Adolphus*</b>		1.00		1.25	
706 N Kingshighway (24 rooms)					
<b>American</b>			2.50	2.00	2.50
6 N. 7th (55 rooms)					
<b>Atlantic</b>	1.00	.75	1.50	1.00	
15th & Pine (40 Rooms)					
<b>Auditorium*</b>			2.50	1.75	2.25
1803 Pine (85 Rooms)					
<b>Biltmore</b>	1.25		1.50	1.25	1.50
3643 Washington (16 Rooms)					
<b>Chase*</b>			3.00-5.00	2.00-3.00	2.50-3.00
Lindell & Kingshighway (125 Rooms)					
<b>Claridge*</b>			2.00-4.00	1.50-3.00	1.75-3.50
18th & Locust (175 Rooms)					
<b>Congress</b>				2.00	2.50
5310 Pershing (20 Rooms)					
<b>Coronado*</b>			2.50-5.00	1.50-2.50	2.00-3.00
3710 Lindell (190 Rooms)					
<b>DeSoto</b>	1.50-1.75	1.25	2.00-3.00	1.50-2.00	2.25-2.50
11th & Locust (160 Rooms)					
<b>Fairgrounds*</b>			2.00-2.50	1.50-1.75	2.00
3644 Natural Bridge (70 Rooms)					
<b>Forest Park</b>					2.50
4910 West Pine (20 Rooms)					
<b>Jefferson*</b>	2.00	1.50	3.00	2.00-3.00	2.50-3.50
Headquarters N.B.C. & W.M.U. 415 N. 12th (500 Rooms)					
<b>Kingsway</b>	1.50		2.00-3.50	1.50-2.50	2.00-3.00
108 N. Kingshighway (92 Rooms)					
<b>Lennox*</b>			3.00-3.50	2.25-2.50	2.50-3.00
825 Washington (175 Rooms)					
<b>Majestic*</b>			2.00-2.50	1.50-2.00	2.00-2.50
200 N. 11th (50 Rooms)					
<b>Mark Twain*</b>			2.50-3.50	1.75-2.25	2.75
116 N. 8th (100 Rooms)					
<b>Marquette*</b>	1.50	1.25	2.00	1.50	2.00
18th & Washington (150 Rooms)					
<b>Maryland*</b>	1.50	1.00-1.50	2.00-2.50	1.50-1.75	2.00
205 N. 9th (100 Rooms)					
<b>Mayfair*</b>			3.00	2.50	2.75
8th & St. Charles (180 Rooms)					
<b>Melbourne*</b>			2.50	1.75-2.25	2.00-2.50
Grand & Lindell (180 Rooms)					
<b>Park Manor</b>	1.25	1.00			1.50
5560 Pershing (33 Rooms)					
<b>Park Plaza</b>			3.50		5.00-5.50
220 N. Kingshighway (30 Rooms)					
<b>Roosevelt</b>				1.50-2.00	2.00
4901 Delmar (116 Rooms)					
<b>Statler*</b>			2.50	2.25-3.50	2.50-4.50
Headquarters S. B. C. 9th & Washington (320 Rooms)					
<b>Warwick</b>			2.00-3.00	1.75-2.50	2.00-3.00
1428 Locust (150 Rooms)					
<b>Westgate*</b>		1.25		1.50	
Delmar & Kingshighway (48 Rooms)					
<b>Windemere*</b>		1.00		1.25	
5603 Delmar (24 Rooms)					
<b>York</b>			2.00	1.50-2.00	2.00-2.25
8 S. 6th (50 Rooms)					
<b>Y. M. C. A. (Central)</b>	1.00	.75			
16th & Locust (50 Rooms)					
<b>Y. W. C. A.</b>		.50			.75
(Residence) 744 Walton (5 Rooms)					

\* See note under "General Information."

**GENERAL INFORMATION**

All Convention meetings are to be held in the new Municipal Auditorium, Market Street, between Fourteenth and Fifteenth Streets. Headquarters for the Southern Baptist Convention will be Hotel Statler. Headquarters for the Women's Missionary Union will be Hotel Jefferson. Headquarters for the Northern Baptist Convention will be Hotel Jefferson. There will be ample hotel accommodations, but you are urged to make your reservations early and specify, if possible, the dates for which rooms will be desired. Hotels listed are endorsed by the St. Louis Convention Bureau but by no means exhaust the hotel facilities of the city.

Hotels marked (\*) have extended special courtesies to the Baptist Conventions with regard to entertainment.

Write for your reservations direct to the hotel of your choice. State that you are attending the Baptist Conventions. The number of rooms indicated is the guarantee for Baptist use.

Note that the room prices are "per occupant" except under "Special features." Rates quoted per occupant for double rooms assume the rooms will be occupied by two persons.

Good street car and bus service connect the Auditorium district with all distant hotels. Downtown hotels are within easy walking distance.

Garages for night parking of automobiles are accessible to all hotels at reasonable rates. Free day parking space near auditorium will be under police supervision.

Those desiring reservations in private homes and boarding houses should write to Rev. E. G. Walker, Chairman Housing and Homes Committee, 4930 Nottingham Avenue, St. Louis.

For any further particulars regarding hotel reservations, write to Hotels Committee, EDWARD B. WILLINGHAM Chairman, Delmar Baptist Church, 6195 Washington Avenue, St. Louis, Mo.

**SHACKLETTE HONORED AT GILEAD CHURCH**

Upon adjournment of the Officers and Teachers' Meeting of the Gilead Sunday School in February, all present were requested to go to the church basement where tables covered with good things to eat had been prepared for a surprise honor to the superintendent, James Shacklette. Nearly every one who had been connected with the Sunday-school, as officer or teacher, during the twelve years since Brother Shacklette has been superintendent, was present at this meeting. Appropriate talks were made. Brother Shacklette has been unusually regular and powerful in his church work. The Sunday-school presented a new Bible to him.

Brother Shacklette is an outstanding Christian of the Glendale community. He has until just recently operated a drug store. No intoxicating drinks were ever sold in his store. He has for a number of years been a member of the local school board, and is active in other worthy causes. Just recently he had the sad misfortune to lose his devoted wife.

**GEORGETOWN G. A. HOUSE PARTY**

Friday evening at seven-thirty, March 6, our ship "G. A." set sail for a three-day voyage. We began our voyage by singing "We've A Story to tell to the Nations." Dr. Sherwood wished us "Bon Voyage," giving us directions so that we would not get lost on our journey. Mrs. Eureka Whiteker read our cablegrams, telling us about Home, State and Foreign Missions.

Our first port was Brazil. During our stay here we were guided by Mr. Gordon Mein. He presented Messrs. William and David Mein, and Messrs. Samuel and Daniel Maddox, our Portuguese singers. He also presented Mr. Schaly, our speaker on Brazil.

The first morning of our journey we had a watch with the purpose of putting our ship on the right route, led by Mrs. G. M. Smith.

The Declamation Contest on "Why I Believe in Total Abstinence" was won

by Miss Helen Chism. Just after the contest we landed in China with Miss Mary Lucille Saunders as our guide.

In vesper services Miss Pearle Bourne talked to us on the "Set of the Sails." The Baptist Church was beautiful in candlelight, revealing a sailless ship. As she gave us the sails of ambition, honesty, and loyalty, she ran each onto the boat by means of a cord.

Saturday evening two queens, Miss Helen Jackson, Louisville, and Miss Frances Cavanaugh, Paris, were crowned. They were dressed in white with attendants dressed in green and pink. After the coronation the ship landed in Japan, guided by Mr. H. Kuriya.

The last day of our journey arrived to the regret of every G. A. Girl. They had greatly enjoyed their journey and thank College Y. W. A. for their hospitality and kindness.

Georgetown, we thank you!

MISS FRANCES CAVANAUGH,  
234 Harmon Street,  
Paris, Ky.

**VALUABLE OLD PAPERS SENT WESTERN RECORDER**

Mrs. William Day Dickinson, daughter of the late Dr. J. H. Burnett, of Glasgow, Ky., has kindly sent us some valuable old papers, yellow and spotted with the marks of age. These papers have on them the subscriber's name, "Rev. W. W. Gardner," who, like her father, was long prominent in the affairs of our Kentucky Baptist churches, schools, etc. Mr. Gardner, it will be remembered, was long a Professor in Bethel College, Associate Editor of the Western Recorder, and pastor of Kentucky churches.

One paper Mrs. Dickinson has sent is a copy of the Western Recorder, Vol. XXII, No. 24, bearing date of June 13, 1855. This was edited by a corps of six editors.

Then there are three copies of The Baptist Banner, one dated March 12, 1851; edited by John L. Waller, R. L. Thurman, and A. W. LaRue; another dated July 24, 1850, with the same

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"An interpretation of what lies at the heart of Kagawa's work, he is not discussing a theory but writing out of the fulness of his own sacrificial life."—International Journal of Religious Education.

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editorial staff; and the third dated May 23, 1849, edited by William Calmes Buck.

These papers are all interesting. They have in them items about the founding of churches, missionary work among the Indians, and various schools then in existence, most of which have now passed out of the picture.

Then there is a copy of the New York Recorder, edited by M. B. Anderson, dated October 15, 1851. It will be remembered that Dr. Anderson had previously been a professor for about ten years in Waterville College, in Maine. He remained with the paper only about three years—from 1850 to 1853—when he resigned to become the first President of Rochester University. Throughout his life he remained a brilliant publicist and contributor to periodical and encyclopaedic publications.

We are putting these five old papers in a folio with many others we have for permanent preservation. It is probable that but very few bearing these dates are still in existence.

GEORGE R. JEWELL,

Western Recorder Office,  
Louisville, Ky.

**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.

**State W. M. U. Convention**

The Central Baptist Church, of Winchester, will be host to the W. M. U. State Convention, which will be held April 8-9.

Winchester, located in the Blue Grass Country, is conveniently situated, and from all parts of the State is available by train and bus.

Rev. Paul Montgomery, pastor of Central Baptist Church, and Mrs. Joe S. Lindsay, President of the W. M. S., together with each and every member of the church, extend a cordial invitation to the Baptist women of the State to attend the Convention. The other churches of Winchester join in the invitation.

Delegates expecting to attend will please communicate with Mrs. Maurice Smith, Chairman of the Entertainment Committee, informing her as to when and how they will arrive.

Mrs. Ewell Stinson,  
Chairman Publicity Committee.

**Representation At W. M. U. State Convention**

Each W. M. S. shall be entitled to one delegate and one additional delegate for every fifty enrolled members, above the first fifty, three being the limit; each Y. W. A., G. A., R. A. and S. B. to one delegate, this being leader or counselor or adult representing them. The society entertaining shall be entitled to six. The officers of the Union, members of the State Executive Committee, superintendents of District Associations, Associational Group Leaders, District Young People's Leaders, the Associational Young People's Leaders, Kentucky Woman's Missionary Union Training School Trustee and Member of Margaret Fund Committee, Chairman of Intercessory League, State and District Chairman of Mission Study, Personal Service, Publicity, White Cross Work and Stewardship, shall be delegates ex-officio. Only such delegates as are present and duly accredited by the societies they represent shall be entitled to vote.

**ANNOUNCEMENT!**

**Chairman of Entertainment Committee** for W. M. U. State Convention: Mrs. M. T. Smith, 25 Buckner, Winchester, Ky.

**Chairman of Posters and Literature:**  
 Mrs. A. A. Murphy, 9 Belmont, Winchester, Ky.

Please elect your delegates as soon as possible and have them sent to W. M. U. Office, 205 E. Chestnut St., for credential cards and also to write Mrs. Smith just when and how they will arrive.

Mail your best posters to Mrs. Humphrey, giving name and address plainly and enclosing return postage.

**Loving Cup For 1935**

We congratulate **Simpson Association** for having the largest percentage of A-1 W. M. S's in the Association. Mrs. Jesse Jepson, was the Superintendent.

Long Run comes second, with a percentage of forty-four percent, with Mrs. Lee Owsley, as Superintendent.

**Banner For 1935**

Congratulations to **Ohio Valley Association**, with Mrs. Percy Cooper, as Superintendent, on having the largest net gain in W. M. S's.

Crittenden and Muhlenburg Associations tie for second place, with Mrs. F. M. Clinkscales as superintendent of the former, and Mrs. L. B. Knight, of the latter.

**Message From Mrs. Brown, Retiring State Chairman of Intercessory League**

To Local Chairmen of the Intercessory League: I am so happy to announce that Mrs. J. M. Roddy, Midway, Ky., one of our most capable and consecrated women, has accepted the chairmanship of the Intercessory League in Kentucky. I am asking that the local chairmen be preparing for a year of greater achievement that any we have had. Remembering:

Our purpose: The enlistment of the prayers of our Shut-in women.

Our Plan: To secure local chairmen who realize the importance of and will give their best efforts to the development of this part of our program. And

Our Pledge: Daily, earnest prayer as stated on our membership cards. Let us claim

Our Promise from God: The reward for obedience to His requirements given in 2 Chron. 7:14.

I wish I might thank you, individually, for your loyal co-operation. I know that I can count on your continued faithfulness to the incoming chairman, to the Inner Circle women and to our Lord as we seek to extend His Kingdom.

I want also to express my deep appreciation of all the letters which have come to me from Chairmen and the members of the Inner Circle. God bless you every one!

Yours in Faith and Hope and Love,  
**MRS. SARAH POSEY BROWN.**

**STATE MISSION OFFERING**

Our special offering for State Missions to date (March 9) amounts to \$6,912.88. Our goal was \$8,500.

**W. M. U. Young People's  
Department**

**JOSEPHINE PROCTOR JONES,  
Young People's Leader**

**Speakers At Ridgecrest Y. W. A. Camp,  
June 23-July 3**

- Dr. H. E. Dana, Texas.
- Mrs. F. Y. O. Ling, China
- Mrs. F. W. Armstrong
- Miss Kathleen Mallory
- Mrs. W. J. Cox
- Miss Carrie U. Littlejohn
- Miss Naomi Schell, Japan
- Miss Emma Leachman
- Mrs. Una Roberts Lawrence
- Miss Juliette Mather
- Miss Pearle Bourne
- Missionaries and Others

**Cost At Ridgecrest Y. W. A. Camp**

- Round Trip in Kentucky Bus .....\$6.00
- Registration Fee ..... 2.00
- \$1.50 a day in the hut or \$2.00 a day in the Hotel.

**Associational Awards**

The two Associational awards that Kentucky gives in the Young People's work are a Loving Cup and Banner. On 1935's record the Loving Cup is awarded to Nelson Association for the largest percentage of A-1 Young People's organizations. Her percentage was forty-eight percent. Mrs. Thurman Lewis is the Associational Young People's Leader.

South District came second with forty-five percent. Mrs. Ernest Prewitt is Young People's Leader for this Association.

**Nelson and Enterprise Associations tied for the banner**, which is awarded for the highest net gain in Young People's organizations. Both had a net gain of nine.

The two Associations having the next highest were Elkhorn and Mt. Zion, with a net gain of eight.

The Young People's leaders of these Associations are: Mrs. Thurman Lewis, Nelson; Mrs. D. P. DeHart, Enterprise; Mrs. J. F. Marchman, Elkhorn and Mrs. Edgar Wilson, Mt. Zion.

—o—

**FRANKFORT WOMEN GIVE WHEEL CHAIR TO HOSPITAL**

**H. L. Dobbs, Superintendent, Kentucky Baptist Hospital, Louisville, Ky.**

Mrs. W. E. Choate, White Cross Chairman, of Frankfort, Ky., has written the following letter, enclosing check, to our Miss Sallie Priest:

"I am indeed happy to send the enclosed check for \$50.00 to buy a wheel chair for the hospital, the Frankfort First Baptist W. M. S. gift. Sorry we are late with this gift. When I heard your most earnest appeal at the State meet-

ing in Owensboro last October, I prayed that the W. M. S. might do more than send you bandages or small gifts, and while we had much work other than this we are thankful we are able to accomplish much in faith, trusting our blessed Saviour to carry on through us in his own way."

We are very happy that the W. M. S. organizations over the State of Kentucky are taking such active interest in our Kentucky Baptist Hospital. The work that they have been doing is very gratifying.



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

**Hearts Up**, by Juliet Cox Coleman, published by the Broadman Press, 209 pages, price \$1.25.

This is a story book for girls, the heroine being Sally Gordon, whose home was in North Georgia. The action which is constant, and brightened by dialogues, chiefly stays in Georgia, though it reaches out to Texas. Into the story is brought the discussion of Christian faith in reverence and with constructive purpose, though there is not enough of this to frighten away that large part of the world which thinks that a very little of it is enough.

**New Testament Biographies, Hight C. Moore**, published by Broadman Press, 232 pages, price seventy-five cents.

Dr. Moore, Editorial Secretary of the Sunday School Board, has written a book of two parts, of nine chapters each, which measurably covers outstanding figures in the New Testament. The first part is under the name "From Bethlehem to Olivet," and the second part, "From Pentecost to Patmos." Dr. Moore is a Bible student of many years, and a writer of long experience. This book will be helpful to lovers of the Gospel of Christ everywhere, and will make good parallel reading for Sunday-school teachers and scholars.

**The Christian Faith in the Modern World**, by J. Gresham Machen, published by The Macmillan Company, 258 pages, price \$2.00.

Dr. Machen is Professor of New Testament in Westminster Theological Seminary in Philadelphia. He is the author of a number of able books in defense and exposition of the authority of the inspired Scriptures. In this book he asks and answers the question, "What is God, and how may God be known?" From this background Pro-

fessor Machen deals with the inspiration of the Bible, showing what the doctrine means, and does not mean. This he does with fullness and unusual ability and helpfulness. Following this the author develops what God says to us in the Bible in regard to himself. The doctrine of the trinity and the deity of Christ and ably presented in non-technical language. It is a book for the ministers and thoughtful Christians.

**God The Christlike**, by J. R. Cameron, published by The Cokesbury Press, 142 pages, price \$2.00.

The booksheaf promises, "This is no arid theological treatises." Why bring that up? It may take care of the author, but what does it suggest about the other books which this fine publishing house may be putting out? Are our Methodist friends, for any reason, tinctured with fear of "arid theological treatises?" Sophisticated familiars of publicity are wont to say it does not make much difference what a reviewer says, just so he does not ignore. At that, and more seriously, this is a book that digs deep. The author had insight and never loses touch with reality. He develops in his chapters the great thesis that God was in Christ, reconciling the world unto himself. The author is of Great Britain. One reviewer gives him this high tribute, "Here is theology, without theologizing; conclusions without argument; controversial subjects spoken of in love."

**The Missionary Education of Young People**, by John Irwin, published by the Missionary Education Movement, 182 pages, price \$1.00.

The author, a Northern Methodist, embodies in the book, arranged for classes, results of fifteen years of experience in working with and teaching young people in the church. There is much of technique that should be helpful to those in similar service.

**When Teachers Teach**, by Doak S. Campbell; **Into All of the World**, by John D. Freeman and A. J. Brown; **The Baptist Faith**, by E. Y. Mullins and H. W. Tribble; **The Book We Teach**, J. B. Weatherspoon.

These four little books belong to the large series now out from the Sunday School Board, of similar binding and size, to be used in the study courses conducted by Sunday-school field workers and institutes. They are arranged with that end in view. They sell for sixty-cents each. Needless to say many of them have an appeal to the thoughtful general reader that is as great as if they had not been written for particular ages or classes. Each work has a few more than 100 pages.

**As Far As I can See**, by Winifred Kirkland, published by Charles Scribner's Sons, 233 pages, price \$2.00.

In the pages of this book a gifted woman writer puts before a friend who is rather contemptuously agnostic, what

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Christian belief is, what belief does to a Christian, and what the Christian's answers and defenses are to the queries and attacks of a world that is beginning to find unbelief bore-some. Miss Kirkland writes out of personal experience, and writes with depth and understanding. It is a fine book for many a Christian to read, who finds himself, though he is unwilling to confess it, backslidden and swept away from the old verities. Also, a wonderful book to put into the hands of a thoughtful and fair-minded unbeliever, willing to weigh the truth.

**Mystery at St. Olaves**, by Winifred M. Pearce, published by Pickering & Inglis, Ltd., 95 pages.

The Pickering & Inglis books for young people are always found valuable, clean, interesting, and inspiring. This is the last book in a series of nineteen for young people, published under the name of the Sunshine Series. It is a series for girls in their teens, and has to do with holiday skating and parties, with the spice and adventure added. It will be found interesting to any boy or girl in the early teens.

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## Pastors Assure Co-operation In April Western Recorder Month

WE PUBLISH BELOW the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April in the campaign to enlarge the circulation of the Western Recorder in the homes of their people. The list is large and growing. It is a most encouraging response on the part of our pastors. The list will be published at least once or twice more as it increases. We are expecting to hear from a number of other pastors.

C. B. Althoff	Louisville	James A. McCaleb	Louisville
George Anderson	Withers	J. D. McClung	Harrodsburg
J. C. Asbridge	Mexico	M. M. McFarland	Erlanger
James Barnhill	Clio	Lewis W. Martin	Jeff
C. R. Barrow	Guthrie	R. D. Mason	Middlesboro
Harry Beckman	Bowling Green	H. K. Masteller	New Castle
J. E. Betts	Evansville, Ind.	F. M. Masters	Russellville
C. D. Boozer	Wilmore	Edw. Matlock	Clairfield, Tenn.
J. H. Boswell	Bremen	R. C. Mayfield	Jellico, Tenn.
J. J. Bowman	Dawson Springs	R. M. Mays	Place
J. W. Bradley	Russell Springs	L. V. Meador	Aberdeen
C. S. Bratcher	Morganfield	Mart Miracle	Chenoa
C. L. Breland	Richmond	Floyd Montgomery	Mt. Olivet
Rosco Brong	West Liberty	W. M. Morris	Kenvir
Walter E. Bryant	Lebanon Junction	J. W. Nelson	Dover, Tenn.
J. W. Bullis	Sturgis	C. L. Niceley	Vine Grove
Alonzo F. Cagle	Owensboro	E. R. Noel	Cobb
L. C. Callebs	Barnyard	N. B. Osborne	Dry Ridge
J. O. Carter	Burgin	Otis L. Overlin	Buffalo
T. E. Carter	Leitchfield	Warren W. Payne	Franklin
L. F. Caudill	Mash Fork	A. B. Pierce	Hazard
H. C. Chiles	Barbourville	W. C. Pierce	Catlettsburg
L. V. Chrisman	Fonthill	Hoyt E. Porter	Hyden
Wilbur Collins	Clay	W. E. Pound	Buechel
Amos Combs	Hardburley	F. M. Powell	Finchville
J. G. Cothron	Princeton	James A. Powers	Verne
W. J. Cordwell	Milton	E. R. Sams	West Irvine
E. O. Cottrell	Hopkinsville	J. D. Selvidge	Spann
R. B. Cundiff	Shepherdsville	B. E. Settles	Middleburg
J. T. Cunningham	Princeton	R. F. Shearer	Monticello
C. B. Curtis	Evansville, Ind.	W. S. Shoupe	Alva
J. M. Dameron	Marion	W. J. Simpson	Lynch
C. W. Dickerson	Willisburg	Olen Sisk	Princeton
Russell Duncan	Corydon	Brown B. Smith	Henderson
E. L. Edens	Ashland	G. Ashton Smith	Louisville
I. E. Enlow	Whitesburg	L. B. Snider	Hustonville
E. F. Estes	Louisville	Forrest Sparks	Catlettsburg
J. Frank Estep	New Liberty	E. E. Spickard	Lewisburg
John R. Flynn	Eddyville	G. L. Stephens	Milburn
O. G. Foster	Ewing	Bruce Stivers	Shelbyville
Floyd French	Hamilton, Ohio	Albert A. Stulck	Louisville
Joseph A. Gaines	Glasgow	James L. Sullivan	Beaver Dam
Vernon Garmon	Trammel	Roy Tatum	Golden Pond
G. S. Gibson	Pruden, Tenn.	J. H. Thurman	Murray
John W. T. Givens	Bowling Green	S. E. Tull	Middlesboro
T. F. Grider	Glasgow	R. H. Turner	Ravenna
Aubrey C. Halsell	Louisville	J. T. Turpin	West Irvine
Olus Hamilton	Mt. Sterling	Walter Walker	Lexington
W. S. Hardin	Adairville	James A. Walter	McRoberts
H. W. Hargrove	Hickman	F. R. Walters	Manchester
J. B. Head	Louisville	C. H. Warford	LaCenter
G. R. Henson	Fleming	H. C. Wayman	Newport
C. P. Herring	Crestwood	Nelson Webb	Russell
Owen F. Herring	Winchester	Buell Wells	Lewisburg
Robt. M. Hicks	LaFollette, Tenn.	J. R. White	Georgetown
Charles Highsmith	Adairville	L. E. Whitlow	Campbellsville
Y. E. Holland	Kevil	L. B. Wice	Greenville
Enoch Hoskins	Kettle Island	Clyde R. Widick	Trenton
G. T. Hundley	Balkan	Homer Williams	Frazer
M. P. Hunt	Louisville	W. A. M. Wood	Erlanger
Houston Ingram	Middlesboro	L. T. Wright	Jeffersontown
W. H. Jackson	Balkan	Akles Wynn	Dizney
Henry F. Jarvis	Cleaton	G. L. Youman	Springfield
W. T. Jewell	Munfordville		
Earl F. Johns	Louisville		
J. Walter Johnston	Sebree		
D. T. Jones	Louisville		
J. Omer Jones	Louisville		
Raymond Keith	Somerset		
Levi Kemper	New		
S. A. Kittinger	Bremen		
W. A. Kirtley	Mt. Sherman		
John W. Kloss	Paducah		
L. J. Knoth	Kuttawa		
H. B. Kuhnle	Danville		
G. H. Lawrence	Albany		
J. N. Lester	Himyar		
O. A. Linger	Valley Station		

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The Southern Baptist Convention will hold its sessions, beginning at 9:30 A. M., Thursday, May 14, and closing at Noon on Monday, May 18, in the St. Louis Auditorium.

A joint program of the Northern and Southern Baptist conventions will be held beginning Monday afternoon, May 18, and closing Tuesday night, May 19. The Northern Baptist Convention will be in session May 20.

### Railroad Rates

The various Railway Passenger Associations, covering the territory of the Southern Baptist Convention, have granted a rate of one and one-third fare for round-trip tickets on the Identification Certificate Plan. This plan applies to the Southeastern Passenger Association only from certain points. It will be necessary for messengers to the Woman's Missionary Union Convention and to the Southern Baptist Convention to have Railroad Identification Certificates in order to take advantage of the one and one-third fare round-trip rate.

The Southeastern Passenger Association has daily reduced rates open to the public, which will be in effect. As these rates are open to the public it will not be necessary for messengers availing themselves of these daily reduced rates to have Railroad Identification Certificates.

Tickets requiring Railroad Identification Certificates will be on sale on the following dates: Arizona, New Mexico, Oklahoma and Texas, May 6 to May 15. All other points the tickets will be on sale from May 7 to May 16.

It is impossible to give exact railroad information covering every point in the Southern Baptist Convention territory; therefore, to avoid any confusion concerning railroad transportation, messengers should ask their local ticket agent for information well in advance

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### INFORMATION CONCERNING THE ST. LOUIS CONVENTION

By Austin Crouch

Date of Meeting

The Woman's Missionary Union will hold its sessions, beginning Tuesday morning, May 12, and closing Wednesday night, May 13, in the music hall of the St. Louis Auditorium.

of the time of their departure for the Convention. If messengers find it necessary, after consulting the local ticket agent, to have Railroad Identification Certificates, they may secure these by writing to the Executive Secretary of the State Mission Board in the state in which they reside.

**Hotel Accommodations**

The headquarters for the Woman's Missionary Union will be the Hotel Jefferson. The headquarters for the Southern Baptist Convention will be the Hotel Statler.

A list of the hotels, endorsed by the St. Louis Convention Bureau, has been furnished to all of our denominational papers. Messengers should write direct to the hotel of their choice for reservations.

Messengers desiring reservations in private homes and boarding houses, should write to Rev. E. G. Walker, Chairman Housing and Rooms Committee, 4930 Nottingham Avenue, St. Louis, Mo.

**STEVENS TO HAVE TWENTIETH ANNIVERSARY AT CLIFTON**

The Clifton Baptist Church, Louisville, will have a Home Coming on March 29, 1936. This date will be the twentieth anniversary of Dr. E. C. Stevens as pastor of the Clifton Church. The Clifton pastor is also serving his second year as Moderator of the General Association of Kentucky Baptists.



E. C. Stevens

The day's schedule for March 29 will be inaugurated with Sunday-school at 9:30 o'clock, followed by the morning worship at 10:45, at which hour Dr. Stevens will preach.

In the afternoon a Memorial Service and Lord's Supper will be held from 3:00 until 5:00 o'clock. This will be followed by a social hour, with refreshments, and the Training Union will meet at 6:30.

Pastor Lloyd T. Householder, of the First Baptist Church, Cleveland, Tenn., and formerly an Assistant Pastor at the Clifton Church, will preach at the evening hour, which begins at 7:30 o'clock. His message will be preceded by a musical program, directed by Rev. H. S. Cushing, present Assistant Pastor and Choir Director.

# 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 got 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. W. Elzey, at 205 East Chestnut St., Louisville, Ky., assuring him that he will be with us in this vital effort in April.

*B. W. Elzey* *Brown B. Smith*  
*Lewis C. Gray* *Robert H. Fandy*  
*Stewart* *Clyde L. Ireland*  
*J. J. B. ...*

Board of Managers

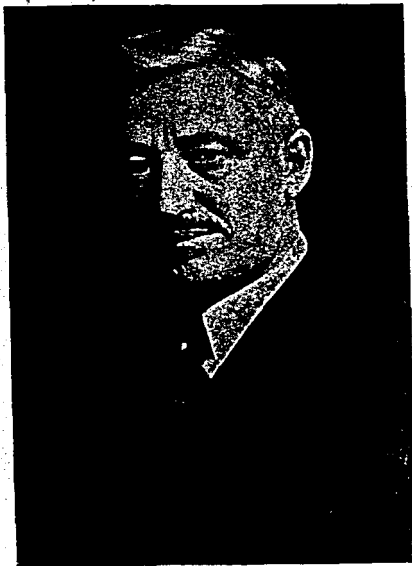
**Training Union  
Department**  
**BYRON C. S. DeJARNETTE,**  
State Secretary

**On State Convention Program**

The Devotionals throughout the Convention and the Sunrise Consecration Service on Sunday morning will be conducted by Rev. J. Perry Carter, Pastor of Felix Memorial Baptist Church, Lexington.

The Keynote Message on Thursday night will be delivered by Dr. Ralph A. Herring, pastor First Baptist Church, Ashland.

The response to the address of welcome will be delivered by Roy Cromer, of Central Church, Corbin.



**Dr. H. C. Wayman, Pastor First Baptist Church, Newport, Ky., who will welcome the State Convention April 16-19.**

The Junior Conference will be conducted by our State Junior Leader, Miss Mildred Curd, of Bowling Green, First Church.

The Intermediate Conference will be conducted by our State Intermediate Leader, Miss Grace Morehead, of Third Church, Owensboro.

The Senior Conference will be conducted by Clayton Waddell, of the Seminary.

**Trains and Busses to Newport**

From most all parts of the state there is splendid connection on the trains and busses to Newport. If you go on any L. & N. train you get off at the main station in Covington and you will be met by the Newport Transportation Committee. If you go on the C. & O. you will be met of course by the Committee at the Newport station. The fare is reasonable. Ask your local ticket agent.

If you go on any bus, you will be met at the bus station in Covington.

You can stay in a home for seventy-

five cents per night for bed and breakfast. If you desire to stay in a home send your name and address at once to Miss Helen Spahr, 1031 Columbia St., Newport, Ky., stating whether you are Mr., Mrs., or Miss; Junior, Intermediate, Senior, or Adult, how you are coming and what time you will arrive.

If you desire to stay in a hotel we are suggesting the Sinton, in Cincinnati. The rates there are as follows: Room for one person \$2.00; \$2.50. Room for two persons, double bed, \$3.00; \$4.00. Room for two persons, twin beds, \$4.00, \$5.00. You will write direct to the Hotel Sinton, Cincinnati, Ohio as soon as possible for reservation if you desire to stay there.

**Special Notice To All Intermediates**

On Friday, April 17 at 5:15 P. M. at the Newport High School Building (one half block from First Baptist Church) there will be an Intermediate B. Y. P. U. Banquet for all Intermediates attending the State Baptist Training Union Convention. Miss Grace Morehead, our State Intermediate Leader, will have charge of this banquet, which promises to be an enjoyable and helpful affair, the first of its kind at our State Convention. The price of each ticket will be about thirty-five cents. It is hoped that every Intermediate who can possibly attend the Convention will be at the banquet. However, the plates are limited, and in order to prepare for it, it is necessary that your name be sent to Miss Helen Spahr, 1031 Columbia St., Newport by the first of April if at all possible. You will buy your ticket at Newport Church when you register, but please send in your name now if you want to be at the banquet.

**Senior-Adult Banquet**

On Saturday, April 18, at 5:15 P. M. at the Newport High School building (one-half block from the First Baptist Church) there will be a banquet for Seniors and Adults who are attending the State Baptist Training Union Convention. This is the first time we have had such an affair at our State Convention and it promises to be enjoyable and helpful. Our State Senior-Adult Leader, Mr. Kenneth Herren, of Corbin and Richmond has charge of it. It is hoped that every Senior and Adult attending the Convention will be at the banquet. However, the plates are limited, because of limited space, and "first names received, first reserved." In order to prepare for the banquet, it is necessary that your name be sent to Miss Helen Spahr, 1031 Columbia St.,

Newport, Ky., by the first of April if at all possible. You will pay for your ticket (which will be about seventy-five cents) when you register at Newport Church, but please send in your name now if you want to be at the Senior-Adult banquet.

**Harrodsburg, South District**

During the week of February 23-28 the Harrodsburg Training Union conducted a successful training school. It was a joy to be with Pastor G. W. Ellers and the church, and with Director Graydon Clark and the Training Union. There were six classes, the Junior, Intermediate, Senior and Adult Manuals, and Trail Makers in Other Lands. The average attendance was near 100 and ninety-six took and passed the examination on the last night. Some individuals and unions were 100 percent.

**New Unions**

Princeton, Caldwell County—Adult.  
Inez, Enterprise—Senior.

**Awards for February**

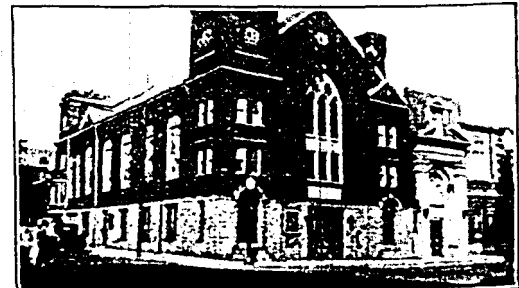
	Methods	Other Books
Bethel .....	.....	9
Blood River .....	8	.....
Caldwell County .....	.....	7
Franklin .....	.....	11
Greenup .....	.....	17
Little Bethel .....	.....	1
Long Run .....	70	52
Muhlenburg .....	1	.....
North Concord .....	1	2
Ohio Valley .....	2	.....
Salem .....	.....	29
South District .....	9	.....
Three Forks .....	18	13
Total .....	109	141-250

**RECORD OF ATTENDANCE**

March 8, 1936

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

	Att.	Vis.	En.
Lexington, Porter Mem..	177	50	199
Louisville, Grace .....	148	16	163
Newport, First .....	120	19	194
Owensboro, Third .....	108	16	145
Louisville, Crescent Hill..	105	16	144
Harrodsburg .....	104	19	119
Danville, Lexington Av..	103	8	115



**First Baptist Church, Newport, Ky., where the twentieth annual session of the State Baptist Training Union Convention will be held from Thursday night, April 16 to Sunday noon, April 19**

Louisville, 23rd & Bdwy..	102	19	125
Paris, First .....	101	10	152
Louisville, Ninth and O..	96	20	127
Paducah, Immanuel .....	93	18	159
Akron, Ohio, Calvary.....	93	10	130
Louisville, Beechmont....	93	5	123
Hopkinsville, First .....	92	8	124
Owensboro, First .....	89	34	119
Pineville .....	89	9	188
Louisville, Bap. Temple..	83	10	131
Madisonville, First .....	82	12	133
E'town, Severns Valley..	68	1	115
Erlanger, Elsmere .....	65	8	112
Louisville, Virginia Ave.	65	....	108
Corbin, Central .....	53	....	122

**BIBLE SCHOOL DEPARTMENT**  
(Continued from Page 14.)

Louisville, Clifton .....	496
Danville, Lexington Avenue .....	455
Princeton, First .....	449
Louisville, Baptist Tabernacle.....	445
Murray, First .....	431
Covington, Latonia .....	422
Akron, Ohio, Calvary .....	403
Harrodsburg .....	394
Madisonville, First .....	390
London .....	346
Fulton, First .....	342
Richmond, First .....	340
Covington, Madison Avenue .....	336
Bellevue .....	334
Louisville, Virginia Avenue .....	329
Louisville, Victory Memorial .....	310
Corbin, Central .....	309
Pineville, First .....	306
Paducah, Baptist Tabernacle .....	305
Hopkinsville, Second .....	295
Louisville, Baptist Temple .....	281
Louisville, Hazelwood .....	272
Louisville, Third Avenue .....	272
Burnside, First .....	249
Farmdale .....	239
Shepherdsville .....	214
Louisville, Grace .....	208
Lebanon Junction .....	205

**GREENSBURG BAPTISTS SURPRISE DR. DENNISON**

Last Friday evening, the members and friends of the Greensburg Baptist Church surprised the pastor, Dr. F. Patrick Dennison and his good wife by pouring in upon them, and carrying with them a supply of good things to eat, use, and spend.

Dr. Dennison has already made himself a place in our community and we are experiencing the blessing of God upon his ministry. In increasing numbers the people are coming to our services, and as soon as the roads become passable our building capacity will be taxed. The Men's Bible Class is growing, the Sunday-school attendance increasing, and our outlook is very encouraging to those of us who are deacons of the church.

Dr. Dennison has spoken three times this week, in connection with the March Week-of-Prayer for Home Missions. In

his message Wednesday night on "The Great Commission," he made this statement: "I question the right of any organization to call itself a church if it is not working to carry out the Great Commission, and I also doubt the Christian experience of any and all who call themselves Christians who do not support the work of Evangelizing the world. The church has only one task. It is not to preach a social Gospel, nor to become a civic center, but, to carry the message of God's love and His Son's work of redemption."

H. E. SHIVELY, Clerk,  
Greensburg, Ky.

**PETS THAT KING GEORGE LIKED**

The illustrated London News of February 1 is devoted entirely to a pictorial description of the funeral of the late King George the Fifth. In one two little English lads provide the unusual. Following the casket are King Edward and his brothers through lines of soldiers wearing great bearskin helmets and all at the salute. But a little boy, eight or nine years of age, has crawled between the soldiers' and is crouched, bare-headed, at their feet inside the military lines. Five soldiers' distant is another boy of about the same age, half standing in front of a big soldier. The two had positions that could not have been secured through love or money; they saw everything—if they were allowed to remain after His Majesty passed.

In the funeral procession a groom led "Jock," King George's dependable Sandringham mount. "Jock" is a chunky white horse and the King had been riding him a great deal for the last twelve years of his life, in fact only five days before his fatal illness. It is said that on his deathbed he asked about the faithful pony and presented the animal to his grand-daughter, the Princess Elizabeth.

The King had other pets. One was a green parrot that lived in the royal office and amused His Majesty by pertinent—or impertinent?—remarks on all occasions. The bird was always in residence with the royal family, whether they were living in London or at Sandringham. It was at the latter place

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when came to her owner and it came back to London on the train that carried the King's body home to his capital. "Charlotte" was a great favorite with the family.

His Majesty, like his father, Edward the Seventh, loved hunting and his dogs. A little terrier followed Edward's casket to the grave. At Sandringham lived "Scurry" and "Scion," two spaniels that King George delighted to use in his hunting trips. Pictures of parrot and dogs are in the special issue of the illustrated weekly.

In looking over the pictures a striking feature is the comparative absence of soldiers and policemen. At the station at Sandringham when the body was returned to London four policemen and a dozen soldiers are seen. Britain does not depend upon force to maintain order—like many of the European lands. All people love the Royal family and the peasant's cottage and the workers respected the Royal sorrow and shared it deeply. So there was not need for a strong military force at the funeral ceremonies and processions. It was a great tribute of love and regard.

The lawns outside St. George's Chapel bloomed in a riot of daffodils, tulips and lilies for the funeral. Wreaths of magnificent quality and size from people of all walks in life, foreign governments and princes were arranged there after the chapel would hold no more anywhere. Great squares were completely covered with the finest flowers obtainable, the whole presenting a scene of springtime glory.

—The Canadian Baptist.

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

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed. How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds. Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## Fellowship Tidings

The commencement exercises of the School of Nursing of the Southern Baptist Hospital, New Orleans, will be held Tuesday evening, May 5, and the address will be made by Dr. J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge.

In the item about the death of Henry W. Greer, of Lumberton, Miss., on page thirteen of last week's Western Recorder the names of his wife, Mrs. Wreath Bass Greer, and his son, H. W. Greer, Jr., were inadvertently omitted. Both reside at Lumberton. We regret the oversight.

An annual Bible Conference will be held at the Buffalo Baptist Church, Buffalo, Ky., during the week of March 22-29. Pastor O. L. Overlin will preach on "The Kingdom-of-Heaven Parables" Sunday night. There will be two addresses each day during the week, one at 2:00 o'clock in the afternoon, and the other at 7:30 in the evening. Monday Pastor James L. Robinson, Campbellsburg will talk on Discipleship in the afternoon, and The Humiliation of Christ in the Old Testament in the evening. H. H. Drake will talk Tuesday and Wednesday; and H. E. Ketcham on Thursday and Friday. The Saturday addresses will be delivered by Roy L. Puckett, Mt. Washington, Ky.; and the conference will be concluded by two sermons on Sunday, March 29, by Dr. J. McKee Adams.

Sunday, February 23, marked the eighteenth anniversary of the pastorate of Rev. R. S. Beal with the First Baptist Church of Tucson, Arizona. During these years, the membership has grown from 203 to over 1,600, and of this number eighty-one have gone into colleges, seminaries and Bible institutes to prepare for the ministry. There are thirty-six of the young people of this church in active service today. During this pastorate the church has raised by free will offerings the sum of \$382,661.39. In connection with its activities there are twenty-six outstations which include seven mission Bible Schools. Ten years ago the church entered its new building in which over \$150,000 has been invested. The church owns three fine mission buildings and is building its fourth, with plans being made for the fifth structure. Over \$700 worth of improvements are under way in connection with the main building. The congregation is united and evangelistic. The church has given to their pastor four cars in the course of his ministry with them, and a fifth car for mission work. Mr. Beal is a member of the Board of Managers of the Arizona Baptist Convention and of the American Baptist Home Mission Society. The church will celebrate the fifty-fifth anniversary of its founding Easter Sunday, April 12.

# 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.

Order from the

**WESTERN RECORDER**

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