

WESTERN RECORDER

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VOL. 110

LOUISVILLE, KENTUCKY, APRIL 16, 1936

No. 16

A Gospel for the Whole Life

THESE is no conscious entity which bears the name society. Society does not think. Only individuals think. Society does not feel. Only its individual members feel. Society does not speak. Only the individual members of society speak. It does not act. Only its individual members act. A law is a meaningless abstraction until it is held in the mind of an individual. No law ever arrested anybody. You must have a policeman. What we call social action must be conceived by individuals and must be carried out by individuals.

The first great gift a man can make to society is to become the sort of person who can be trusted to deal with the interests of other selves. Every social formula succeeds or fails at this point. No society is better than the men who compose it. Every formula, however carefully framed, can be corrupted by corrupt men. The trouble with the social Utopias we accept so uncritically is that none of them will be better than the men who direct them. To put faith in a social formula and forget the character of the men who put it into operation is just about the most absurd thing in the world. Real Christianity never forgets this.

To Christianity there are no forgotten men, nor women, nor children. Of every type of action in which individuals express their life together, Christianity asks, "What does it do to every man and woman and child of the group?" It praises the good. It condemns the evil. But it also comes with deep and sad insight at one important point. A good environment never makes a good man. A bad environment never forces the central citadel of man's life. The perpetual fallacy of those who think in terms of environment is that they forget that Socrates had his Alcibiades, and even Jesus had his Judas.

It is important to do all we can to produce good environment physically and intellectually, morally and spiritually. But it is most important not to expect too much from that environment. The real sources of character are far deeper. The prophets of environment are always characterized by a certain ethical superficiality. The Gospel which speaks to the whole life works at deeper levels. It prevents evil environment from doing its dark work. It does what men in good environment through that environment alone could never do. And without having any messianic expectation of good environment, it does more to produce a noble environment than any other force in the world.—L. H. Hough, in "The Great Evangel."

- Devotional and Religious Thought -

CHRIST SUFFICIENT

Dear Christ:

How wonderful to walk with Thee
Along the road I cannot see,
With Thy blest face aglow with light
And Thy pierced hands alive with
might.

My light may darkness be, but Thine
Is ever glorious and benign;
My strength may fail at break of day,
But Thine will last through all the
way.

Dear Christ:

Thine all-sufficient Light and Power
I crave for every gliding hour.
O, make Thyself so real to me
That I ask not the road to see;
Nor fear to stumble in Life's race,
Nor question Thy sustaining grace!
From cares that cripple life set free,
'Tis Heaven thus to walk with Thee.

G. C. WHITELEY.

NEXT DOOR—BUT LOST

A young Filipino traveled to Chicago and registered at Hotel Sherman. Taking a walk about the business district of the city, he became confused. He was ignorant of the name, location, and appearance of the hotel at which he had registered, and was unable to find it again. Consequently, it was necessary for him to secure another room, and he selected one in Hotel Astor which is next-door to the Sherman. Then, unwilling to acknowledge to the authorities that he was lost, he tried for five days to find the place where he had deposited his baggage. Being unsuccessful in his attempts, he was finally compelled to appeal for help.

The police soon found his original registration and informed him that for five days he had been living right next door to the place where he had left his baggage. Although he was so near, he lost five days' peace of mind, five days' time, and five days' use of his baggage, all because he would not tell an officer he was lost.

All who do not understand God's simple way of salvation are likewise lost, according to these words of the Apostle Paul: "If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine unto them" (2 Cor. 4:3, 4).

Like the young Filipino, many seek in their own strength and wisdom to find their way, but regardless of how long and sincerely they attempt it, they only meet with failures. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6).

The lost Filipino was only a door away from the place which he desired to find. He passed the door in his search, but not recognizing it, he never entered. The Lord Jesus said: "I am the door: by me if any man enter in, he shall be saved" (John 10:9). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

May every lost one who reads these lines be perfectly willing to confess his lost condition and come to God by Jesus Christ alone and be saved. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).—Tom M. Olson in *The King's Business*.

GOD'S PRESENCE

If God's people had eyes to discern that inheritance which is their surest possession, they would know that always when life's crises are most acute, when life's experiences are darkest, the luminous presence of the Invisible One shines most brightly and clearly. When light falls upon the path and the goings of life's journey are all pleasant, he may withdraw himself into the shadows. It is comforting to know that he manifests himself according to our need. His arm is ready for us to lean upon in the hard places. When our souls are being tried with the dangers of the untried way, he is within calling distance. This assurance is voiced on every page of the living Word. "As I have been with my servants of old, so will I be with thee."—J. C. Massee in *Watchman-Examiner*.

THINGS THAT MAKE FOR SUCCESS

Sir Walter Scott put in fifteen hours a day at his desk, rising at four o'clock in the morning. He averaged a book every two months, and turned out the "Waverly Novels" at the rate of one a month. Fritz Kreisler, despite his native genius, finds it necessary to devote eight to ten hours a day to practice. One of the Wesleys preached three sermons a day for fifty-four years, traveled 290,000 miles by horseback and carriage, wrote more than eighty different works on many subjects and edited a fifty volume library.

When Lincoln was a young man he ran for the legislature in Illinois. He was defeated. He entered business, failed, and spent seventeen years paying back the debts of a worthless partner. He fell in love with a beautiful girl, was engaged to her—and she died. He ran for Congress and was badly defeated. He sought an appointment to

the United States Land Office, but failed. He became a candidate for the United State Senate and was swamped. In 1856 he became a candidate for the vice-presidency and was defeated by a large majority. In 1858 he was defeated by Douglas. Suppose he had given up there?

Several months ago a ship sent out a distress signal. It had lost its rudder. Before help had arrived the ship had broken up on the rocky coast. It had power but no direction.

It is never too late to begin. Socrates, aged and white-haired, learned to play many musical instruments. Cato mastered Greek after he was eighty. Plutarch mastered Latin after he was eighty. Theophrastus published his greatest work after he was ninety. Chaucer wrote *Canterbury Tales* in his old age. Hobbs translated the *Odyssey* at eighty-seven, and the *Iliad* at eighty-eight. The Apostle John did his greatest work after he was eighty. Swift was sixty-nine before he wrote *Gulliver's Travels*. But, "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." Get to the top, if you can, but take Christ with you. Make money if you can, but make it to the glory of God. Dream dreams, but not the dream of the man to whom God said: "Thou fool, this night thy soul shall be required of thee."—Cecil G. Osborne in *Watchman-Examiner*.

A steward is one who occupies a position of trust. "It is required in steward that a man be found faithful." In the parable of talents the one-talent man was not a waster, a night prowler, a drunken man, nor a rioter. He simply failed to use what the Lord gave him to use.—Ex.

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

VOL. 110

LOUISVILLE, KENTUCKY, APRIL 16, 1936

No. 16

Baptist Opportunity In Kentucky After a Century of Growth

C. M. THOMPSON, General Secretary, Louisville, Ky.

THE first hundred years of organized Baptist activity in Kentucky will soon draw to a close. Nineteen hundred thirty-seven will usher in the second century. At the turn of a century, it is fitting that Baptists should take stock of the past and look toward the future. How proud Kentucky Baptists can be of the splendid record that has been written.

On October 20, 1837, representative Baptists, meeting in Louisville, organized the General Association of Kentucky Baptists. At that time Baptists had in the State 664 churches with a membership of 39,269. There were in the neighborhood of 250 preachers. Two-thirds of the ministers supported themselves and their families by secular work. Only eight churches in the entire State had full-time preaching.

In that year Baptists decided that the time had come for Baptists to think and plan and work together. Oneness in faith and doctrine and aim must be cemented into oneness of objective, goal and endeavor. Ninety-nine years have proved the wisdom of this co-operative undertaking. To-day in Kentucky there are 2,070 Baptist churches with 364,000 church members and 2,451 ordained ministers.

In 1837 there were no institutions drawing the unified attention in this State. To-day every sixth person in Kentucky is a Baptist. In other words, Baptist growth has been three and one-third times as rapid as growth of the population.

In 1837 there were no institutions drawing the unified support of Baptists in the entire State. To-day we can point with pride to our great Kentucky Baptist Hospital, our Southern Baptist Theological Seminary, our orphans homes, our schools and colleges. They are the glorious heritage of one hundred years of working together. In 1837 the trained preacher among Baptists was the exception. After one hundred years our Baptist ministry in caliber and training and ability is the peer of any similar group of ministers. Baptists are proud of their preachers.

I

SURELY the hand of our God has been on us in these glorious years, through which we have come. Hand in hand and heart to heart, we have marched on, a glorious force, under the leadership of our Lord Christ.

Working together has produced a spirit which has carried Baptist influence to the farthest confines of the State. It has brought into being our splendid institutions to further the cause of our Christ. It has also created a means whereby every Baptist individually, as well as each separate church, can best carry out his mission both at home and to the uttermost ends of the earth. That means is the present Co-operative Program.

This program is a simple plan for promoting and supporting all the agencies and institutions through which Kentucky Baptists are endeavoring to carry out the teaching, preaching and healing mission which Christ committed to them. This program deals not only with the needs of Kentucky. It relates Kentucky Baptists to the great enterprises of Southern Baptists and gives to them an honorable share in all South-wide and worldwide activities.

The pre-eminent factor of this program is its fairness.

Instead of magnifying any one agency to the exclusion of all others, the Co-operative Program plan is to present all the causes in due season in the most effective way possible and to bind them in a common financial budget. Instead of making many appeals for many projects, it is necessary to make only one appeal for all the interests that are vitally related to one another in the ongoing of Christ's kingdom.

This plan enables each individual Baptist to have some part in the whole program of the Master. Working alone, he would not be able to support a missionary, an orphan, an aged minister, a ministerial student and an indigent patient in the hospital. But by co-operating with others through the Co-operative Program he can put his dollar to work day and night in effectively promoting every phase of Christian work around the world.

The Southern Baptist Convention requested that Co-operative Program funds be divided on a fifty-fifty basis. That is fifty cents out of every dollar shall be given to South-wide causes and fifty cents out of every dollar used for causes within the State. From the very first, Kentucky has complied with the Convention request and divided on a fifty-fifty basis all Co-operative Program funds. Living up to this agreement has proved at times the mettle of Kentucky Baptists.

II

THE division of all undesignated or Co-operative Program funds on a fifty-fifty basis is as follows:

Southwide	
Foreign Missions	25 %
Home Missions	11 2-3
Southwide Education	8 7-12
Ministerial Relief	3 1-2
New Orleans Baptist Hospital	1 1-4
	50 %

The Statewide funds are divided as follows:

Statewide	
State Missions	20 %
Education in Kentucky	15
Kentucky Baptist Children's Home	5
Louisville Baptist Orphans' Home	1 1-2
Kentucky Baptist Hospital	8 1-4
Church Building	1-4
	50 %

A century of financial testing and experience has produced this sound and successful plan. It has proved to be effective both in reaching the largest number of Baptists and in raising the greatest amount of money for all Co-operative Program objects. This was the outcome in prosperous years. It has been equally true in the time of unparalleled depression. When others were tampering with the plan to the hurt of great Southwide objects Kentucky Baptists held firm to their promises. They would not use monies which they felt were obligated to worldwide interests. The fifty-fifty plan which has proved sound and just and wise has become almost an axiom among our people.

Meantime, the history of Kentucky Baptists has not been without its discouragements. The huge specter of world depression, after a period of unbelievable plenty, came to Kentucky also. Before the coming of that depression, Kentucky Baptists had been facing their spiritual obligations. God had opened doors and had definitely said: "Kentucky Baptists move forward into greater service." We could not refuse to heed the call of our Christ. Sunday-school and church attendance forced churches into the erection of larger and better buildings. Were churches to tell children to stay away when the capacity of the smaller quarters had been reached? Were the institutions of Kentucky Baptists to refuse to measure up to their stewardship? Their Lord had assured them that He would be with them as they moved forward. The evidence of His approval were on all sides.

Everywhere were signs of expansion and calls for enlarged opportunities. Faithfulness in the few things was opening many doors in the Kingdom to the Baptists of Kentucky. Their influence was felt not only in the State but to the very ends of the earth.

Protecting the interests of the Master has demanded a constant and prayerful faith. During the years of depression when Christian needs multiplied, it was a difficult financial path that Kentucky Baptists trod. Not only were obligations mounting at home, but there was a South-wide debt of five and one-third million dollars. Kentucky's share of it, estimated on a per capita basis, would total four hundred and twenty-five thousand dollars. Kentucky's home obligations approximate six hundred and sixty-eight thousand dollars.

III

THIS is the price that was paid for permanent improvements to make our work more effective. These are sane and intelligent investments which have brought a permanent blessing to our work.

For a number of years the individual institutions of our Kentucky Baptist brotherhood have been seeking to carry their own burdens and find a means to reduce that indebtedness. These heroic efforts were insufficient. The gravity of the situation was presented with telling force at the meeting of the General Association at Henderson in 1934. That year we learned that one of our institutions had defaulted twice in the payment of both principle and interest. The hour had arrived when Kentucky Baptists as a whole must face their State indebtedness just as Southern Baptists had faced their Southwide debts.

But in the payment of these debts would the marvelous Co-operative Program be destroyed? Were Kentucky Baptists, who refused through the years to betray the great principle of fifty-fifty, going to tamper with this program which had proven wise and fair and efficient?

Southwide Baptist debts and Kentucky Baptist debts were kingdom obligations of Kentucky Baptists. The plan adopted for their payment was the Kentucky Baptist Hundred Thousand Club. The operation of this club is clearly indicated in the membership pledge which reads as follows:

I hereby enroll as a member of the Kentucky Baptist Hundred Thousand Club and agree to pay \$1.00 per month for.....years. It is understood that all funds collected through the Kentucky Baptist Hundred Thousand Club shall be divided on a 50-50 basis between State and Southwide Causes and used for the payment of State and Southwide Baptist debts.

Every dollar coming to the State Headquarters under this plan is divided fifty-fifty and used for the debt-paying campaign. The money going to the Southwide debts is divided according to the instructions of the Southern Baptist Convention.

The fifty percent for our State debts would be distributed on this wise:

Kentucky Baptist Hospital	50%
Georgetown College (Held in reserve)	19½
Bethel Woman's College	11¾

State Board	9¼
Cumberland College	4
Kentucky Baptist Children's Home	3¾
Campbellsville College	1¾

Surely from the ranks of 350,000 Kentucky Baptists there can be secured a sufficient number of club subscribers, not only to provide for the liquidation of Kentucky debts, but also to pay Kentucky's share of the South-wide indebtedness. The union of State and South-wide forces in this endeavor would greatly shorten the debt-paying period.

Just now Kentucky Baptists have a peculiar incentive. The year 1936 will be the last year of our first century. What a glorious hour will arrive when from all over the State come reports telling that Baptists have underwritten their State debts and also a generous share of South-wide debts by this great Kentucky Hundred Thousand Club plan. The year 1936 should be a monumental one.

It will mark the close of a century of achievement. Every department of our organized life will throb with a new sense of power. Every great kingdom advance has emerged from tribulation. Our God is more than able to do far beyond our asking. He waits to bless. Here is the opportunity. It is a call to sacrificial giving,—giving over and above the regular gifts. It is a call of honor: Take care of Kentucky's institutions and take care of South-wide interests too. It is a call of service: Clear the decks for a great advance in the Second Century!

Commencement Program of Southern Baptist Seminary, April 26-28

DON NORMAN, Millins Hall, Louisville, Ky.

THE Southern Baptist Theological Seminary will close its seventy-seventh session with a three-day Commencement Program, April 26-28. Seventy-four men, representing twenty-three states and one foreign country, are scheduled to receive degrees.

The exercises begin Sunday night, April 26, at the Crescent Hill Baptist Church, when Dr. Wallace Bassett, pastor of the Cliff Temple Baptist Church, Dallas, Texas, will preach the Commencement Sermon. Monday morning, in Norton Hall on the Seminary campus, Dr. L. L. Gwaltney, editor of The Alabama Baptist, will deliver the Alumni Address. Tuesday morning, in the same building, Dr. H. H. McMillian, returned missionary from Soochow, China, will bring the Missionary Address. At the closing exercises Tuesday night, in Norton Hall, Leo Green, Tupelo, Miss., and George Gordh, St. Paul, Minn., two members of the graduating Th.M. (Master in Theology) class, will speak. These speakers are selected each year on the basis of scholarship and leadership qualifications. Following these addresses and delivery of diplomas, President John R. Sampey will address the graduates.

Kentucky has twelve men who have applied for degrees this year, as follows: Ph. D. (Doctor in Philosophy)—Sidney A. Gates, Louisville; Walter L. Johnson, London; Th.M. (Master in Theology)—James A. Bowers, Williamsburg; J. Roy Clifford, Newport; D. H. Daniel, Jr., Louisville; L. O. Griffith, Cunningham; Laurel G. Gatlin, Madisonville; Paul G. Horner, Shelbyville; G. Norman Price, Paducah; G. D. Park, Earlington; Th.B. (Bachelor in Theology)—W. W. McAlpin, Somerset, and J. T. Miller, Olmstead.

The session now closing has been one of the best in the Seminary's history. Three hundred eighty-seven men, representing thirty-one states and ten foreign countries, have been enrolled. During the past eleven months they reported 3,635 professions of faith in Christ—which is but one result of their many sided ministry. They are entering the summer vacation period with a faith strengthened through study and a zeal quickened by experiences in service.

Kentucky Woman's Missionary Union Meets at Winchester

Reported by Mrs. V. I. Masters

DELEGATES to the thirty-third annual meeting of Baptist Woman's Missionary Union of Kentucky en route to Winchester, April 6, rode on the Chesapeake and Ohio train as it sped eastward through the famous Kentucky Blue Grass section, the home of Man O' War and other blue-ribbon-winners of horse ancestral fame.

We learn that one hundred and fifty years ago the father of our Country set out as a surveyor to "smooth the road and make easy the way between east and west." With judgment and vision he blazed the way through the wilderness where now moves the smooth gliding "George Washington," train of the C. & O., which honors the name it bears and is the only train in the world that claims to "make you sleep like a kitten."

On Tuesday afternoon, April 6, at Winchester the women were gathering from all parts of the State and being registered and assigned to their temporary homes, and for the next two days all their interest and activity would be centered at the Central Baptist church of Winchester.

I

THIS year seems to be an anniversary in W. M. U. life. The literature department and Sunbeams have rounded out their half century. Henrietta Hall Shuck, first American Woman Missionary to China, is being honored by Baptists everywhere in the world for her sacrificial life and work. Coming to our very own, Mrs. B. G. Rees has completed forty years of service in Kentucky W. M. U. by keeping watch over the treasury. So we have gold and rubies and diamonds to the credit of Woman's Missionary Union. Best of all is the richness of God's blessings upon the work which has been committed to their hands.

The golden colored printed programs remind us of the anniversary of our Sunbeams, which fifty years ago were organized and fostered by Mrs. Elsom and her pastor, Dr. George Braxton Taylor, of Virginia. From this small beginning has grown a significant organization of many thousand.

The spring-like weather we had hoped for was still "just around the corner" as the women gathered at Winchester. "Winter, lingering, chilled the lap of May." The old winter coat with its fur collar was much in evidence and greatly appreciated but at that the new spring hats vied with each other in beauty and odd shapes.

The general theme for the meeting was, "I Was not Disobedient unto the Heavenly Vision." Tuesday evening, Rev. John Mein, Missionary to Brazil, spoke to the large gathering of interested listeners on that subject. Miss Annie Allen, State Missionary from Paintsville, led the opening devotional. The Superintendents of the associations met in conference to discuss their various problems and accomplishments in another part of the building.

Winchester is a wide-awake town of 11,000 population. The beautiful and hospitable homes were thrown wide open to the Baptist women during the meetings and all committees honored the occasion in their gracious work as hostesses to W. M. U.

On Wednesday morning the bright sunshine was chasing the clouds and cold wind away—we hope away!—and old Mother Nature seemed to wish to assert herself genially. "Wide flush the fields, the softening air is balm, echo the mountains round; the forest smiles, and every sense and every heart is joy."

The floods have left no very serious damage or loss of life in our region or in Kentucky. The storms and tornadoes that devastated other States and left many homeless and desolate, we have escaped. Should we not at this time "count our blessings" and pledge ourselves to greater service for our Heavenly Father? Not boastfully, but—

"It is just as clear as can be
That God loves and freely gives
To the other states his blessings
But Kentucky's where he lives."

II

PROMPTLY at 9:30 Wednesday morning the President, Mrs. Eureka Whiteker, opened the first session of the Thirty-third annual meeting of W. M. U. of Kentucky. "Lead on O King Eternal," rang out from the throats and hearts of women who were in their places and ready to "go." Ahead of them lay two days and nights of intense activities but to them it was a time of opportunity "to sit at the feet of Jesus to learn of Him." His will, His word, His work.

Miss Mary Nelle Lyne, Corresponding Secretary, very appropriately called to prayer in her devotional in the first hour of the day.

Mrs. Joe Dills welcomed the women to Winchester and to the Central Baptist Church. She was one of four charter members of the first mission society in Boone County Association forty years ago. She told of a Sunbeam band of which she was leader. A little girl offered this prayer. "God make me a missionary like you would have me to be." That little girl is now "Miss Helen Ruth Ford of China."

Mrs. B. G. Rees, Treasurer was honored on this fortieth anniversary of service to W. M. U. as its Treasurer. A handsome "treasure-chest" was given her, filled with tributes of love and appreciation from every section of the State. Her own society, in Walnut Street Church, Louisville, sent her greetings. All of which was such a complete surprise to Mrs. Rees that she was speechless, as you or I would have been.

Rev. Lewis W. Martin, Jeff. Ky., our missionary to the mountains, spoke to the assembly. I say "our" because he is supported by the money given through the Annie Armstrong offering. Therefore he says he "belongs to the women." We certainly are glad to claim him and wished we had several more like him in our mountains, when he pointed out the great need of that section of our beautiful country.

"Ninety-three out of a hundred in the mountains are lost." "The Lord calls so few preachers to the mountains." "Only four resident pastors in fifty-four square miles." "We need mature Christian people in the church of our Southland." These are sample excerpts. He showed a large map of many counties in Eastern Kentucky, which he said would need mission work for a long, long time.

Mrs. Frank Burney, Waynesboro, Georgia, Southwide Margaret Fund Chairman spoke. It was a joy to Kentucky women to know and hear Mrs. Burney tell of her "sixty-five loose pearls"—Missionaries children who are cared for by the Margaret Fund. Of the twelve missionary speakers, there were only five who were not native Kentuckians. Miss Lyne herself a Kentuckian, said she did not understand how it got that way. However, on every hand it was said to be the most inspirational meeting we have ever had.

Mrs. Burney could not understand how a "Georgia cracker" got in on it, but we were all happy to have her in our midst for the first time. Verily, she "came—saw, conquered" our hearts. "Margaret means a Pearl, and she carries a string of them on her heart. They and their parents appreciate the love and prayer we can give them. Most of them go back as missionaries to the land of their birth. We will not forget Mrs. Burney, nor will we forget her "forget-me-nots."

III

DR. W. C. TALLYOR, Pernambuco, Brazil, spoke next. He told us many interesting facts about this big country, our trans-equatorial neighbor to the southeast, with whom we should share the Gospel. To Henry Ford should go the
(Please turn to Page 12.)

Why I Boost Our Baptist Paper

DAVID M. GARDNER, St. Petersburg, Fla.

Within the Baptist fellowship when one who values the good will of his fellows expresses his conviction on what he regards an important matter in the denominational press, and his brethren do not seem to pay any attention, he usually feels he ought to let it go. But there are and should be exceptions. When an important truth has gripped one that belongs to all of his brethren, he deserves credit when he keeps hammering at it, even though most of his fellows act as if they thought he is merely to be put up with in the interest of patience. Every Baptist Editor will rejoice that Pastor David M. Gardner, of the First Church of St. Petersburg, Fla., from time to time bears witness to the importance of putting the Baptist paper in the homes of Baptist church members, though neither he nor his appreciative editorial friends have yet observed any great popular movement as a result. Some of the things that most need emphasis never will develop a popular movement. The most encouraging token of such interest we have known is that evidenced by the wonderful response of Kentucky pastors in our present Western Recorder Campaign.—Editorial Note.

I HAVE been accused of being over-zealous in paying tribute to our Baptist papers. One brother preacher asserts that I give our State Baptist paper credit for the progress in our church that would have obtained even if we had never put the paper in our budget. That is the opinion of one man. If I knew that he was correct I would still want my people to receive and read our Baptist paper.

My heart is fixed on the wisdom of a Baptist preacher giving all the energy and influence he is capable of exerting in the interest of a wider circulation of Baptist papers.

I have just read an appeal in the Canadian Baptist in the interest of a wider circulation for that most excellent paper; a similar appeal appears in the Watchman-Examiner. There are some eighteen Baptist papers in the South that need and deserve wider circulation. If I could speak to the Baptists of Canada, and of the North and of the South I would join these editors in a most earnest appeal to our people to subscribe for and read these papers. I read seven of them each week and wish I could read them all. **Aside from my Bible, I get more good wholesome, soul-stirring information from Baptist papers than from any other source.**

I am for at least one Baptist paper for every Baptist home:

1. Because a Baptist paper can and does propagate truths that no other paper on earth can propagate. There are some vital, fundamental truths of Christianity for which Baptists and only Baptists stand. Baptists want to share the whole truth with the whole world.

2. Because a good Baptist paper stands for and sets forward every interest worthy of our support. I stand for the whole Baptist program, from my own pulpit to the ends of the earth. I do not know of a single item in it which I would be willing to eliminate. Every issue of a State Baptist paper sets forward every interest fostered by our denomination.

3. Because any religious journal can and does say things in the interest of the social and moral betterment of the country, that no secular paper would dare to print. Religious journalism is needed to-day as never before in preserving the ideals of Christian civilization. If the people of America ever get the truth concerning the evils of the liquor traffic, religious journals will have to give it to them. If our people are ever aroused to a sense of duty in putting down and out these modern evils, it must be brought about by and through the influence of religious journalism.

As Christians we must not permit our papers to die. Our denominational interests and institutions depend upon them; our Christian idealism depends upon them; the problem of the preservation of our Christian homes, the religious training of our children, and the ideals of our country are all

vitaly involved. I would appeal to pastors, preachers and Christian laymen here and everywhere to subscribe for and support our denominational papers, with prayers and personal efforts to enlist others.

Our Doctrinal Issue Highly Commended

DEAR DR. MASTERS: I am so highly delighted with the current issue of the Western Recorder (April 2) that I must not refrain from expressing my gratitude to you for this fine piece of Baptist literature. It is thoroughly Biblical throughout.

Now and then a new classic appears in print; this issue of the Recorder is a real Baptist classic and should be reprinted in some form and preserved for future generations. Here are eight articles that would constitute eight chapters in a study course book for class use that would be worth its weight in gold. Such a book is highly needed among our Sunday-school teachers. The editorial, "Orthodoxy Is For Christ's Sake, Not Its Own," would be a fine introduction for such a publication. At least, each article, including the two leading editorials, should be reprinted in tract form made available for our people in general.

In your article on "orthodoxy," you have condensed into one brief paragraph a whole volume of thought. It is ennobling, lofty, accurate, concise and classic, as well as the very heart of Baptist doctrine. I refer to the first paragraph under section III, as follows:

Christianity is intolerant. It is so because it is a divine revelation. As a divine revelation it cannot and does not, at least consistently, sit at a round-table discussion with ethnic religions. Such faiths doubtless search after God, but only according to the light of man's intellect. Christianity stands or falls upon its claim to be the result of God's man-ward search through His self-revelation to man, and not through man's God-ward search on the basis of his own thoughts.

The thought of that paragraph will not be improved upon, nor remoulded in a more accurate expression. To change it in the minutest way would spoil a paragraph unsurpassed in our times. Would that all college professors and Baptist ministers, could comprehend the great truth of this one short paragraph and carry it over into their instructions to the youths of our Baptist constituency!

May the blessings of God abide upon you in your great work, and spare you many years of active service for Him. I long for the time to come when it will be possible to have such an issue each quarter.

Lily, Ky.

Yours in Christ,

EDWARD HAUN

The "1936 Unofficial Ambassadors" is now off the press, and again the Southern Baptist Theological Seminary leads all other schools in Kentucky in the number of foreign students enrolled. They have eight this year. Berea College is second, having four, and Asbury College comes third with four foreign students. There are three each at the University of Louisville and the University of Kentucky, and one each at the Eastern Kentucky State Teachers College, and the Bowling Green College of Commerce. Kentucky being an inland state does not attract foreign students as do the Eastern and Western seaboard colleges and universities, where large endowments and scholarships are on hand to entice them. The U. of California has 679; Columbia 412; U. of Washington, 313; Michigan 274; Southern California 244; U. of California at Los Angeles 194; Cornell 178; Massachusetts Tech. 170; Sacramento 146; Pasadena 145; Pennsylvania 126; Harvard 117; and many others. There are 7,763 foreign students in the States this year, coming from ninety-eight countries. The countries furnishing the largest numbers are as follows: (a) Japan 1,842; (b) China 1,459; (c) Canada 1,065; (d) Philippine Islands 405; (e) Puerto Rico 282; (f) Germany 258; (g) Cuba 255; and (h) England 206.

EDITORIAL

Seeking Religious Growth and Success Apart From God

SATAN was the original author of the proposal to seek success and growth apart from God. As revealed in the Scriptures, the great Prince of Evil, having rebelled against God, went forth to establish a kingdom of his own. He visited the first human pair in the Garden of Eden with results disastrous to them and to the human race.

Of course modern theology does its best (or worst) to discredit the Bible doctrine of the Devil and his angels. But our Lord and His Apostles saw, as did their contemporaries, organized spiritual forces of evil in a deadly war against God and all that is good. The modern mind regards spiritual forces of evil as outworn superstitions, and affirms with easy confidence that man is fundamentally good, needing only better birth control and better surroundings to conquer the human perversity which has wrought from Adam until to-day. But this is man's word, not God's.

I

TO THE first man and woman Satan marketed his apart-from-God wares with subtlety and success, and the inheritance of their fallen nature has brought untold misery and sorrow upon mankind. Primarily his work was to convince the woman that her notion that God had spoken to her was false, if indeed He spoke at all. "Yea, hath God said?" There spoke the first rationalistic critic.

His next falsehood was to deny that there is such a thing as death. And his next was to declare, "Ye shall be as gods." Here was and is the Devil's "gospel." It is the "gospel" of self-knowledge, self-improvement, self-support, self-expression, and self-development, **apart from God**. He flattered the man and woman by admonishing them to "kindle the spark divine" within them, and foully besmirched the character of God. "How cruel of God to command that death shall follow disobedience!"

Thus Satan in Eden won his victory over humanity. Henceforth his "gospel" for man would be that of self-realization, self-improvement, **apart from God**. Thus man adopted Satan's own program. And this "gospel" dominates the world to-day, and worms its way into the lives and works of thousands of backslidden members of churches.

The Old Testament reveals how God set to work upon humanity to win men back from the pit into which they had fallen through the sinful disobedience of substituting self-will for God's will. The Hebrew Scriptures pointed forward to the coming of God in the flesh, and their prophets sang of the marvelous work that would be wrought by the suffering Messiah to save man from the thralldom of sin and death, into which he fell by believing Satan's lie and putting self-will before God.

When the Christ came and taught and suffered and died, He declared that He had won for humanity victory over this malignant, soul-searing work of Satan. He established His church upon the foundation of man's faith in His finished work of atonement and of imparting new life to and releasing new life within every obedient believer.

II

THE Devil set up his rule in Man-Soul on the basis of self-sufficiency and self-growth, **APART FROM GOD**. Our Lord established His kingdom and His church upon the foundation of self-surrender and self-denial and self-sacrifice, to the end that God's will may be enthroned in human lives to guide them, thus undoing the utter spiritual wreckage which had been wrought by the Father of Liars.

This doctrine of essential antagonism between the church and the world is not popular. But it is true. One of the most alarming facts in religion now is that organized Christianity, and especially its leadership, so generally seems willing

to forget or at least ignore the incurable antagonism between the church and the world. For (1 John 5:19), "The whole world lieth in the Evil One." There is only one way out and the Son of God Himself is that way, through faith in Him. Leadership, set thereto by failing spiritual insight, oftener than not stresses secondary values and side-steps Satan's hidden attack on the center.

The world's enmity to the things of Christ was emphasized by Him and His Apostles. He taught (John 15:18, 19), "If the world hate you, ye know that it hated me before it hated you . . . I have chosen you out of the world, therefore the world hateth you." The world cannot receive His Spirit (John 14:17), "because it seeth Him not, neither knoweth Him." He taught (John 8:23), "I am not of this world . . . ye are not of this world," and (John 21:31) Satan is the world's ruler. "Now shall the Prince of this world be cast out." In John 14:30 he declared, "The Prince of this world cometh, and hath nothing in Me."

Because the world order was under the rule of Satan, our Lord declared that it would hate His people (John 16:33): "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." No Scripture encourages the idea that Christians can please the world order. **Dreams of good men looking in that direction—and there have been and are now many—directly contradict the Bible teaching.**

III

THE WORLD is the enemy of the church because Satan is the spiritual ruler of the world. It lieth in him. Its "gospel" is his "gospel." It got it from him. It is the gospel of self-improvement, self-sufficiency, self-glorification, self-success, **APART FROM GOD**.

Satan is the arch-deceiver. He does a wonderful job of deceiving the world. He directs it with a subtlety not its own to that mode of attack upon the church which will be the most effective to bring it into weakness and confusion at any particular time. For three centuries he led the Lord's enemies to try to destroy the churches by open persecution. Thousands sealed their faith in martyrdom. But the church became stronger. So under Constantine Satan took a new tack. He set his self-interest-serving disciples to betray the churches by flattery and compromise.

In America we are in a period in which compromise and flattery are Satan's chief methods of fighting the Christ in the churches. Church people are too numerous and powerful to persecute openly. They must be deceived and flattered. He sets to rationalistic pundits the task of hiding the fact that his kingdom and that of the Lord are separated by the great gulf of life and death. There must be a new birth to get from Satan's kingdom into Christ's. Satan's dupes say this is not true—only a tradition of exploded ignorance.

He has hidden from sight the truth that the Christian life and that of the natural man are energized by powers as opposed as east from west. The doctrines of the Holy Spirit and spiritual growth and a daily life in Christ, seem almost dead in most Christian teaching and experience. The born-again thus fall into the folly of (Gal. 3:3) seeking to be perfected "through the flesh," **making void Christ's power.**

By such methods Satan now steals into the churches and nullifies their witness. Many pulpits are sending forth his deceptive philosophy and the hungry and needy hearts of man are unfed. In many churches and denominational programs one does not have to search far to discover the effort to serve God in our wisdom, **without seeking with the whole heart in prayer and the Book to learn God's way and will.**

Great and glorious God of all Grace, blessed God of our fathers, send revival upon Thy people! Teach them to turn unto thee and to search Thy Word for Thy Will!

The Convention Program

ON ANOTHER page we publish the program for the forthcoming Convention meeting at St. Louis. It is much congested, as the reader will see, yet we feel that the committee has done its work very well indeed.

If there is any committee that serves the Southern Convention more powerless in relation to large and sometimes determinative factors in the work it is given to do, we do not know what it is. The immediate environment of the Committee in this work is largely that of brethren who speak officially in the name of great and treasured causes regularly supported in Convention work. To these are to be added particular committee reports, the subject of whose presentations are known to call for discussion before the body, and certain necessary but more or less routine matters.

To provide for these, especially to do so in a way that will measurably cover the requests and requirements of the recognized important Convention causes, constitutes an extremely difficult task. For the Program Committee can discover no easy way to parcel out satisfactorily, say, thirty hours to a number of causes that want a total of seventy-five.

Yet no cause wants a place in the picture far removed from the middle. For every one of leadership responsibility has a canny and "efficient" eye on the restless messenger. This brother is also "efficient" according to the times-spirit. He has a way of not staying put when he gets tired of sitting and hearing, and an even worse way of not staying put after he has had two or three days of it. By scores and hundreds he is known to have a habit of long standing of hastening a day or two before Convention adjournment to departing trains or to the gas station for fresh gallons of power to speed his automobile homeward.

The Committee on Order of Business is not at all to blame for this unfortunate congestion, which makes it so extremely difficult, if not impossible, to provide for the adequate discussion and consideration of not a few great causes. Nor are we critical toward what might be called the total or corporate official life of the Convention that it does not take a positive stand in this matter. The propriety of its doing so would, we think, be recognized in all quarters, but leadership as such has always let it alone, seeming to think it is no use to try. We wish they would do better, yet their main trouble seems to be that they are too much like the rest of us.

Two years ago, following various shifts and changes, the Convention went back to Wednesday as the opening day of its meeting. This had been for many years the opening day, until we started a period of tinkering to see what some other day might do, if anything, to improve the situation. The experiments were unsatisfactory and we went back to Wednesday. Now, behold, our Executive Committee, having that authority by Convention constitution, has this year put the meeting back to Thursday in the name of results it regards desirable in connection with the fact that Northern Baptists are to meet in St. Louis the week after our meeting.

While we rejoice in the largest possible expression of fellowship with our Northern Baptist brethren, we have regretted that the Convention at Memphis last year, after hearing a committee report naming another place for the meeting, changed the report and decided to go to St. Louis. We are deeply convinced that we are now in need of giving all possible thought, attention and spiritual concern in our Convention assemblies to vast and deep things spiritual and practical that are pressing in upon our own Baptist life in the South. We all know that it is extremely difficult, even without something else to distract, to get our great Convention gathering to center sustained attention in quietude of spirit on the real work and needs of the Convention fellowship life.

Well, the vote went the other way, and our important program is congested by so much and the danger increased of mistakes from so much haste, or inadequate deliberation. But our Program Committee appears to have made the best possible use of what was turned over to it. Its provision, in

the midst of all the compression, for a number of inspirational addresses, merits and will receive hearty approval.

We pray that God may give to each of the brethren accorded this opportunity a genuine message for the hearts of the Convention messengers. Most of us could to advantage have more knowledge, but our far de per need—preachers as well as people—is more spiritual understanding, deepened spiritual life. How we need to find our way back to the secret of God's power in and through us!

May the Lord give our beloved President, Dr. John R. Sampey, His guidance and greatly use Him as he presides over the body.

Christ Lived With the Poor, But Led No Poor Party

JESUS associated with the rank and file of the people rather than with the wealthy and the influential. He fellowshipped with the publicans and sinners and the so-called best people were outraged. The Pharisees and Sadducees could not understand it. If He wanted to draw to His support influential and self-respecting elements, why did He not sidestep their antagonisms and win their favor, as politicians, religious or secular, would do?

He associated with the poor, but He refused to become a political leader around whom the poor could gather to force from selfish, grasping money classes justice for themselves. He came to do something infinitely deeper and more difficult than that of becoming a party leader. To put the poor on top, and leave their hearts unchanged would only be to open the door for selfish elements of their number to become as oppressive as those who now oppressed them.

Not even in the Sermon on the Mount—in which He taught that which belonged to the material Kingdom He was offering to the Jews, rather than the great Gospel of grace—does He in a partisan way deal with the economic differences between classes. He sought to win all classes.

Popular religious thought is being propagandized to-day by those who would make the Christ out to be a party leader to overcome the inequities that exist in human society rather than God's remedy for sin in the hearts and lives of men who make up human society. His Cross and Resurrection, accepted as God's remedy for sin and pledge for fulness of life, bring betterment of human relationships because He makes better men and women.

Our Lord refused to become a divider of property or political protector of economic equities. He refused to become a party leader of any kind. We wish it was possible for some of our "social gospel" friends to sit down and fairly consider this truth, everywhere patent in the Gospels, and not even contravened in the Sermon on the Mount, to which these friends turn with one accord,

Slavery was everywhere, yet He did not touch it in a way remotely political. He did that which was immeasurably better—opened the way to a new heart and a new life in men which would lift society to where it would not permit human slavery. This Gospel of Grace has until now done all of the genuine lifting that has been had. What Christians have done and what Christian ethics adopted by the world have done, though it refuses Christian faith, is all that has been done.

Our Lord associated with the poor to love them, not to exploit or flatter them. He freed slaves by teaching the world the sacredness of individual life. By love and grace and salvation He elevated womanhood, built orphanages, and did all of those things for the human weal that the world now wants to take over and whip His churches into producing more of, making Him a party-leader, if it can. Meantime it closes its heart against His call to salvation, as He said it would. It will not come unto Him.

Are our Baptist people so far fallen from Him that they have no spiritual understanding to see this and act on it?

Paragraphic Comment

KENTUCKY BAPTIST

YOUNG PEOPLE TO MEET

The Training Union Convention of Kentucky Baptist Young People will be meeting on Thursday to Sunday at the close of this week with the First Church of Newport, Ky. An attractive program, giving prominence to inspirational elements, has been arranged by Young People's Secretary Byron C. S. DeJarnette and his associates. The program was published in our issue of April 2, and among the speakers will be H. C. Wayman, T. D. Brown, D. H. Daniel, Jr., J. E. Lambdin, and E. A. McDowell, Jr. The music leader will be Pastor J. Perry Carter, of Lexington. It was the writer's privilege to attend this annual Convention last year, and he was greatly cheered and help at the wonderful enthusiasm and consecration manifested by the large attendance of young folks. The prospects this year for a fruitful occasion are of the best, and we extend our best wishes and congratulations to President Daniel, Secretary DeJarnette, and all of their associates.

FOR OUR SAKES HE BECAME POOR

"Though He was rich, Yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). One of the motives for Christian giving named by the Apostle in the context is that we may prove the sincerity of our love to Christ. None can buy his way into God's favor. "Though I bestow all my good to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing." There is to some a subtle danger of trying to purchase salvation by good deeds, either to help out what the Lord did for us on the Cross, or to take its place. But there seems to be a chronic danger to many Christians in the contrary direction. We accept the Christ who died for us, but we do not let Him have our lives and possessions. We take what He did for us—but how we balk at letting Him reign in us! And it crops out with many at the point of giving. He became poor that we might have spiritual riches, but we hold back our possessions from Him more than is mete, having regard to our fleshly welfare.

WHAT CLASS OLD FOGY

Bishop W. A. Candler of Atlanta for perhaps a quarter of a century wrote a weekly page in the Atlanta Journal Sunday Magazine on religion. This he did with the understanding that he was never to be edited in regard to the substance of the message, and it was the most spiritually vital, we might almost say the only vital, religious page we ever read in any daily paper Sunday supplement. Well, such sustained witness to vital truth makes one an "old fogy" in quarters where vital Biblical witness is resented, and we are told a fringe of Methodists so called this great Christian statesman. There is a similar fringe of ministers in every denomination. Some Baptist preachers seek "best thought" or "best minds" in intellectual quarters which advertise themselves as such. More especially now do they repeat the "best thought" of a certain anti- rather than inter-denominational rationalistic religious weekly in Chicago. But in what respect are orthodox preachers and writers more "slaves of the past" than are rationalists? The Apostolic Age had not passed before Arianism was born and Arianism is the great-grandmother of all of the Unitarianism in the world from then until now. "Modernism" is a lusty descendant, whose legitimacy is beyond question. So are all isms that will have none of Christ as atoning Sin-Bearer for lost men. Arianism was exploded when Christianity was yet a child in years. Its children each and all are without a Gospel to save and transform life. Christian faith on the other hand, has built purity and righteousness, grown multiplied thousands of martyr-spirited disciples, cleansed thousands of cesspools of sin, won tens of millions from darkness to light, and bred in countless generations faith to live and die in the glad confidence of larger and better life in Christ. For ourselves, we prefer the "fogy-

ism" of the faith that (1) cleanses and transforms life and fills it with hope for this world and the next, and (2) nurtures in its disciples becoming humility, rather than an over-bearing assumption of intellectual superiority.

MESSENGRERS TO THE CONVENTION

On another page Dr. Crouch of the Executive Committee at Nashville tells what is necessary to be a messenger to the Southern Convention, quoting from the Constitution. Messengers are now from the churches only—co-operating churches. Under certain conditions churches may have more than one messenger. The church must certify the messenger's election. General Secretary C. M. Thompson has asked us to say that Kentucky churches wishing cards of certification may secure them by addressing him. If your church fails to get cards for its messenger or messengers, let it make out a form of its own. It will be honored. We very much hope there will be a large attendance from Kentucky. Our State is near St. Louis. It is less than 300 miles from Louisville to the Mississippi River metropolis, and our brethren in West Kentucky could almost walk over, if they were not so enamoured of their cars. Important measures are to be decided. Particularly so in the thought of many is what shall be done about creating a bureau or board of social research, to be supported through the Convention by the funds given by the churches. It does not seem to have gotten into the public mind generally that the Kentucky General Association at its last meeting voted overwhelmingly against the wisdom of establishing such an agency, and instructed its board to prepare a memorial to the Southern Convention. That memorial will be presented. We should have at least 300 or 400 messengers from Kentucky at the St. Louis Convention. The proposed program of the Convention is published in this issue.

GETTING JOINERS

That is what a devout Baptist layman recently said to us has become the main business in a large proportion of our churches. This fine man declared that getting joiners has loomed up into a major concern in the minds of many pastors. Along with getting joiners as a present-day over-emphasis he put getting money. We have been thinking about what he said. His words were plain, but they were spoken out of a faithful heart, jealous for our Lord's glory and our loyalty to Him. Getting joiners! Getting money! Ought not the churches to win the lost? Certainly. Ought the people in the churches to be less than faithful stewards of God, money included? Certainly not. But winning the lost to the blessed Redeemer may be far different from getting more members into the church. Many are brought in who give no evidence of knowing the Lord. Do not our churches suffer greatly from lack of better financial support? They certainly do. But it is not the main business of a pastor to add numbers, nor of the church to give even its body to be burned—though we know of none in remote danger of doing that. It is the main business of the pastor with heart and life and word to hold up before men the crucified Christ as the only hope of a lost world. It is the main business of the church in the life of its own members and in their witness both individually and corporately, to exalt this same Christ. Baptists have performed a great work in winning the lost. But they have hardly even got started in building up those they won in the new life in Christ. Yet this is revealed as being as much a part of the teachings of the New Testament as is winning the lost. Because they have not builded their people *spiritually*, they have fallen off in the fulness of their understanding of what it means even to win the lost, that understanding not being enlarged and vitalized in them by a life nurtured by the Holy Spirit and the Word of God. Such lop-sidedness is the school in which materialistic "efficiency" has had its development in many preachers and churches.

Do Pastors Need Bureau of Social Research to Help Them Preach?

J. E. SKINNER, Jackson, Tenn.

I HAVE read with considerable interest and still deeper concern three or four recent articles in Baptist papers in which brethren argue that the proposed Bureau of Social Research would help them in the preparation of their sermons. One of them did not pretend to offer any other argument, and another climaxed his article with the same plea, which was really the only argument in the article—the rest taking more of the form of excuses.

Such argument reminds me of an article written by Len G. Broughton during the World War, expressing his weariness of the constant calls from "authoritative" sources to preach on this, and preach on that—continuously telling the pastors what to "preach on." It also reminds me that we now have some pastors who do not object to being told by agencies other than Christian what to "preach on." The argument would be amusing but for the fact that it is too serious—revealing as it does a serious tendency in the wrong direction.

But while we wait for the Southern Baptist Convention to establish such a source of pastoral assistance—for it will likely be a long time—it may be suggested with profit that the only important human source of sermon material on the social evils of the day is to be found in the ministers' own immediate community. And, if the pastor is really awake, he knows more about that already than anybody else—certainly more than an outsider who knows nothing except such factual generalizations as he has gathered at second hand from newspapers or expert "authorities." Shooting at long range at everything in general and nothing in particular, may be less dangerous to the marksman and more entertaining to a spiritually unconcerned audience, but it does not bring positive spiritual or practical moral results, or much disturbance to the lawless with whom the preacher deals vaguely at long distance.

I

NOR is the backing of an "authoritative bureau of information" going to give point to the pastor's message in dealing with the social problems of his church or community. If a pastor has not courage and grace enough to feather his own arrows and wrestle with his own social problems, with the single backing of his own people who have trusted him and called him to their leadership, he is not going to be very influential or effective in the use of imported material for that purpose.

The truth is, the people who hear our sermons know the difference between "hand-me-down" stuff that doesn't fit anybody in particular and that which is cut to fit by actual measurement. Cold-storage sermons that can have no definite aim at anything are largely responsible for the present moral, social and spiritual declension, and surely we do not need an additional factory to manufacture an additional supply.

Such arguments are largely to blame for the assumption by many that this whole movement has the ear-marks of the so-called "social gospel." It proceeds upon the same general principle as the "social gospel." That principle undertakes to heal social ills by dealing with the masses through mass-information, instead of dealing with the individual with the individual facts in hand. It assumes contrary to the revealed Gospel, that the ills of human society can be healed by crystalizing public sentiment for a better social order, and that the means to that end is general information.

Sentiment must be anchored in the individual heart. And information to that end must find personal application before anything permanent is accomplished for or with society. Individuals are converted under the power of public Gospel sermons, but not until the sermon is made personal in its

In this article Dr. Skinner deals in an edifying way with the unintended revelation often inherent in the increasing tendency among some preachers to take to their pulpits a message on social reform rather than upon redemption through the blood of Christ and the building thereon of a life in Christ through abiding in Him daily. It ought to lead every preacher of good will to search his own heart, and we pray that it may.—Editorial Note.

application by personal appropriation of its message. Mass-information produces mass-sentiment only, and mass sentiment is never more than skin deep. So far as mass sentiment is concerned, its formulas to the contrary, the social order continues to rot from within while its outward treatment is being applied—just as it has always done in the past.

Such is one of the differences between a so-called "social gospel" and the Gospel of individual redemption. The one deals with palliatives for the masses, the other in spiritual transformation of the individuals. The one works on "the outside," the other works on the inside. The one appeals to the intellect and for self-interest and self-improvement, the other appeals to the heart and for a supernatural salvation by grace. The one is the Gospel of Christ, the other is another gospel, which is not another. It is the gospel of man's own "goodness," apart from God and His revealed Gospel.

II

THE false assumption of the argument goes even deeper in its ruinous conclusions and results. It mistakes information about the social ills of society for the remedy of those ills, gliding away into the "social gospel" realm. If medical doctors should work on that principle in dealing with their patients, they would lose the last one of them, except such as would have gotten well without the doctor's assistance. The doctor knows that the remedy is in the right medicine, and not in the patient's information about the disease.

If this plan of salvation by self-saving knowledge could have been adopted and launched upon that principle, Modernism with its "social gospel" of salvation through outward conformity to the ethical teachings of Jesus, would be proven to have been correct, and nothing could be more in order than a Bureau of Social Research and Information. But God's only revealed plan to salvation takes account of man's deeper malady of deadly sin. It offers a Divine Remedy for that malady, and PLACES THE EMPHASIS UPON THE NEEDED REMEDY FOR SIN BY A DIVINE ATONEMENT AND A PERSONAL REGENERATION BY THE SPIRIT OF GOD.

Information about both the sin-malady and the remedy is needed, but that information is not to be confused with the remedy, nor taken instead of the remedy itself. This is not to say that those who resort to such arguments for the establishment of a Bureau of Social Research are Modernists, nor that they believe in the so-called "social gospel." IT IS TO SAY THAT, WHETHER THEY KNOW IT OR NOT, THE MOVEMENT HAS IN IT THAT TENDENCY, THEIR OWN ARGUMENTS BEING THE TEST.

"The preaching of the Cross" is still "foolishness" to some, but to an old-fashioned Baptist it is still "the power of God and the wisdom of God," and they are not going to sell out their heritage for a mess of religious socialism. They know that it has not lost its regenerating and transforming power over the hearts and lives of men and women willing to pay the price of accepting it, and that they do not need to exchange it for "another gospel, which is not another."

With it they have conquered their foes, won their victories and possessed the land. "The Word of the Cross" is their message of regeneration, sanctification and redemption,

and in it they have a sufficient remedy for the spiritual, moral and social ills of mankind, and they know it.

If any question its power, it is because they have not really tried it, and those who have not tried it are not competent witnesses. If any have failed it is because they have not known or preached it, and not because the Gospel is insufficient for their needs. Neither the Modernist nor the social gospelist has the right to question it, for neither has in reality tried it.

When they say they have failed to reach the lost and develop the saved by their message, we do not question it. We could have told them they would fail before they started, because they went forth with the young message—a message of death and not of life. But "The Gospel of Christ is the power of God unto salvation to EVERY ONE that believeth," and in it there is sufficient preaching material for every Gospel preacher. When it falls in the hands of those who believe it and preach it, it will be soon enough to turn to another.

III

SOUTHERN Baptists are "a peculiar people," not only for their principles of faith and practice, but for their patience and long-suffering with one another. They "seek peace and pursue it" in their fellowship, patiently covering their disappointments and displeasures for the sake of solidarity and co-operation. The rank and file of them love each other as few people have ever loved, and this is why they work together even when they are not always fully agreed upon the methods employed. **BUT THEY WILL NOT SACRIFICE THEIR PRINCIPLES, IF THEY KNOW IT.**

That fact makes the issue of this new proposal the gravest that has confronted Southern Baptists in forty years. Thousands who are saying nothing in public about it, are nevertheless anxiously watching every step that we take in this matter. They will not be at the Convention, but they will be present when their church budgets are made, and when the collection is taken.

This fact ought to be better known than it is, but nobody wants to tell it, and that is why I am daring to do it. This fact is not argument against the movement, and is not so intended. **I ONLY WANT US TO WALK WITH OUR EYES OPEN.**

Death of Dr. J. M. Kester

WITH a heavy heart I have to write that Dr. J. Marcus Kester, Pastor of the First Baptist Church, Wilmington, N. C., died this morning at 9:40 o'clock. He was carried to a local hospital five and one-half weeks ago with flu and pneumonia. He made a long, gallant fight but finally his strength waned and his fine, consecrated and fruitful earthly life came to an end. As you know he was in the prime of his manhood and at the very height of a most fruitful ministry. All of us in Wilmington are very deeply grieved, as will be all of our brethren who knew and loved this fine princely man and minister.

Before coming to the First Church, Wilmington, nearly twelve years ago, Dr. Kester had had a fruitful ministry in other pastorates, including the First Baptist Church, Shelby, N. C., and as editorial secretary of the Foreign Mission Board. At the time of his death he was a member of the Foreign Mission Board and of the General Board of the Baptist State Convention of North Carolina.

Between Dr. Kester and me there were the tenderest and strongest ties of brotherhood and I personally am deeply grieved in what so far as human eyes can see is his untimely death, but what in the Providence of an all-wise and loving Father is his triumphal entry into the Father's House.

Wilmington, N. C.

ARTHUR J. BARTON

Dr. J. R. Black, of Memphis, Tenn., began revival meetings at Union University and Jackson, Tenn., on March 23.

Missionary Charles E. Steely, of South Union Association, and Edgar Walden have just closed meetings at Bon Jellico, Ky.

Brother J. M. Skeen has been called to the Church at West Corbin, Ky., and Brother M. R. Lovett has succeeded him as associational missionary.

Pastor H. C. Chiles, of the First Church, Barbourville, began assisting Pastor H. G. M. Hatler and the Central Church of Corbin, Ky., in meetings on March 30.

Brother C. P. Hargis, Lexington, Ky., was with Pastor Charles T. Ricks and the First Church of Corbin last week. More than fifty officers and teachers attended his classes.

Dr. A. Paul Bagby and the First Church of Williamsburg, Ky., had planned a meeting beginning April 1, but on account of Meningitis in the vicinity it has been postponed.

Brother M. R. Lovett was with Pastor J. S. Dick at the Main Street Church, Williamsburg, Ky., last week in a teacher's training class. Fine interest and a good class attended throughout the week.

Pastor Clarence Walker, of Ashland Avenue Church, Lexington, Ky., was with the Main Street Church at Williamsburg, Ky., during the first week in March. He delivered his lectures on "The Trail of Blood."

Consecration services sponsored by the Long Run Associational Baptist Training Union for the spiritual growth of the young people in Louisville and vicinity, will be held at the Walnut Street Church, April 20-24. The schedule of the meetings each evening is as follows: Song service beginning at 7:45, followed by a devotional period, special music, and inspirational messages will be brought on Monday and Wednesday by Dr. E. A. McDowell, Jr., of the Seminary; on Tuesday by John Lowe, of China; and on Thursday and Friday by Dr. John L. Hill of Nashville.

The only son of our old friend, J. Fred Scholfield, whose headquarters are at Longwood, Fla., and who is known throughout the South for his fine work as a Gospel singer, is Mr. Fred G. Scholfield. This son has felt called to follow his father in the work of Gospel singing, and is in the Theological Seminary at Louisville this year studying English Bible courses. This he is doing because of his conviction that a Gospel Singer in revival meetings has large opportunity to do personal work in soul-winning, and that he needs both an intellectual and spiritual grasp of revealed truth that has to do with bringing the lost to Christ. Both on his father's account and because of his fine discernment of what is actually most needed in order that fuller service may be rendered in preaching the Gospel through song, we are glad to tell our readers about this young man. While in Louisville he may be addressed at Mullins Hall. He already has successful experience in looking after the worship of song in revival meetings. We should consider an evangelist or church fortunate to secure his services.

Dr. Huey Wants Eggs for the Orphans

OUR children at the Louisville Baptist Orphans' Home need eggs. The hens all over Kentucky are laying them daily. We want the friends of the orphans—every one of them—to bring us one or more eggs on or before the fourth Sunday of April.

O. M. HUEY,
Superintendent

KENTUCKY WOMAN'S MISSIONARY UNION MEETS AT WINCHESTER

(Continued from Page 5.)

praise for the fine roads in Brazil. The Good News of salvation is traveling these roads in cars and busses every day in the persons of missionary evangelists. There is no unemployment in Brazil. Everybody has work—at fifteen cents a day! Brazilians may not have a chair or bed, but every home has mortar and pestle with which to pulverize their coffee. This is their recipe: "Black as the d—l, hot as h—l, strong as love, sweet as a kiss."

The priest warns his people not to go on a certain street. He says, "You pass by, look in, go in, sit down; you hear, you are baptized." If a man is caught speeding and has no alcohol in his car he is fined. If he has alcohol he is set free, showing no doubt that this is the best use that can be made of alcohol.

Dr. T. L. Holcomb was another who was warmly welcomed as an out-of-Kentucky guest. Dr. Holcomb is Secretary of our Sunday School Board at Nashville. A vision of our task," was held up before us. Most assuredly it is a large one in this day of enlargement. "It is just at a time when we should go forward, in Christian life and experience as well as other things," said Dr. Holcomb. He urged church and Sunday-school attendance. "Every member of the family has to have a radio, even the car has to be provided with one, but do not let this interfere with the assembling of yourselves for worship in the house of God," says Dr. Holcomb.

Miss Josephine Jones, our Young People's Secretary, is leading our young people to higher grounds of service. Her record for 1935 is not visionary but a real accomplishment.

Her records show 1,701 observing weeks of prayer, 1,424 tithers, 1,916 mission study classes held, members 21,706. There were 269 A-1 organizations. There were 151 churches with full graded W. M. U. organizations and thirteen having class A-1 full graded organization. The rest of our accomplishments for 1935 will be found in the minutes which will be printed in a few days.

The time this year at Winchester was given in an exceptional measure to messages and inspirational addresses from our missionaries and others. While it is good to know how much our efforts have been crowned with success, it is better to get inspiration and a vision of a new task and new power to carry on to do that task. We know that W. M. U. women are busy every day. We have heard it said that the men who make history have not time to write it, so we can make our W. M. U. history and let it be recorded on high.

Miss Rose Marlowe, reached Winchester Wednesday morning from Shanghai, China. She is one of our most devoted missionaries. A native of Williamsburg and a co-worker with Miss Lyne in China. Miss Marlowe was so happy to be home again and her fellow Kentuckians were just as happy to have her. She told of her work in China.

For the second time the Kentucky Union had the privilege of having Miss Gladys Sharpe, Indian missionary working mainly among the students of Chillocco College. Over half the students there are Baptists. The chief cause of this is that the early pioneer missionaries were Baptists who rode on horseback and carried the gospel to them. We are now reaping what they have sown. These Indians are our heritage as they are the descendants of converts of our pioneer missionaries." Miss Gladys was dressed in a buskskin costume, embroidered in beads. She brought an Indian war bonnet, every feather of which represented some deed of valor or courage. It had many feathers and must have been worn by some great chief.

Dr. J. W. Beagle of the Home Mission Board, acknowledged that he was a son of Kentucky and not ashamed of it. He spoke of 427 won to Christ last year by the Rescue Mission in New Orleans. Among them were college men asking for a bite to eat and a place to sleep. One hundred and eighty called of God, missionaries were sent out by the Annie Armstrong offering last year. A Chinese missionary has been employed for the Chinese church in Greenville,

Miss. When asked why he did not go to China he said, "God does not want me in China. He wants me in America." An old Indian said to Dr. Beagle, "White man make pretty speech, but white man do little."

IV

DR. JOHN MEIN, Mrs. Mein and two sons, Dan and Gordon, from Brazil, added much to the program at Winchester. Dr. Mein is decidedly English—of which you become aware when you hear him speak. We had the pleasure of hearing him twice. "Christ and Victories in Brazil," was the theme of the message he brought on Thursday afternoon. In the ministry of one man, Dr. Mein said the Brazilian Baptists have grown from nothing to 50,000. There are 600 Baptist churches—all self-sustaining. They have service every Sunday whether they have a pastor or not. Some preachers are second-generation preachers. "We have no half or fourth-time religion. We already have that in Brazil."

Mrs. Mein led the helpful devotional Thursday morning. She introduced herself as the mother of Gordon and Bob, and needed no other as we all know these fine boys are our Kentucky Margaret Fund students. Dan favored the women with a solo in Portuguese, accompanied on the piano by Sam Maddox, another Margaret Fund student of Georgetown.

Dr. H. H. McMillan was one of five missionaries who brought stirring messages from China, all of whom so earnestly set forth a true but distressing "vision" of China's unsaved millions.

Dr. McMillan is one of our most earnest missionaries and while Kentucky cannot claim him, she congratulates North Carolina. His message will not be forgotten soon by those who heard him and the interest aroused will be passed on to thousands who were not privileged to be at this meeting.

There were seven Foreign Missionaries at the Winchester meeting. Two Home Missionaries and three State missionaries, three other Southwide speakers making fifteen, all which registered A-1. So it can be rightly assumed that we had fifteen mountain top visions of the missionary fields of the world.

Miss Carrie U. Littlejohn presented three Training School girls who did vacation work in the mountains of Kentucky last summer: Misses Threlkeld, Blankenship and Collins. They related some of their experiences in the mountains, of the urgent need of missionaries and the desire of the mountain people for spiritual help.

Miss Virginia Collins is now employed in Pike county as missionary.

In Kentucky we always feel honored to have with us Miss Kathleen Mallory, Corresponding Secretary of the Southern Union. For many years she has been the guiding star of Southern Baptist women, and always keeps their vision clearly focused on high and holy ideals. This year her message included the Hundred Thousand Club and Co-operative Program. She says, "Debt is unnecessary, debt is disgraceful, debt is extravagant." She then gives a vision of our lack of Stewardship. "One-third of Baptists give not one cent to missions." "Average to foreign missions two cents a year." Five percent of Baptists in the churches do not exist, they are never heard from."

Rays from a mountain lighthouse. Wednesday evening the Magoffin Institute Banquet was given in the Methodist church. About 350 were present and enjoyed the program, which was carried out by the students and friends of the Institution. Several of the young men and young ladies who have been educated and trained in religious work at Magoffin are taking their places in the world and seeking to win the lost in their own home state. Mrs. Frank A. Clarke, acting as toast-mistress, introduced Mr. Johnson, from Paintsville, Rev. Lewis W. Martin, Curtis Phipps, Miss Jennie G. Bright and others. "A city set upon a hill cannot be hid." Likewise Magoffin Institute in the mountains of Kentucky is sending out rays of influence that will turn

(Please turn to Page 16.)

**FRANKLIN PASTOR COMMENDS
BETHEL WOMAN'S COLLEGE**

The days Mrs. Barbe and I spent in Bethel Woman's College the first of this month were a revelation to us. We see now why the graduates of Bethel are so loyal—the loyalty is evident in the class rooms and in all the activities of the school. The teachers are alert, resourceful, and devoted to their work. The students were continually praising their teachers and were making no complaints about anything. Mrs. Barbe was impressed with this spirit.

The beautiful campus, tennis courts, gymnasium, swimming pool, and spacious and beautiful dining room combine to afford splendid provision for the physical health of the students. A very important feature of a college. We were delighted, also, to find such a spacious library and attractive social halls. All they need to have Bethel full of our choicest girls is for the people to know what we have there.

Franklin, Ky. J. G. BARBE,

BIBLE INSTITUTE

The Annual Bible Institute held at Pollard Church, Ashland, Ky., March 23-27, was truly of a high type. The speakers, J. W. Black, W. M. Wood, W. B. Johnson, John Mein, A. O. Allison and J. S. Thompson, were at their best.

All things considered the attendance was fine. I am sure each heart was lifted nearer to the Lord. Thirty-four preachers were in attendance during the time, and thirty-six churches represented. The beloved pastor of the Pollard Church, W. K. Wood, and his fine family, left nothing undone to entertain those who came from a distance. Brother W. K. Wood was in charge and directed the program in a fine way. Pollard Church is truly a great institution of the Lord. Your scribe is grateful for what little part he had on the program and the fine fellowship he had with the brethren.

Erlanger, Ky. W. A. M. WOOD,

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

MRS. ATHA DEVORE

Mrs. Atha Devore, Sanders, Ky., died on March 4, 1936.

Resolved, whereas, it has pleased God to take from our midst by death our beloved friend, Mrs. Atha Devore, who had been for many years one of our best workers;

Therefore, be it resolved, that in the death of Mrs. Devore our church and

the Woman's Missionary Society have lost a member with whom it was a pleasure to labor and one who will be sadly missed.

That we offer to her husband, son, and other relatives, and friends, our deepest sympathy, and pray that the Divine Healer will bring relief to their hearts and dry all tears from their eyes.

MRS. STELLA TANNER,
MRS. LAURA HUSSONG,
MRS. LULA MORGAN,

Sanders, Ky.

MISS CORA LEE ROUSE

God, in His infinite wisdom, called from our midst on March 26, 1936, Miss Cora Lee Rouse. She was a loyal member of the Mt. Washington Baptist Church, W. M. S., and Sunday School, all of which she loved dearly and served faithfully. In her character was refinement of manner and warmth of friendship. Her cheerful spirit and active sympathy endeared her to many.

We extend our deepest sympathy to the bereaved family, and commend them to our Heavenly Father.

ROY L. PUCKETT, Pastor,
Mt. Washington, Ky.

MISS SUE F. HEDDEN

Miss Sue F. Hedden died at the residence of her sister, Mrs. E. G. Burnett, 113 West Barbee, Louisville, Ky., February 10, 1936.

She had been a member of the Salem Baptist Church, in Shelby County, since girlhood, and was buried in the church cemetery. Among her effects was found a copy of the following poem by James Whitcomb Riley:

"I cannot say and I will not say
That they are dead; they are just away,
With a cheer smile and a wave of the hand.

They have wandered into an unknown land,
And have left us dreaming how very fair

It needs must be, since they linger there,
And you, O, you who the wildest yearn
For the old-time step and the glad return—

Think of them faring on as dear
In the love of there as the love of here
Think of them still as the same, I say:
They are not dead; they are just a way."
MRS. E. G. B.

MRS. KATE L. NEWMAN

Mrs. Kate L. Newman passed into the "other land" on March 16. She was the last of the charter members of Stanley Baptist Church, having been a loyal devoted member throughout its entire history. Though in her ninety-second year, Mrs. Newman was active in mind and body. Just a few days before her demise she took a mission study course in the W. M. S. organization.

Surviving are two children, J. W. Cheatham and Mrs. W. W. Hensley, with whom she made her home; twelve grandchildren, and thirteen great-grand children.

Simple funeral services were conducted at the residence by her pastor, Brother Edwin E. Deusner, and interment was in Elmwood Cemetery, Owensboro, Ky.

GROVER CLEVELAND MORGAN

Deeply mourned was the recent home-going of Grover Cleveland Morgan, and a noble Christian character has entered the joys of his Lord. Death came unexpectedly and has caused widespread regret. In his youthful days he attend-

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ed Georgetown College, where he was recognized as an outstanding athlete. In possession of a pleasing personality, a benign and uplifting influence ever radiated from his life. He was General Agent of the Kentucky Home Mutual Life Insurance Co., with office in Gainesville, Fla. He formerly lived in Covington, Ky.

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LOUISVILLE, KENTUCKY

Bible School Department

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

Mt. Zion Sunday School Standard

Mt. Zion Sunday-school, in Ten Mile Association, has again qualified as a Standard school. Rev. W. F. Privett is pastor and Mr. Arthur Barnes is superintendent.

Baptist Associational Campaigns

Seven of the churches of Baptist Association co-operated in Sunday-school campaigns the week which closed April 5. We had bad weather and a siege of colds, flu, etc., all over the Association. The weather played tricks on us with sunshine, snow, sleet and rain. On the closing Sunday we had downpours of rain which cut down the attendance at all the Sunday-schools and at the afternoon rally.

In spite of all these difficulties we came away feeling that the churches had received much help for their Sunday-school work. The following churches had workers: Battle, Lawrenceburg, Mt. Freedom, Mt. Olivet, Mt. Pleasant, Salvisa and Sand Springs. Associational Superintendent M. D. Morton had worked hard to enlist the churches and the success of the week's work is due largely to his efforts in getting ready for the campaigns.

A total of 2,277 possibilities were listed for the seven Sunday-schools with 443 above eight years of age lost. We expect to have eight Standard schools and a Standard Association this year.

The pastors of the following churches which co-operated are doing excellent work: Battle, J. P. Rogers; Lawrenceburg, E. N. Perry; Mt. Olivet, M. L. Hahn; Mt. Pleasant, Paul Elledge; Salvisa, John A. Moore; Sand Springs, M. D. Morton. Mt. Freedom, although without a pastor, joined in the work. It is understood that a call will be made immediately.

We were assisted by Mrs. W. A. Gardiner and Miss Jennie G. Bright, and Brethren K. P. Puffer, R. L. Slinker, E. C. Sisk, C. F. Barry, Ed Hewlett and C. P. Hargis. Superintendents C. S. Baker, C. O. Ryan, A. D. McRay, James Burkhead, Goodloe Harley W. H. Kightley and Paul Nevins are all interested in the work, and this year promises much growth for the Sunday-schools under the leadership of these men.

Carlisle Has Good Training School

Pastor R. R. Couey reports a fine Sunday-school Training School with Pastor W. J. Norton, of Irvine, teaching. Pastor Couey writes: "We have

just closed one of the most successful study courses in the history of our church. Rev. W. J. Norton taught a class of about thirty Personal Factors in Character Building. He is a most capable teacher and being a pastor understands the pastor's point of view." Twenty-eight took the examination and the other two will do so. Pastor Couey gave a course to his Juniors and Intermediates in R. A. and G. A. work.

Eaton Memorial Growing

The Eaton Memorial Baptist Church of Owensboro is growing under the leadership of Rev. E. H. McElroy. A new class for women has just been organized making two Adult women's classes. The attendance is running the largest in the history of the church. Mrs. McElroy is superintending the Intermediate department which has grown from twenty-two in October to fifty-eight. Ed Akin is superintendent.

West Kentucky Meeting

Next Tuesday morning at 10:00 o'clock the meeting for the Western Kentucky Sunday School officers will be held at Fulton. Announcements have been made concerning the part it is hoped this meeting will play in the Five-Year Program of the Sunday School Board.

The meetings are of great importance and we hope large numbers of our people in the ten Associations in the extreme western section will attend. Fulton will give bed and breakfast without cost to those who attend.

May God give us visions commensurate with our work for teaching His Book. May our wills be set on going "into the highways and hedges" to find those who need the Bible.

South District Association

C. P. Hargis met with the South District Association at Bruner's Chapel on the first Sunday afternoon. The meeting was called by Rev. H. B. Kuhnle, the Associational Superintendent, for the purpose of perfecting the organization for Sunday-school work. This Association has in it some of our finest pastors and laymen. It is a great field for Sunday-school work.

SUNDAY SCHOOL ATTENDANCE

April 5, 1936

Sunday-schools reporting 200 or more.

Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Owensboro, First	1,327
Newport, First	862
Louisville, Walnut Street	755
Mayfield, First	687
Paducah, Immanuel	607

Frankfort, First	593
Somerset, First	517
Paducah, First	516
Hopkinsville, First	510
Akron, Ohio, Calvary	475
Lexington, Porter Memorial	415
Princeton, First	414
Lexington, Calvary	407
Louisville, West Broadway	392
Danville, Lexington Avenue	384
Louisville, Ninth and O	374
Fulton, First	345
Louisville, 23rd and Broadway	344
Madisonville, First	334
Corbin, Central	324
Covington, Latonia	320
Glasgow	314
Pineville, First	312
Bellevue	311
Louisville, Baptist Tabernacle	302
Harrodsburg	293
London	290
Hopkinsville, Second	264
Louisville, Clifton	262
Richmond, First	261
Franklin, First	237
Owensboro, Eaton Memorial	211
Louisville, Baptist Temple	211

BLADES OF BLUEGRASS NEWS

Just a word about the Lord's work in the Bluegrass.

Brother W. A. Gardiner and his workers conducted a Sunday School Teachers' Training Course in Baptist Association last week.

The Bible Institute at Bethel was a great blessing to the church. The brethren brought some fine messages. We enjoyed the visit of Dr. V. I. Masters and Dr. O. M. Huey with us.

Pastor Roy M. Gabbert and the Lancaster Church recently held a Sunday School Institute. The general theme was evangelism. The speakers were: James Major, W. M. Wood, C. P. Hargis, O. B. Mylum, C. L. Breland, Joe Stotts, E. H. Blakeman, T. G. Shelton, and J. S. Ransdell.

Pastor D. L. Druen and Pleasant Hill Church near Campbellsville had a splendid Institute March 28-29. The speakers were: J. N. Binford, C. W. Dickerson, T. G. Shelton, and Brother McFarland.

We are hearing a lot of good things being said about Western Recorder these days. We are glad that the Western Recorder will have a doctrinal page each month. Dr. J. H. Anderson once said to a class of students at Hall-Moody College, "Preach the doctrine brethren. Doctrine is to the Lord's Work—what tent poles are to a tent.

T. G. SHELTON,

Harrodsburg, Ky.

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THE FIRESIDE

THE SURPRISE CELLAR

"I never heard of a party in a cellar," said nine-year-old Vera Drake.

"Mother says it is the only place in the house where we can have ten boys and girls all at once," said her older sister Margaret, with a big sigh. "Let's ask Grandpa Ware what he thinks about it."

"Hum! Hum! Certainly. Of course," said Grandpa Ware as he looked around the sunny cellar.

"We have a cellar clean and neat
We want a party gay and sweet;
With two bright girls and grandpa,
too,
You'd be surprised what we can do!"

"What shall we do?" asked Vera quickly.

"We can make a couple of tables and use boxes for seats," said grandpa. "How about newspapers and paper bags for decorations?"

"Big paper bags decorated with pictures and colored with crayons would make funny hats for everybody," said Margaret.

"I can make a square newspaper doily for each plate at the table," said Vera eagerly. "If I use the joke pages, each doily can be read aloud to make more fun at the party."

"I will find different colored wrapping paper for the napkins," planned Margaret. "They can be cut about ten inches square and folded into triangles. Each napkin might have a verse written on it. Dear me, I shall have to make up ten verses! How would this one do for a start:

"We wish you all a jolly time
And hope you'll come again
You're welcome to our cellar
In sunshine or in rain."

"That's good," said Vera admiringly. "Perhaps I can think of a verse too." After a moment she said:

"A party in the cellar
Is nice and new you see,
And at this cellar party
We hope you'll happy be."

"Fine!" said Grandpa Ware, who had been feeling of the smooth cement walls of the cellar. "Here is another verse:

"Surprises are the spice of life
And here is one today,
This cellar is a magic place
Where you may come and play."

"This is going to be fun!" cried Vera. "Which would you rather have," suddenly asked her grandfather, "an apple orchard, an ocean full of sailboats, a big snowy mountain or an enchanted castle?"

"Where? How? What do you mean?" asked Vera.

"Oh, he is only teasing us," said Margaret, laughing. "Yes, thank you, grandpa, we will have them all."

"This is a surprise cellar and you are going to be surprised," said Grandpa Ware, his eyes twinkling. "Now run along, and get your party things done, but if either of you show even the tip of our nose in this cellar until I say so, you might get a surprise spanking!" He tried to look very stern, but the girls only laughed.

It was three whole days before Grandpa Ware would let anyone see what he was doing in the cellar. Then one afternoon he came marching into the kitchen and said to Vera and Margaret, "It is about time you girls were getting the cellar ready for your party."

"Hurrah! At last!" cried Vera, and both girls started on a run for the cellar.

"Why Grandpa Ware!" gasped Margaret, who got there first, "I never imagined anything like this!"

"Oh, what a surprise! It's wonderful," exclaimed Vera.

The girls ran from side to side of the cellar, trying to decide which wall they like best. All around the cellar were beautiful pictures painted on the cement walls. On one wall were big white sailboats floating on blue waters. Another wall showed red apples hanging from the branches of green trees near a white cottage surrounded with yellow flowers. In a third scene children on sleds were sliding down the snowy sides of a mountain that rose to meet a deep blue sky. The fourth wall of the cellar showed a great brown castle standing near a river, with sheep grazing in wide meadows.

"The cellar has turned into fairyland," said Vera. "You have often painted small pictures for us, grandpa, but I didn't know you could paint big ones like this."

"I didn't know it myself until I started in," chuckled grandpa. "Now you girls clear up the rest of the cellar, and perhaps you can paint the boxes for seats while I make the tables. If we all work had I think we can make the surprise cellar a real playroom for any time and always."

It took almost the rest of two weeks to get the cellar ready for the party and the party ready for the cellar but at last it was done.

When the children arrived, Margaret and Vera led them out to the yard and around to the cellar door. As they swung it open they sang:

"Come in and see the surprises
The cellar has today,
We hope you'll like our playroom
And often come to play."

Such a chorus of "Oh's" and "Ah's" and laughs and shouts and exclamations went up when the children trooped into the cellar, that no one could tell what anyone was saying, but no one cared because everyone was smiling and happy.

The sunlight lay across the yellow table and touched the green box seats, the waves on the wall seemed to dance, the castle looked as if it were full of delightful secrets, the red apples shone and glistened on the bright trees and the children on the sleds smiled like the real children.

The two tables were gay with fancy napkins, and colored baggy hats at each place, Plump round paper bags, painted in all the colors of the rainbow and bulging with sandwiches and cookies, were lined up in a row down the center of the tables. A big bag filled and brimming over with apples, oranges and bananas stood at each end of the four corners.

The afternoon was not half long enough to hold all the fun. There were games and a peanut hunt, and a jolly time reading the verses and jokes at the tables. Before the party was over, Grandpa Ware was brought in and crowned King of the Surprise Cellar.

"I never thought much of cellars before this," said one of the girls, "but I want to come here again."

"I liked this party because everything about it has been so different," said one of the boys.

And after the children had gone, Vera turned to her sister with a laugh and said, "Remember how we fussed when mother said we had to use the cellar?"

"And now everyone on the streets is going to have a good time in it," said Margaret happily.

—Lydia Lyon Roberts, in Zion's Herald.

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KENTUCKY WOMEN'S MISSIONARY UNION MEETS AT WINCHESTER

(Continued from Page 12.)

the darkness of unbelief into the all-healing light of God's love in the souls of men and women.

Visioning the convention as a whole, and hearing the reactions of many, we believe it to be the most spiritual and uplifting that Kentucky W. M. U. has had for many years. Our hostess city made every one welcome and happy in their midst and nothing but praise and appreciation was heard on ever hand. Rev. Paul Montgomery, pastor of the church, was diligent in caring for the guests, 813 delegates and visitors.

Mrs. Montgomery, whose beautiful voice was so much loved, rendered several solos, and in other ways helped with her unusual talent.

Young Smith Hayes, III, a talented musician for one of his age, was highly appreciated. Mrs. W. H. Moody as usual was our acceptable song leader.

We are happy to have as our President Mrs. Eureka Whiteker. To Miss Lyne and all the officers, old and new, we extend cordial greetings and wishes for another year of progress and faithful service.

Lead on O King eternal
The day of march has come
Henceforth in fields of conquest
Thy tents shall be our home.

Y. W. A. BANQUET
Mrs. E. N. Perry

On Thursday evening at 5:30 o'clock about 400 women and young people met at the First Christian Church for Y. W. A. Banquet.

The banquet hall was attractively decorated in red, white and blue with Chinese lanterns over the lights. The speakers' table was arranged with Chinese dolls and trophies. The menu and program folders were graced with

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the picture of Henrietta Hall Shuck in whose honor the banquet was held.

All were made sad when we learned that our Young People's Leader, Miss Josephine P. Jones was ill and could not attend. However we rejoiced that we had one who could so capably and graciously act as Mistress of Ceremonies, Miss Betty Miller, our State W. M. U. field worker.

Miss Norma Kerr and Miss Elizabeth Sanders, of Georgetown College, led us in the "pep" songs and all heartily entered into the singing and fellowship.

Miss Irene Denny, Lexington, made us want to go to the Clear Creek Y. W. A. Camp, June 24-July 3 when she told us of the Morning Watch, the class work, the sports and Vesper services.

Miss Lois Blankenship, Missouri, told us that we could find true happiness at Ridgecrest Y. W. A. Camp, July 27-31. She told us of the good times, the music (from the ridiculous to the sublime) and the noted Baptists to be found there.

The address of the evening was given by Dr. H. H. McMillan, whose subject was "All About China." He stirred our hearts as he poured out his soul to us, telling us that the religions of China do not satisfy and that the one great need of China is Jesus. He also told us that after 100 years of glorious Baptist History, China today needs new missionaries; missionaries who have big loving hearts and will not lord it over the Chinese.

YOUNG PEOPLE'S NIGHT

The last session of the State Convention was our Young People's Session which gave us a new vision of our youth. In the absence of Miss Jones, Miss Betty Miller presided over this meeting.

The devotional message was given by Master Ben Taylor Bartlett, Winchester, an R. A., who in a fine way discussed the R. A. Watchword, "We are Ambassadors for Christ."

In commemoration of the fiftieth anniversary the Sunbeams of Central Church, Winchester, presented a pageant with W. M. U. placing the "Light" into the hands of the youth of today. As representatives of many nations came forward with outstretched hands, an appeal was made for the women to foster Sunbeam Bands. The little Sunbeams were just precious and stirred our hearts as they sang "Jesus Wants Us For A Sunbeam," "We Are Little Sunbeams," and "Jesus Bids Us Shine."

Little Miss Betty Jane Johnson, Ashland, made us ashamed of ourselves when she so forcibly quoted the many Scripture verses, which are the requirements for becoming a G. A. Queen.

The delegates from Ashland presented Betty Jane, a lovely Bible in appreciation of her fine work.

The Ann Hasseltine Y. W. A. of Georgetown College presented a splen-

did pageant showing us the things we should do if we would follow in the footsteps of our Christ and of Henrietta Hall Shuck. Those things which should be a part of every Christian's life are morning prayer and Bible study, studying and seeing the world as the field and publishing glad tidings of the Christ who has power to save and keep. The music and special numbers during the pageant were in keeping with the thought of the consecrated life.

In February, 1935, the Porter Memorial Baptist Church, Lexington, encouraged the nurses at the Good Samaritan Hospital to carry on the work of the Grace McBride Y. W. A. A very attractive and charming young woman in her nurse's costume gave us a brief history of the beginning of the Grace McBride Y. W. A. and of their own local organization.

Miss Naomi Schell, on furlough from Japan, gave the address of the evening. During the first few minutes of the time allotted her, pictures (in colors) of

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Japan were shown while Mrs. W. H. Moody, Bardstown, in Japanese costume sang "Beautiful Japan." All who saw and heard Mrs. Moody cannot soon forget the charming Japanese maiden with the lovely voice.

Miss Schell made us see and realize that many so-called religions and superstitions are bidding for the youth of Japan today. We learned that the depression, instead of drawing people to God, has sent them on a mad rush for amusements and material things. The Universities are making atheists of the young people.

Southern Baptists have eleven missionaries in Japan and five of those do not as yet know the language. Although we have twenty churches with about five outstations, there are 9,000 rural towns where the gospel has never been heard.

Miss Schell gave us the challenge—"Where shall Japan lead the East—to Communism or Christ?" Shall we keep faith with the youth of Japan?

Miss Laura Snow Sandusky, Georgetown College, very sweetly sang "Why Should He Love Me So?"

Winchester Young People gave us a "Vision of the World, and all the wonder that would be—". While the solo, "In Christ there is no East or West" was being sung, representatives of many nations came to the platform to join hands with the Young People's Directors, Y. W. A., G. A., R. A. and Sunbeams, making us realize anew that "God hath made of one blood, all nations."

The thirty-third annual session of Woman's Missionary Union was a great spiritual and inspirational meeting, the like of which we have not had before. We pray the information and inspiration will beget reformation and we shall go forward in Kingdom building.

—c—

KENTUCKIANS AT WORK IN TENNESSEE

Pastor H. C. Chiles of the First Baptist Church of Barbourville, Ky., has just closed a good meeting in the Lonsdale Baptist Church, Knoxville, Tenn., running during March 15-28. Brother Chiles is a great preacher. He is orthodox, spiritual, scholarly, and eloquent. We have never heard a better series of sermons than he delivered to our people. Our people were delighted with his ministry and messages. We regard him as outstanding among the preachers of the country.

Brother Ray Watson, our own chorister, directed the song service, supported by a choir of forty voices.

We baptized nine last Sunday night. Others are awaiting baptism. Several were received by letter and quite a number of the church members rededicated themselves.

We have been in our present pastorate seven years. They have been happy years, for us. During this time there have been 362 additions to the church,

215 of them by baptism. We were in the midst of a building program on "the pay-as-we-go plan" when the depression hit us so hard we had to discontinue the work. We succeeded in completing the exterior of a splendid Sunday-school annex to our building. Have it all inclosed with a good roof on it. Now that conditions have improved considerably we are planning to resume the work within a month.

H. L. THORNTON, Pastor.

DR. CAGLE AT HOPKINSVILLE

It was my happy privilege to be with Pastor L. E. Martin and the Second Baptist Church, Hopkinsville, Ky., beginning Monday night, March 16, and closing Sunday night, March 29, 1936.

The attendance and spirit of the meeting were good from the very first service. The fellowship and beautiful cooperation of all the other Baptist pastors and churches in the city were far above the average. I believe we had the largest number of preachers present throughout the meeting that I have ever had at any one place. Dr. Walker dismissing his prayer meeting service, Dr. Gaines bringing groups at different times from Bethel Woman's College, and most of the country churches near the city being represented at each service.

There were more than forty who accepted Christ. Twenty-six were added by baptism, and one by letter.

The pastor, Brother Martin, underwent an operation Monday, April 6. He is in the local hospital, with good reports of his condition and progress. A card from his brethren would cheer him.

ALONZO F. CAGLE.

—o—

The First Church of Jasper, Ala., has called Dr. L. E. Barton to succeed Dr. W. F. Yarborough.

President John R. Sampey has been preaching in revival meetings at Ginter Park Church, Richmond.

Miss Claudia Edwards, of the Baptist W. M. U. Training School, is to direct the music at the W. M. U. Convention in St. Louis in May.

Rev. G. L. Sufton, native of Michigan, but a resident for many years in Mississippi, died March 31. He was eighty-one years of age at the time of his death.

The wife of Rev. C. E. Welch, of Memphis, Tenn., died recently. She was the mother of Mrs. Glen Eric Wiley, of Tampa, Fla., whose husband was formerly pastor at the Hazelwood Church, Louisville, Ky.

A ministers and members meeting was held with the Peter's Creek Church, Barren River Association, March 27-29. J. L. Dawsey was elected moderator, and H. L. Bunch clerk. The needs and opportunities of the Peter's Creek Church were outlined, and many questions regarding the church and its

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members were discussed by Brethren C. E. Carter, Sidney Pruitt, Cecil H. Britt, J. L. Dawsey, M. F. Payne, H. B. Powell, Thomas Reynolds, A. I. Wilson, Ish Richie, and A. Earl Meador. Other ministers present were Cris Ellis, W. T. Powell, Willie Agers and Herman Depp. Peter's Creek Church is located at Lucas, Ky.

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Off For St. Louis!

If you are planning to go, send in your request for a delegate's card. State whether you will be present early Tuesday morning, May 12, and will attend all the meetings of the W. M. U. sessions, through Wednesday night.

Each State has a very limited number of delegate cards and we want to distribute them as wisely as we can.

A Kentucky Missionary At Home!

Miss Rose Marlowe, formerly of Williamsburg, Kentucky, and for the last fifteen years of Shanghai, China, arrived in Louisville on Friday, April 3. While on furlough Miss Marlowe will make her headquarters with her sister, Mrs. A. J. Ashly, LaGrange, Ky., R. F. D. 1. Miss Marlowe's numerous Kentucky friends will give her a joyous welcome home.

Our Kentucky Training School Girls

Greetings, Kentucky women, from your daughters of the W. M. U. Training School! We are so happy to have a new girl added to our Kentucky group. This makes seven Kentucky girls in the school now. Miss Margaret Louis Kleiderer comes from Immanuel Baptist Church, Henderson.

How interesting and varied our work has been this year. Members of the Missionary Education Class presented the history of the W. M. U. of their respective States in unique ways. The Kentucky girls gave the stages of the W. M. U. trail in their State. In studying for that presentation, we learned how that trail has broadened and deepened these many years, and of women who not only had great visions, but whose faithful hearts nurtured the small things.

To have learned of their sacrificial spirit in laying the foundation on which we are building is to appreciate how precious is the heritage we have from them.

As your daughters may we prove worthy of passing on the torch not only to the boundaries within our own State, but to the uttermost parts of the world, "For the earth shall be full of the knowledge of God as the waters cover the sea." (Isa. 11:9)

Ruth Elizabeth Cleveland.

W. M. S. History In Kentucky

Our State President, Mrs. Eureka Whiteker, was recently looking over

some note-books belonging to her Mother, Mrs. E. B. Sayers, when she was President of Kentucky W. M. U., and found a record, that the oldest W. M. S. we have in the State is at Russellville, Ky., organized in 1874. As Russellville is my home town, of course I am thrilled over this news, but before I feel too sure, I want to ask if anyone in the State has records to show that we have another even older than Russellville.

I should like, very much, to have a list of all W. M. S.'s organized during or before the year 1888, the year the Southern Union was organized.

If you have such information, won't you mail to me at W. M. U. Headquarters, 205 E. Chestnut St., Louisville, Ky., at once, the date of organization and, if possible, the first officers?

I want to publish such a list in the Western Recorder at an early date.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

Ridgecrest Y. W. A. Camp Time

"It is almost time to be going back to Ridgecrest again. It might seem selfish to want to return for the third time, but if you've ever been lucky enough to go our Baptist Assembly Grounds during Y. W. A. week, you can't resist going back. You keep plotting and planning and plugging away until all handicaps are overcome and you're off again for the best Y. W. A. Camp anywhere—RIDGECREST, in the land of the blue, blue sky.

"The gay laughter along the way, the joyful singing and delightful new friends—all are preparing you for the climax of the trip. After climbing the last mountain we see Ridgecrest nestled among the Blue Ridge mountains. It has never ceased to thrill me through and through—that first view of Ridgecrest Camp.

"While at Ridgecrest we make friendships that often last for many years. Only last week a friend from a neighboring town dropped in to visit with me on Sunday evening for preaching service and for a chat afterwards—a young lady who was my room-mate five years ago at Y. W. A. Camp. We've been buddies ever since and frequently recall experiences we had that summer together.

"You also hear and meet those who hold high places in Kingdom work. This is indeed a wonderful privilege. To know them deepens our own consecration to Jesus.

"What could be more inspiring than to meet with God early in the morning. After breakfast (three helpings for me) each morning we assembled on the steps

of the auditorium and talked of the hills, the trees, etc. All the while we gazed at the clouds floating up the mountains and God seemed to fill our innermost hearts.

"The two things I remember above all else during the week last summer were Dr. Glenn Clarke's message and those of Miss Helen Topping. Miss Topping told us of the life of the Japanese Christian, Kagawa, and also of the Co-operative Movement he so firmly believes in. I do hope we have all become better acquainted (through books, etc.) with this marvelous Christian.

"While we listened to Dr. Clarke, Professor of English Literature at McAllister College, whom Dr. Kagawa calls the greatest spiritual teacher in America today, we sat spell-bound. A brief summary of his messages would certainly include these statements: (1) That the two main vices of the world are fear and anger; (2) The smaller and more invisible a thing is, the more powerful it is; and the moment you put yourself in front you get bumped.

"How clearly he led our thinking. How true are these facts.

"Each evening last summer as dusk was fading into night, we all met for Vespers down by the sparkling lake. Here Mrs. Cox led our thinking with phrases such as these: (1) We ought not to pray unless we are willing to do what we pray. (2) Don't pray for God to use you but (3) pray for God to make you usable."

Her life was an example of 'A lighted house shining through life's night,' as one of the girls at camp so beautifully wrote of her. We all pledged ourselves to strive to live the Christ-like life the remainder of our days.

"Ruth Dohrmann,"

Louisville, Ky.

MISS INABELLE G. COLEMAN VISITS WUCHOW

It had not been my lot to know Miss Inabelle G. Coleman in person though I had corresponded with her in her capacity of Publicity Secretary of the Foreign Mission Board. Since meeting her I want to congratulate the Board and Southern Baptists.

During her short stay here Miss Coleman made lasting impressions and created many friendships. As she stood before a large and very appreciative audience our hearts were moved and our spirits were renewed within us. One of the most beautiful sights in my experience was to see this handmaiden of God standing by Miss Moonbeam Tong, her lovely Christian interpreter, swaying that crowd of Christians.

These Chinese are excellent judges of character. They seldom go wrong in reading faces. It is a high compliment to say that our workers and Christians fell in love with Miss Coleman almost at sight. And not only Christians but

others as well. Not for a moment could any one doubt the sincerity of such a person. Her Christ-like love for humanity, high and low, rich and poor shines as a great light through her eyes. So great is this love that, even though only a few days in China, she can almost talk the language. There is a sympathy which breaks the barrier of language. Find some more like her and send them to China!

R. E. BEDDOE, M.D.,
Wuchow, China.

SOUTHERN KENTUCKY NEWS

After a delightful day with our dear people at Morgantown Sunday, March 22, we left Bowling Green Tuesday morning for Albany and Burkesville, where we were to speak in Bible Institutes for Pastors G. H. Lawrence and Frank M. Masters.

We arrived at Albany at 2:30 P. M., just in time to hear Joseph A. Gaines deliver an illuminating and inspiring address on "The Task of Kentucky Baptists."

Your scribe spoke at later hours on "The Scriptural Attitude Toward the Second Coming of Christ," and "The Soul's State After Death." Brethren F. M. Masters, J. S. Ransdell, W. S. Hardin and Missionary R. Cecil Moore were also on the Albany program, but we were not privileged to hear them.

Pastor G. H. Lawrence is doing a great work at Albany as their newly completed Sunday-school addition of nine class rooms and a large assembly room abundantly testifies.

We were entertained in the pastor's new home. Having enjoyed the hospitality of this man of God and his good wife while assisting them in two series of meetings at Lewisburg some years ago, this scribe witnesses that neither of them have lost any of the fine art of making one feel at home.

Wednesday and Thursday we were with Pastor F. M. Masters and his good people at Burkesville. This was our third visit among them. They are planning a splendid edition to their church building soon to house their growing Sunday-school.

The speakers at the Burkesville Institute were: Brethren Joseph A. Gaines, James L. Robinson, J. S. Ransdell, Jesse B. Hill, W. S. Hardin, R. Cecil Moore and your scribe. We had the privilege of hearing only Brethren Ransdell, Hill and Hardin.

Brother Ransdell was at his best as he led us in a series of studies on "Growing A Church." Missionary Hill, though recently taking up the work in the Freedom Association, seemed to have a good understanding of conditions on the field. Brother Hardin brought three splendid messages: "The Picture of a Scriptural Church," "The Work of the Pastor and Deacons in Building A

Scriptural Church" and "Building Teaching Service in the Church."

Your scribe will ever cherish the memory of the sweet fellowship we enjoyed with Pastor Masters and his good wife and these brethren not only at the meetings but at the delightful homes of the Jones' and Reeds'.

Here at the First Baptist Church, Bowling Green, we are in the most far-reaching and deeply spiritual revival that has come our way since I came here in 1927. Our pastor, Dr. R. T. Skinner, is being assisted in the meetings by Dr. W. F. Powell, of Nashville and Singer Luke Sewell, of Birmingham.

JOHN W. T. GIVENS,
Bowling Green, Ky.

MEETINGS IN HUNTINGTON

We have just closed a three weeks' revival in the old Twentieth Street Baptist Church. There were 125 professions of faith and ninety additions to the church, seventy-five coming by baptism. Since coming here from Ponca City, Okla., two and one-half months ago, we have had over 100 additions to the church.

The old church is on higher ground, spiritually and every other way. The finances have trebled. Sunday-school has doubled in attendance. We are having a capacity-taxing house in most every service.

The old Gospel story still wins in the old State. Nothing else will answer the serious questions which we face today as preachers and churches. It must start in the pulpit if the churches are aroused to the needs of this old lost world. A social gospel and white-washing will not get the job done.

God bless the Editor of the old Western Recorder.

I should have stated that my second son, Charles Cornelius, surrendered to the ministry during the recent revival. He is now in Marshall College, here in Huntington.

CORNELIUS BOWLES,
Huntington, W. Va.

FIFTH SUNDAY MEETING OF BAPTISTS OF GOSHEN ASSOCIATION

The ministers and members of Goshen Association held their regular fifth Sunday meeting with Hopewell Baptist Church, March 29, 1936.

After song service and prayer, Brother Lewis Carter was elected chairman.

Brother S. C. Ray, of Elkhorn Association, was present and led the morning devotional, reading the fourth chapter of James. Brother Ray was former clerk of Goshen Association, and pastor of churches here.

The following representatives were present from these churches: Leitchfield—Pastor T. Emerson Wortham; Liberty—Rev. C. A. Alexander; Little Clifty—

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W. L. Hack, Erdie Armstrong, J. K. Watson, W. T. Harris, Bernard Pool; New Hope—E. B. Morris, J. K. Layman and family, and G. W. Morris and family; Pilgrim—C. E. Waddell, Rev. T. E. Carter, Lewis Carter and Misses Mary and Louise Carter; Pleasant View—M. Z. Layman and P. K. Tabb; and Walnut Grove—R. L. Shain.

A program had been prepared, and subjects assigned various speakers for discussion.

Among those who spoke was Rev. Louis Sturgeon, of Missouri, who was a former minister in this Association.

The good women of Hopewell community had prepared a very appetizing lunch, which they served to the entire crowd at the noon hour.

Brother M. Z. Layman conducted the afternoon devotional, reading the 7th Chapter of John.

The discussion of the various subjects was listened to attentively by a large audience.

It was a very enjoyable day, and a spirit of harmony and good fellowship prevailed throughout the meeting.

E. B. MORRIS,
Caneyville, Ky.

T. L. Atwood, ninety-two years of age, who lived at Clinton, Ky., died on February 29, while visiting his son, Dr. E. L. Atwood, President of Tennessee College for Girls, at Murphresboro, Tenn. Mr. Atwood is said to have been the oldest member of the Clinton Baptist Church, and for many years a deacon there. Dr. Carter Helm Jones, pastor at Murphresboro, went to Clinton to assist in the funeral services.

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Charles E. Maddry, Executive Sec'y.

Claud B. Bowen, Educational Sec'y.

Inabelle G. Coleman, Publicity Sec'y.

Hindered By Bad Weather

The fearful weather throughout the South during the month of February seriously interfered with all of the work in the churches. The receipts for the Co-operative Program were greatly curtailed, we are sure, in many places. However, we are glad to report that the receipts of the Foreign Mission Board for our current fund showed an increase of \$15,856.92 over the month of February, 1935. We hope that the month of March will show a decided upward trend.

Progress in Palestine

Rev. and Mrs. Roswell E. Owens of Haifa, Mt. Carmel, Palestine, are due to come home on furlough in May. From a letter just received from Palestine we quote the following interesting item:

"After assuring you of our love and thanks, we should like to give you some special items for your prayer-list as you think of Palestine and Syria during this new year. First of all, here at Haifa, we have in training two young men whom we believe God has called into the work of the gospel ministry. One of them comes from the old home-town of the Master, Nazareth, the other from the hills of Lebanon. Since last autumn we have been bending every energy towards leading these young 'Timothys' in the study of the Bible, and in giving them other training necessary in the work of the ministry. You may easily imagine that this new task has taken no little of our time and thought and energy. But it has been happy work. These young men have given, and are giving us much cause for rejoicing. They themselves have been a great encouragement, among many discouragements. We believe that God has put his hand on them, that he is going to use them, and that they will prove of great value in our work. In them, and in others like them, must rest our hopes for a far-reaching evangelistic program in the future. I earnestly ask that you pray for them constantly, as well as for the rest of us. These young men have much in their favor, but they need the blessing of God upon them and their labors if they are to be successful, and we do covet your prayers in their behalf. They will have entire charge of the work here at Haifa while the Owens family is on furlough, and this will be no small responsibility for them with so little training. There will be temptations, days of

trial, and days of discouragement, and guidance of an older missionary."

Lottie Moon Offering

We are glad to report that the sum total received from the Lottie Moon Christmas Offering up to March 15 was \$235,817.50. Other funds in transit will bring it to \$240,000.

Chengchow Hospital

Dr. Sanford E. Ayers reports the re-opening of the hospital at Chengchow, China, early in the new year. This hospital was looted by bandits ten years ago and has been closed all these years. All of the furnishings, equipment and instruments were stolen. The gifts of the Woman's Missionary Union of the South have made possible the re-opening of this hospital at one of the most strategic railroad centers in China. Miss Genevieve Trainham, a trained nurse, of Virginia, was appointed for the Chengchow hospital at the October meeting of the Board. We need another doctor for Chengchow and supplies and equipment are needed.

Report of the Foreign Mission Board of The Southern Baptist Convention	
Receipts for March, 1936	
Co-operative Program.....	\$30,167.66
Designated Gifts	11,108.37
Debt Account	11,494.55
Lottie Moon Christmas Offering	5,512.05
Miscellaneous Income	6,936.17
Total Income	\$65,218.80

From a Chengchow station letter: "Our hospital staff is small in numbers but great in loyalty. Dr. Timothy L. Yu, who was connected with Baptist hospital work in Shantung last year, is rendering a satisfactory service with us in Chengchow. The services of a well trained native pharmacist, native accountant, four native graduate nurses, nine student nurses, an evangelist and a Bible-woman have been secured. With this force of helpers the work in Chengchow has been carried on. A beginning also has been made in Kaifeng through the clinic which is held there twice each week. Though more than a thousand out-patients have been seen and about seventy in-patients have been

treated during the last three months, the formal opening of the hospital will not take place until early in 1936."

Miss Shumate's New Home

The Woman's Missionary Union of Virginia gave us \$2,500 for a home for Miss Margie Shumate on the Shiu Hing field in South China. Miss Shumate has been living for years in a native Chinese house that was wholly inadequate and uncomfortable. She writes:

"The Board has sent us money to build a new home which is now in process of construction. I cannot say what the inside will be like after we get it finished and furnished, but looking at it from the outside, I think it is the prettiest mission residence in our South China Mission. We have no veranda as most of the missionary residences have, for there was no room to build it, but we have a nice little room on top of the building which serves as sleeping porch, and a flat roof on either side. When we get settled you must come to see us.

"The new home is being built on the same location where the Chinese building which I formerly occupied was located. I am now temporarily living in an upstairs room of a building belonging to the church. All of my worldly possessions in Sun Hing are piled up around me in one room, and not only mine, but those of Lai Wai Ching as well. Besides our bedroom furniture, our cupboard, and dishes and pots and pans and sweet potatoes, and just everything are piled around in the room. I keep my stove under the bed. In the old house, my quarters were very cramped and when I did not need my oven for baking, I hung it up on a beam overhead. My oven is of such a nature that one can hang it on the wall or put it under the bed or put it wherever is convenient.

"Besides having a surplus of furniture in the room, I usually have from one to three or four other occupants, and the place is always dirty. Everything is covered with lime dust and the floor is always littered up, for the builders are working next door, and there are carpenters in the room below which has only a dirt floor and so the people who constantly come to my room when I am here carry dirt and bits of shavings on their feet. Everything is inconvenient, but in a few weeks the new house will be finished and I will move in it and forget all about the present discomforts."

COMMENCEMENT AT W. M. U. TRAINING SCHOOL

The Commencement of the Baptist W. M. U. Training School, will be held in Heck Memorial Chapel, Preston and Broadway, Louisville, at 8:00 o'clock, on Monday, April 27. Dr. T. Luther Holcomb, new Executive Secretary of the Baptist Sunday School Board Nashville, Tenn., will be the speaker. Miss Carrie U. Littlejohn, the Principal, will preside, and make the presentation of the diplomas to the graduates.

There are twenty-one candidates for degrees this year. These include two young ladies from Kentucky, Miss Beulah Threlkeld, of Wheatley, Ky., and Mrs. June Winslow Carter, formerly of Lexington, and who married Rev. John Maurice Carter, of Stanford, Ky., now a student in the Seminary.

"The Pageant of Darkness and Light," which has been sung for many years, will be used as a commencement processional.

MESSENGERS TO SOUTHERN BAPTIST CONVENTION

Austin Crouch, Nashville, Tenn.

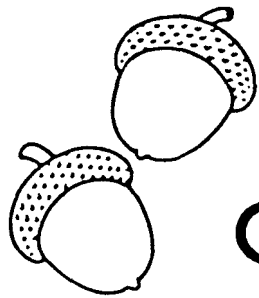
The Constitution of the Southern Baptist Convention, Article 3, concerning messengers, reads as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

Each messenger to the Convention must be duly appointed by his church and his appointment certified to by an official of his church, preferably the moderator or clerk.

An Enrollment Card for messengers containing the form of certification of election by the church has been provided by the Executive Committee of the Southern Baptist Convention. These Enrollment Cards may be obtained from your State Mission Secretary. It will be well for each pastor to write to his State Mission Secretary for as many Enrollment Cards as his church will be entitled to have messengers.

A messenger to the Convention should take his enrollment card to Saint Louis and present it in person at the registration office in the Auditorium. Upon registering a badge will be given him which will entitle him to a seat and vote in the Convention.



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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.

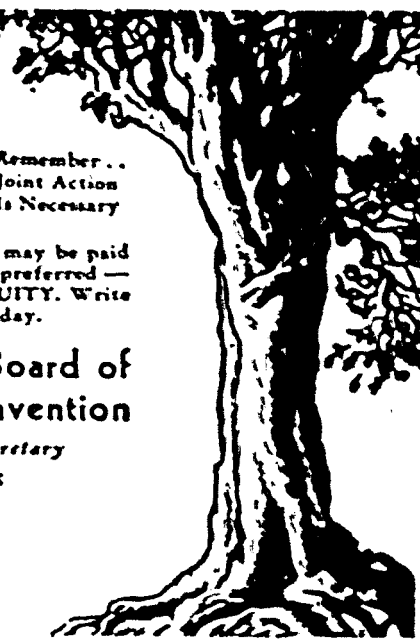
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Let the Churches Act Now } Joint Action
Is Necessary

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.

**The Relief and Annuity Board of
The Southern Baptist Convention**

THOMAS J. WATTS, Executive Secretary
2002 Tower Petroleum Building
DALLAS, TEXAS

If you have not already asked for further details, please write today.



If for any reason a messenger is unable to secure in advance an Enrollment Card then he should secure a letter from his church certifying to his election and present the letter at the registration office in Saint Louis. This letter will entitle him to be enrolled as a member of the Convention.

Messengers who are planning to travel to Saint Louis by rail should consult their local ticket agent early concerning rates and, also, learn whether a Railroad Identification Certificate will be required to secure reduced rates.

The Swallowfield Church, near Frankfort, Ky., should have been credited in the last Financial Report for

February with \$5.00 for the Co-operative Program and \$1.00 for the Hundred Thousand Club. These figures were inadvertently omitted.

Dr. W. K. Sisk, of Anna, Ill., is now preaching his second week with Pastor A. W. Walker at the Shively Baptist Church, Louisville. There were twelve conversions during the first week. He will preach through Friday night, April 17.

Dr. Gaines S. Dobbins has been confined to his home on Rainbow Drive for several days on account of sickness. It is just a heavy cold, and he is expected to be at his work at the Seminary in a day or two.

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

Louisville, Fourth Avenue—Long Run

On the nights of March 26 and 27 during the week of the Training School it was my privilege to be with the pastor, Dr. D. Swan Haworth and the Training Union, of which Eugene Bright is Director, and to speak at the intermission period on Thursday night. It was a good week of fellowship, study, and information.

Shelbyville—Shelby County

During the week of March 29-April 3 it was a joy to be with the pastor, Dr. C. W. Elsey, and the Shelbyville Church and with Miss Allien Nave, Director, and the Training Union in a Training School. On Sunday night I had the



Miss Christina Stokmann, Manager Baptist Book Store, 323 Guthrie St., Louisville, who will have charge of the Book Store at the State Convention in Newport, April 16-19.

privilege of presenting the Training School in General Assembly and at the Preaching Hour, and then of taking part in the ordination of Cecil Lea for the ministry. Brother Lea is now a student in Georgetown College. Then on Tuesday night it was my privilege to speak at the intermission period on the theme: "An Approved Workman."

There were four classes as follows: Junior Manual by Miss Emma Middleton, Intermediate Manual by Miss Ruth Sampson, Senior Manual by the writer, and B. A. U. Manual by R. T. McGinty. The average attendance was fifty-seven.

Burgin—South District

On Sunday, April 5, I was happy to be with Pastor J. O. Carter and the Church at Burgin and to speak at the morning and evening hours and also at General Assembly. It was Pastor Carter's third anniversary. In the afternoon a good program was rendered by the South District Association, at Bruner's Chapel, with special emphasis on Sunday School work.

Louisville, Temple—Long Run

During the week of April 5-10 the Temple Training Union, Joe Stopher,

Director, and the Temple Church of which Brother Fitzgerald is pastor, conducted a Training School, of several classes with the theme: "Faith is the Victory." I was privileged to speak Monday night at the inspirational period.



Rev. Clayton Waddell, Pastor and student in Baptist Seminary, Louisville, who will conduct Conferences for the Seniors at State Convention in Newport, April 16-19.

Louisville, Franklin Street—Long Run

It was my privilege also to be with Pastor L. C. Ray and Director Merle Nalley of the Franklin Street Church last Tuesday night and to speak at the intermission period of the Training School.

East Baptist Training Union Study Course

A Training Union Study Course was held at East Baptist Church, March 16-21, inclusive, with the theme "Faith is the Victory."

A deep sense of spirituality prevailed through the entire study course. Through the teachings given, the young people of East have realized more their responsibility in this—their work—and have learned to become assets rather than liabilities. We also learned the importance of increased knowledge, interest and loyal support. BUT—may we realize more and more that to crucify self and magnify Christ is our authority for carrying on our Training Union work.



Rev. Hugh R. Peterson, Pastor Sonora Baptist Church and Seminary fellow in Church Efficiency, Louisville, who will conduct Adult Conferences at State Convention in Newport, April 16-19.

The following persons who played a large part in the success of our study course: Dean—Laurence A. Free; Assistants—Fred G. Tucker, Chase Jennings;

Teachers—F. A. Sampson, Misses Naomi Nelson and Frances Whitmier, W. M. U. Training School, and Rev. Wm. Wright of the Seminary; Speakers—Rev. James Leo Green, Dr. J. McKee Adams and Rev. Aubrey Cooper (all of the Southern Baptist Theological Seminary), and Dr. Henry Cornell Goerner, Assistant Pastor Crescent Hill Baptist Church; And all who served on the various committees.

By the manifestation of enthusiasm displayed by this body of young folk, much is to be expected in the forthcoming revival for young people to be sponsored by the young people of East Church.

Myrtle M. Rich,
 East Baptist Church,
 Louisville, Ky.

Frankfort, First—Franklin

Miss Rachel Robinson, Director of the Training Union of the First Church, Frankfort, writes: "Am enclosing the lists of names for awards as a result of our Study Course, March 23-27. We had one of the finest schools we have



Miss Grace Morehead, State Intermediate Leader, will conduct Intermediate Conferences and have charge of Intermediate Banquet at State Convention, Newport, April 16-19.

ever had. We had a consistent attendance, averaging 105 for the week. Ninety-three or ninety-four of that number are eligible for awards. We sure enjoyed having Grace with us. Some of our folks are planning to come to the Convention next week."

Carlisle, Bracken

Good news comes from Carlisle Church in Bracken Association that the Training Union enrollment has increased to 103 and eighty-two were present on March 29. They are running a bus now not only for Sunday School but also on Sunday night for the Training Union. They say the plan is working fine.

New Unions

Bell County Associational—Mr. Pickle, Fonde, Director.
 Bethel Associational—(re-organized)—James Tanner, Russellville, Director.

RECORD OF ATTENDANCE

March 29, 1936

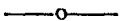
Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Bowling Green, First	185	31	248
Newport, First	125	24	194

Danville, Lexington Av..120	9	168
Louisville, Franklin St...115	19	182
Owensboro, First	101	25 137
Harrodsburg	98	9 124
Louisville, Bapt. Temple..	96	13 131
Owensboro, Third	94	12 152
Louisville, 23 & Bdwy..	92	73 128
Louisville, Ninth and O..	88	4 128
Louisville, Beechmont	87	7 132
Louisville, Crescent Hill..	84 144
Paducah, Immanuel	82	18 158
Carlisle	82 103
Madisonville, First	70	9 132
Erlanger, Elsmere	58	4
E'town Severns Valley	64	4 110
Corbin, Central	54	5 127

April 5, 1936

Lexington, Porter Memo..141	25	183
Danville, Lexington Ave..122	18	190
Newport, First	113	10
Akron, Ohio, Calvary110	24	135
Paris First	100	4 150
Harrodsburg	93	10 127
Louisville, 23 & Bdwy.....	90	7 124
Hopkinsville, First	87	14 115
Carlisle	80 105
Louisville, Ninth & O.....	75	18 135
Louisville, Crescent Hill..	73	3 148
Louisville, Bapt. Temple	71	6 131
Owensboro, Third	60	2 150
Paducah, Immanuel	58	12 161
Lexington, Grace	56	5 134
Madisonville, First	43	3 131



Pastor Claud B. Bowen has resigned as pastor of the Hillsboro Baptist Church to become affiliated with the Foreign Mission Board at Richmond, Va., and he has been succeeded at Hillsboro by Brother Claude Broach. Mr. Broach is very popular among the students of the Seminary, and for about three years has been a member of the Seminary Male Quartette. The Hillsboro Church seems to insist on having a "Claude for their pastor.

The Hyde Park Baptist Church, Cincinnati, Ohio, has been having some special meetings, under the direction of Pastor Zech Ford Bond, with preaching each night by a different speaker. Among the visiting preachers were: Major Rideout, Chaplain at Fort Thomas, Ky.; and Pastors J. B. Holloway, Leland Jerome Powell, W. E. Bridge and B. H. Hillard. All the preachers except Major Rideout were neighboring pastors in Cincinnati. There were twenty-two additions, fifteen of whom were for baptism, and more are expected. In the twenty months Dr. Bond has been at Hyde Park there have been 100 additions, half of them being by baptism.

Dr. Chesterfield Turner, pastor of the First Church of Shawnee, Okla., was in Kentucky last week and paid the Western Recorder office a visit. He went to his old home place at Marrow Bone, in Cumberland County, and visited his brother, Rev. Bedford Turner, at

Owensboro. He went to see his brothers, George P. Turner, a deacon in the First Baptist Church of Glasgow, and Dr. Edmund Turner, a physician at Cave City. He spent Thursday night with his old friend, Harry Parrent, in Louisville, and Friday he was at Frankfort with old friends. He was in Greenville Monday and Tuesday, and from there he went to Shawnee, Okla.

Because it is a good thing to be at least as quick to commend as to criticize, especially where public service utilities are concerned, and not that an Editor's overcoat matters seriously to the reader, here is a story. Recently we rode down the L. & N. toward South Kentucky on the local Nashville train for a church engagement. Conversation with a friend, once a railroad man and a good Baptist, was interesting and we left the train for the balmy sunshine outside without remembering the overcoat. Arriving at home from the day's service by sundown with Dr. O. M. Huey in his car, we reported

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our loss. In such case one rather expects the utility's voice to snap him up for being so dense. But the L. & N. station master was most kind, and said he would wire for the coat. Monday morning he 'phoned to say the coat was on hand and would be sent out to the residence. Well, what do you know about that? We appreciate it. The train on which the coat went alone to Nashville was due back in Louisville Monday evening. But the coat was on hand early Monday morning. The writer has ridden trains many years, but never before made that blunder. It was worth it to have the memory of such kind courtesy.

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A PLEA from ... THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary

2002 Tower Petroleum Building

Dallas, Texas

Southern Baptist Convention

St. Louis, Missouri, May 14-18, 1936

Thursday, May 14

- 9:30 Committee on Order of Business R. Kelly White, Tennessee
- 9:45 Address of Welcome John B. Edwards, Missouri
- 9:55 Response W. R. Rigell, Tennessee
- 10:05 Address of President John R. Sampey, Kentucky
- 10:50 Appointment of Committees
- 11:00 Convention Sermon—
John A. Huff, Louisiana; or Alternate W. R. White, Oklahoma
- 2:00 Hospital Commission Louis J. Bristow, Louisiana, Secretary
- 3:00 Social Service Commission A. J. Barton, North Carolina, Chairman
- 3:30 Committee on the Advisability of Establishing a Bureau of Social
Research E. M. Poteat, Jr., N. C., Chairman
- 7:15 Baptist Bible Institute W. W. Hamilton, President
- 7:40 Southwestern Baptist Theological Seminary L. R. Scarborough, Pres.
- 7:50 Southern Baptist Theological Seminary John R. Sampey, President
- 8:00 Address—"Educating the Minister for Tomorrow"—
J. B. Weatherspoon, Kentucky
- 8:30 Education Commission Charles D. Johnson, Arkansas, Chairman
- 8:45 Address—"Christian Education" John W. Raley, Oklahoma
- 9:00 Resolutions and Miscellaneous Business
- 9:40 Executive Committee Austin Crouch, Tennessee, Executive Sec'y.
- 10:40 Co-operative Program Louie D. Newton, Georgia
- 11:10 Hundred Thousand Club Frank Tripp, Missouri, General Leader
- 11:50 "The Word Became Flesh" (John 1:14a) Wallace Bassett, Texas

Friday, May 15

- 2:00 Election of Officers
- 2:40 Baptist Brotherhood of the South J. T. Henderson, General Secretary
- 3:40 Relief and Annuity Board T. J. Watts, Texas, Executive Secretary
- 7:15 Home Missions J. B. Lawrence, Georgia, Executive Secretary

Saturday, May 16

- 9:00 Miscellaneous Business
- 9:40 Memorial of Joshua Levering John R. Sampey, Kentucky
- 10:10 W. M. U. Work F. B. Thorn, Texas
- 11:00 American Baptist Theological Seminary—
E. P. Alldredge, Tennessee, Acting Secretary
- 11:10 Address—"Educating the Negro Baptist Preacher"—
Noble Y. Beall, Alabama
- 11:45 "Who Went About Doing Good" John H. Buchanan, Virginia
- 2:00 Baptist Papers John L. Wharton, Texas
- 2:45 Chaplains of Army and Navy R. W. Weaver, District of Columbia
- 3:00 Chinese Baptist Centennial Wade H. Bryant, Virginia
- 7:15 Foreign Missions Charles E. Maddry, Virginia, Executive Secretary

Sunday, May 17

- 9:30 Southwide and State Sunday School Workers
in the Sunday Schools of St. Louis
- 11:00 Visiting ministers in the pulpits of St. Louis
- 2:30 Sermon: "And I, if I be lifted up from the earth will draw all men
unto myself" M. E. Dodd, Louisiana
- 6:00 Southwide and State Baptist Training Union Workers in the Training
Unions of St. Louis
- 7:30 Home Mission Address J. B. Lawrence, Georgia
- 8:25 Foreign Mission Address Charles E. Maddry, Virginia

Monday, May 18

- 9:00 Report of Committee on Boards W. P. Binns, Virginia, Chairman
- 9:50 Sunday School Board T. L. Holcomb, Tennessee, Executive Sec'y.
- 11:30 Fraternal Messenger Northern Baptist Convention—
President James H. Franklin, Pennsylvania
- 11:50 "Therefore Also God Highly Exalted Him"—
J. Clyde Turner, North Carolina

DR. FREDERICK A. AGAR IN LOUISVILLE

Dr. Frederick A. Agar, Efficiency and Methods Secretary of the Northern Baptist Convention, is in Louisville this week for a number of addresses and lectures.

Beginning Tuesday morning, Dr. Agar has used the chapel period of the Southern Baptist Theological Seminary in presenting a series of lectures on "Financial Recovery for the Local Church." These lectures continue through Friday Morning At 11:30 A. M. on Wednesday he addressed the Church Efficiency Class of the Seminary, as he will do again on Friday.

The evenings of these four days Dr.

Agar is spending in conducting a series of conferences at the Broadway Baptist Church on "Rebuilding the Program of the City Church." These conferences, which begin at 8:00 P. M., are proving helpful to church officers throughout the city.

Born in England, Dr. Agar came to the United States in 1889. He was a student in the Southern Baptist Theological Seminary here until called to Africa for service during 1893-94 as medical missionary in the Congo Free State. Upon his return to this country in 1895 he held pastorates in California and Washington; served as Superintendent of Missions for Montana, Washington and Idaho; and was co-

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pastor of the First Baptist Church, Portland, Oregon, until 1913. Since October, 1913, he has held his present post as Efficiency and Methods Secretary of the Northern Baptist Convention. During this time he has written fourteen books and a dozen technical pamphlets dealing with various phases of church methods and efficiency.

Pastor W. R. Pettigrew has resigned at Springfield, Tenn., Baptist Church in order to become pastor of the Citadel Square Church, Charleston, S. C., and has already moved on his new field.

Epilepsy—Epileptics!

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