

WESTERN RECOVERER

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VOL. 110

LOUISVILLE, KENTUCKY, APRIL 9, 1936

No. 15

Not Nostrums, But The Gospel

WE MUST protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the Gospel; which speaks of a "social gospel" apart from the saving Gospel; which conceives of the church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man.

You can convert an individual; you can baptize an individual; you can reach with the Gospel the inner springs of an individual's life; you can bring the individual into personal relationship and fellowship with God through Christ. But you cannot convert a "social order;" you cannot baptize a "social order;" you cannot regenerate it; you cannot bring it into fellowship with God. "You might as well try to vaccinate the social order" (to use Dr. Patton's words), in order to save it from the smallpox of sin. Here is where the modern passion for vague generalizations runs amuck: A mixed group, or order, is a very intangible, impersonal entity to deal with.

What is needed to Christianize society is to redeem the individual and bring him into fellowship with God. That comes first, because it is fundamental and essential. Let the "social gospel" be rooted in the saving Gospel. Let it breathe the spirit and atmosphere of the Christ who came to seek and to save the lost, and not merely to establish a kingdom of social and civic righteousness; then will the church's message be received by man as coming from God and as having a "Thus-saith-the-Lord" behind it.

Materialists have had a free hand in the world recently, and have made and are making a horrible mess of it, as we see in the World War and its aftermath. Many of their "me-too" men are now found in pulpits and religious schools helping spread their God-rejecting philosophy.—The Lutheran.

Devotional and Religious Thought

"LORD, I BELIEVE."

Lord, I believe Thy Sacred Word
Though mystery it holds,
And blatant, world-wise infidels,
In questionings are bold.
When I, beholding day by day
The wonders man has wrought,—
The swimming iron cities,
The wings now given thought;
The motored birds which through the
air

Entravel earth throughout,—
How could I for a moment doubt
The things which God has taught?

Lord, I believe the serpent spoke,
And woman did deceive;
Turned back on Ahaz's sun-dial was
The shadow, ten degrees!
That from a rib of Adam,
A woman God did make;
Confronted by an angel,
The ass of Balaam spake.
By Christ from two small fishes
And five black loaves of bread,
While seated on the mountain,
The multitudes were fed.

Lord, I believe that Jonah
Was swallowed by a whale;
That Israel in the wilderness
A banquet had of quail.
That from the fiery furnace
Where sent by kingly ire,
Came forth the Hebrew children
Without the smell of fire.
The record in the Bible
Of Aaron's budding rod
No barrier is to simple faith,
For this war wrought of God.

Lord, I believe that Noah
A mighty ark did build
Which, two by two as sent of God,
Was with God's creatures filled.
And by the ark, a type of Christ,
Whom Thou in love didst give,
That he and all his family
Through judgment's hour did live.
That Sodom and Gomorrah,
Rich cities of the plain,
Were burned with fire and brimstone
Which in God's anger came.

Lord, I believe in pillared salt
The wife of Lot was cast;
And that the walls of Jericho
Fell down at trumpet blast.
That desert rock poured forth a flood
When struck by Moses's rod;
That manna fell from heaven,
The honeyed bread from God.
Elisha's fearful servant
Saw chariots of fire
Around God's faithful prophet
Protecting him each hour.

Lord, I believe that Israel,
Pursued by Pharaoh's band,
Marched through the waters of the sea

Piled high on either hand.
That deadly, fiery serpents
Came forth in countless horde
To bite with death the people
Who sinned against the Lord.
That Moses' brazen serpent
Placed high where all could see
Was God's unfailing remedy
As Christ at Calvary.

Lord, I believe the moon and sun
At Joshua's command
Stood still above contending foes
That fought in Aijalon
That David slew Goliath with
A pebble from his sling;
That Daniel from the lions' den
Came forth before the king.
That Egypt's waters smitten
By Moses' mighty rod,
Became offensive, deadly:
Were turned to rotting blood.

Lord, I believe that countless frogs
And swarms of flies were sent;
That hail and death and darkness came
From God in punishment.
That Marah's bitter water
Was rendered pure and sweet;
The pot of poison pottage
Suitable became to eat.
To wine was turned the water
At the happy wedding feast;
And that Peter from the prison
Was by angel hands released.

Lord, I believe Thy Blessed Son
Came forth in virgin birth,
But, none-the-less, He too is God,
Man's Saviour come to earth.
That on the cross He died for sin,
Atonement, full, to make;
Rose from the dead; forever lives,
Our perfect Advocate—
My soul is tranquil in its trust,
For faith all fears appease,
And with a simple, child-like trust
Thy Word I do believe.

H. W. ELLIS,

Humboldt, Tenn.

"THE KING OF THE JEWS"

Pilate wrote a title, . . . Jesus of
Nazareth, the King of the Jews.

—John 19:19.

We sometimes sing: "Jesus, my Prophet, Priest, and King." We do well to remember, however, that the Lord Jesus Christ is not yet King. He is on the right hand of His Father's throne. He has not yet taken His seat on His own throne. If we look in the Gospels, Christ is the King of the Jews, but if we look in the Acts and the Epistles, especially the latter, practically nothing is said of Christ Jesus as the King. Never once is He called the King of the Church, only the Lord. But when we go to the Apocalypse and look to the

future He is seen to be King of the Jews and King of kings.

—W. H. Griffith-Thomas.

CHILDREN AND HEIRS OF GOD

And if children, then heirs; heirs of
God, and joint-heirs with Christ.

Rom. 8:17.

Tears for sin are good, but praise for the pardon of sin is better. It is good to fall at His feet, daring no more than to touch His garment's hem; but it is better to go up higher and lean upon His arm; and better still to sit down with Him, even not in heavenly places, without any misgiving as to my right, through His grace, to be there. It is good to take the lowest place and be as the dogs that gather the falling crumbs; but better far to sit at my Father's table, as in my Father's house, and eat the children's bread.

—G. H. Knight.

LOOKING UNTO HIM

Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45:22.

When the children of Israel were bitten with serpents in the wilderness, and Moses set up a serpent of brass, so that whosoever looked upon that brazen serpent would live and not die it would have availed them nothing to have talked about it; it was absolutely necessary that they should look at it in order to live. It would have done them no good if they had even looked at the pole upon which the serpent was raised, to have considered whether it was an oak pole, or a maple pole, or a straight pole, or a crooked pole. No, they must look at the serpent.

—W. P. Mackay, M.A.

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

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The Moral Dignity of Manhood

F. S. GRONER, Marshall, Texas

"There is a number of us who creep
Into the world to eat and sleep;
And know no reason why we are born,
But only to consume the corn,
Devour the cattle, flesh and fish,
And leave behind an empty dish.

"And if our tombstone, when we die,
Be not taught 'o flatter and to lie,
There's nothing better can be said
Than that he has eat up all his bread,
Drunk up his drink and gone to bed."

THE old philosophers used to sum up all their teaching in the one phrase, "Man, know thyself." Alexander Pope said: "The proper study of mankind is man." Then, what is man? From whence the answer?

Certain pseudo, self-styled scientists, venture an answer. They do not submit a direct definition. That would be too ingenuous, not clever enough for their extraordinary mentality. Such scientists (?) will begin by telling you that man is a product of evolution; that he started in the remote past from a protoplasm, and that he "evolved" up through the lower animals until he became what he now is.

But inquire of one of them about that protoplasm. Did he ever see it? No. Did he ever hear or touch a protoplasm? No. Are there any protoplasms now? No. Yet he thinks that our credulity is such that we will believe him when he tells us that man was evolved up from that inaudible, invisible, intangible creation of his own queer brain, which he calls a "protoplasm!"

I

IT IS said of the tinker of Bedford that once upon a time the devil approached him with certain suggestions about the Christian religion. He first suggested to Bunyan that his soul was not immortal, and he led Bunyan to believe him. He then told him that the Scriptures were not inspired, and he got him to believe that. He next persuaded Bunyan that Christ was not divine, and that, in fact, there is no God. He then suggested to Bunyan that he, Bunyan, was not a man. Bunyan immediately turned upon him with the charge: "Sir, you have lied."

John Bunyan knew a few things, and he knew that he was a man. He then decided that if Satan would lie to him about one thing that he would lie about another; whereupon he retracted the steps over which the tempter had led him, accepting successively the belief that there is a God, that Christ is divine, that the Bible is an inspired book, and that man's soul is immortal, until in the end he became a mighty herald of the cross and an allegorist with whom none dare measure honors.

What is man? My text tells. The Bible tells. "God created man in His own image." One created in the image, in the likeness of Almighty God. Understand, I am using the word "man" in its generic sense including woman, also. The language of the Word is: "God made man in His own image. In the image of God created He him; male and female created He them." So, when I shall say "man," I mean woman, also.

F. S. Groner, D.D., LL.D., is President of the College of Marshall, an established institution which is performing a high and remarkable service in Christian education in East Texas. He is well remembered as former Secretary of the Board of Missions in Texas, and was in his earlier life a successful lawyer. It will enhearten many that this gifted and able Baptist College President gives his students in the chapel talks a message of the character of that which he offers here and for which Dr. Groner used the text (Genesis 1:27): "So God created man in his own image." We thank God for every executive in charge of a Christian school who, like Dr. Groner, does not even seem to remember that the high priests of the American educational hegemony quite generally regard it a more fatal apostasy to speak lightly of "a protoplasm" that might help faith in the evolution theory than to do so of the great God who created the heavens and the earth and all that in them is.—Editorial Note.

If it be true, then, that man, that we, that you, that I, are created in the image, in the very likeness of God Himself, how I ought to strive, how we ought to strive, to be real men. To be sure enough men, actual men, genuine Men! Washington, who had worn many titles in this world, who had been known as Judge, as Colonel, as General, as President, once said that the one title by which he preferred to be remembered by posterity was that he had been a "man, a real man."

"What are you looking for?" they asked of queer old Diogenes, as he carried that torch with him about the streets of Athens. "I am looking for a man," he answered. "There are men, thousands of men, all about you; why do you continue your quest?" they asked. "But," he retorted, "I am looking for a real man."

II

OH, FOR real men! Had it ever occurred to you that we were given the name "man" before the fall, before sin and depravity blighted the race and distorted the soul? I wonder if man had not been named until after the fall, if God would have called him "man." And when God made man He called a council. When God created the world He spoke it into existence. He spoke the heavens into existence. He spoke the word and the lower animals were created. He said, "Let there be light," and there was light. But when He created man God called a council, a sacred, august conclave of Father, Son and Holy Spirit, for the language of Scripture is: "Let US make man."

The result of the deliberations of that council of the three infinitely wise Persons of the Holy Trinity was the creation of man, and his creation in God's likeness. So, may I say, when God made man He made him as near like Himself as He could. Man is the highest order of God's Creation. He ranks next to God. Man was not made "a little lower than the angels," but as a better translation puts it, "for a little while lower than the angels." I thank God that I am not an angel, but a man!

The Latin word for man is "vir," the word from which we get our word "virtue." Thus the Latin, or Roman, conception of manhood was that he should be virtuous, pure, undefiled. Christ, when here upon earth, honored the name "man" by calling Himself the "Son of Man." He could have called Himself the "Son of God," for He was. He could

have called Himself the "Wonderful Counselor," "the Prince of the House of David," the "Lion of the Tribe of Judah," or He could have called Himself the "Lord of lords and the King of kings," for He was; but He chose rather to call Himself the "Son of Man," and He wore the title with becoming dignity. And what high honor He bestowed upon the name. Men—we need men! The great, crying need of this age, and of every age, has been men, the death-defying courage of true men.

Give us men!
Men from every rank,
Fresh and free and frank,
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
Nation's welfare speeding;
Men of faith, and not of faction,
Men of lofty aim in action;
Give us men—I say again;
Give us men!

III

THERE is a passage in Ecclesiastes which reads: "He hath set the world in their heart." Scholars tell us that the word rendered "world" in this passage means "eternity." Then the passage would read: "He hath set eternity in their heart." There is in the heart of every man both the fact and the consciousness of immortality.

While traveling on the train, a minister of a Northern city was approached by an agnostic in the person of a lecturer. The woman asked the minister: "Do you believe that man has a soul?" "No, I do not," was the minister's emphatic answer. "Then," urged the lady, "why do you, from your pulpit, continually admonish your hearers to seek the

salvation of their souls, since here in private conversation you admit to me that you do not believe that man has a soul?"

"But," said the minister, "hear me through. Man IS a soul, and HAS a body." And this asertion of the minister comports with the teaching of God's Word, for we are told in the second chapter of Genesis that God created man "a living soul." The body is a vehicle, a convenience for the soul, and that soul is immortal.

General Fitzhugh Lee in a flight of eloquence once exclaimed: "The soul is as lasting as the home of the stars, and as everlasting as the foundation of the everlasting hills." Thought I: "General, you are eloquent enough, but you have missed it a thousand millenniums." The soul is as everlasting as the throne of Jehovah. "The soul, secured in her existence, smiles at the drawn dagger and defies its point. The stars shall fade away, the sun himself grow dim with age, and nature sink in years. But thou shalt flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crush of worlds."

May I sum all I have said in the fine phrases of a gifted man of our own time:

"Live out truly, nobly, bravely, your human life as a human life, not as a supernatural life, for you are a man, not an angel; not as a sensual life, for you are a man, and not a brute; not as a wicked life, for you are a man and not a demon; not as a frivolous life, for you are a man, and not an insect.

"Live each day the true life of a man of to-day; not yesterday's life only, lest you become a murmurer; not tomorrow's life only, lest you become a visionary; but the life of happy yesterdays and confident tomorrows—the life of to-day—unwounded by the Parthian arrows of yesterday, and undarkened by the possible cloud and of tomorrow."

Thoughts On a Home Mission Program for the Mountains

L. C. KELLY, Pineville, Ky.

IN KENTUCKY alone there are thirty-five counties from fifty to ninety percent unevangelized. The field that includes Eastern and Southeastern Kentucky, West Virginia, Western North Carolina, East Tennessee, and the mountains of North Alabama and North Georgia embrace a population of some four million of people. The problem includes everything that goes to make up the life of a people, educationally, socially, morally and spiritually.

All would say it has been fine for the Home Mission Board to keep up its work with the Indians and Mexicans in the West and on the border. But for it to get out of the mountain work and miss so many years marking time when this field is far riper and much larger than some others is bewildering and benumbing to the missionary spirit of many Baptists who believe in the mountains too and would contribute most to a mountain program.

We are now informed that the Home Mission Board is formulating a mountain program which it hopes to launch sometime soon. If sixteen years in the mountains and under the load—most often swamped under it—is worth anything, or merits permission to speak, we beg the privilege of saying a few feeble words. Experience has taught us some fundamental things:

I

IF GOD has anything to do with "programs," they are grown rather than made. Sixteen years ago no man or set of men could have set around a table and made out a program of what has taken place at and grown out of the work at Clear Creek. It has been a growth.

It began with nothing but the faith and desire of a band of men and women who felt the need and ventured on God. Not a dust of dirt nor a dollar of money to start on. Faith performed material miracles. Four hundred and fifty acres

We apologize to Dr. Kelly for delay in the publication of this article, which came several months ago. We marked it for publication, but while it was awaiting its turn, it chanced to be placed among manuscripts for filing and since has been overlooked. We hope the delay will in no way impair the point of Dr. Kelly's message for the mountain people he so devotedly loves, and do not think it will.—Editorial Note.

of land, as well watered and beautiful as could be found anywhere, were bought and paid for, by faith. Then three miles of paved road were an urgent necessity.

After four years of dirt road the hour came when the Highway Commission of Kentucky made a deal with the County Court of Bell for \$50,000, with which to build the road. Leading politicians, whose self-interest led them to oppose this road declared that it must not be done. They set themselves to undo the action of the Court over night. A night in prayer for some who had already agonized with God like Jacob of old, then another session of the County Court. Behold, when the Court met, opposers had turned into sponsors, and the road was built.

An auditorium was a necessity. Again the prayers prayed; a person of whom we had never heard sent up to that hour a large check which made it possible to build a large auditorium costing \$10,000 and built out of native rock with a Lamella roof. The most important spring on the property went bad. A drill was sunk thirty feet through three stratas of rock and the same rare mineral gushed out. Now we have an artesian well that flows two gallons per minute.

Necessity kept knocking at the door. A water and light system must be had. A mining company donated a 10,000 gallon tank, and a utility company donated a dynamo and oil engine. A dining hall, dormitories and equipment are needed.

The property was bonded for \$20,000, and the needed summer buildings were erected. In the meantime God was growing a spiritual program. Ten years were to be the life of the bonds. Years that seemed to pass like a post. The bonds were to fall due August 1, 1935. As the time drew near, the friends again agonized with God. One month before the bonds were due, a check for \$20,000 was sent from a Foundation in the North to cancel the bonds and set us free from that debt. This was as much a miracle as when Peter, at the command of Jesus found the money in the fish.

II

TIMES innumerable have means come in from unexpected sources to meet emergencies divinely created and as divinely met. During the years a great host of people have prayed and served in the work without pay. It has been largely a work of love on the part of all.

For twelve years the work of the Mountain Preachers School, camps for boys and girls, Daily Vacation Bible Schools, and the annual Encampment have steadily grown. Last year they had 284 boys in the R. A. Camp and had to refuse sixty-five applications for lack of room. Forty-one mountain preachers attended the school for a month; seven Daily Vacation Bible Schools were held in as many communities and the enrollment reached over 900 with some twenty professions of faith. A. Y. W. A. Camp of eighty-four girls had a great spiritual treat. People who have observed the work and its growth say, "Surely, surely, this work is of God. It has taught us anew some fundamental truths: (1) That God is performing miracles in our very midst; (2) That he hears and answers prayer to-day as of yore; (3) There is no depression with God; (4) You cannot "program" The Almighty; (5) To achieve, faith must venture its all on God (Dan. 2:32); and (6) Any plan really to reach the mountain people must major on the mountain preacher and the mountain children. They constitute the richest harvest fields. The greatest responsibility of any people are their children. The mountains are teeming with children who will never have a religious or a vocational chance, unless the denomination most responsible makes it possible.

Inspiration after evangelism is as essential in this field as food is to a new-born babe. This is an element often left out by Baptists working in the mountains. We are long on evangelism and short on inspiration unto character-building. Our finest investment can come only when we inspire these boys and girls to an ennobling purpose and heavenly vision.

It is the profound conviction of some of us that the mountain preacher is the key to the solution of the mountain problem. It is he who can inspire. If the moral judgments of men cease to exist, it is at the time when the ministry ceases to function inspirationally and the temper of society sinks into sordid materialism.

No people can rise higher than their religious leaders. No problem can be reached remedially until it is dealt with fundamentally. Our greatest asset in all this is the native mountain preacher. By patient and persistent effort our mission task here must be done by the people themselves under the leadership of their native ministry. Outsiders can be big brothers to these men of God.

III

A FEW things that need to be considered: Let our denomination cease to look upon the mountain preacher as a denominational "liability" and think of him as an asset in the most strategic position of any men among us.

Let our leaders demonstrate the same interest in the mountain preacher as they do in the college-bred men who go to the seminaries. Let them be as willing to assist these mountain men to fit themselves for their fields and work as they are to assist the educated seminary possibilities. Ten years of experience with the mountain men has seen them grow and it has also shown how the denominational stock has risen where they have gone.

Every State worker and every Home Board worker in the mountains should be required to attend these schools for a month and to do all possible to induce those who should be in the school to come.

A man who knows mountain men and their fields ought to be turned loose to work all the time with the mountain preachers, enlisting them, and enlisting their churches to supply their families while they are in the school. Our denominational leaders, such as Secretaries and Field Representatives, should then make it a point to get before these mountain preachers with their denominational interests.

From this would radiate evangelism, inspiration, teacher-training and a spirit of missions that would belt the earth. If there is any way out it is along these lines.

Our Greatest Denominational Need

J. W. PORTER, Lexington, Ky.

DEAR EDITOR: I have read with keen interest and great satisfaction your editorials on Evangelism. You are headed in the right direction and going a good gain.

Many causes have combined to shift the emphasis from evangelism. One of them, at least, may be learned from denominational history.

1. **Increasing wealth and numbers tend to a decrease in evangelistic efforts.** Someone may be tempted to ask if this is necessarily true. Undoubtedly not, yet it is the verdict of denominational history. Thus far it has been true and present indications justify fear that it will so continue.

2. **Multipled organizations within the churches have displaced the enthusiasm for evangelism.** The chief concern of many churches and the denomination seems to be organization rather than evangelization. To utilize what we have rather than make disciples, appears to be the main objective. The dominant emphasis of our denomination now seems to be to see that we keep the machinery in motion, rather than to lead the lost to the Saviour and build the inner spiritual life of church members. The churches, as a rule, have just enough power to keep the machinery going but not enough to bring forth high spiritual fruitage in or along with these activities.

3. **Enlistment has supplanted evangelism.** While all right in its place, enlistment should not be allowed to take the place of making disciples. Efficiency cannot take the place of regeneration or daily Christian living. Should we succeed in enlisting in giving and church work those we now have, what would we do for disciples in the future? We can now count on the fingers of one hand all the evangelists now working under the several State boards of the South.

4. **It is tragically true that many of our people have ceased to believe that the unregenerate are lost.** They believe that the wicked may suffer a little, for a brief season, but they no longer believe in everlasting punishment. The old-time doctrine of hell is discredited, and by not a few entirely rejected. Sermons on hell are few and far between.

5. **The methods of some evangelists have tended to cheapen evangelism.** This should not be true, but nevertheless it is a deplorable fact. The mountebank evangelist has brought reproach upon all evangelism—scriptural, or otherwise. The pseudo-evangelist has commercialized the business of soul-saving. The apparent end of some evangelists is to get money, and thus is certainly the impression some of them leave upon their hearers. Oftentimes from one-third to one-half of the time given to an evangelistic service is taken up in raising money for the evangelist.

6. **The love of God has been exalted, at the expense of the Justice of God.** We have soft-pedaled the justice of God, and placed in its stead a lawless love. We hear but little of "sinners in the hands of an angry God," but much of a God who will be merciful at the expense of His own Word. Law-

(Please turn to Page 12.)

Subversive Teaching In Our Tax-Supported Schools

"CRUCIFYING Christ in Our Colleges" is a recent book made up of instance after instance of students ruined spiritually and morally by the teaching imparted in American tax-supported schools. The author of this book, says:

"Let me emphasize that my collaborators' high-school associates, whose destruction at the hands of mis-educators is herein discussed, are in most cases known to the author, and I am not ashamed to say they were once my friends, too. I know what has happened to nearly every one of them, and I know why. The testimony of these collaborators merely confirms my own observation and opinion as to the cause of their downfall.

"In the few instances in which the high-school fellow-students of my collaborators were not known to me personally, I have been careful to secure the corroboration beside the witness of the collaborator telling the story. Hence in no instance does a single character in this book rest upon the testimony of the collaborator alone. Furthermore I have taken care to see that there is abundant evidence that each and every student whose downfall is related in this book was of good character and had high ideals and firm religious faith at the time he was graduated from high school. The instances of faith-wreckage and character destruction at State Universities related in this book are not isolated cases; they are representative of occurrences frequent in the vast majority of our tax-supported universities. To you who doubt that such things are taught and that such disasters are the consequence thereof in the higher educational institutions which your state supports, I say: 'Go into your State University and investigate the teaching prevalent therein, read the text books and reference books which students are assigned for study, find out from students what professors teach in their lectures, then investigate the immorality practiced by students as a result of the anti-moral and anti-religious things they are taught.' That is my answer and my challenge."

It was my privilege a short time since to contact a cultured, devout, young man, employed by his denomination as a worker among the students of his faith in the higher institutions of learning in his state. The revelations he made as to conditions as he had found them were, to put it mildly, startling. At my request he has kindly supplied me a brief statement as to these conditions which I am submitting herewith. To what extent they may prevail in our state is a matter yet to be ascertained; but that not a few students are having their faith undermined there is no question. Plans are in the making for getting the facts. To that end sympathy and co-operation are desired. Here are his words:

"One of the problems facing earnest Christians of our day is the problem of the very widespread practice of immorality and sin on the campuses of our state schools. One is not overlooking the fact that we have far too much of this even in our denominational schools, but our state schools are supported by the money of all our tax payers and we feel that we have a right to say something here.

In many of our states we have laws which prohibit the use of the Bible in any service or class. It is very much in evidence, however, that we have no laws prohibiting attacks on the Bible by professors and other school officials. To show what I mean I quote one university professor who told a large class, 'Christianity is based on a lie which was told about an illegitimate child.'

"In many classes the same attitude prevails and the students get the idea from the professors and the school leaders that the Bible is the Old Book of an outgrown age which has no place in college life and that a Christian nowadays is an antique.

M. P. HUNT, Louisville, Ky.

This is a shocking story which Dr. Hunt tells. It follows after a similar one by him of some weeks ago. We have asked him to tell it. It is the story of atheistic philosophy taught broadspread in tax-supported schools in America while Christianity is mocked and the Bible kept out. There is no doubt as to the facts. It has been going on a long while. Fifteen years ago, when a few of the religious papers sought to wake up the unwilling consciences of professing Christians, there was a storm of protest from prominent quarters among their own brethren, as happened to the Western Recorder. At first the truth of the assertions were directly challenged. Very well, much water has now gone under the bridge. We may still be supine and remain that way, if that is what is in us. At least we who warn and challenge Christians to arise and organize to combat this unrighteous and even illegal use of tax-supported schools, can no longer be met by challenging the truth of our statements. Monkey-ancestry theories, treated as more sacred than the Bible, in the name of science are beginning to bear their fruits in a way that those unwilling to stand up and fight for truth, cannot at least hide themselves out of sight by abusing brethren who feel they must bear witness to the terrible facts.—Editorial Note.

"It has been quite an alarming discovery to find that so many college professors smoke, drink, attend the dances and are a part of the sinful program of the campuses. Especially in the problem of sex do we find a terrible let-down in our state schools and universities. One Doctor going by the Gym on an early morning call discovered about fifteen students taking a shower (And the students were boys and girls) under the same shower baths trying to sober up from a dance the night before. That seems to be the limit. Yet when they hear in their classes that marriage is just cheap prostitution and that for one woman to sell herself to one man by marrying him is the lowest sort of prostitution, they are about ready to do anything.

"Passing by a certain institution it was my opportunity to pick up certain fellows catching rides from the college to their homes and twenty-six fellows who rode with me all testified to the following information—of 4,000 students ninety percent of the fellows drink, seventy-five percent of the girls drink; most everybody smokes; at least fifty percent of the fellows and girls have intimate relationships with each other.

"Possibly their figures are high, but it suggests the trend of the living in these schools. One is not so ignorant to think that this prevails only on the college campuses. This seems to be the trend of living throughout the entire country. Marriage is becoming more and more an institution of the past and free love is knocking at our doors in every realm. But why are we to put our money into institutions which push upon our young people such ideas?"

It would seem from reports that, while as a rule the teaching of religion is forbidden, there is no rule or law against teachers airing their unbelief and teaching that which is subversive of the faith of their Christian pupils. Again we ask, How long should Christian tax-payers submit to being taxed to support higher schools of learning that persist in undermining the faith, morals, and patriotism of their children without protest? For one, I say we have waited too long already.

Pastor W. E. Pound taught Building a Standard Sunday School at the Plum Creek Church, Waterford, Ky., last week, nine taking the course.

Brother Owen W. Moran, formerly Song Leader at the Parkland and Fourth Avenue Churches in Louisville, while he was a Seminary student, is now pastor at the First Church of Dania, Fla. The Western Recorder expects to carry a few words written by him next week.

EDITORIAL

Over-Supply of Impotent Idealism

IDEALISM, apart from definite faith in revealed religion, clutters the world to-day. "Clutters" it, for idealism, apart from God, is as impotent of power to do what is needed, as the refuse in the garret of an old home is to supply what is needed for bodily comfort. Woodrow Wilson said in 1919, "European nations see that their governments have never been able to defend them against intrigue or aggression and there is no force of foresight . . . in any modern cabinet to stop war." Fourteen years later Lloyd George said, "All nations are arming toward the battlefields, with the dove of peace embroidered on their banners." Ramsey MacDonald said in 1921, "The pact of Paris eliminated war from our diplomacy. It does not seem to eliminate armaments." A nation sincerely desiring peace looks at the armament and sees the war-like swagger of other nations and proceeds to strengthen its own power for war. Yearly, even monthly, the prospect of another devastating world war grows stronger. Humanitarianism and idealism hold forth. Philosophy tells how to have utopia and bring a social millenium. This overflows the capacity of press and pulpit, platform and book, in high quarters and low. But it is for someone else than the pundit to work and someone else just does not. **Men and nations need God.** They will die without Him, but they refuse to turn to Him. So they approach the abyss even while they shout their utopian prescriptions to the deaf ears of the race. Oh that men would turn back to God!

Baptist Paper Embarrassments In Building Unity and Fellowship

ONE of the important duties of the Baptist paper is to build the spirit of unity in Christ among its constituency and all our people. To this end one of its habitual services is to publish the news of the churches. The Western Recorder seeks for more fellowship news, but does not count itself to have attained the ideal.

The great mass of pastors and churches appreciate this service, and are anxious that it shall be rendered in the spirit of Christ and in a way to avoid giving comfort or currency to partisanship or rancor. From the paper's standpoint the only lack here among the great mass of our churches is that they do not furnish their news adequately.

On the other hand, there are always a few who would use a Baptist paper to voice partisan or personal views of local church differences. What appears to be an instance of this now leads us to bring this matter to the editorial pages. Though this is a strictly limited element, the paper reaches so many churches that it is under the necessity of continual watchfulness that it may avoid being used to exploit partial or partisan views of local difficulties. Almost weekly we have to deal with something of this kind.

Sometimes the writer is a preacher and sometimes a layman. Sometimes the error of the writer is of judgment rather than spirit. He fails to realize that it would do harm and needlessly cripple the usefulness of the paper for it to enter in a partisan way into the discussion of a divisive local issue in a church or group of churches.

Yet there have been some instances in which preachers have written for this publication, with the idea of using the prestige of the paper to boost themselves in disarming righteous criticism of themselves for conditions of broken fellowship among God's people for which they were responsible. If the paper can be used for such ends, such a preacher can through it "sell" himself advantageously to other churches.

On March 12 we published a news letter from Monticello, Ky., by Rev. E. A. Spencer, pastor of the Monticello

Church. Mr. Spencer has not been in that pastorate long. He came from the North and his first contacts in Kentucky are said to have been in evangelistic meetings in the southeastern section of the State. There are many noble evangelists, men of the highest character. But there are some who bring the Scriptural work of evangelism into disrepute by the sensational way in which they major on the faults, either real or alleged, of all classes of church members and others. Such men gain a following, but their work is essentially destructive, and their harshness misrepresents the Christ they preach, and tends to reveal lack of spirituality in themselves. Pastoral relationships that grow out of such evangelism will be spectacular, but seldom helpful.

We do not undertake to say what class of evangelism Pastor Spencer brought to the Monticello Church. That church has long been known for its constructive conservatism in the things of Christ and for the fine men of God it has had for its undershepherds. It was this that led us easily to take at its face value the report sent us by the pastor of a spiritual revival at Monticello, and to regard it a balanced and just narration of what had taken place. We are so glad to publish such reports for the encouragement of other churches, that the critical faculty is not usually active nor in need of being active.

However, we later received a statement which bears the signatures of fifty-eight Monticello Baptists, and also confirmatory information from other brethren of known high integrity who are familiar with the case, which declares that the ministry of Mr. Spencer has not been spiritually constructive, but has resulted in great confusion and hurt to the fellowship of the church.

We offer our sincere apology to the Monticello Church and to our readers, if the publication was not justified by the facts in our issue of March 12 of the article, "Spiritual Fires Burn in Monticello," written by the pastor. It is certain that what we published is not satisfactory to many Baptists at Monticello, where, under the leadership of the writer of the letter we published, great confusion and hurt to the unity and fellowship of the church appears to have developed.

Whatever all of the facts of the case might be proven to be, if developed before a competent tribunal—which the Western Recorder does not undertake to be—there can be no moral justification of any minister, whether evangelist or pastor, trying to use the prestige of a Baptist paper which has been won in part by conscientious care to avoid being used for partisan ends, to herald through its columns a partisan statement of a divisive local question, as being a great victory for the Lord and impliedly for himself.

We live in a time when the very ends of the ages seem to be upon us. Great questions of faith need sustained explanation, urging, and sometimes defense. True and false philosophies multiply, and many of the spiritually weak are being deceived and misled. The Baptist paper that is faithful should and must bear a witness in relation to those that will be unpopular in some quarters.

But there is no virtue in unpopularity, and the paper, as an individual Christian, must as far as possible, "live peaceably with all men" (Rom. 12:18), not allowing itself to be crippled from its fullest weight in witnessing to God, by letting itself be a clearing house of the fleshly interests and prejudices of any man or group of men. It must, under God, commend its message to the consciences of all and not serve the fleshly minds of any. Knowingly to permit itself to become the partisan or abettor of individuals or groups on the plane of worldly self-interest or party spirit, would be to destroy its usefulness and to merit the criticism of its readers.

Pray for your paper and those who make it, that it may render true and faithful service unceasingly on the plane of the holy revealed faith of Christ.

Great Revealed Truths Attested By Christ's Resurrection

OUR Baptist people in general look with disfavor upon the observance of Easter as an ecclesiastical day or church festival. We regard their position soundly based in Bible teaching, and church history bears its testimony that emphasis on special church days has dwelt with religious formalism and spiritual backsliding through the passing centuries.

We had expected this series of editorials on the resurrection of our Lord to be completed before this date. Yet it is proper at every season to bear witness to the great doctrine of the resurrection of Christ from the dead. Oftener than not one's best witness against a partial or one-sided presentation of truth is in teaching and faith to exhibit it in its full-orbed revealed setting.

I

THE resurrection of the body of Jesus Christ from the dead is more abundantly proven than any other miracle in the Bible. It is the miracle of miracles. It is in itself proof of the existence of the Personal God revealed in the Bible. Peter so speaks of it (1 Pet. 1:18-21): "Knowing that ye were redeemed . . . with precious blood . . . even the blood of Christ: Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through Him are believers in God, that raised Him from the dead."

Our Lord proclaimed and revealed the God of the Bible when He was on earth. He claimed that God would raise Him from the dead on the third day. It was a stupendous and apparently absurd claim. But Jesus said repeatedly that His experience would differ from that of all of the countless millions who had gone before Him to the grave. He declared that God would raise Him up. He did raise Him up.

His resurrection proves that He was sent from God and that He is God's Son. He declared that, "My teaching is not Mine, but His that sent Me." He said: "The word which ye hear is not Mine, but the Father's who sent Me." To the Father He prayed: "The words which Thou gavest me I have given to them." He taught: "I and the Father are one," that "He that seen Me hath seen the Father," that "All men should honor the Son even as they honor the Father." The Jews declared that His making this claim proved Him to be an outrageous blasphemer. He told them plainly that they would put Him to death for making it, but that God would set the seal of His endorsement upon His claim by raising Him from the dead. They put Him to death, and God did raise Him up.

The resurrection of Christ from the dead places the stamp of God's approval upon what He taught of the justification of believers through faith on Him. In Romans 4:24, 25, Paul writes: "Jesus our Lord . . . was delivered up for our trespasses and was raised for our justification." Our Lord said (Matthew 20:28): "The Son of man came . . . to give his life a ransom for many." When God raised Him up from the dead, it was as if He said, "I have accepted the atonement which Jesus, my Son, has made." When the Christian looks at Christ upon the Cross he knows that a propitiation for sin has been offered to God, but when he looks at the empty tomb and the risen Christ, he knows that God has accepted the propitiation which His Son offered.

II

BY FAR the strongest proof of the future life of the Christian and that his body shall be raised from the grave and glorified, is to be found in the resurrection of our Lord from the dead.

Of this Paul writes (1 Thess. 4:14-16): "If we believe that Jesus died and arose again, even so them also that are fallen asleep in Jesus will God bring with Him . . . The Lord Himself shall descend from heaven with a shout with the voice of the archangel and the trump of God, and the dead

in Christ shall rise first." Elsewhere the Apostle writes: "He that raised up the Lord Jesus, shall raise us up also with Jesus."

Probably more books have been written on the future life than upon any other theme of Christian revelation. Throughout the centuries men have sought proofs of immortality. Philosophy has wrought to reason us into hope and has demonstrated the probability of life after death. But the human heart craves and demands more—it demands certainty. And God has given this in the resurrection of our Lord from the dead. The irrefragable proof of His resurrection amounts to scientific demonstration of life beyond the grave and of the resurrection of the body.

If Christ arose from the dead, there is no scintilla of doubt of His ascension to the right hand of God in His resurrection body, so that we may with confidence say with Paul (Romans 8:34). "It is Christ that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." With this also agrees Hebrews 7:25: "He is able to save to the uttermost them that draw nigh unto God through Him, seeing He ever liveth to make intercession for them." And John bears similar witness (1 Jno. 2:1): "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

III

THE Scriptures clearly teach that the Christian life is lived through union with the risen and ascended Lord. In Romans 7:4 we have the expression, "That ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God." The sinner is saved through the supernatural work of the Spirit of the living Christ. The Holy Spirit makes real to him the meaning of Christ dying for his sins.

This supernaturally-imparted life is supernaturally maintained by the disciple's union with the living Christ,—who "ever liveth to make intercession for us" (Heb. 7:25). In the wonderful passage at the opening of the sixth chapter of Romans this relationship is set forth under the figure of the death and resurrection pictured in baptism. We are told that we were raised with Him, so that we also might walk "in an entirely new life."

If our Lord's body had remained to crumble into dust in the grave of Joseph of Arimathea, He would have been regarded only a great unselfish and devoted reformer. His tragic end would preach to mankind the doctrine of martyrdom for truth, but not of salvation. It would teach that evil is stronger than good and sin stronger than God. It would teach men that, when the best being whose feet ever trod this earth met in final conflict the great powers of evil, He was powerless to defeat wickedness but was overcome by it.

But His resurrection from the dead on the third day is the other side of, and in the wisdom and power from God, the completion of the work He wrought when He died on the Cross for our sins. The darkest gloom that ever settled as a pall upon the hopes and hearts of men, was that which settled down upon the terrible spectacle of God's Son hanging on the Cross and dying for man's sins, when even the sun hid its face and the earth quaked. But the gladdest sunshine that ever drove away the darkness and chilling mists of night and caused new hope and joy to spring in the human heart, was that which shone in the green garden about Joseph's tomb on the morning of the first day of the week and revealed the stone rolled away and the crucified Lord risen and entered into His glorious resurrection life.

"Up from the grave He arose
With a mighty triumph o'er His foes,
He arose Victor from the dark domain
And He lives forever with His saints to reign,
He arose! He arose!
Hallelujah, Christ arose!"

Paragraphic Comment

WHEN THE PASTOR HIMSELF TAKES HOLD

We have observed that the largest results in churches in securing additional subscriptions to the Western Recorder in the subscription campaign, come when the pastor urges and takes hold of the matter, rather than turns it over entirely into the hands of a committee. Merely to announce it from the pulpit is not sufficient. Oftener than not committee members seem to wait upon initiative by hoped-for subscribers, whereas, most of our people who have never taken the paper and therefore do not know its value, need have its value impressed upon them. When the pastor takes hold and holds on, large results regularly follow.

VOLTAIRE AND HIS AXE The war against the Scriptures is as old as the memory of man. A hundred and fifty years ago Voltaire boasted, "I will go through your theological forests and girdle every tree; in a quarter of a century not a sapling shall be left to you." Where now is that confident axe-man? His voice is silenced forever, while the forest still stands and spreads. And it is reported that the room in Paris in which his prophecy was made is still used as a Bible depository. True, thousands of present-day enemies of God's Book slander and work to undermine it in the minds of youth, while American tax-payers support them as teachers in their public schools. Righteous indignation cries out for this infamy to be exposed and rebuked. They will not destroy God's Book, but they themselves shall be destroyed by their rebellion against God. But how tragic to contemplate the next generation turned into skeptics and atheists by this infamous betrayal!

WESTERN RECORDER CAMPAIGN IS ON We are not publishing this week the splendid large list of Kentucky pastors who have written us, assuring us of their purpose during the present month to co-operate in the Western Recorder Campaign and to urge upon their people to place the Western Recorder in their homes as the printed-page instrument to reinforce the Gospel message of the pulpit and to spread abroad among them knowledge of the things of our fellowship and life which otherwise would be unknown to most of them. We hope to publish the list again next week, for it is enlarging daily. The attractive Bible offer made for each subscriber will interest many and will make it sure that many will henceforth have the weekly visits in their homes of this old paper. How important its service is in this day, in which almost endless secular publications are bidding for entrance into the home and are actually receiving it in many cases! The bid of most of these is to the interests of the fleshly life, ignoring or undermining the spiritual and moral. We beg each pastor in Kentucky who has not done so, for his people's sake, to join actively in this Campaign, sanctioned and encouraged by the General Association, to put the Western Recorder into the homes of his people.

MISTAKEN EMPHASIS Emphasis is misplaced in much present-day preaching. The essential revealed truths of the Christian faith are neglected or minimized and all sorts of schemes of world-betterment or social service are set forward. A great paper in this country published the following: "A kindly man who scorned the 'doctrines' while claiming to be a Christian, and gave his thought and time to 'social amelioration,' stood beside the dead body of one whom he truly loved. 'What good is a social gospel to me now?' he asked. 'I have been mistaken in my emphasis. After all the Gospel I want is the one that will lead me into the world to come, as well as to aid in the world that now is.' The spiritual needs of men are greater than their physical needs. The Saviour said, 'The

life is more than meat,' and Paul declared that one might give all of his goods to feed the poor, and his body to be burned, and it would be profitless in default of an experience of divine love." What is needed to-day to put power into the various forms of 'social service' is a great and general revival of spiritual religion. Out of that, and not out of human philosophy, or ethics, streams of benevolence will gush and righteous living be established. And it will never come from all the moods of human astuteness and philosophy and schemes of regimentation on earth.

EFFORT TO MAKE RELIGION MARKETABLE TO THE WORLD

The religion that many spokesmen are putting out to the public to-day is conceived to be attractive in the world market. It would give the public what it wants, and not on the basis of it being that which God has commissioned disciples to teach and preach. The famous Frederick W. Robertson wrote the following: "The Son of God lived to thirty in an obscure village of Galilee unknown, then came forth a matured and perfect Man—with mind, heart and frame in perfect balance. It is a Divine lesson. Our stimulating artificial culture destroys depth. Our competition, our nights turned into days by pleasure, leave no time for earnestness. We are superficial men. Character in the world lacks root. The world needs what has passed away, and until we secure it, we shall remain only the clever shallow men we are. It wants a childhood and youth spent in the shade—in the home." A life with all its roots in sight must inevitably be shallow. The very publicity it feeds on is parched and heartless. This process of destroying quietude and opportunity for reflection and growth has now multiplied almost unbelievably. Against it all we must fight, though the odds look vast against us, to possess our souls in quietness and to know that God is found not in noise or human acclaim or the crowd that shouts and swaggers most, but in private duties, quiet reflection and growth and sacred ministries which are unseen of men but known and approved by God.

KENTUCKY BAPTIST WOMEN MEET AT WINCHESTER

The Woman's Missionary Union of Kentucky is meeting this week in Winchester. Before now it has met yearly in October. But last October at Owensboro they decided thereafter to meet each year in April. The meeting at Winchester is the first under the change. Our women now make their financial reports to agree with the calendar year, so at the Winchester meeting this week nearly all of the time is being given to inspirational addresses, most of them by missionaries. In the program we see the names of two missionaries from China and two others from Brazil. There are also three or four missionaries of the Home Board who speak on separate phases of its work. In addition Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, is scheduled to make an address Wednesday night. The financial record of our Kentucky women last year was \$136,446, which was a gain of two or three thousand over the preceding year. There was also a gain of a thousand members in the missionary societies. The number of members is now 23,463. The President of the Kentucky Union is Mrs. Eureka Whiteker, of Cynthia, and there are six vice-presidents from as many districts, into which the State is divided. Miss Mary Nelle Lyne is the Corresponding Secretary and Miss Josephine P. Jones is Secretary for young people. We congratulate our women on the devoted spirit which has characterized their work and on its gratifying success. What would the churches in Kentucky do without them, in keeping alive among us interest in and knowledge of the great work of missions, which our Lord has placed as a commandment upon the churches?

An Open Letter to Dr. M. E. Dodd

A FEW Sunday evenings ago you enchanted several of our spirits away by your charmingly-phrased radio message on the name of Jesus. If I felt just a bit blue about the outcome of my effort in my own pulpit to present Jesus to sinners, your message gave me new vigor. When you announced that your message would soon dress itself in book form, I joined with gusto the list of early purchasers.

From the time that your printed sermon on "It Is Finished" fell into my hands to this day, I have read your books with ardor and profit and heard your messages with edification. I knew no better than to trust you last May in Memphis when you commended Kagawa as the greatest living Christian. Other preachers with more ability than I have trusted you were leading us aright until they faced the facts.

But in your recent Sunday evening message, you defended Mr. Kagawa against what you called the misrepresentations of a "so-called reputable religious journal." You selected the oft-quoted reference that the Cross be overpassed by love and contended that the quotation had been unjustly snatched from its setting of reflecting the self-sacrifice of Kagawa in relieving the ills of human life.

What could I do but turn to my copy of Kagawa's book, "Love the Law of Life," page forty-seven, and check up on your defense of this great man? I re-read the whole chapter from which this statement is taken and found it headed "Prologue" with this entrancing theme, "Love is my all in all." Surely we are safe in concluding that the prologue-chapter sets forth the thesis to be developed in the subsequent chapters. Near the close of the chapter I found this short paragraph, not a mere disjointed quotation: "I have only one gospel, only one way of salvation; it is that the cross be overpassed by Love."

Now, Brother Dodd, tell your many admirers what this language means. We cannot understand unless you face the facts as they are in his book. If I know the simplest rudiments of grammar, the last half of the sentence defines the "only one Gospel" and the "only one way of salvation." If the Gospel does not mean the Gospel and salvation does not mean salvation, tell us how to take it. Tell us further which you believe—the errors of this famous Japanese or the glorious gospel which had just come over the air to our ears. How could you change the sound of the trumpet so quickly?

We common people are at a loss to interpret you otherwise than that you preached the Gospel in your message and compromised the same Gospel in your defense of Kagawa. We hoped you would touch on his other beliefs, as evolution, the inspiration of the Scriptures, the resurrection of Jesus, and other points. Why not defend him there? Either defend his position on these vital points or come on out for God and the Gospel of Christ and renounce Kagawa as a safe teacher.

You have referred to us who question the safeness and soundness of Kagawa as a teacher as "quibblers over hair-splitting points of theology." The Athenians charged Paul that he was a "babbler," literally, "seed picker," as a bird. They charged Paul that he was contentious about trivialities. **Classing the bodily resurrection of Jesus, the vicarious atonement, and the inspiration of the Scriptures as trivial is a sign that the jelly-fish style of doctrine has arrived among us.**

We face a sad day when men who have been honored with high office by Baptists have no more regard for the truths they have preached and for which our forefathers have so loyally died than to repudiate those of us who dare raise our voice against Baptist approval of Kagawa's unsoundness.

A fellow pastor here in Paducah said that he trusted you at Memphis, but later got his eyes open, and was disgusted with the errors of Kagawa in his recent speeches in our Louisville Seminary. This pastor said his chief effort seemed to be to distinguish between atheistic and theistic evolution.

Another Paducah pastor said he had hoped to hear something from Kagawa that would clarify his stand on the fundamental truths of the Gospel. He too came away sadly disappointed.

Many Southern Baptists have trusted you, Doctor Dodd; and many have loved you. But they are sorely grieved that you are not leading in the right direction. What will you do with your stewardship? If you fling aside this utterance as unessential, as a voice from the ranks by one of them who does not understand big things, be sure that the hosts of truth-loving Baptists will know that God put you in a place of leadership and that you compromised the truth for the sake of popularity and gratified ambition. Do not fear to be dubbed by the world and false religionists as narrow or unscholarly. Do not turn from the offense of the Cross. What is the purpose of Baptist leadership and learning if it is not for defense of the glorious Gospel? If you would return by prayer and confession of sin to your contention for the truth as of old, when you were in Fulton and Paducah, the hosts of Baptists would not be confused and disillusioned by your looseness.

Paducah, Kentucky.

ROY O. BEAMAN,
Pastor West End Church,

Value of the Bible

W. A. WHITEHEAD, Louisville, Ky.

THE Bible is God's great text-book for man. It is His lamp to our feet, and light to our path in this world of sin. The value of the Bible study therefore cannot be over-estimated.

Considered from a literary standpoint alone, the Bible stands pre-eminent. Its terse, chaste style; its beautiful and impressive imagery; its interesting stories and well told narratives; its deep wisdom and its sound logic; its dignified language and its elevated themes, all make it worthy of universal reading and careful study.

As an educational power, the Bible has no equal. Nothing so broadens the vision, strengthens the mind, elevates the thoughts, and ennobles the affections as does the study of the sublime and stupendous truths of revelations. A knowledge of its principles is an essential preparation to every calling. To the extent that it is studied and its teachings are received, it gives strength of character, noble ambition, keenness of preception, and sound judgment.

Of all books ever written, none contains lessons so instructive, precepts so pure, or promises so great as the Bible. There is nothing that so convinces the mind of the inspiration of the Bible as does the reading of the Bible itself and especially those portions known as the prophecies. After the resurrection of Christ, when everything else had failed to convince the disciples that He had risen from the dead, He appealed to the inspired Word, and "expounded unto them in all the Scriptures the things concerning Himself." On another occasion He said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead."

As a guide, the Bible is without a rival. It gives a calm place in believing, and a firm hope of the future. It solves the great problem of life and destiny, and inspires to a life of purity, patience, and well doing. It fills the heart with love for God, and a desire to do good to others, and thus prepares for usefulness here and for a home in Heaven. It teaches the value of the soul, by revealing the price that has been paid to redeem it. It makes known the only antidote for sin, and presents the only perfect code of morals ever given. It tells us the future and the preparation necessary to meet it. It makes us hold for the right, and sustains the soul in adversity and affliction. It lights up the dark valley of death, and points to a life unending. It leads us to God and to Christ, whom to know is life eternal. In short, it is the one book to live by and die by.

A. W. Payne, Prominent Missouri Baptist, Dies in St. Louis

I would like to speak a few words of tribute to my friend of fifty years' standing, A. W. Payne, St. Louis, who entered into rest Thursday morning, March 26, 1936, age seventy-nine. We were as confidential I suppose as two men could possibly be. Rather strange to say, we have never had an argument. As we would sit down to plan together, it was seldom necessary to change a letter or a figure.

Brother Payne was a great church man. Back in the '80's he united with the Third Baptist Church of St. Louis, and throughout all these years, he really "belonged" to the church. He, in a very large measure, helped to establish the Third-Church loyalty which is so characteristic of the membership of this organization. Brother Payne held practically every office within the gift of his brethren. He really filled the office, and did not rattle around as some of us do. He served as deacon, Sunday-school teacher and superintendent, church treasurer, chorister, and not in any sense the least, as "chauffeur." I suppose that more people have been given a ride in Brother Payne's automobile than any other ten connected with the church.

Brother Payne was denominational in his outlook. He was a "Baptist Christian," or if you prefer, a "Christian Baptist." His influence went far beyond the walls of the Third Baptist Church; it was state-wide and nation-wide. For twenty-one years he was Secretary of the Missouri Baptist General Association; for about twenty years Secretary of the Missouri Baptist Hospital; and fourteen years Secretary of the St. Louis Baptist Association. (Incidentally, let me say that it has been my good fortune to succeed him in each of these important positions.)

For many years Brother Payne was Business Manager and Editor of the "Central Baptist," later, as you know, consolidated with the "Word and Way." It was here that Mr. Payne linked his life with J. C. Armstrong, who no doubt was the most classic editorial writer connected with our denominational papers.

Brother Payne has gone in through the gates and into the City. No doubt the Saviour was the first to give him welcome. I can hear Dr. J. P. Greene say, "Hello, Alec! How are you?" Then follow in turn Pastors W. R. L. Smith, R. P. Johnson, W. J. Williamson and W. H. Geistweit. Among others to welcome Brother Payne are Mr. and Mrs. W. B. Harris, so long associated with him in mission work in St. Louis, together with J. W. Stewart and W. M. Senter. As I recall, only two of the "old guard" remain, namely, Dr. J. P. Armstrong, Librarian at William Jewell College, Liberty, Mo., and Dr. S. M. Brown, Senior Editor of the "Word and Way," Kansas City. I know that these two brethren will feel lonesome to think of their friend who has gone on beyond. "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Funeral services were held Friday, March 27, at the Third Baptist Church, conducted by Pastor C. Oscar Johnson.

SAMUEL E. EWING,

St. Louis.

Anti-Biblical Nature and Dishonest Methods of Modern Liberalism

CHARLES BRONSON, Rutledge, Tenn.

THERE are many things touching Modern Religious Liberalism that should be constantly and clearly set forth for the benefit of orthodox Christians. To begin with, we must teach them its nature.

1. **What Liberalism or Modernism is not.** To understand clearly and fully what a thing is, one must understand what it is not. It must be clearly understood that Modernism is not any form or type of Christianity. Also it is not akin to

Judaism. It is not akin to Mohammedanism. It has often been called a pagan philosophy. But it is not even paganism. As it is so pantheistic, and pantheism and atheism are the same thing differently set forth, it would be better to call it an atheistic philosophy. It is not even a good pagan philosophy. It is not a real religion of any kind!

2. **What Modernism really is.** It is Anti-Supernaturalism! It refuses to believe in anything supernatural. It often talks about things in Scripture phraseology. But when sounded to the bottom it teaches nothing supernatural. This Modernism is only a granulated atheism. The best that can be said of the milder forms of Modernism is that it rejects so many Bible truths that it is only a granulated infidelity. Such is Modernism.

(1) **All spiritual substances.** No soul, spirit or mind in man! No God! No angels—either good or bad! Such is pantheism! And Modernism is pantheistic! Pantheism derives from two Greek words—*pan*, which means "all," and *theos* which means "God." The two put together make **pantheism** which means that all is God. It means that the universe is God. Atheism comes from the Greek words *a* and *theos*—the first meaning "not" and the other meaning "God." The two put together gives us **atheism**—meaning "no God." So pantheism and atheism are practically the same. Both leave us no God. As Liberalism is pantheistic it also leaves us no God!

(2) **It denies no creation.** As Modernism of this type believes in no real God it cannot be sound on origins. It does not believe in creation. This universe came not by **creation**, as the Bible teaches, but by **evolution**! Every Modernist is an Evolutionist. Evolution is neither Biblical nor scientific. The truest thing that can be said about it is that it is an impossibility!

(3) **Modernism leaves us no revelation.** It denies the truth of the Bible as God's supernatural revelation.

(4) **There can be no miracles.** This is also a part of the logic of Modern Liberalism. It fights the miracles of the Old and New Testament Scriptures, just as infidels have always done. It counts them as myths or else tries to explain them according to natural laws! A miracle as taught in the Scriptures is something supernatural! Therefore Modernism just cannot believe in them!

(5) **Liberalism denies the Bible doctrine of inspiration.** What else could Liberalism do while holding its views as to the supernatural? And its teaching as to a patchwork theory of authorship for various books of the Bible are simply ridiculous. Men do not write books that way now and it is not at all likely that they ever did. Their claims along this line are sheer nonsense!

(6) **According to Modernism, there can be no prophecy.** There could be guessing! But that is not the Bible doctrine of prophecy. The Bible doctrine of prophecy involves the supernatural, and the Liberal will have none of it. Liberalism is Anti-supernaturalism! So there can be no room for the Bible doctrine of prophecy in it.

(7) **In Modern Liberalism there is no room for the Bible doctrine of providence.** Providence, as taught in the Scriptures, involves the supernatural. Another big Bible doctrine is cast out. How much Bible doctrine does this atheistic philosophy leave us? Only a bit of ethics, for it has to lay violent hands on the plainest historical statements in the Bible, in order to give plausibility to its theories.

(8) **It most stoutly rejects the incarnation.** This is one of the strongest tenets of Modernism—the denial of Christ's virgin birth! Perhaps no open infidel ever fought this great Bible doctrine any harder.

(9) **It rejects the deity of Christ.** With Modernists Jesus Christ was just a good man. They say He was the best man that ever was. But with them He was only a man and even made some mistakes as other men do.

(10) **No atonement in the death of Christ.** According to Modernism there was no atonement in the death of Christ on the Cross. They sneer at all idea of an atonement of any kind. They call it "unethical" and "slaughter-house religion."

But the most "unethical" thing about this matter is the unethicalness of Liberals using the pulpits of Christian churches and the desks of Christian schools to slaughter this doctrine of the atonement—perhaps the greatest doctrine of all religious teaching.

(11) **No regeneration.** Modernists reject this all-important Bible doctrine. As it involves the idea of the supernatural, this is inevitable. So they throw it away.

(12) **Modernism disbelieves in the resurrection of Jesus Christ.** This is bound to have in it the supernatural. Therefore, a Modernist cannot have it! This is one of their big claims!

(13) **The ascension of Christ.** If Liberals reject the resurrection of Christ, they must also reject His ascension.

(14) **The intercessions of Christ.** Along with the rest, Modern Liberalism casts this big Bible doctrine overboard also. They keep nothing supernatural.

(15) **Neither deity nor personality in the Holy Spirit.** This is one of the greatest doctrines. But it means the supernatural, if anything at all. So Modernism throws it all away. That is awful, but they do it!

(16) **They reject the second coming of Christ.** If the claims of Liberalism mentioned be true, Christ will never return to earth to resurrect the dead and judge the world. That would involve the supernatural. Liberalism rejects a general resurrection and a general judgment.

(17) **If Liberalism be true, there can be no hereafter.** If this cult of anti-supernaturalism be true, this life is all there is for any man. There is neither a heaven nor a hell. Death means total extinction. This world is all there is—nothing beyond. So much for this gospel of mud. So much for the findings and offerings of this philosophy of dirt—and a dirty philosophy it is. Morally and spiritually as well as literally.

This cult is clearly and exceedingly unethical. This is shown in a number of ways.

1. **It wants to stay in the various Christian churches.** This is most decidedly wrong. It is clearly unfair. We call this method of procedure "boring from within." If one is fundamentally and diametrically opposed to the doctrines of any church, and was honest and fair, he would withdraw from it, and go to another that does hold his views. If he could not find such a church, he would set up one of his own and in it carry on his warfare against others? That would be the fair way to fight. That would be the honorable way to do it! Honest people loath a traitor in the camp.

2. **Modern Liberalism wants to teach its tenets in our churches.** Their preachers want to be pastors and teachers for our various Christian churches. What has been said above certainly applies here. The attitude of such Modernist preachers is exceedingly unethical. Why not make a church of their own and preach for it? But as little good as Modernism can logically be expected to do, I cannot see why a Modernist would want to preach for a church of his own or any other, unless it is for revenue only, for he has nothing to offer the people but empty negations and deceptions.

3. **Modernism also wants to teach in Christian Schools.** Like preaching for evangelical churches, this is decidedly unethical. No preacher has any ethical right to take charge of a church and preach to it doctrines fundamentally and diametrically opposed to that church's articles of faith. Likewise, no teacher has an ethical right to accept a position to teach in any department of religious teaching for any school of any size founded by any Christian denomination when that teacher's views are fundamentally and diametrically and fatally opposed to the articles of faith of that denomination. **THAT IS ALSO BORING FROM WITHIN.**

The money given to build, equip and endow these schools has been given by men representing historic Christianity. They gave this money for the teaching of historic Christianity.

4. **Modernism even captures Christian schools and turns them into Modernist schools.** When Baptists build, equip and endow a college or a university or a theological seminary it

is to be ever afterward a Baptist institution. It is Baptist property! When Methodists or other churches establish such an institution it is to be ever afterward an institution that belongs to them. No man nor set of men have any more right to take such property from the denomination owning it, than a man or a set of men have a right to take by trickery or fraud or theft any other type of property.

5. **Modernism also wants to direct Christian missionary work.** This also is unethical. It ought to mind its own business. Just a few years since it sent out a big commission at large cost to make a survey of the various mission fields of the various Christian denominations. This commission made a report imposing in size and presumptuous and impertinent in substance.

They used it to give advice, based on the tenets of Modernism to the denominations operating these various missionary enterprises! This in principle was on a par with their teaching in Christian schools. Let them establish their own missionary enterprises and run them as they please and let other people run their missionary enterprises as seem to them best.

OUR GREATEST DENOMINATIONAL NEED

(Continued from Page 5.)

less love has been glorified, and mercy unduly magnified. O love, how many crimes have been committed in thy name.

Obviously, much of the so-called evangelism needs a radical and rapid revolution. The only way we can restore evangelism to its proper place in the economy of the kingdom is, a speedy return to scriptural evangelism and the old-time faith in the teachings of the Book of all books. So mote it be!

Several weeks ago the Western Recorder reported the new address of Brother T. E. Taylor, recently resigned at Wallonia, Ky., as being Rockport. This was an error, and should have been Route No. 1, Rockfield, Ky., in Warren County.

The Western Recorder office enjoyed a visit from Miss Marion Sandow Crocker, teacher of Bible and director of religious activities at Bethel Woman's College, Hopkinsville, Ky., last week. She was in Louisville visiting her sister, Miss Elizabeth Crocker, who suffered an appendicitis attack last week at the Baptist W. M. U. Training School. The Crocker sisters hail from Spartanburg, S. C.

Dr. T. O. Reese has been preaching in a revival with Pastor W. B. Archer at Okeechobee, Fla. Pastor Archer has during the last two years led his people in paying off a burdensome debt which he found on the church when he entered the pastorate. A hundred and fifty members have been received into the church during the last three years. Brother Archer came to us from another denomination, and is making good as a Baptist minister.

The regular yearly Church School of Missions was held at the Pleasant Grove Church, in Jefferson County, Ky., over a period of five Wednesday nights. Pastor David E. Weaver arranged for five classes, which were taught by Messrs. A. W. Motchman, Toronto, Canada; Alam Bausman, Youngstown, Ohio; K. P. Puffer, North Miami, Fla.; M. G. Mines, Miami, Fla.; Mrs. D. E. Weaver and Mrs. Claude Morris. Also other missionary addresses were given each night by invited speakers: Sadamoto Kawano, of Fukuoaka, Japan; Antonio Sanchis, of Alicant, Spain; Harold Schaly, of Porto Alegre, Brazil; C. K. Djang, of Chikiang, China; and W. B. Johnson, a returned missionary from China. An average attendance of sixty-seven attended, and thirty-five took the examination on their books. Pastor Weaver says, "Our school of Missions is looked forward to each year by our people, and we have come to accept it is an established institution. The students who brought the messages and taught the books were a great inspiration to us."

Evangelist A. D. Muse, whose headquarters are at Memphis, Tenn., has just come out of a gracious revival meeting in which he was preaching at Oneida, Tenn. There were six conversions. Our friend is now in a revival with Pastor David Burriss, at Oakdale, Tenn.

The College of Agriculture, of the University of Kentucky, at Lexington, Ky., will conduct a course of study for country pastors, beginning April 20, and continuing for six days. Prof. G. S. Dobbins, of the Southern Baptist Theological Seminary, is one of the guest lecturers. The program shows that practically all of the lecturers are professors of the University, and what is specifically published in the program indicates that secondary and derivative values of religion will be emphasized, such as Methods of Education, Conservation of the Soil and a Better Rural

Life, Four-H Clubs and Character Building, County Agent as a Rural Preacher Helper, Recreational Activities, Beautifying Church Grounds and Buildings, Animal Husbandry and Better Rural Life, and Rural Sociology.



Miss Ruth Dawson, State Recording Secretary, First Baptist Church, Newport, Chairman of Ushers for Convention, April 16-19.

Pastor J. O. Carter and his people at Burgin, Ky., enjoyed a week of good things in their Spring Bible Conference continuing for five days from March 3. The speakers were Pastors C. D. Boozer, of Wilmore, Clyde L. Breland, of Richmond; C. C. Warren, of Danville, John T. Stallings, of Nicholasville; and R. M. Gabbert, of Lancaster. Each spoke on the church. The subjects were divided: Reaching, Teaching, Winning, Growing and The Prevailing Church. Brother Carter reports in his bulletin that the meetings were well attended, and that each speaker brought a great spiritual and evangelistic message.

Pastor T. G. Shelton and his people of Bethel Church, in South District Association, Southwest of Harrodsburg, held a fruitful Bible institute on March 29 to April 1. The speakers who participated at different hours were, E. H. Blakeman, M. D. Morton, R. B. White, M. L. Hohn, E. N. Perry, Roy Gabbert, D. L. Druen, C. W. Dickerson, Hicks Shelton, O. M. Huey and V. I. Masters. Dr. Huey and the writer were present on Tuesday, March 31, and has the pleasure and privilege of meeting and spending the day with the brethren, and of hearing helpful addresses by Brethren White, Hohn and Perry. Pastor Shelton is enshrined in the hearts of



Kenneth Herren, State Reporter and Senior-Adult Leader, Richmond, who will have charge of the Senior-Adult Banquet at the State Convention at Newport, April 16-19.

3 Billy Sunday FREE Stories

The spirit of the great evangelist lives on in these bright new stories of his career. William B. Eerdmans, the well-known book manufacturer, wrote them for Sunday School Times. You can have them free, on request in a pamphlet, "Tales of the Sunday School." The Sunday School Times is issued weekly. Each issue has an article of two such as "Tales of George F. H. Davis on 'Fulfilled Prophecy in Palestine,'" "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others. Eerdmans' "World Survey of Religious Life and Thought," an unique work in aid for teaching the International Union Lesson, and other articles dealing with problems of the Christian life—well edited by Charles C. Trumbull. Write today for a sample copy and the Billy Sunday stories.

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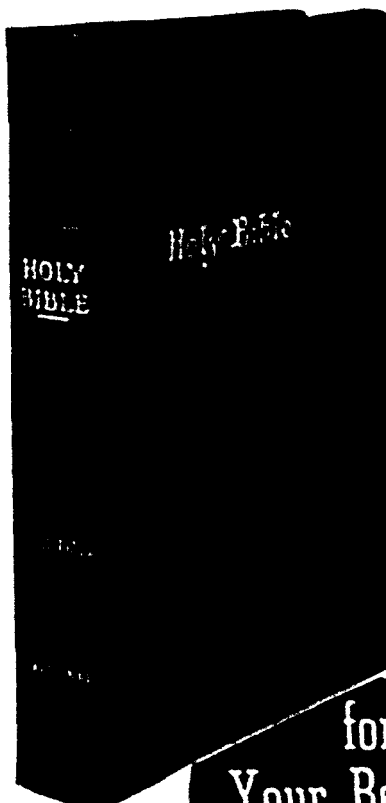
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Main Street, Williamsburg

The Sunday-school of Main Street Baptist Church at Williamsburg has qualified for the Standard award. Rev. J. S. Dick is pastor and R. D. Ballou is superintendent.

Mt. Zion Standard

The Mt. Zion Sunday-school, in Ten Mile Association, has qualified again for the Standard award. Rev. W. F. Privett is pastor and Arthur Barnes is superintendent.

Conference in Crittenden Association

Crittenden Association recently had an all-day conference on teaching methods. Dr. G. S. Dobbins, Rev. J. S. Ransdell, Miss Margaret A. Frost, and Mesdames W. A. Gardiner and Eureka Whiteker met with the different department groups. This association has made as much progress as any in the State during the past three or four years. L. B. Simpson is superintendent.

Conference in Ten Mile Association

The same group, excepting Miss Frost, went from the Crittenden Association to Ten Mile Association for similar conferences. This association was one of the very first if not the first to organize on our present plan for promoting Sunday-school work. Of the thirteen churches we generally have seven or eight Standard Schools. For nine years the workers of Ten Mile Association have had their monthly conferences. There are fourteen Sunday-schools, and thirteen churches. G. C. Mullins is superintendent.

Clear Creek Program

The program for Clear Creek Assembly is about complete. In the near future a copy of same will be given in the Recorder. Dr. J. Dean Crain, of Greenville, S. C., will be the evening speaker, Drs. H. C. Childs and C. C. Warren will have charge of the Bible Hour, Dr. A. Paul Bagby is expected to have the Sunrise services, the Robinsons will direct the music and a number of workers will teach for the various departments. Two missionaries will speak at the W. M. U. hour. Miss Rose Marlowe of China the first week and Brother Augustin Valez of El Paso the second week. It is truly a good program. The date is August 3-13. The first services will be held at the evening hour of the third and the closing service at 11:30 on the morning of the thirteenth.

Other Programs at Clear Creek

In addition to the Assembly August 3-13 there will be many activities during the Summer. The grounds will be opened about the first of June for guests. The dates for the programs are:

June 19-26—Boy's Camp.

June 30-July 25—Mountain Preachers' School.

July 27-31—Girls Camp.

Accommodations may be had all through the Summer until the first of September. The rates during the Assembly will be a little less than those for the remainder of the Summer. It is a most delightful place to go during the Summer for a rest. Should you be interested in further details as to rates and accommodations please write Miss Helen Royalty, addressing her at present at Hopkinstown but a little later at Pineville.

Vacation Bible School

The Vacation Bible School work has been made a part of the Sunday School work. Every church should have a Sunday-school all the time and a Vacation Bible School every summer.

The Vacation Bible School may be run from one to four weeks.

The Sunday School Officers and Teachers or some of the Young People may aid in the Vacation School. You do not need as many workers in the Vacation School as in the Sunday School. The pupils do not have books—only the Leader of each department group is supposed to study outside of the school.

The boys and girls like the Vacation Bible School.

The cost is not prohibitive. The cost of four departmental books and the Principal's book totals only four dollars and sixty cents. You do not need to spend a lot on handwork.

Should you be interested as to how to conduct such a school please write to one of the following brethren: Rev. J. T. Odle, 2409 Bridge St., Paducah; Rev. George D. Park, Earlington; Rev. C. F. Barry, Valley Station; Rev. J. Perry Carter, Campsie Place, Lexington; Rev. E. L. Edens, Ashland.

By all means plan for a school this year regardless of the difficulties. The boys and girls need it and it will be a blessing to your church.

Associational Sunday School Officers Attention!

Again we call the attention of the Sunday-school Associational officers to the Conferences to be held in Fulton, April 21 and 22 and in Lexington May

28 and 29. These meetings are sure to set forward our work. We want Kentucky to come well up in helping make the Five-Year Program a great success.

The time has come when we need to "Step Up" our work in Bible teaching. Let us open our hearts to the call of the Master to give the world the Gospel, and let us keep in mind that this includes the communities around our churches. Come to one of these conferences and help us catch the vision and learn better how to do this great work.

SUNDAY SCHOOL ATTENDANCE

March 29, 1936

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

Louisville, Walnut Street	1,252
Owensboro, First	975
Newport, First	969
Frankfort, First	885
Louisville, Clifton	883
Lexington, Immanuel	772
Bowling Green, First	736
Mayfield, First	729
Louisville, 9th & O	700
Louisville, Carlisle Avenue	686
Paducah, Immanuel	667
Lexington, Calvary	661
Owensboro, Third	642
Lexington, Porter Memorial	620
Louisville, West Broadway	578
Somerset, First	553
Louisville, 18th Street	544
Louisville, 23rd and Broadway	537
Paducah, First	529
Murray, First	474
Louisville, Baptist Tabernacle	466
Akron, Ohio, Calvary	466
Louisville, Franklin St.	443
Danville, Lexington Avenue	433
Covington, Latonia	397
Madisonville, First	389
Harrodsburg	382
Fulton, First	381
Bellevue	347
Louisville, Baptist Temple	337
Jellico, Tenn., First	323
Corbin, Central	320
Pineville, First	318
Henderson, First	316
Henderson, Audubon	314
Richmond, First	314
London	310
Covington, Madison Avenue	306
Elizabethtown, Severn's Valley	282
Hopkinsville, Second	280
Owensboro, Eaton Memorial	259
Versailles	250
Shepherdsville	233
Morganfield	232
Russellville	224
Sturgis	221
Louisville, Grace	214
Burnside, First	204
Louisville, Manly Memorial	200



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The Co-operative Program for February, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Dry Ridge	20.00	9.00	LIBERTY—		
Scottsville		9.70	Gardnersville	13.80	28.00	Canmer	8.91	12.00
BAPTIST—			DAVISS-McLEAN—			Glasgow	119.27	104.96
Bethel	5.00		Bethabara	26.67	9.55	Haeville	1.80	
Hopewell	14.72		Buck Creek	10.70		Horse Cave	28.01	
Lawrenceburg	137.32	11.00	Dawson	5.20		Howletts	2.50	
Sand Spring	18.41		Eaton Memorial	16.50	3.00	Walnut Hill	3.00	
BARREN RIVER—			Friendship	5.69		LINCOLN COUNTY—		
Temple Hill		3.00	Green Briar	9.40		Houstonville	14.96	
BELL COUNTY—			Hall Street	18.92		Maywood		1.45
East Jellico		12.00	Hopewell	15.00		McKinney	4.00	
Middlesboro, First	15.00	10.00	Karns Grove		5.00	LITTLE BETHEL—		
Pineville, First	36.74	2.00	Macedonia	6.47		Dawson Springs	2.25	
BETHEL—			Macco	3.55		Diamond	8.00	
Adairville		25.00	Mt. Liberty	5.00		Earlington	34.57	
Auburn		32.79	Owensboro, First	400.00		Hanson	7.05	
Dripping Springs	2.71	3.05	Owensboro, Third	399.70	42.00	Johnson Island	5.00	
Elkton	26.73	1.15	Panther Creek	10.96	1.00	New Hope		6.00
Guthrie	14.00		Pleasant Grove	9.00		New Salem	4.06	
Mt. Gilead	2.00	4.00	Pleasant Ridge	13.17		Nortonville	5.50	
Post Oak	12.48	10.04	Seven Hills	7.50		Pleasant Grove	4.25	
Russellville	106.53	18.00	Sugar Grove		22.00	Salem	5.36	3.00
Spring Valley	2.30		Utica	48	40.32	Slaughters	3.40	
Walnut Grove	34.02	20.00	Whitesville	78.24	5.00	LITTLE RIVER—		
BLACKFORD—			EAST LYNN—			Blue Spring	2.49	
Hawesville	3.70		Bethel	15.75		Cadiz	48.85	6.50
Pisgah		5.00	Gilboa	2.65		Liberty Point	5.90	
BLOOD RIVER—			Pleasant Hill	3.00		Oak Grove	5.20	
Calvert City		9.00	EAST UNION—			LOGAN COUNTY—		
Elm Grove	1.39		Boston	3.00		Pleasant Hill	1.00	
Flint	5.90		Gatlift	8.20		LONG RUN—		
Gilbertsville	4.13		Jellico, First	190.71		Baptist Tabernacle	42.00	
Murray	111.33	12.00	Pruden	1.00	1.00	Baptist Temple	19.23	10.00
New Harmony	8.34		Valley Creek	3.15		Hardtown Road	3.00	2.00
Sugar Creek	7.93		EDMONSON—			Beechland	25.40	41.09
West Fork	11.37		ELKHORN—			Beechmont	70.42	69.30
BOONES CREEK—			Ashland Avenue	10.61	3.53	Broadway		10.00
Calvary	4.00		Bryan Station	1.50		Buechel	17.79	26.50
Irvine	12.50		Calvary	182.95		Calvary	80.12	
Powell's Valley	4.00		Cane Run	16.45	2.00	Cathie Avenue	89.00	
Providence		4.50	Clear Creek	10.00		Clifton	321.67	12.00
South Irvine	11.12		Davids Fork	12.85	18.00	Crescent Hill	215.36	42.23
Williams Memorial	3.00		East Hickman		1.00	Crestwood	69.25	34.00
Winchester, Central	25.00		Georgetown	76.33	64.94	Deer Park	241.90	
BOONEVILLE—			Grace	17.00	2.00	East	40.54	7.96
BRACKEN—			Immanuel	215.55	57.50	Eastern Parkway		63.09
Carlisle	72.86	51.50	Midway	19.69		Eighteenth Street	82.36	7.00
Dover	6.50	1.00	Mt. Freedom	11.26	10.00	Elk Creek	5.27	1.00
Felix Chapel		1.00	Mt. Pleasant	5.00		Fairdale	4.00	2.00
Flemingsburg	1.25	1.00	Mt. Vernon	20.06	2.75	Farmdale		16.73
May's Lick		10.85	Nicholasville	60.00		Fisherville	2.50	2.00
Maysville	99.20	18.00	Porter Memorial	49.80	5.00	Fourth Avenue	188.15	83.72
Morehead		22.00	Silas	10.00		Franklin Street	8.32	
Mt. Sterling	31.49	10.00	South Elkhorn	4.63		Grace	6.83	1.00
Olympia Springs	10.00		Versailles	214.73		Hazelwood	19.89	2.00
Two Lick	15.00	6.00	ENTERPRISE—			Highland	297.24	230.57
BRECKENRIDGE—			Inez	8.70	3.70	Highland Park First	28.91	
Cloverport	26.50		Irene Cole Memorial	10.75		Highland Park 2nd	55.29	
Dry Valley	4.00		Pikeville	43.35		Immanuel	263.74	10.70
English	3.00		Salysville	23		Jeffersontown	42.83	1.00
CALDWELL COUNTY—			FRANKLIN—			Little Flock	23.14	6.00
Crider	2.58		Evergreen		6.00	Lyndon	6.63	4.50
Donaldson	3.00		Forks of Elkhorn	18.50		Meadow Home	10.00	4.00
Eddy Creek	5.50		Frankfort, First	74.92	43.00	Middletown	12.22	
Eddyville	15.00	2.00	Mt. Carmel	6.20	1.00	Ninth and O	63.70	84.00
Liberty	1.81		Pleasant Ridge	9.25		Ormsby Avenue	25.52	3.00
Macedonia	2.27		Providence	5.00	1.00	Parkland	296.13	5.00
Mt. Pisgah	1.43		Thorn Hill	26.35		Pleasant Grove (J. C.)	6.10	
Pleasant Grove	1.00		FREEDOM—			Pum Creek	8.75	7.00
Princeton, First	223.34	12.00	FRIENDSHIP—			St. Matthews	25.93	
Princeton, Second	2.50		Ephesus	7.00		Shawnee	19.00	
White Sulphur	4.44		Winchester, First	12.01	2.00	Shively	38.76	4.00
CAMPBELL COUNTY—			GASPER RIVER—			South Jefferson	15.25	
Dayton, First	44.31	1.00	GOOSE CREEK—			Third Avenue	109.68	4.80
Flagg Spring		3.00	GOSHEN—			22nd and Broadway	168.60	58.00
Ft. Thomas	113.92	6.00	Leitchfield	35.35	2.00	Victory Memorial	104.37	1.00
Grants Lick	2.68		Little Clifty	2.93		Virginia Avenue	37.24	16.00
Immanuel	5.00		GRAVES COUNTY—			Walnut Street	1,107.33	79.00
Ludlow	10.05	3.00	Mayfield, First	66.80	13.00	Weaver Memorial	25	
Newport, First	149.12	12.00	GREENUP—			West Broadway	135.83	21.57
Old Licking		6.50	Ashland, First	402.91	31.00	West Side	14.62	4.00
Persimmon Grove		1.00	Ashland, Second	3.00		W. M. U. Training School	23.00	
Pleasant Ridge		12.00	Cannonsburg		8.00	LYNN—		
CENTRAL—			Catlettsburg		69.14	Buffalo	21.25	1.25
Bethlehem		14.67	Central	23.25		Mt. Moriah	3.10	
Lebanon	35.73	3.00	Pollard	40.00		Union	19.50	8.00
New Hope	6.45		Unity	110.75	2.00	LYNN CAMP—		
Rockbridge		1.50	Vanceburg	1.10		McCREARY COUNTY—		
CHRISTIAN COUNTY—			GREENVILLE—			Whitley City	1.00	
Bainbridge	1.23		HENRY COUNTY—			MOUNTAIN—		
Casky	4.47		Campbellsburg	124.97	8.00	MT. ZION—		
Hopkinsville, First	243.16	61.50	Emblence	20.00		Bethel	5.00	
Hopkinsville Second	21.02		New Castle	5.60		Corbin, First	46.67	
Locust Grove	17.40		Pleasureville	19.64	4.00	Corbin Central	44.62	5.00
Little River	2.65		Port Royal	9.40	1.55	New Mt. Zion	1.00	
Macedonia	2.05		Turners	12.34		West Corbin	10.50	
Pembroke	12.75		Smithfield	4.00		Williamsburg, First	150.00	23.13
Pleasant Hill	4.11		IRVINE—			Wofford	1.00	
Salem	12.60	12.00	JACKSON COUNTY—			Woodbine	3.00	1.00
Sinking Fork	2.81		LAUREL RIVER—			MUHLENBERG—		
West Union	1.68		Congo		2.00	Cherry Hill	5.50	
CRITTENDEN—			Lily	8.03		NELSON—		
Turners Ridge	4.00		London	7.00	1.00	Hardtown	40.00	
Williamstown	15.11	1.00						

	Budget	Desig.		Budget	Desig.
Bardstown Junction	10.00		Poplar Ridge	2.30	3.80
Belmont		2.00	Sligo	86.02	13.18
Bloomfield	25.97	5.00	Westport	6.20	
Chaplin	2.00	2.00	TATES CREEK—		
Cox's Creek	12.50	1.50	Liberty	2.37	
Lebanon Junction	37.70	6.00	Richmond, First	21.45	8.00
Little Union	4.00		TEN MILE—		
Mill Creek	18.57	6.77	Clark's Creek	13.83	
Mt. Washington	11.49		Concord	4.27	
New Salem	29.00	19.00	Elliston		2.00
Riverside	7.24		Glencoe	16.13	
Shepherdsville	89.48		Mt. Zion	15.76	
NORTH BEND—			Paint Lick	3.00	
Big Bone	3.50		THREE FORKS—		
Covington, First	35.70		Broadway	1.00	
Erlanger	45.01		Fleming	6.20	4.00
Florence	10.86	5.00	Lothair	7.23	
Ft. Mitchell	20.35		Neon	2.00	
Immanuel	55.00		Vicco	1.00	
Latonia	133.95	81.00	Whitesburg	2.50	
Madison Avenue	94.10		UNION—		
New Bethel	5.50	2.00	Beaver	5.22	1.00
Oak Ridge	17.15		Brooksville	20.35	
Petersburg	6.29		Cynthiana	50.00	10.00
Visalia	6.22		Falmouth	105.83	
Walton	18.65		Union	35.00	10.00
NORTH BEND—			Willow	2.00	
Barbourville	12.50		UPPER CUMBERLAND—		
OHIO COUNTY—			Benito	1.00	
Beaver Dam	84.45	75.67	Black Mountain	6.35	
Centertown		5.00	Elcomb	2.25	
Concord	2.62	2.00	Evarts	11.59	
Dundee	4.62		Harlan	100.00	14.00
Hartford	31.84	6.00	High Splint	12.60	9.00
McHenry	6.28	3.00	Kentucky King	5.00	
Mt. Carmel	11.64		Kildav	1.76	
OHIO RIVER—			Liggett	13.35	
Mexico	1.00		Loyall	13.25	6.00
OHIO VALLEY—			Lynch	4.00	
Calvary	24.80		Verda	17.50	
Corydon	33.27	1.00	WARREN COUNTY—		
Henderson, First	69.80		Bowling Green, First	384.24	173.70
Immanuel	36.60		Bowling Green, Second		1.00
Morganfield	74.11	1.00	Friendship	13.50	1.00
Mt. Pleasant	12.85		Oak Forest	3.90	3.00
Pilgrim	7.55		Oakland	2.25	13.00
Providence	12.25		Pleasant Grove		2.00
Seebree	6.21	1.00	Rocky Spring		6.00
Sturgis	5.00		Woodburn		15.00
Uniontown	4.91		WAYNE COUNTY—		
Walnut Street	19.45		Steubenville	22.57	
Zion	5.50	1.00	WEST KENTUCKY—		
OLD BETHEL—			Fulton, First	117.70	7.00
OWEN COUNTY—			Hickman	53.00	
Dallasburg	49.36	10.00	Liberty	8.50	
Mt. Hebron	1.00		Poplar Grove	5.00	
New Liberty	6.00		West Hickman	2.40	
Old Cedar	.60		WEST UNION—		
PULASKI—			Bandana	3.78	
Association	161.29	105.09	Barlow	7.31	1.00
High Street		10.00	East	62.00	
ROCKCASTLE—			Harmony		24.96
Brodhead	8.18	13.00	Immanuel	11.25	6.00
Conway	1.64		Kevil	2.00	
Hopewell	2.10		Lone Oak	58.91	18.00
RUSSELL COUNTY—			Oak Lawn		10.00
Friendship	3.07		Olivet	4.00	27.14
Poplar Grove	4.17	8.00	Twelfth Street	92.38	15.00
Russell Springs	22.66	26.00	South Side		1.00
RUSSELL CREEK—			Spring Bayou	6.65	1.70
Columbia	17.30	25.00	Wickliffe	9.00	1.00
Greensburg	10.60	12.00	WHITES RUN—		
Macedonia	4.79		Carrollton	93.24	
Zion		5.00	Cove Hill	13.20	
SALEM—			Ghent	5.60	
Buck Grove	20.75	5.00	Sanders	10.74	
Ekron	3.25	.50	Whites Run		2.00
Guston	8.30		MISCELLANEOUS—		
Muldraugh	8.00	3.00	Third St. Church, Vanceburg		2.00
New Highland		2.00	W. M. U.		2.50
SEVERNS VALLEY—					
Cecilia	11.10				
Gilead	64.55				
Severns Valley	186.71	52.00			
SHELBY COUNTY—					
Bagdad	8.13				
Buffalo Lick		6.00			
Christiansburg	4.17	1.00			
Finchville	13.35	1.00			
Hempridge	2.00				
Salem	16.35				
Shelbyville	221.12	6.25			
Simpsonville	5.21				
Waddy	20.75	3.00			
SIMPSON—					
Franklin	158.93				
Sulphur Spring	6.51	1.00			
SOUTH CONCORD—					
SOUTH DISTRICT—					
Burgin	59.96				
Danville, First	10.61	2.00			
Doctor's Fork	10.00	1.00			
Harrodsburg	119.95	45.16			
Lancaster		3.25			
Lexington Avenue	104.00				
Perryville		26.00			
Shawnee Run		7.00			
SOUTH KENTUCKY—					
SOUTH UNION—					
Crouches Creek	3.00				
Good Hope	3.00				
Gum Fork	13.79				
Jellico Creek	4.00	3.00			
SULPHUR FORK—					
Ballardsville	4.40	4.00			
LaGrange	100.29	54.50			
Liberty	16.23				

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.

Education in Kentucky—

Budget	1,779.23
Designated	9.52
Total	1,778.75

Ky. Bapt. Children's Home—

Budget	593.07
Designated	96.04
Total	689.11

Louisville Bapt. Orphans' Home—

Budget	177.93
Designated	86.61
Total	264.54

Ky. Baptist Hospital—

Budget	978.57
Designated	14.61
Total	993.18

Church Building—

Budget	29.65
Designated	.70
Total	30.35

Western Recorder—

Budget	625.00
Total	625.00

Education Special—

Designated	75.29
Total	75.29

100,000 Club

	2,004.90
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Miscellaneous

	1,800.00
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TOTAL RECEIPTS

	18,188.26
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Distribution of Education in Kentucky

Georgetown College	700.49
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(Held in reserve)

Bethel Woman's College	297.71
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Campbellsville College	297.71
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Cumberland College	297.71
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Hazard Institute	64.21
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Magoffin Institute	40.86
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Oneida Institute	52.53
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Expenses	37.53
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Total

	1,788.75
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AUDITS

SYSTEMS

TAX SERVICE

E. B. FONTAINE

Certified Public Accountant

Kentucky Home Life Bldg.

LOUISVILLE, KENTUCKY

LEE E. GRALLE CO.

INCORPORATED

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAgnolia 6771

THE FIRESIDE

JENNY WREN

Here's little Jenny all so sweet,
In natty suit of brown;
She's quite a social figure
In the whirl of Feather Town.

Her home is all a home should be;
A model nest—but then,
You'd never find it otherwise
With little Jenny Wrenn.

Serene and stout, she hops about,
A worthy little birdie,
And if her children favor her
They should be plump and sturdy.

Her eyes are clear and quick and bright,
Her neatness an obsession,
For nothing's ever out of place
With Jenny in possession.

—Our Dumb Animals.

THE TALE OF A KITE

I am only a kite, but I have had many adventures, more than most kites. I was made in a country called Japan, far, far across the water. It is a beautiful country, and perhaps some day you may go there. When you go to Japan you will probably see kites being made, just as I was. A Japanese boy would rather have a kite than anything else in the world.

One day, with hundreds of other kites, I was packed tightly in a box, and the box was carried to a big ship, and the big ship sailed away over the blue water for days and days. At last I heard people around me hurrying back and forth, carrying boxes off the ship, boxes just like the one I was in. And then our turn came, and we were carried off the ship, and put on a wagon, with the boxes that had been carried off first.

Over the bumpy roads we went, bumpety-bump, for miles and miles it seemed. How do you think I knew all this, way down in the bottom of the box? Why, right close to me there was a tiny round hole where a nail had been, and this was the reason I could see everything that was going on around me, and I tried to tell my friends who were not fortunate to have a peep hole of their own.

I thought we were almost at the end of our journey, for we had stopped moving, but I was mistaken. We were carried off the wagon, it is true, but we were put into a freight car, and oh, how dark and stuffy it was when the doors were closed. I didn't like it at all, for I couldn't see one thing, I don't remember much about this part of the journey. I must have gone to sleep, because when I waked I was not in the dark car. I could see again. We were in a big room with all the other boxes.

Bang! Snap! Crack! I heard, and tried very hard to find out what the noise was all about. I soon found out. The boxes were being opened. My turn was coming. Bang! Snap! Crack! went the top of my box. I could breathe once more. And then my friends and I were carried into still another room, a much nicer, brighter room with the sun coming in at the window, and we found the counter a fine home. I like it here because I could see the mothers and fathers, and the little boys and girls, and the big girls and boys coming and going. Some day I would go home with one of these boys and girls. I hoped, for I longed to sail up in the air.

I had only been here a day or two when a little boy with the brightest blue eyes, and the rosiest cheeks, came toward me. He looked at me, and then he took his pennies out of his pocket, and counted them, "one-two-three-four-five!" and so on, until he had fifty pennies, shiny, bright pennies too, in his hand. I hardly know which was happier, the little boy or I, when he carried me home with him. I was glad and proud to belong to this little boy, because he had worked very hard to earn the pennies that paid for me. I heard his mother say. It was dark when the little boy and I reached home, too late to play with me then, but he showed me to his mother, and his daddy, and grandmother, before he put me carefully away in the closet. I could see through the keyhole, and I saw the little boy going to bed, and when he went to sleep, I did too.

Next morning I was wakened by a loud Oo-coing noise.

"The wind! the wind!" shouted my little friend, as he hopped out of his bed.

Do you know why he was so happy when he heard the wind? He wanted to sail his kite, and this was a fine day for it. I was happy too. As soon as breakfast was over we went outdoors. The little boy's father tied a long string to me so that I could fly far up into the blue sky, and still be able to come back when the little boy wanted me. Away and away I sailed so far that the little boy looked hardly bigger than a speck. I must have looked even smaller.

My little friend pulled at the string, and he called, "Come back! come back!" and I came back just as fast as I could. Then I stopped very suddenly. I couldn't move. The little boy pulled and tugged at the string, but I was caught in the branches of the oak tree.

Snap! went the string. Oo-ooo howled the North Wind, and I was carried higher than ever, so high that I couldn't see the little boy at all. I felt very sad at leaving him, for we were such good

friends, and I knew how unhappy he was when he saw me flying away.

I thought I had had enough adventures on the way to America, but my adventures seemed to be just beginning. Over a blue lake I sailed. It was a beautiful sight. I saw some white swans swimming about on the water, and at the edge of the lake a little girl and boy were sailing a boat. I would have liked to belong to them, and I tried to sail down to them, but the North wind loves to tease, and he carried me even higher. There were some gray birds flying about, they call them hawks, I think, and they must have wondered what kind of a bird I was, for they flew very close to me.

On and on I sailed, passing now and then a farm house, and a barn. I had begun to think I never would find a home again, at least not if old North Wind had anything to do with it. I suppose he thought he had teased me long enough, for he carried me down, down, down, until my string caught on a low bush.

A little boy came running out of the house, a little boy just as big as the little boy who first owned me, but this little boy had never had a kite in all his six years.

"Look what I've found," he called, and his father loosened the string that held me to the bush. At last I had found a home again, and I hoped I would never have to leave it. The little boy was so happy, and we played together day after day. The little boy goes to school, now, so that we only see each other in the afternoons, but we shall always be the very best of friends.

And the other little boy? I am sure his father gave him a new kite to take my place, when North Wind carried me far, far away from him.—Susie W. McGowan in The Presbyterian.

ZION PASSION PLAY

Presented by The Zion Players
SHILOH TABERNACLE, ZION, ILLINOIS
Every Thursday and Sunday
April 9 to May 24, 1936

For Full Particulars Address:
ZION PASSION PLAY, Zion Illinois

SEASON'S GREETINGS CHAS. DECKEL GROCER

Highland 4500
2443 Bardstown Road
LOUISVILLE, KENTUCKY

Woman's Missionary Union

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

Training Union State Convention

The twentieth annual Kentucky State Baptist Training Union Convention is to be held at the First Baptist Church, Newport, April 16-19. Splendid speakers, interesting and helpful conferences, and a feast of good things for all. We hope that many of our women and young people will attend this Convention. See Training Union page for information.

St. Louis, The Mecca of Baptists, in May, 1936

Baptists of the Southern Convention will wend their way to St. Louis the week beginning May 10, 1936. Then, while yet the walls of the convention halls are still resounding with the echoes of their parting songs, the Baptists of the Northern Convention will gather for their annual meeting on May 20-24.

The vanguard of this mighty throng will be the leaders and delegates of the Woman's Missionary Union of the Southland. These leaders are conscious of the great responsibility placed upon them as they plan to open their forty-eighth annual session. With an unusually interesting program they will seek to inspire women of the W. M. U. with greatly increased missionary zeal. New avenues and new approaches to the problems of Christianizing the world will be discussed. The command is still "go make disciples of all nations."

St. Louis, long known as an unusual convention city, is better equipped than ever with its recently finished Municipal Auditorium. This Auditorium, costing more than \$6,000,000 with its seating capacity of 16,000, will afford adequate room for all meetings. The people of St. Louis are justly proud that they have provided an auditorium that compares with the finest buildings in the world dedicated to similar purposes. The six W. M. U. sessions will be held in its Music Hall on Tuesday and Wednesday, May 12-13, the opening session being on Tuesday morning and the closing one on Wednesday night.

The New Hotel Jefferson—"The Aristocrat of St. Louis"—located at Twelfth and Locust Sts., has been chosen as official W. M. U. headquarters. Here on Monday (May 11) morning and afternoon and perhaps in evening many southwide W. M. U. committees will meet.

It is hoped that you may be able to stay at least through May 19-20, when there will be the joint sessions of the Northern and Southern Baptist Conventions. Thus on Sunday, May 17, you will enjoy fellowship with the people in the churches. Here you will meet cordial, gracious men and women and hear inspiring sermons by outstanding ministers.

St. Louis invites you—yes, urges you to come, that you may know its charm and enjoy its hospitality.

Mrs. W. E. Atkins,

W. M. U. Publicity Chm.

St. Louis, Mo.

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

G. A. House Party At Bethel Woman's College

A gloriously happy crowd of girls swarmed down the gang plank when our good ship G. A. docked at "Port House Party." "With columns proudly lifting upward glorious to the view" Bethel opened wide her doors and from everywhere came college girls with warm handclaps, radiant smiles and words of welcome. Then through the spacious halls of Bethel rang the sound of happy voices as old friends were reunited, new friendships formed and the beautiful building explored by dozens of eager feet.

Dinner, that evening, was a happy time as faculty, students and visitors came together. The beautiful dining hall rang with college songs and the hum of eager voices.

Then into the auditorium we trooped to meet that one who is dear to the heart of every G. A. girl and counselor in Kentucky, our beloved Young People's Secretary.

Before we realized it the sails were set, we were again on shipboard with our voices raised in song. Miss Carol Karraker and Juanita Cox were our song leaders and "to know them was to love them!" How much these lovely, talented girls gave us of inspiration and joy as we sailed along. Dr. J. W. Gaines, the beloved president of Bethel Woman's College and Miss Maybeth Morton, president of the College Y. W. A., wished us "Bon Voyage" as we pushed out from shore. Our ship's officers and crew were introduced and, though space won't permit us calling each by name we are deeply indebted to them for a safe and profitable voyage, no clouds or roughness marred the beauty and joy of the trip. To Miss Marion Crocker, Director of Religious Activities at Bethel, and all her officers and crew we would say a sincere, "Thank You."

Cablegrams were received during the voyage from various points in our Home and Foreign fields, telling us of their work and needs. These were read to us by our State President, Mrs. Eureka Whiteker.

A beautiful pageant, "The Light of the World," was presented by the Bethel girls on Friday evening. Into our minds and hearts they brought the vision of thousands groping in darkness, pleading for someone to bring them the light of Jesus, the story of Christ and His Cross.

Then out we go for a bit of recreation before bed-time, some to swim, some to play "Ping-Pong" and dozens to "Kil-Kare Hut" where a fire burns cheerily in an open fireplace and music and "eats" abound. A jolly and happy crowd are we, scattered everywhere until "light bell" and then "good night." So ends the first day of our voyage.

Seven o'clock—"Morning Watch." Precious links in memory's chain will be thoughts of those early morning services as girls hurry to the Rose Parlor for a few minutes of song, meditation and prayer. Juanita Cox and Margaret Whitcomb lifted our hearts closer to our Master, giving us courage and inspiration for the day ahead.

Important activities on shipboard, Saturday morning, included the Declaration Contest—"Why I believe in total abstinence." Five contestants from G. A.'s ranking A-1 for 1935 participated in the contest. The silver Loving Cup was awarded Miss Ruth Williams, Henderson.

"Our G. A. Charts" were then consulted and in them we found interesting facts and reports from all organizations represented aboard ship.

At "Port China" Miss Mary Nelle Lyne introduced a favorite and much loved guest as our next speaker, Mrs. F. Y. O. Ling, known as "the Miss Mal-lory of China." She won our hearts instantly as she spoke to us of her loved work in China. The beautiful Christian life of this one from a foreign land brought foreign missions to the mind and heart of every girl present with a new, deeper meaning than ever before.

Saturday afternoon our ship docked and we went shopping and "sight-seeing," then hurried back to our cabins for an invitation had been extended us to enter the "University of Fun." As our vessel went on its way, we hurried below to enroll and lively fun and frolic ensued for the next hour and a half, as Freshman vied with upper classmen for coveted honors. At the close all were awarded diplomas having satisfactorily completed the prescribed course in the "University of Fun."

Then, at twilight time, came our "Vesper Service." There, in the candle's glow of the old First Church, Miss Pearle Bourne, our Associate Young

People's Secretary of the South, unfurled for us the four white sails of ambition, honesty, purity and loyalty. Many were heard to say, "This was the sweetest service of all."

Saturday evening the "Coronation Service" was held, under the direction of Miss Betty Miller, Field Secretary. Miss Mary Blalock and her attendants followed two tiny Sunbeams who served as flower girls to the platform. Here in a sweet and impressive manner the rank of Queen was bestowed by Miss Bourne.

At "Port Brazil" another distinguished visitor comes aboard, Mr. Albert Bagby. How his words thrilled us as he spoke of his parents and the work they are doing for Christ, and he guided us from place to place in that far away land. Truly his message was a challenge to the youth of today to "give of



Miss Mildred Curd, Bowling Green, State Junior Leader who will conduct conferences for Juniors at the Kentucky Baptist Training Union Convention at Newport, Ky., April 16-19.

their best to the Master" in service at home or abroad.

Following this, the Bethel girls with beautiful and impressive tableaux presented "Highlights" in the life of Henrietta Hall Shuck. Everyone was stirred and thrilled anew at the beautiful young life given, unreservedly, in sacrificial service and love to a foreign land.

As our ship started its return trip, two appealing messages were brought on Sunday morning by Mr. Bagby and Miss Bourne, whose subject was "Our Captain."

Sunday afternoon with reluctant steps and many backward glances, we bid farewell to Bethel and sailed for home, resolved to return next year and bring others, that they may share this wonderful experience with us. As we bid farewell, we breathe this wish for everyone aboard the good ship G. A.

We hope your boat will always be Anchored safe to the rock of prayer, And at the helm see standing there That Pilot who could still the sea So long ago on Galilee. So whether near or far apart Our boats may sail by compass chart, When memory's pages backward turn May friendship's fires still flash and burn.

Lucile Lynch.

NEWS BRIEFS FROM WEST UNION ASSOCIATION

Brother H. B. Atherton has resigned as pastor of North Ballard Church.

Brother Eldie Hicks, of Union University, is the new pastor at LaCenter, and also at Blandville. The LaCenter Church now has preaching two Sundays each month.

Calvary Church, Paducah, has called Brother S. K. Beatty of Paducah, and he has already begun his work as pastor.

Olivet Church and Pastor Kloss are having a Bible Institute ending March 29. Brother Kloss is also doing a fine work as Superintendent of West Union Sunday School Association.

Brother L. R. Riley and Lone Oak Church is also having a Bible Institute and closing with a Home-coming Day, March 29. During the seven years Brother Riley has been pastor of this church steady progress has been made along all lines. Their per capita gifts to missions is probably not excelled by any West Kentucky church during the same period. Every home in Lone Oak resident membership receives the Western Recorder each week through the church budget.

Mt. Pleasant Church will have a Bible Institute April 9 to 12. Under the leadership of Pastor B. B. Murphy. Mt. Pleasant has recently gone from one-fourth to one-half time. This church also has the distinction of having the only Standard Sunday-school in the Association. Deacon R. R. Owen is Superintendent. They have the best attendance at the Weekly Teachers' Meeting in proportion to membership, of any church with which the writer is acquainted. In these meetings the Sunday-school lesson is taught by Deacon H. H. Sellers.

A new church was recently organized at Holloway Landing in Ballard County, and has been named Hightower Baptist Church. Most of its membership came from Ohio Valley Church.

Pastor W. E. Greer and Bellview Church were greatly blessed in a recent revival meeting in which Brother B. G. Arterburn did the preaching. Six were added to the membership.

Brother Joe T. Odle, pastor of East Church, Paducah, and Moderator of the Association, has recently enrolled as a student in the Louisville Seminary.

At the present rate of increase Immanuel Church, Paducah, seems destined soon to be the largest church in Kentucky west of Owensboro. About 100 were added to the membership in a recent meeting, led by Evangelist T. C. Crume, bringing the total up to near 1,600. Brother A. Mack Parrish is pastor.

Pastors and others in this association are greatly interested in the discussions of the proposed Social Research Bureau in the columns of the Recorder. The Paducah Baptist Pastors' Conference

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c, Economy size 25c.

discussed this matter in their meeting March 23. Brother A. M. Parrish who is a member of the S. B. C. Social Research Committee led in the discussion. It seems to be well-nigh unanimous in these parts that the proposed Social



Miss Velma Schelble, Treasurer of the Kentucky Baptist Training Union, who will conduct the story hours at Newport, April 16-19.

Service Board is simply one of the devil's schemes to sidetrack Southern Baptists from the big task the Lord gave them.

I. W. ROGERS,
2704 Tenn. St.,
Paducah, Ky.

Pastor Harvey D. Bruce, and his people of the First Church, Huntsville, Texas, have recently been blessed in a gracious revival. Brother Bruce, a Kentucky Baptist "exile," remembered warmly by friends here, has himself preached in three revivals in the Huntsville Church. In this last meeting thirty-four persons professed faith, and there were six additions by letter. The church itself was revived.

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News and Truths About Our Home Mission Work

Joe Burton, Publicity Secretary, Home Mission Board
J. B. Lawrence, Executive Secretary-Treasurer

"Greatest Mission Field in America"

"The greatest mission field in America," so said Dr. J. W. Beagle, Field Secretary of the Home Mission Board, in describing French Louisiana after a recent visit through that country.

"Here," he said, pointing to a map, "is a Baptist church at New Iberia. Fifty-five miles from there to the next Baptist church, at Morgan City. The next is twenty-eight miles away, here at Houma. To the next, at Thibodeaux, is twenty miles. And the country is thickly populated!"

Pointing to Franklin he said, "Here is a city of 5,000 people. Not a white Baptist church in it. There are Negro Baptist churches in Franklin, but not one white Baptist church. The Methodists have a church there, established when they went into the country one hundred and ten years ago, but it has less than 200 members."

The French people of this section, numbering upwards of three quarters of a million, are Catholics and Episcopalians almost to a man. Baptist churches, where they exist, have weak organizations that worship in very poor buildings. Only one French Baptist church in that section, the church at Houma, has a creditable building.

In this section Southern Baptists have one academy, Acadia at Church Point, and only three missionaries: Rev. and Mrs. Maurice Aguiard at Basile, and Miss Vena Aguiard at Morgan City.

Apostolic Time Re-enacted As Young Woman Burns Images

Deliberately, dark eyes flashing a resolute purpose born of a new conviction, the young woman went from one small room to another. From a shelf here, a table there, she picked up one small object after another. Her hands were full as she came back to the living room and stood for a moment before the fireplace.

Then, as if in one momentous decision to break with all that would beckon again to the empty faith of the rest, she flings the images into the open fire. As fiery tongues leap greedily to consume the added fuel, and painted faces writes in the roaring flame, the young woman's heart beats faster as she rejoices in her new faith which forever has freed her from worshipping idols.

Quietly she turns to a bookshelf. She takes the book bound in red cloth, and, without so much as glancing at the title, casts it into the fire. A second follows the first, and one after another until the entire set of five have been swallowed and burned to moving ashes by the leaping flames. As the last swirling leaf browns and crumbles in the withering fire, the young woman's heart

paces with joy, for she is now free from the poisoning influence of the heretical pages, which, while professing to give a true interpretation of the Scriptures, gave only a distorted view, aimed at the destruction of the church set up by Jesus Christ!

This is not a description from the nineteenth chapter of Acts, the young woman is not an Ephesian, nor was the missionary who won her to Christ the Apostle Paul. Rather, the incident happened in March, 1936. The young woman is Spanish, one of four converted in a revival meeting held by Missionary J. B. Parker. She burned the images and Russellite literature in her own humble home on the windy plains of New Mexico.

Missionary Visits Italian Home

Miss Mary Headen, Birmingham, Ala.

As I entered the home I prayed, "Lord, send the angel of Thy presence to prepare the way before I enter this home. I want to feel the Holy Spirit is leading me to that particular home and that I have a special message."

After entering the home I sat and chatted with the mother around the range stove in the kitchen while the irons were being heated on the same stove where also the supper was cooking. We talked much about the housework. She told me the many duties that fell to her lot as wife and as mother of a large family.

"Oh, I am so glad you came to see me," she said. "I never go anywhere, else I get so behind with my work."

"Well," I said, "you know I love you, that's why I came. Would you like for me to read some in God's word." And as I read, the tired Italian mother seemed to hang on every word, she listened so intently. I explained every verse. She seemed so hungry for the Word of Life, for the pure simple Gospel.

Then I said, "Shall we pray?"

"Yes, do," she answered at once. "I believe God hears your prayers."

When I arose from my knees she lingered still on hers. "Please pray for me that there may be nothing between me and Jesus," she implored. "It seems now there is."

As I left she said, "Oh, I feel much better in my soul, but yet I'm not satisfied. Pray for me all the time. "Don't ever stop praying for me. I need it so."

Indians Worship Sun In Mississippi

In Mississippi, according to Missionary S. E. McAdory, there are approximately 1,200 Indians who are not affiliated with any church. Some of them are sun worshippers, while the majority make no pretention of worshipping anything. "They do not go to church," says the missionary, "and the only way

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perhaps by which they will ever be reached and won to Christ will be by personal contact and effort."

Brother McAdory is making every possible personal contact with individual Indians. He visits homes, schools and the government hospitals, in addition to leading in every form of public religious service.

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The missionary has led in erecting three houses of worship for the Indians on his field. One of them is complete except the painting; the other two, although still unfurnished, are being used for services. Another building project where the Indians have been worshipping in a grove is being started this year.

"This race has been sadly neglected," says Brother McAdory. "These Indians are here, and I think God will as surely hold us responsible for bringing them into the kingdom of God as He will for bringing in the Negro, the Italian, the Chinese, the Jew, or any other race that is within our borders."

Abandoned Work

"One of the things that I have hated most in my work this year," writes Miss Christian Garnett of Guanajay, Cuba, "was the abandoning of a little town near Artemisa. Two of my boys here began that mission, going over with me to Artemisa on Wednesday nights, then continuing 'a foot,' as we say, about three miles, carrying their carbide lights.

"They had a nice little work started. Then their shoes gave out and there was no gas for the car, and we needed benches, so we had to leave a little group who maybe today would have been saved had we been able to continue. So there goes the heart breaking story of abandoned work."

School Trains Negro Preachers

Sponsored by the First African Baptist Church, the Colored Baptist Seminary of New Orleans is training ministers and Christian workers from many points in Louisiana and Mississippi. Rev. R. W. Coleman, pastor, writes that the enrollment this year is an increase over last year, and that demand for extension courses have gone beyond expectation.

A faculty of eight, including three white and five Negro teachers, offers courses each day and two nights of the week. The faculty of the Baptist Bible Institute is co-operating with the colored ministry, and the Sunday School Board and Home Mission Board have together given over \$800 worth of books to the school.

Indian Appeals For Bibles

Rev. John Hitcher, Cherokee Indian of Oklahoma, appointed by the Home Mission Board in March, writes that there are 109 members in his church at Fairfield, in a community of 300 Cherokees. At a recent service he asked for a show of Bibles, and there were only six, three in Cherokee and three in English. "We need Bibles," the new missionary said in his letter.

Brother Hitcher was already at work before his appointment by the Board. Last month he baptized nine converts at Fairfield. The church set for Home Missions in January \$4.51 and in February \$6.00.

GEORGIA PATRON LIKES BETHEL WOMAN'S COLLEGE

Judge Foss, Secretary of the Pepperell Manufacturing Company, Lindale, Ga., has written a personal letter to President J. W. Gaines, Hopkinsville, Ky., regarding his daughter's progress in Bethel Woman's College. After a few introductory and intimate words he writes:

"Feel assured that I record to you full credit for Dorothy's progress and present standing. I have always felt that she was in good hands, and, have often wished that she could have completed the full four years' college course under your guidance. You, Bethel, and Hopkinsville, have been most kind to Dorothy and me, and I sincerely appreciate it.

"Have already made my plans to be with you when she graduates. I never dreamed that I was placing a ten dollar bill some twenty-odd years ago at such gratifying interest, but, such is the case."

Secretary John D. Freeman, of the Tennessee Baptist Convention, underwent an operation for appendicitis at the Baptist Memorial Hospital, Memphis, Tenn., on March 25. He is doing nicely.



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An Elderly Lady, all bent over, was straightened wonderfully. A Grateful Father writes his daughter had a bad curvature, yet was completely straightened. A Man helpless, unable to stand or walk, was riding horseback and playing tennis within a year. A Little Child, paralyzed, was playing about the house in 3 weeks. A Doctor, confined to a wheel chair for 8 years, was walking in 3 months time. Thousands of sufferers have found relief, benefit or cure through the Philo Burt Method. Over fifty-nine thousand cases in the past 30 years.

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Dr. F. F. Brown, of Knoxville, Tenn., will begin preachings in meetings with Dr. Manuel A. Cooper at the West End Church, Atlanta, Ga., beginning April 12.

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Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

A Word From Newport Concerning Our Convention

The Training Union of the First Baptist Church, Newport, is eagerly looking forward to entertaining Kentucky Training Union members in our State Convention April 16-19. Our committees are hard at work arranging to take care of the great number of delegates who will meet in a Convention which we hope will be the largest we have ever had.

The entire membership of our church and of all the other churches in North Kentucky are co-operating in the preparations that are being made. Our local Civic and Industrial Associations have given every possible assistance in our effort to welcome and entertain our guests.

We are certain that we here in North Kentucky, as well as the "out-of-town" delegates who will attend, will be greatly benefitted by the programs presented and by the association with other Training Union members in our state.

We want you to come to Newport and if you haven't already filled in and sent your registration please do so at once.

Arnold McAtee, Director.

Southeastern Region on to Newport!

I wish to take advantage of this opportunity to express my appreciation to all of the members and officers in the Southeastern Regional Training Union for their splendid co-operation in the past and also to urge that every one make your plans now to attend the State Convention at Newport, April 16-19.

Our Convention Goal is 125, and I see no reason why we cannot double that number, and have everyone of our twenty-one Associations represented. I have been looking forward to a meeting of our Region with every Association represented and I hope that you will make this State Convention the time. What a glorious fellowship such a meeting would afford! Someone must take the active lead in the work in your Association, so why shouldn't it be you? Get a car load or two together from your church who will attend the Convention and I feel certain that your church will be interested enough in you to pay or help pay the costs of the trip. Let us be the first Region in the State to have every Association represented at the Convention, and in so doing we will make our Spring vacation count much for God and for the future of our Training program in this section of the State.

A. Joe Asher, President,
Southeastern Region.

Central Region

As many as can should attend the State Convention at Newport, April 16-19. This is an opportunity of which all should take advantage.

Central Region has 400 as its goal, but we should show Mr. DeJarnette that we can do a lot better than that. If you cannot attend, then pray.

May God make it possible for you to come! Thos, Cook, President,
Walton, Ky. Central Region

Clear Creek Poster Contest

The Clear Creek Board of Control will entertain free, for the ten days of Clear Creek Assembly near Pineville, August 3-13, 1936, the Intermediate or Senior B. Y. P. U. member who has made the best poster advertising the Assembly. Winners of first place at previous State Conventions are not eligible. Your poster must at least show name, date, and place of Assembly. It will be judged on the message, artistic arrangement, originality and attractiveness. The poster must be displayed in some church previous to the Convention. Wrap your poster carefully and mail to Mr. Arnold McAtee, care First Baptist Church, Newport, by April 13, or bring to Convention by April 16. Have your name and address on it.

Posters Not In Contest

Attractive posters or other exhibits not in the contest will be appreciated, taken care of, displayed, and returned. Mail or bring them as indicated above.

Reserve Your Room Now

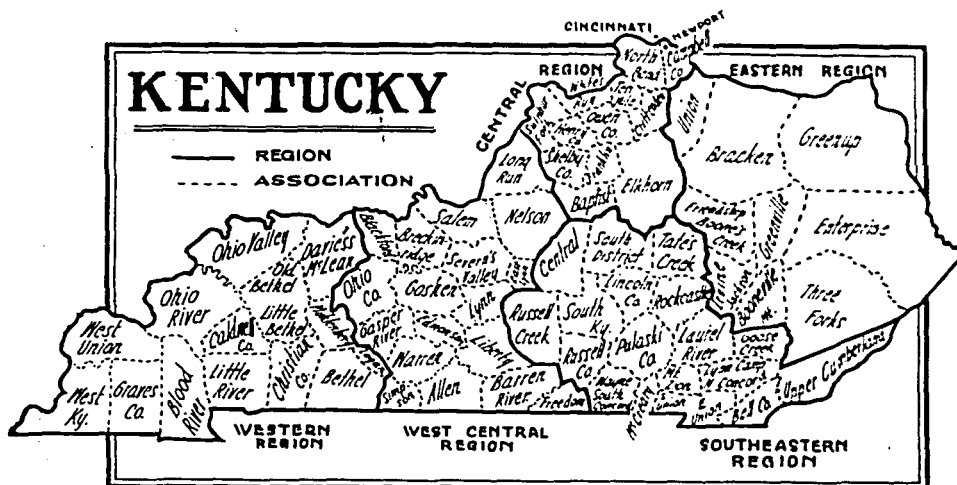
If you wish bed and breakfast in a private home for seventy-five cents per night, write at once to Miss Helen Spahr, 1031 Columbia Street, Newport, stating whether Mr., Mrs., or Miss and whether Junior, Intermediate, Senior or Adult. If necessary for any to stay together indicate that. State time of arrival and whether by train (and what train), bus, or car. State also if you wish a place at banquet.

Sinton Hotel, Cincinnati

If you prefer room in hotel, write at once to Sinton Hotel, Cincinnati, Ohio. Rates are: 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.

Two Banquets

Write Miss Helen Spahr, 1031 Columbia Street, Newport now for place at the banquet, stating whether you are Intermediate, Senior or Adult. The Intermediate banquet will be at 5:15 P. M. Friday and the plates will be forty cents



Registration Goals

CENTRAL—400

Baptist	10
Campbell Co.	150
Crittenden	5
Elkhorn	20
Franklin	10
Henry Co.	10
North Bend	150
Owen Co.	15
Shelby Co.	15
Sulphur Fork	5
Ten Mile	5
Whites Run	5

EASTERN—100

Bracken	25
Boones Creek	10
Booneville	1
Enterprise	5
Irvine	1
Friendship	5
Greenup	15
Greenville	1
Jackson	1
Mountain	1
Three Forks	10
Union	25

SOUTHEASTERN—125

Bell County	5
Central	10
East Union	15

WEST CENTRAL—275

Goose Creek	1
Laurel River	1
Lincoln Co.	5
Lynn Camp	1
McCreary	1
Mt. Zion	10
North Concord	4
Pulaski	4
Rockcastle	4
Russell Co.	5
Russell Creek	4
South Concord	1
South District	15
South Kentucky	5
South Union	1
Tates Creek	12
Upper Cumberland	20
Wayne County	1

Nelson	25
Ohio County	5
Salem	15
Severns Valley	12
Simpson	4
Warren	20

WESTERN—100

Bethel	5
Blood River	10
Caldwell Co.	5
Christian Co.	10
Daviess-McLean	20
Graves Co.	1
Little Bethel	5
Little River	1
Logan County	1
Muhlenburg	5
Ohio River	1
Ohio Valley	15
Old Bethel	1
West Kentucky	10
West Union	10



each. The Senior-Adult banquet will be at 5:15 P. M., Saturday and the plates will be sixty-five cents each. Limited space limits the plates. Send your name in now.

Your Financial Opportunity

Registration is free. If pledge made at Corbin last April or since then has not been paid, please pay now. If no pledge was made, please make one now, if possible. All checks or money orders and pledge cards should be sent by return mail to Miss Velma Scheible, Treasurer, 2722 S. 5th Street, Louisville. Your gift, whatever the amount, is needed for this Convention and prompt payment is urged. Make 1937 pledge now. No pledges will be made publicly at Newport.



Rev. C. K. Djang, of Chinkiang, China, who will speak on "A Century of Victorious Faith," at the Kentucky Baptist Training Union Convention in Newport, April 16-19.

Transportation

L. & N. trains and busses will be met by the Newport Transportation Committee at the main stations in Covington. The C. & O. trains will be met at the main depot in Newport. Fares are low. Ask your ticket agent.

Registration

Register at the church as soon as you arrive and you will be given an envelope containing souvenir program, pencil, note-book, badge, etc.

Saturday Afternoon Sightseeing

From 12:30 P. M. until 5:15 P. M. Saturday is yours for rest or visiting



Rev. J. Perry Carter, pastor of the Felix Memorial Church, Lexington, Ky., who will conduct the Devotional Periods at the Kentucky Baptist Training Union Convention in Newport, April 16-19.

such interesting places as the \$32,000,-000 Union Terminal, the Taft Museum, Zoo, and others. Please do not miss sessions of convention for sightseeing.

PRAY FOR OUR CONVENTION

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

W. Douglas Hudgins, Broadway, Ft. Worth, Tex. Accepted.

Geo. M. Trout, Bruner's Creek, Rose Hill, Ky. Accepted.

C. J. Allen, Western Avenue, Statesville, N. C. Accepted.

L. H. Davis, Wilson, Ark.

J. F. Marchman, Forest Park, near Hampton, Ga. Accepted.

R. P. Downey, West End, Suffolk, Va. Accepted.

W. R. Storie, Sardis, Miss.

E. J. Kirbride, First, Helena, Ark. Accepted.

O. L. Powers, First, Jonesboro, Ark. Accepted.

A. F. Crittendon, First, Ponca City, Okla.

C. L. Truett, Martha, Okla. Accepted.

J. G. Holder, First, Davenport, Okla. Accepted.

W. E. Grindstaff, Shattuck, Okla. Accepted.

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

Ralph A. Herring, First, Winston-Salem, N. C. Accepted.

Earl L. Biven, Newburg, Mo. Accepted.

W. C. Wyatt, Norco, La. Accepted.

Resigned

W. Douglas Hudgins, Radnor, Nashville, Tenn.

Geo. M. Trout, South Harriman, Harriman, Tenn.

T. E. Taylor, Wallonia, Ky.

C. J. Allen, First, Fairmont, N. C.

E. J. Kirbride, First, Batesville, Ark.

J. F. Marchman, Oak Hill, Flint River Association, Ga.

W. F. Couch, First, Clinton, Ark.

J. G. Holder, Shattuck, Okla.

H. H. Hargrove, Hillcrest, Dallas, Tex.

Ralph A. Herring, First, Ashland, Ky.

Earl T. Biven, Rich Hill, Mo.

R. W. Merrill, Hondo, Tex.

O. L. Powers, First, Wichita Falls, Tex.

Ordained

Ray Cherry, Cromwell, Okla.

Died

B. M. Wilzin, San Marcos, Tex.

E. V. Baldy, Birmingham, Ala.

W. H. Geistweit, San Diego, Calif.

Funeral services were held on Sunday, March 29, for Mrs. Grace Trimble Eubank, of Bowling Green, Ky., at the home of her brother, Henry Leland Trimble at Russellville, Ky., at 3:30 P. M. Mrs. Eubank was also a sister of Seldon Y. Trimble, attorney, of Hopkinsville; and an aunt of Miss Mary Nelle Lyne, Corresponding Secretary of the W. M. U. of Kentucky. She was a daughter of the late Rev. Seldon Y. Trimble, and Mrs. Mary Morehead Trimble, missionaries to Africa. Services were conducted by Dr. Russell T. Skinner, Bowling Green, and Pastor J. Pendleton Scruggs, Russellville. Her husband, B. P. Eubank, Vice President of the American National Bank, Bowling Green, survives her, as does one daughter, Mrs. Mary Neva Sparks, Russellville.

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SET ASIDE ONE SUNDAY

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worthwhile deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

2002 Tower Petroleum Building,

DALLAS, TEXAS

Fellowship Tidings

The Judson Memorial Baptist Church, Nashville, observed their twenty-fifth anniversary on March 22. Dr. H. B. Cross, formerly of Bowling Green, Ky., is pastor.

Dr. Robert E. Humphreys, of the First Church, Owensboro, Ky., will begin a series of special meetings with Pastor Richard N. Owen, at the First Church of Paris, Tenn., beginning April 12.

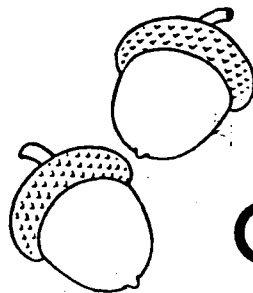
Missionary George A. Bowdler, of Rio Negro, Cipolletti, Argentina, remembered in Louisville where he was a student in the Southern Baptist Theological Seminary some few years ago, is now on a furlough at Wheaton, Ill.

Dr. Will H. Houghton, President of the Moody Bible Institute, will be the preacher for the May meetings of the Irish Baptist Convention in Belfast, May 24-29. Dr. Houghton has been especially commissioned to visit Great Britain to arrange for the D. L. Moody Centenary celebration, which will be observed simultaneously there and in America in 1937.

Renewing his subscription to the Western Recorder Brother W. G. Hartwell, of Ratcliff, Ark., says in part that he started as a telegrapher thirty-three years ago at the Pennsylvania and C. & O. Crossing five miles out from North New Albany, Ind. He railroaded for about thirty years from Cincinnati westward. Brother Hartwell expresses his appreciation of the Western Recorder, and especially of the way in which Dr. J. E. Skinner expounds the Scriptures in the printed page.

In renewing his subscription Pastor Thomas F. Harvey, of the First Church, Hattiesburg, Miss., says in part: "The Western Recorder has been coming to me since I was a student in William Jewell College. I would not think of being without it. I am therefore enclosing money order for my renewal. May the present editor have many more anniversaries." Brother Harvey has recently been preaching in an evangelistic engagement in the Coastward Valley of Texas.

Dr. John W. Ham, who is a Southerner born, and whose headquarters are in Atlanta, Ga., is engaged in revivals north of the Mason-Dixon Line almost as much as South of it. He has been recently in two or three good revivals in Pennsylvania, and he closed last Sunday in a meeting in the First Church at Clarksburg, W. Va., of which Dr. J. M. Smith is pastor, a week ago. Forty-four persons came forward for prayer and remained to make profession of faith and ask for membership. Dr. Ham is being largely blessed of God as a faithful and able Bible evangelist. He is the type of evangelist who leaves the church stronger and better. We commend him with fullest confidence.



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Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

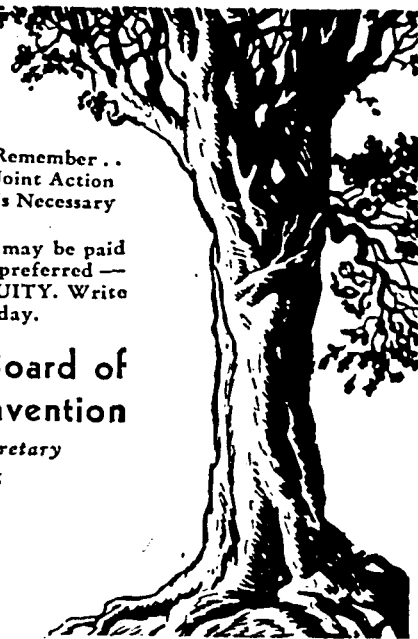
Let the Ministers Act Now } Remember...
Let the Churches Act Now } Joint Action
Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — **SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

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