

# WESTERN RECREER

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No. 17



JACOB L. WHITE, D.D.

Pastor of the First Church, Miami, whose Twentieth Anniversary in this Pastorate was celebrated recently along with the Golden Wedding of Dr. and Mrs. White, and the Fiftieth Year of his entering the ministry.

## - Devotional and Religious Thought -

### A MORSEL OF BREAD

Set before me a morsel of bread  
As I travel along on my way,  
And fill my heart with a thankful song,  
A song of thanksgiving, I pray.

The Lord of life is passing by,  
The Lord who is endless of days,  
And a morsel of bread—we bring it nigh  
And give it to Him with our praise.

And the morsel of bread He takes and  
breaks

And gives to the hungry by,  
And a light of love shines down from  
above

On the face of the men who cry.

A bit of love and a morsel of bread  
In the name of the Master on high,  
May kindle a flame and add to the  
fame

Of the Lord of the men who die.

Men perish today in the King's highway  
For the lack of a crust or a bed,  
For the lack of a prayer in the dark-  
ness there,

For the lack of a morsel of bread.

—Wm. J. Lowrie.

### "ALMOST THOU PERSUADEST ME"

"Not yet," said the little boy busy at play; "when I grow older I will think about God." The boy grew to be a young man. "Not yet," said the young man; "when I see my business prosper then I shall have more time." Business did prosper. "Not yet," said the man of business; "my children must have my care. When they are settled in life I shall have more leisure." He lived to be grey-headed. "Not yet," still he cried; "I shall soon retire, then I shall have plenty of time to read and reflect." So he died, and he put off to another time what he should have done when young. He lived without God, consequently he died without hope.

—Selected.

### WHO CAN OPEN IT?

Oh, what a strange thing is the heart of man! Not long ago, in sport, a man handed me a purse with money in it, and I felt it, and heard it jingle. He said, "Open it"; and in spite of my doing my utmost, I could not. I turned it over and over, end for end; tugged it now this way, tugged it now that way; pressed what seemed to be one spring, pressed what seemed to be another; but it was too cunningly and too curiously contrived. It absolutely baffled me. Such the heart of man. But it is worth the opening. The Son of God would like to get into it. The heart is shut against Christ, shut hard and close and fast, double bolted, double locked,

doubled barred. I have gone round that heart in my stupid blundering way. I have tried it here, and I have tried it there; and I have pushed here, and I have touched the other place—reason, will, conscience, affection, love, fear, hate. God knows that I have tried to touch all the springs about which I know, and I have failed. Hand up your heart to God and say, "O God, do for me what thou didst do for Lydia." —From a sermon by John McNeill.

### WADING THE WATERS WITH HIM

Be content to wade through the waters betwixt you and glory with Him, holding His hand fast, for he knoweth all the fords. Howbeit ye may be ducked, but ye cannot drown, being in His company; and ye may all the way to glory see the way bedewed with His blood who is the Forerunner. Be not afraid, therefore, when ye come even to the black and swelling river of death to put in your foot and wade after Him. The current, how strong soever, cannot carry you down the water to hell. The Son of God, His death and resurrection are stepping stones and a stay to you; set down your feet by faith upon these stones, and go through as on dry land.

—Samuel Rutherford.

### TRUSTING OUR ALL TO HIM

This is the work of God, that ye believe on Him whom He hath sent.

—John 6:29.

What are we to do? We entrust ourselves to the Son of God, who by His Spirit dwells in us and we in Him. By implicit trust we unite our weary selves, in a special sense for the special need, to Him who in His impeccable and now glorified manhood has won the victory over every form of evil for us—His members, His body. The life of peace, of patience, of simplicity, of purity, of hope, of love—the holy life—it is the gift, the ever-present gift of God; and it is given through faith in His blessed Son.

—H. C. G. Moule.

### GOD'S LOVING PLANS

Mary hath chosen that good part, which shall not be taken away from her (v. 42).

Rev. L. L. Legters told the story of Sam, a slave who, as soon as one piece of work was done returned at once to his master's doorstep in order that he might always be ready for his master's bidding, just as we should always be waiting for instructions from our Lord and Master. At some previous meeting of Mr. Legters, a girl who had been impressed with this illustration prayed, "O Lord, make me just like Sam;" and the next morning as she

awakened with her resolution to be a bondsman of Jesus Christ still flaming in her, the day verse in her Scripture calendar was: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Prov. 8:34). Upon hearing this incident of the confirmation of purpose through a Scripture calendar, related at this Conference, a young woman missionary, home from China on furlough, told Mr. Legters of a similar experience. Her name is Mary, and, on the day she first set sail for China her Scripture calendar day verse was, "Mary hath chosen that good part, which shall not be taken away from her." In order to encourage our hearts and to assure us of his care and guidance, God, in fulfilling Romans 8:28, "All things work together for good to them that love God," even takes a hand in the printing of Scripture calendars!

—The Sunday School Times.

### TASK WELL DONE

Sunrise, then morning bell  
With plaintive call for me;  
And may there be no shrinking from  
the task  
That calls so clear to me.

Noontide, with task half done;  
A breathing spell for me.  
But time remains to search my soul and  
see  
If I've labored faithfully.

Night time, and self full spent  
In honest toil through choice.  
God grant sweet dreams through a  
peaceful night  
To make my heart rejoice.

ZECK FORD BOND,  
Cincinnati, Ohio.

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

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## A Plea for the Southern Convention and a Personal Experience

THE writer will never forget the effect of the Southern Baptist Convention upon his own life. The meeting was at Louisville in 1889, the first meeting the writer ever attended. It was in the early days of the so-called Gospel Mission Movement. Under the powerful influence and leadership of the invincible J. N. Hall this movement was literally sweeping Western Kentucky and some other sections of Southern Baptist territory.

Along with hundreds of other young preachers, I had been swept into the movement, definitely committed to it and, of course, against the organized work of Southern Baptists. The smallness of my knowledge of the work of the convention made me an easy victim of the new movement and of the deadly criticisms of the Convention itself. I had been successful in lining up my churches—all that I could serve—against the Southern Baptist Convention and for the "Gospel Mission Movement."

### I

JUST before the meeting of the Convention, one of my churches—the strongest one of them—decided they wanted their young preacher to have "a nice trip," and since there were reduced rates and Louisville was not far away, they sent him to the Convention, with no thought of course that the Convention itself would either help him or influence him in the least. But my lodging place being near the Convention meeting-place, and since I did not know where anything else was in Louisville, I attended the first session and heard the first song—"How Firm a Foundation." And how they did sing it!

The spiritual power which made itself felt from the very opening was so great that I completely lost my prejudice and tried to join in the singing. But something got in my throat, so it wouldn't work. At the close of the song, Dr. R. J. Willingham led the Convention in prayer, and as he prayed, "Heaven came down our souls to greet and glory crowned the mercy seat," and mine had become exactly that.

Then another of the old-fashioned hymns. Every word and every song and every prayer mounted higher and higher in the power of the Spirit of God, and every one who knew Him knew He was there. That night Dr. George W. Truett preached the Convention Sermon—his first sermon before the convention—and like all the rest of his many sermons I have since heard, it was in the power of the Spirit of God.

By that time I was interested in nothing else but the Convention, and from first to last I didn't miss a single session nor any part of it—even to the final benediction. I had taken notes of everything that was said and done, for I could plainly see that that was not to be the last of it for me. In my heart of hearts I said, "If God is not with this group of Baptists I don't even know Him, and from here on out to the end of my days there shall be no side-tracks for me," and so it has been from then until now.

It was not a matter of doctrine, for I knew that both groups were doctrinally sound, but a matter of affiliation and fellowship. The spiritual power and fellowship of the Convention had completely captured my life, my all.

When I returned to my church that had sent me, they found that not "the trip," nor the great city of Louisville,

J. E. SKINNER, Jackson, Tenn.

Possibly because he came to know the Southern Baptist fellowship at the time and largely under the conditions and with the results outlined by Dr. Skinner, the Editor finds himself deeply touched by Dr. Skinner's experience and by his plea in this article. We are so glad he has written it. Here is hoping it shall grapple the heart and help to fix the purpose of every one who reads it.—Editorial Note.

but the Southern Baptist Convention itself had been the one attraction to their young preacher. For he was so full of it he had to report what he had seen and heard. Some of them wept for joy, and perhaps others wept for sorrow, but they had to hear what he had to say about it.

I have missed very few Conventions since, and, while I always tried to bring back to my people the spirit of the Convention, I have never reported one quite so well as that first one was reported. That report had to look in two directions—recounting my former mistake of leaving the main line, and declaring my unalterable purpose of undying devotion to it hereafter and forever. I offered them immediate freedom from my pastoral care if they desired it, but there seemed to be no disposition to accept it—hoping perhaps that I would "get over it." Without any fight, pro or con, it was not long until we were all walking together in the fine fellowship of the organized work of Southern Baptists.

### II

I HAVE told this experience—and the half is not told—for one single reason, namely, the Southern Baptist Convention itself is a greater enlistment agency than any it can possibly employ, IF IT WILL "KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE," AND NOT ALLOW ITSELF TO BE DRAWN AWAY FROM THE MAIN LINE OF ITS WORK IN WHICH SOUTHERN BAPTISTS DELIGHT TO CO-OPERATE.

If the spirit of the Convention is what it ought to be, even the reading of reports that are otherwise tedious and tiresome are interesting and inspiring, even deepening the fellowship of the Convention. We are partners in the biggest business in the world—partners with our Lord and our brethren—forming at once the greatest fellowship in the world. And if the fellowship is what it ought to be, the partnership meaning of the word will be unfailingly in evidence in every phase of the work to be done. The power of the convention is in "the fellowship of the Spirit," and that power is irresistible to those who are conscious of His presence—even to the breaking down of undue criticisms.

The work of the Convention must be done, but it cannot be done in the largest and most effective manner and degree without its fellowship. Let the Convention do its work in the spotless robes of a Divine Fellowship, and its work of enlistment in the high and holy task of the churches will follow as a natural result.

If the Southern Baptist Convention should become a meeting dominated by a fellowship on the plan of human nature and human culture and judgments, rather than on the plan of the Spirit of Christ and in the unity of His Spirit, it would be bereft of the blessed element which in 1899 at the Louisville meeting convicted, transformed and blessed this

writer when he was, so to speak, what some would now call a young "bolshevik," simply on the ground of prejudice and lack of understanding. The Spirit of the blessed Christ in that meeting, exhibiting Himself through His faithful people in the Convention, enlightened the heart of that young preacher as it has done the hearts of countless other young preachers. It brought him as it has brought them into giving his whole life to that fellowship in Christ.

### III

**A**FTER thirty-seven years of happy devotion to the things of that fellowship in Christ, I venture to set down that experience and to admonish my brethren with all earnestness, that there is no substitute for that dominance of the Holy Spirit in the hearts of God's people. If the Convention should fall into hands that think that something else can do, then its holy meaning would be destroyed and its power of building Christly fellowship be wiped out for those who shall come after.

**If it should forsake its high privilege in Christ, what ground would it have to think it could bind up into one great fellowship the many who now need to be thus enlarged? If it forsakes or minifies this, it has no enlargement to impart that has been entrusted to it by our Lord—only its human judgments and plans.**

If the Convention should become a social meeting with social objectives—thus losing its deeper spiritual fellowship—it would inevitably become the helpless victim of a divided social order, which is the most divided influence on earth. Instead of "eliciting, and combining the energies of the denomination for the propagation of the Gospel," as it was designed to do, it would become a battleground of factions and divisions, each seeking to force the Convention into its mould, and might even be destroyed by them.

Baptists can walk together "in the Spirit," but they can make as big a mess and failure at walking together as anybody else, when they walk "in the flesh." They are not bridewise in the "works of the flesh," and will not pull a pound in strange harness. May the Lord so humble us that we shall see the wisdom of keeping on the old harness of that fellowship which our fathers knew in Christ for the hard pull of the steep hill we have before us right now. Our people do not need the whip. They know the hill is there, and they know it is their business to climb it.

**"Keep the unity of the Spirit" in our Baptist fellowship, and neither the world, the flesh, nor the devil, can stop us in our upward climb. May that Spirit rule in the forthcoming Convention at St. Louis!**

## Fine Railway Service to the Southern Baptist Convention

*We publish below statements of Revs. I. Ferd. Graves and O. A. Linger, who are co-operating with the Baltimore and Ohio Railroad in arranging for special accommodations over that great system for messengers out of Kentucky to the Southern Baptist Convention. Also a similar statement by Revs. S. F. Dowis and Lewis C. Ray, who are fostering a party to use the well-known Southern Railway for this trip. The fare is extremely small, and unusual facilities are offered by each of these lines for the comfort of those who may use them for the St. Louis trip. We hope many of our people will attend the Convention and it would seem to be less expensive as well as safer and more comfortable to make the trip by train.*

### ON TO ST. LOUIS ON SOUTHERN RAILWAY

**T**HE meeting of the Southern Baptist Convention affords a great opportunity for fellowship with old friends and fellow workers, but if the sessions of the Convention are faithfully attended there is little time left for such fellowship after arriving in the Convention City. In view of this fact

many like to make the trip to and from the convention in groups.

We are taking the responsibility this year to invite those who will be going to St. Louis from Louisville and other points in Kentucky to join a group of us that plan to leave Louisville via Southern Railway on Tuesday night of May 12.

We have secured from the Southern Railway an agreement to provide as many special cars, modernly equipped with lounges in separate compartments for men and women, as may be needed. Regular sleeping cars will be provided on this train also for those who may wish such accommodations.

By taking the train leaving Louisville at 1:00 P. M., we will save a hotel bill in St. Louis, arriving there at 7:15 A. M. Wednesday Morning, thus having a full day to rest and renew old friendships, or to go sight-seeing, or to see the St. Louis Cardinals play ball, before the Convention begins on Thursday morning.

The same train accommodations and schedule will be provided for the return trip. The round-trip coach fare is \$8.46. We suggest that if you are interested in joining this party that you drop a postal to Mr. C. C. Stewart, Southern Railway, 108 Starks Arcade, Louisville, Ky., so he will have an idea how many cars to provide for us.

Louisville, Ky.

S. F. DOWIS  
LEWIS C. RAY

### B. & O. WILL PROVIDE FINE SERVICE

**W**E ARE all hoping and praying for a large attendance at the meeting of the Southern Baptist Convention. The Baltimore and Ohio Railroad Company is prepared with every convenience possible for our people who make the trip to St. Louis. To help the meeting of our good women, those wishing to attend this meeting will be accommodated with a special air-conditioned coach leaving Louisville at 11:40 P. M. on May 11.

And for those who cannot attend this early meeting, the same accommodations will be given the night of the 13th. The round trip fare in these coaches will be \$8.46. There are three trains from Louisville to St. Louis each day, and if any do not care to go in our party they can find the best of accommodations on the other trains.

We would be glad to furnish any other information upon request, by writing to us at 2234 Garland Ave., or calling SHawnee 2459-J. We hope that our parties will be large enough to justify the stated conveniences. Thanks.

Louisville, Ky.

I. FERD. GRAVES  
O. A. LINGER

## Appreciation of Dr. Jacob L. White

**O**UR series in appreciation of ministers of mature years who have served the Baptist fellowship with faithfulness and blessing to the churches and the fellowship of God's people, has almost lapsed on account of sustained pressure for space in many other directions. We cannot hope to get around to all of those in our Baptist fellowship in Kentucky and in the South whose worth our Baptist fellowship at large would gladly signalize. But we can show where the Baptist heart lies by doing what we can for at least some of the long-time faithful witnesses of the Gospel.

We are fortunate this week to be able to show upon our front cover the face of an outstanding minister who for fifty years has served Baptist churches, in whose heart and on whose lips there has been throughout all these years a song of love and devotion to all that builds the spiritual health and progress of Baptists. Dr. Jacob L. White has just completed his twentieth year as pastor of the First Baptist Church of Miami, Florida. The church celebrated the anniversary with appropriate exercises.

We do not know whether Dr. White, like some ministers, is a bit coy about having his birthdays and their number blazoned before all Baptists. A good argument can be made for a minister who feels that way. He can "lay it on the

brethren," who so generally seem to think that fulness of years in the ministry should discount one, on the supposition that youth has more that the church needs. Anyway, Dr. White confesses to three score and ten years and we bear witness that youthfulness of spirit abides with maturity of experience in him in an exceptional degree and that his body is sufficient as a physical vehicle from which his qualities come to expression. What more should a church want, if it has spiritual understanding?

April 5 was the anniversary date and it was also the fiftieth anniversary of Dr. White's entering upon full-time pastoral service as the youthful bishop of the First Church at Raleigh, North Carolina, which he did on graduating that same year at Wake Forest College, in his native North Carolina. That same year he was married to the wonderful and gracious lady who has journeyed these fifty years with him and who, if we remember correctly, is the daughter of an old and prominent Baptist family in Georgia.

Throughout his long and fruitful career Dr. White has held many pastorates in large churches. His ministry has been characterized by spiritual understanding, doctrinal explication and a warm heart of sympathy. Baptists who attended his ministry were fed and builded in the things of holy faith. A noteworthy fact in the White family is that God has called to the ministry four of its sons and each of these young men has already demonstrated the spirit and gifts of a sound and dynamic ministry of the Word of God. The writer is privileged to know one of the boys with some intimacy in the person of Russell White now pastor at Charlottesville, Virginia, and Dr. Russell White is a faithful and able minister of the Word, as well as a charming and lovable personality.

We came to know Dr. Jacob L. White personally while he was pastor of the Tabernacle Baptist Church, Atlanta, some twenty years ago, and served with him on the Cox College Board of Trustees in that city, and thus came to appreciate the poise and the wisdom with which Dr. White deals with problems of adjustments, gift so essential in fostering the highest usefulness of a church or religious institution.

It is a pleasure to us, as it will be to Dr. White's vast circle of friends, scattered everywhere throughout the South and beyond, to salute with words of appreciation this venerable man of God. The friends of Dr. White sometimes twit him playfully, by expressing curiosity as to how those four fine boys all became preachers. They seek to learn of him whether the mother was not the spiritual force God used that the boys should have been led and into that high calling. Well, we suspect Mrs. White may have been the major part of it; in most similar cases the mother would have been practically all of it. At that, no one well acquainted with Dr. White would ever think it strange that God should honor his children in this high way.

Here is hoping that he may have yet many years in which to bear witness to the things of Christ. And may the Golden Wedding Anniversary of our friend and Mrs. White be followed by many others similarly happy.

## Memorial of Kentucky General Association to Southern Baptist Convention

THE REGULAR annual meeting of the General Association of Baptists in Kentucky, held in Ashland, Ky., on November 12-14, 1935, the matter of the establishment of a Bureau of Social Research by the Southern Baptist Convention, which had been submitted to the denomination for consideration, with a view of action by the Convention in its meeting at St. Louis, Mo., May 14-18, 1936, was brought up for consideration.

After extended discussion, the General Association of Baptists in Kentucky overwhelmingly voiced its disapproval of the creation of the proposed Bureau of Social Research, and directed its Executive Board of Missions to prepare and present to the Southern Baptist Convention a memorial setting forth some of the reasons why this new agency should

not be created. This the Executive Board does in the following memorial:

WHEREAS, in the preamble to the Constitution of the Southern Baptist Convention, the purpose of its organization is set out in the following language:

For the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the purpose of propagation of the Gospel, and

WHEREAS, Article No. 2 of the Constitution provides:

It shall be the design of the Convention to promote foreign and home missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolences, which shall fully respect the independence and equal rights of the churches, and

WHEREAS, we believe that a bureau of this type would be a contradiction to the purpose of the Convention and contrary to its Preamble and Constitution, as above quoted, and

WHEREAS, Baptists have always held firmly to the individualistic as opposed to the social and mass conception of the Gospel, individualism being the distinguishing mark of our separateness; and

WHEREAS, the proposed Bureau of Social Research would cause confusion as to Baptist position and teachings, and would in fact if not in intent, tend to shift the Baptist emphasis from individual regeneration through the positive saving power of Christ, to that of social reformation through the uncertain panaceas of man; and

WHEREAS, after all, fundamentally and ultimately, the only remedy for the world's ills, sins and sorrows is the redeeming Gospel of Christ the Saviour, and

WHEREAS, the proposed new set up carries with it the recommendation of a paid Secretary of \$2,500 per year and a further budget of \$5,000 per year;

THEREFORE, while we are aware that there is and has always been a great social problem among us, and that the Gospel of Christ committed to the churches has certain social implications, it is our firm conviction that permanent social improvement can only be produced in so far as the Grace of God transforms the individual lives, and that this is the chief business of the churches.

THEREFORE, let us humbly renew our emphasis on the primary business of preaching Jesus, and laboring for the salvation of the lost.

THEREFORE, under the authority and by the direction of the General Association of Baptists in Kentucky, this memorial is presented to the Southern Baptist Convention as the conviction of Baptists in Kentucky that the proposal to create a Bureau of Social Research should not be adopted.

Respectfully submitted,

By the Baptist State Board of Missions in Kentucky, for the General Association of Kentucky Baptists.

S. F. DOWIS, Chairman  
L. C. RAY, Secretary

Pastor Fred T. Moffatt, of the First Church of St. Charles, Louisiana, began preaching in a series of meetings with Dr. P. C. Walker at the First Church, Hopkinsville, April 20. W. Earl Robinson, and Mrs. Robinson, of Third Church, Owensboro, are directing the music.

Pastor M. P. Hunt, of Eighteenth Street Baptist Church, Louisville, reports that on Wednesday evening, April 15, his church closed a fine ten-days' meeting, resulting in seventeen additions—most of them grown people. Rev. Warren Filkin, of the Baptist Seminary, did the preaching, and captured the congregation both young and old. Pastor Hunt says he thinks that Brother Filkin is one of the most promising of our younger preachers.

## Institutes and Seminaries—ERNEST O. SELLERS, New Orleans, La.

**F**IFTY years ago Dwight L. Moody established the first Bible Institute. He denied emphatically that it was in competition with accepted theological seminary training. His avowed purpose was to help and train avocational, rather than vocational (or ordained) Christian workers.

To-day the statement is advertised that there are over one hundred Bible Institutes in this country and Canada. It is admitted that many of them are in reality night schools or training classes and others have but a name to live. At the same time Mr. Moody projected his institution in Chicago he was instrumental in establishing one in Glasgow, Scotland, the first in the British Isles.

At first the instruction was largely inspirational. Little heed was given to scholastic procedure or curriculum. Students could enter at any time without much consideration as to previous schooling. Grades and credits were scarcely mentioned. None that we know of to-day offer degrees of any sort.

Great changes have come about during the succeeding years. In the mind of the public the present aims and work of these institutes has widely departed from Mr. Moody's original intention. Pressure has induced one of the most prominent to inaugurate a "Pastor's Course," post graduate work for its students or those from other schools seeking theological training. We are informed that another institute has established regular theological department granting degrees and giving credits.

### I

**T**HESE developments have created in the minds of many a conflict between what is termed the Institute idea as contrasted with regular theological seminary training.

Why have these institutes grown so rapidly, especially during the past thirty years?

The dean of one attributes this growth to the emphasis placed upon Personal evangelism, teaching of the English Bible and the promotion of gospel songs. A faculty member of years' standing in another called attention to the emphasis that has been placed by the Christian Endeavor, and similar organizations, upon living a life of service thus impelling many young people to seek training without any idea of vocational Christian work. He claimed that in the minds of some theological seminaries are considered dry, stilted, academic, monastic and lacking in evangelistic zeal.

Still another institute official attributed this growth in institute population to the academic requirements for entrance to the seminaries which is so constantly being raised but which is not required by the institutes. He claimed that the warm evangelistic atmosphere of the institutes has been stressed as against the scholasticism of the seminaries. Finally this official was convinced that the method of presenting Bible truth in the institutes tends to make theology more vital and experimental.

Careful inquiry failed to secure any definite information or estimate of the total enrollment in the institutes as compared with the population of the seminaries. It is highly significant that so many, after leaving the institutes, finish their training in some seminary. An official of one very prominent Baptist Seminary claimed that over 100 of its student body had formerly attended an institute. One college made a relatively similar claim.

### II

**I**T was highly enlightening to me to find that relatively so small a proportion of the institute students take up a life of vocational Christian work. One who had the right to offer an opinion said that of their graduates perhaps thirty percent, and of the total enrollment not over ten percent, entered the ministry or other form of service. If this statement is even approximately correct it would seem that Mr. Moody's original idea is still the prevailing one.

There seems to be one outstanding characteristic of each

of these institutes, its emphasis upon Practical Work. When I was connected with the Moody school in Chicago, it was our regular experience to have not a few students from the seminaries to spend their summer vacations at the Institute, professedly to have contact with and observe the Practical Activities. Laboratory practice, practical clinics in Christian work and testimony has been the dominating idea in the establishing and promotion of the Baptist Bible Institute of New Orleans. Those who established that institution had in mind a glorified institute, denominationally controlled, its work co-ordinated and systematized, giving proper credits and recognition. At the same time regular seminary work also.

Nothing is to be gained by belittling Mr. Moody's idea nor can any advantage be secured by discounting the seminaries. The fact is not without significance that nearly every teacher in the institutes is seminary trained.

There is another factor to be considered. Nearly every denomination is tightening up its requirements for admission to the ministry. Yet there are many who are called of God to enter His service, who have either been deprived of scholastic training or failed to secure it in early life.

Everywhere we meet outstanding clergymen who have not had seminary training. Others seeing these men argue that a seminary course is not needed. Many of these men go to an institute that they may become proficient in their use of the English Bible and then go out into fields of influential service.

Examples are known to most of us of men who began their training in one of the institutes. There they began to appreciate the meaning of real and thorough preparation and habits of study. These men have gone on to the seminaries and are to-day counted as leaders in their respective denominations.

### III

**I**F IT is permissible to offer a suggestion it would be that the present policy of ready admission to the Christian training institutions fostered and sponsored by Southern Baptists be not soon changed. It has been the experience at New Orleans Institute, and of the two seminaries as well, that numberless students who first came to the Institute have gone on to college to secure that broader cultural foundation, the lack of which they discovered upon entering the classes of the Institute.

Whatever may be our opinion as to the relative values of these two types of institutions and their future we must realize that they are here and that each has its loyal supporters and adherents. It seems that good judgment would dictate that each recognize the value of the other. With the Christian religion under fire the world around and being subjected to the most hellish persecution in some places, the institutes with their positive testimony may have an important place in preparing hosts of workers who are as greatly needed as is the product of the seminaries.

We are glad to learn of most gratifying progress in the Immanuel Church in Paducah of which Dr. A. M. Parrish is pastor. Dr. Parrish has served this fine church now for about eighteen months. During the first year the church contributions advanced more than \$5,200, and for the first six months of the second year the ratio of the percentage of advance has been about the same. During the first year 291 members were added to the church—a large increase over the past. And during the first six months of the second year the rate of increase has continued. Pastor Parrish and his people are pushing the circulation of the Western Recorder during April with fine results. In a recent issue of the Immanuel Bulletin he says in part: "I think it is the best denominational paper published in the South," and he urges the people to put it in their homes. Congratulations to the church and Pastor Parrish.

# EDITORIAL

## One's Attitude Toward the Lord's Second Coming

THE teaching is abundant in both the Old and New Testaments of the Second Coming of Christ to establish His Kingdom in this earth. It should arouse wonder and concern that teaching so much emphasized in the Bible as this, should receive so little emphasis in teaching and preaching as this now does.

Old Testament prophecy foretells the coming of Christ both as suffering Messiah and reigning King. Sometimes it is true that both are mentioned in the teaching of a single passage. The Apostle Peter declares that the prophets themselves did not fully understand their great prophecies.

When the Lord came the Jews were all keen for Him to set up a kingdom based upon force, that would allow them to remain at the center of the picture. They expected the Messiah to lead them and make them world rulers. But His first Advent was that He might suffer for sin, and the Jews had no appetite for a suffering Saviour. They refused to have anything other than a worldly kingdom of power used to exalt them, and they rejected Him because He would not become the instrument of their ambition.

### I

LOOKING back now upon His First Coming, we are able to dis-entangle prophecies which left the Jews confused, and to understand the abundant teaching of His Second Coming. But organized Christianity in the large has very little to do with this teaching, and unity of outlook in regard to it does not exist. Some are hostile to it. Many are listless and apathetic, devoid of interest. Others look upon it with loving expectancy, as the Lord Himself told them to do.

That He did this is beyond all dispute. Revelation 2:25, "But that which ye have already, hold fast till I come." Matthew 25:13: "Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh." And many similar passages.

The Apostles taught this truth regularly and abundantly. Of the multitude of passages we set down a few. Acts 1:11: "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." 1 Thess. 1:1-10: "Wait for His Son from heaven, whom He raised up from the dead, even Jesus, who delivered us from the wrath to come." 1 Cor. 1:7: "Waiting for the coming of our Lord Jesus Christ." Luke 12:40: "Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

Consider for a moment the passage in Acts 1:7. It is the passage in which our Lord said to His disciples, "It is not for you to know the times or the seasons, which the Father hath put in His own power." It was His reply to their query as to whether He would at that time set up the Kingdom. This and other similar teaching by our Lord to the effect that no one will know the day nor the hour of His Second Coming has led many to confusion of thought.

### II

IT DOES not teach that His followers would never be able to learn about times and seasons. That His disciples would come to know the indications of His Second Coming drawing near He himself taught. For instance, in the twenty-first chapter of Luke He prophesied certain things that would take place before His Second Advent, and said, "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." In Hebrews 10:25 we read: "Not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more, as ye see the day approaching."

In the fifth Chapter of 1 Thessalonians Paul writes, "But of the times and seasons, brethren, ye need not that I write

unto you." He adds, "Ye are not in darkness, that that day should overtake you as a thief," and "Therefore, let us not sleep as do others, but let us watch."

His disciples are warned to watch and be sober, to endure hardness and not to be discouraged by the falling away of many from the faith, which itself would be a sign that the time of His Second Coming to rule over this earth was near. In the Revelation we are told that He shall set up His Kingdom and rule on this earth over all nations with equity and peace and justice and with the recovery of all creation from its present burden, entailed by man's sin, to the higher plane made possible when sin shall be driven out and Satan bound.

He had offered this Kingdom to the Jews in the Sermon on the Mount and in His preaching in various cities, and they had arrogantly rejected it because it made demands upon them which self-centered hearts refused. Yet He would set up His Kingdom, and would reign on earth over it, His people, saved by grace, ruling with Him. He will come again to this earth, not as the meek and lowly Sin-Bearer, but as the mighty King of Glory.

### III

MAY we venture to ask the reader his judgment as to why the great mass of us Christians to-day, including Baptists, have been and are so blind, and apparently indifferent to this great teaching? Why is it that some tend even to become offended at any stressing of it that remotely approximates that of our Lord and His Apostles? Baptists grew up claiming that we take the Bible as our norm, our authority and our creed.

Have we thought what a strong case could be made against us that the claim does not walk on all fours? Do we consider how much of our outlook on what to emphasize and what to "forget" or neglect of God's Word, has been taken over from our environment rather than learned from the Book of God? It is not in itself meritorious unkindly to criticize our Baptist spiritual environment. To do so may easily be a token of ignorance or prejudice. But to let one's mental environment take the place of the individual's personal response to revealed teachings of the Bible, may express a far more tragic and guilty blindness.

It might be well, even though humbling, if each of us should take himself in hand for self-examination just here. What about the popular alibis for failure to teach the Second Coming of Christ? What about the charge that some extreme Pre-Millennialists do not preach on anything else? Just grant that it is the truth, and pray to be delivered from such extremism. But one may safely reply that for every single such extremist, he is prepared to point out scores of other preachers who do not preach on this great subject at all.

As to the differences of Pre- and Post-Millennialists, is it not obvious that many of us do not qualify for either school or even as "Pro-Millennialists?" The name "No-Millennialist" would have to be invented properly to classify these. The Pre-Millennialist does have his "crank-fringe" to bear as a burden. But the Post-Millennialist carries the double burden of the favor of all of the Modern Liberals and all "social-gospelites," not to speak of the fact that among Baptists Post-Millennialism appears to have been, however unintentionally, a large contributor to the great No-Millennialist group!

Pre-Millennialists are not indifferentists. They do not add to the No-Millennialist group. Their enthusiasm strongly commends their views. It discredits any view of Scripture teaching for it to be shown that it fails to strengthen and thrill the hearts of believers. Under God, religious enthusiasm has wrought great good, but religious complacency, never!

## Social Bureau Would Contravene Convention Constitution

**E**LSEWHERE we publish the memorial of the General Association of Kentucky Baptists which will be presented to the Southern Baptist Convention in St. Louis next month. The General Association gave to its Executive Board the task of preparing the memorial and that group has performed the task well.

Contrary to our original thought and expectation, the discussion of the propriety of the establishment of such a bureau or board with authority to formulate policies and publish them and urge them upon the churches for their guidance in the field of economic and social adjustments, has continued in our columns through most of the year. This is well; our people do not treat vital questions lightly. For the most part the discussion has been unexceptional in its spirit and outlook. We are convinced that it has wrought much good and contributed materially to clarification.

### I

**O**UR purpose now is only to set down and give reasons for our conviction that the setting up of the proposed agency with the status of a board of the Southern Convention, would be contrary to the Constitution of the body as expressed in the Preamble and Article II. The Kentucky Memorial takes this position advisedly. The Preamble of the Constitution declares that the Convencion was formed

for the purpose of carrying into effect the benevolent intention of our constituents by authorizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the Gospel [our emphasis].

Everyone knows what Baptists throughout the generations have meant by the Gospel. If any would argue the point, he could be adequately answered by citing any of the various statements of faith which have been adopted among Baptist churches in the South. Briefly, Baptists hold the Gospel to be the glad news of salvation from sin through the redemptive work of Christ in His death on the Cross, and through the application in the believer of the power of His resurrection and His intercessory work at the right hand of God on high, to keep alive and build that new life which is imparted in regeneration.

This new life, imparted through the Gospel, has implications that reach out from the Christian into his relationships to the world. But those implications are not the New Testament Gospel, they are the by-products of the Gospel-fashioned life in its reactions upon the fleshly life of unregenerate human society. The Southern Convention was organized to "propagate" the New Testament Gospel and for no other purpose. Article II of the Constitution declares that

It shall be the design of the Convention to promote Foreign and Home Missions and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portion of the Baptist denomination in the United States as may desire a general organization for Christian benevolence which shall fully respect the independence and equal rights of the churches.

What did the fathers mean by "the Redeemer's Kingdom?" The fathers knew very well that the Lord had said that His Kingdom was not of this world, but "within you." They looked forward to the Second Coming of Christ and His setting up of His Kingdom which would rule over the nations of the earth. They realized that He had offered His Kingdom to the Jews at His first Advent and that they had rejected it. Thereafter His direct teaching on the subject was always that the Kingdom was in the hearts of His disciples. His indirect teaching, without any possible doubt, was parallel to this. He told Pilate that if His Kingdom was of this world, His servants would fight with the sword, "but now my Kingdom is not from hence" (John 18:36.)

### II

**B**EYOND any shadow of a doubt He definitely refused to be used as a political force, even in the interest of the down-trodden and the poor and the needy, though His great divine heart poured itself out for them. He had for all who would come unto Him that which was immeasurably higher and more glorious than merely political efforts looking to the equitable dividing among men of the Mammon of this world. He had salvation for the life which now is and for that which is to come. And this salvation has brought to the world, as its by-product, an outflow of the new nature it imparted to men which has wrought immeasurable more for social betterment and economic welfare and progress than has ever been achieved in all other ways.

The reasons are many and vital why the Southern Convention should refuse to set up an instrumentality, whatever its name may be, that carries with it the necessary implication that Great Commission of our Lord includes the duty of churches to become expert dividers among men of the good things of this world. In our judgment the fair understanding of clear Scripture teaching by all those that feel bound by its authority, will make it impossible for them to follow such a course.

In addition, we should be ready to learn from the experience of other Christian bodies in America that are even now in process of dying from dry-rot because they have pushed to the front the so-called "social gospel" as their business as churches. Press reports indicate that the next Northern Methodist Conference to be held at Columbus, Ohio, in May is likely to be rent asunder over this question. Modernistic preachers and ecclesiastical officials are for it, but the laymen of the Methodist Church, with their headquarters in Chicago, are fighting the betrayal of the hilt.

The setting up of the proposed agency for Baptist church support is contrary to the requirements of the Southern Convention Constitution on any fair interpretation of its obvious meaning. We are without personal ill will to brethren who have allowed themselves to become disciples of the so-called "social gospel." On its face the thing is fascinating to many minds—especially of those uninformed by spiritual understanding. The writer had his bout with it in the books of Rauschenbusch when he was still a youth. It sounded so good, but even then he felt that there must be a joker somewhere. As the years have passed the location of the joker has become clear to him. It is the hidden assumption that we are going to save men in this world by loaves and fishes and fleshly-mind equities rather than by the power of the Cross of Christ to give men new hearts and lives.

### III

**W**E add a thought that should have great weight with all who in sincerity love our people and the perpetuation of Baptist democracy. Surely everyone knows that the great majority of the rank and file of our people do not want this thing, whatever chance might bring to the top in a Convention vote. For ourselves we believe a referendum through District Associations would show eighty-five percent or more of them opposed to it. But even if a majority of them wanted it, it would still be (1) contrary to the Convention Constitution and (2) contrary to the Bible teaching as to the mission of Christ's churches.

Writers have already been telling us—though they shrank from saying what hundreds are saying privately—that the adoption of this radical proposal would likely destroy our Co-operative Program and would sorely imperil the future life of the Convention itself. We do not set it down here as a threat. But there is no merit in coming to grips with an issue of such far-reaching import and so fraught with harmful possibilities without frankly counting the cost.

**WE SHALL BE WISE AND GREATLY FAVORED OF GOD IF WE SHALL VOTE THIS PROPOSAL DOWN BY A DECISIVE MAJORITY AT THE ST. LOUIS CONVENTION.**

## Paragraphic Comment

### IS IT BUREAU OR COMMISSION

At the Southern Convention last year request was made that we be prepared this year to vote on whether or not the Convention should set up a Social Service Bureau. During the year the committee of the Convention to which consideration was referred met in Nashville. The outcome of the meeting was the recommendation that the name "Commission" be substituted but that the provisions asked for the bureau should be made operative under the revamped commission. The discussion in the press has been and still is on the proposed bureau. It is important that those who are asked to act intelligently about this matter at St. Louis should know that the committee, unless it has met again and changed its action, will bring its proposal forward in the name of a more fully empowered Social Service Commission, though this Commission is asked to be given the same authority and powers that had been asked for the Bureau. Messengers should keep this in mind.

### REACHING THE MASSES

Quite an interesting discussion has been going on in the Christian, of London, on reaching the masses through evangelism. A series of revival meetings has been and is now going on there. Both London and smaller places have been in the field of operation. Indications are the revivalists are ministers of an exceptionally high order of gifts and spiritual understanding. The discussion was developed when a writer said in the Christian that these meetings were really not doing much to reach the "outside pagans." The discussion has been wonderfully edifying, but cannot here be indicated even in tabloid. Effective mass evangelism, especially that directed to churchless unbelievers, never will be had except on the basis of a spiritual vitalization within the spiritual group where the fire starts that generates heat sufficient to spread to the green wood of the man-of-the-street who does not darken church doors. We must leave our preacher readers and others to make of that figure whatever application they think it deserves. The promises and power of God assure the believer the Gospel can master these untouched masses, but mostly we are aware that our church life is not up to radiating the requisite spiritual heat. Talk of "reaching the masses" that fails to give this central consideration is not worth the time it consumes.

### COLLEGE PRESIDENT SPEAKS HIS MIND

Press dispatches of April 14 told of Dr. C. J. Turek, President of Centre College at Danville, Ky., in a speech before the American Association of Collegiate Registrars, in Detroit, Mich., saying that the worst thing that ever happened to Centre College was the famous victory of the praying Colonels over the Harvard football team in 1921. Dr. Turek said that only thirty-two of the 134 freshmen who came to the college at the session following the football conquest remained to graduate. He declared: "The victory upset the judgment of college values in the whole town. We ought to get rid of this octopus and let commercial agencies of the sporting world provide the public with its gladiatorial shows." This is a brave and fine stand, worthy of the President of a Christian College. The undergraduate urge, backed by an overwrought public demand for amusements, has made it extremely difficult, especially for the last fifteen or twenty years, for the executives of Christian colleges to claim their own souls in the performance of their highly responsible duties, where those duties are likely to come into head-on collision with the gladiatorial complex of students and the public. Even boards of trustees of Christian schools have been known to defend the hegemony of athletics in their institutions, on the ground that it got them advertisement in the daily press and was a student-getter. These officials seem not to realize that the putting forward of gladiatorial prowess as the real business of student bodies was utterly antagonistic to the principles upon which their institutions were founded

and are supposed to be supported and commended to a Christian constituency. Our hats are off to President C. J. Turek of Centre College. May his example inspire other religious college executives, both in regard to football and an assortment of other down-grade world conforming tendencies that need to be checked by those in authority in Christian schools.

### HAVE WE REACHED THE MASSES TOO EASILY

If any group of God's people were ever spoiled by having too easy a time in reaching the masses of the people, it must have been the Baptists of the South, Methodists running a close second. Pioneer Baptist preachers, traveling the wilderness path with Bible and hymn book, found the people and brought them together to hear the Gospel. Those pioneer preachers and their immediate successors, whose large achievements have received only scant honor, were our largest exhibit in reaching the masses. They brought their converts into the churches, and these seldom paid a stated salary, just as nobody had paid the original frontier evangelist a salary. Pioneer churches became "rural churches" when the institutions of society developed. The rural church followed the habit of the pioneer church of preaching once a month, the pastor usually living somewhere away from the community. Many of them are still in that category though some grew out of it, while others went to pieces, under the inability of so scant an opportunity for teaching to hold the people together in the midst of a material environment which had multiplied its power and speed by a hundred. Country Baptists in large numbers moved to town. Large town churches and city churches oftener than not got their members and their spiritual devotion largely from country churches. So the 4,000,000 members of white Baptist churches in the South, so far as their number means success in reaching the masses, point back to the little pioneer church brought together by a man of God largely at his own cost. If a church now has in it more members than it knows how to build or purposes to build in the Lord, it may be that it has "reached the masses" too easily.

### MISS RAILWAY OUTFITS TO CAPTIVATE MR. JOHN PUBLIC

Two or three times within a year a new kind of charmer has put her fascinations on exhibition to the traveling public in Louisville. Each time the would-be captor of hearts drew attention and admiration from many thousands. This was the more remarkable in that the lady was not a debutante; in fact, many were coming to believe she was a hopeless widow. But when Miss Railway allowed her charms to be inspected in new and fashionable garments, it was a wonder how Mr. John Public shined up to her. Forsaking fancy for fact, the last and probably most significant new kind of passenger train put on exhibit at Louisville was the Green Diamond of the Illinois Central System on last Saturday. During the day 15,000 persons examined the train. Without the use of technical terms, we may say it is an exquisitely beautiful five-car, stream-lined, air-conditioned train, motivated by a 16-cylinder Diesel motor of 1,200 horse-power and with a speed capacity of 120 miles an hour. The seating and other provisions are spacious and the last word in comfort, if not luxury. Though roomy, the floor of the car is eight inches nearer the track than was that of the old standard car and the ceiling is about seven feet from the floor, rather than the old-time nine, this making for comfort and safety by the lowered center of gravity. Congratulations to the Illinois Central System. Its \$450,000 put into the Green Diamond is good business advertising, if it never carried a passenger. And its added passenger-fare pick-up will soon pay the cost. We also congratulate Mr. W. J. McBride, Division Passenger Agent, and J. S. Spears, City Passenger Agent of the Illinois Central. There are no better passenger men anywhere, and none who make more friends for their lines.

## A Church Bell Which Never Rang

LIDA BESTOR ROBERTSON, Bessmer, Ala.

**T**WENTY-FIVE years a church-bell with the rope to ring it has hung in the church-loft in silence and dust when weekly it could have rung out sweet tones of invitation in the Piney-woods, along the coast of the Gulf of Mexico. The church people held their one-a-month services in the Piney-woods School House of the neighborhood, which became so dilapidated a new one had to be built, the old windows and door being used for the new one.

A doctor, his wife and only daughter moved into the community residing on an orange-farm which they bought. The girl, Maud Miller, very accomplished, cultured and Bible-school-lover, at once organized a little country Bible-school to the once-a-month church.

She solicited a great lover of the young to come be her guest, for a week-end, and make a talk "out of doors," beside the old shack under a big magnolia tree, to the Bible-school children and folk, to enthuse them to put up a church-house to worship in. She had prevailed upon them to buy the lumber for the building and store it in the old school-house out of the weather.

The visitor came, but so did a cold, northeast wind, discomfitting the Lord's Day; the morning was cold and shivering and she consulted her guest, timidly. She said: "I planned for us to have our Bible-school out of doors and your talk out of doors, but the weather is so cold I presume we shall have to postpone it, as the old abandoned school-house has no windows nor doors."

"That makes no difference," said the to-be speaker, "it will keep off some of the cold wind. Let the folks sit on the pile of lumber and I will stand on the floor and teach them just the same. "I never let Satan persuade me to quit the Lord's business in bad weather."

They went, held the Bible-school, the people sitting on the piles of planks, and the teacher, her Bible in her hand teaching it, while the wind blustered and whizzed through the door-way and the sashless windows. The teacher wisely made her talk and prayers brief, but put in a fervent appeal for all to come to the site of the church-building next morning, where the pillars were already placed.

Ten neighborhood carpenters came for the day, as a free-gift to the Lord, and laid the timbers and the women brought fried chicken, boiled ham, bread and pre-made soup, and boiled hot coffee upon the coals of pine-burrs, serving the men a hot dinner. Then the women held up the plank weather-boarding for the men to nail in place.

The house required another day of work, so again the folks came, and the women with a hot dinner cheered the workmen, and the house was erected, finished outside. The men could not give another "free day" of labor for several weeks.

The guest-lady obtained a church-bell, secured a lad friend to come to the "mission" that had donated it to the little Piney-woods church-house, and together they packed it, the lady paying the express to the church. Imagine her amazement when she learned the bell had been hoisted in the loft with the rope tied to it to ring, and the volunteer-carpenters left no hole through which to pass the rope, but ceiled up the bell tight in the loft. It is still up there silent and un-rung.

What a stimulus that copper-bell would have been to that community if it had pealed out its tones through those pines to young and old to come up to the house of the Lord! The church has never increased any. Are you surprised?

This silent bell in that Piney-woods church loft reminds me of Christian homes that never take or read a Christian weekly to ring out its chimes of Kingdom news from around the world. Sportsmen devour the sports-news in the daily papers and the broadcastings over radios.

Every sort of "organized-work" publishes an "organ." There are over 300 publications in our U. S. A. propagating

"communism" in different languages! Oh Baptists, Baptists! wake up and glorify our Lord and our Saviour with the Western Recorder in your homes on the reading table. Have a paper there before your children to honor Jesus Christ. This the Western Recorder does.

Baptists, Baptists, do not make the mistake of thinking and reading all the while of the world's interests, and none of the interests of the holy faith of Christ! Do not raise your children in such an atmosphere. Break down the barricade that leaves the sweet-toned bell forever un-rung, while the tongue of Mammon forever clatters for you and your children!

## Bowling Green Baptists Blessed In Revival

**D**EAR DR. MASTERS: We have just closed our revival meeting in which Dr. W. F. Powell of Nashville did the preaching and Mr. Luke Sewell of Birmingham led the music. There were ninety-four additions to the church and sixty-seven of them came for baptism.

Dr. Powell is noble preacher of the Gospel and a very valuable man in a revival meeting. He has as thousands know a very winsome way of telling the old old story. It is no wonder he has so many years staid in the hearts of his great church in Nashville.

Mr. Sewell, Music Director of the West End Baptist Church of Birmingham, Alabama, in my opinion, has few equals in the field of gospel music. He knows what to do with an audience with a great choir and with himself and that's saying a lot. My church fell in love with him and will be wanting him back again.

The Lord has blessed me here during the fifteen months I have been in Bowling Green. Before the revival meeting there had been more than a 100 percent increase in baptisms over the previous year and a large net increase in membership. It is easy to follow a great soul like J. O. Williams.

Some day soon I'd like to write an article on Getting Ready for the Revival in the Local Church. I believe more efforts fail right there than at any other point.

Bowling Green, Ky.

R. T. SKINNER

[We are asking Pastor Skinner not to fail to write that article.—Ed.]

## "Social Security"

**W**E HEAR much, these days, about "Social Security"—about government provision for "old age," the "sharing of wealth," and so on. Some of our political economists and politicians as well as people in general, seem to think that "Uncle Sam" is possessed of unlimited wealth, flowing in from inexhaustible sources, so that all that is necessary is to "put in your application," when the fact is "Uncle Sam" is dependent for all he has upon the industrious-toiling masses, of the people, who, by industry, economy and self-denial have accumulated a little property.

Even if the government had inexhaustible resources, so as to provide for all its subjects, we question the propriety of "Social Security" by such a plan. God's plan for our fathers and mothers and brothers and sisters, in sickness and old age, is in the creation and development of paternal, material and fraternal loving character. Of course such loving character may express itself in governmental provision, but the closer such deeds of affection can be brought to the home, the family and the individual, the more permanent and effective they will be.

What is called "paternalism" or depending on the nation to take the place of the home and family and the church is in essence what is being done, or attempted to be done, in Russia, Germany and Italy. We may be called "old fashioned" in our views but we turn back to the old fashioned home and

church and state as the Divine institutions intended to take care of the social religious and political phases of the life that now is and that which is to come and we would keep each of these institutions off the ground of the other two.

Our concern is especially with our homes and our churches but now and then we are accused of trespassing upon the political field. The fact is the three Divine institutions, while having distinct and separate tasks, shade into each other in such a way as to make it almost impossible to determine where one ends and another begins.

Perhaps if we, as Christian people, fulfill our mission to preach the gospel to the whole creation, we are not trespassing if now and then we have a little sermon for the state and the nation. In fact our business as churches is to bring to bear upon every phase of human existence all the message of the Word of God, and this Word admonishes us: "Honor thy Father and thy mother; which is the first commandment with promise." "For every one that curseth his father or his mother shall be surely put to death" (Lev. 20:9). With these solemn warnings before us to take care of our parents we should not require the old age pension.—Word and Way.

## Needy Fields Are Calling

Friends! and fellow Christians, too,  
There is work for us to do.  
Missionaries have not gone  
Taking Gospel tidings on  
Through all mountains, through all plains,  
City streets, and country lanes.  
Many men have never heard  
Voices telling what occurred.  
Jesus died and rose again,  
Gave His life for sinful men.  
Where no one has gone to preach,  
Never one has gone to teach,  
Where no one has gone to tell,  
Men in deepest blindness dwell.  
Bowing down to wood and stone,  
Thinking penance will atone.  
Jesus waits outside the door  
Hoping we will share our store.

Box 131, Route 7,  
New Castle, Penna.

MRS. L. J. SCHUMAKER

## Invitation to Southern Convention Delegates

**H**APPILY Southern and Northern Baptists are holding their annual meeting this year in the same City, St. Louis, Mo., with a joint meeting of fellowship arranged for between the two Conventions. The Southern Baptist Convention is expected to adjourn at noon on Monday, May 18. The joint meeting of fellowship is announced to begin at two o'clock on the afternoon of the same day and to continue through the evening of May 19, with a program which promises to be extremely interesting and timely.

The Northern Baptist Convention will begin its meeting in St. Louis on the morning of Wednesday, May 20, to continue through Monday, May 2. On behalf of the Northern Baptists I have the honor to invite delegates to the Southern Baptist Convention to remain as fraternal visitors for a part or all of the meeting of the Northern Baptist Convention. Some of us from the North hope to be in St. Louis for a part of the meeting of the Southern Baptist Convention, and it will give us great pleasure if many of our brothers and sisters from the South can remain for our Northern Convention. A hearty welcome is assured to all from the South who can be with us at that time. Baptists of each section need to understand more fully what their brethren in the other area are attempting as well as to renew fellowship.

Chester, Penna.

JAMES H. FRANKLIN, Pres.

## FELLOWSHIP TIDINGS

Pastor Donald P. DeHart has resigned at Van Lear and West Van Lear in order to accept the Silver Grove and Gran't Lick churches, near Cincinnati.

Dr. D. I. Purser I, is pastor in New Orleans, La.; D. I. Purser II, is pastor of Woodlawn Church, Birmingham, Ala., and now D. I. Purser III, is to be a preacher too.

Brother A. E. Lassiter, after a pastorate of several years at the Twelfth Street Church, Paducah, Ky., has resigned in order to accept the call of the Central Church at Florence, Ala.

The Southern Baptist Press Association will have a meeting of the Editors in St. Louis, on Thursday afternoon, May 14. Dr. O. P. Gilbert, Atlanta, Ga., is President, and Dr. Finley W. Tinnin, Shreveport, La., is Secretary of the organization.

Brother C. P. Hargis, of Lexington, Ky., assisted Pastor C. B. Coots and the members of the Twelick Church, near Germantown, in Bracken Association, by teaching "Building A Standard Sunday School," during the week April 5-10. Brother Coots says: "Brother Hargis made a strong spiritual application in the work, challenging the love of the teachers, officers, and others to express itself in definite, sacrificial service to Christ."

Missionary John W. Lowe, of Tangsao, China, has been in Louisville for a few days. He spoke at a consecration service at the Walnut Street Church, Louisville, on Tuesday night, April 21. On Wednesday he was with Dr. M. P. Hunt at the Eighteenth Street Church. Tonight he is scheduled to speak to the Seminary students in their dormitory chapel after supper; and tomorrow night he will speak after supper to the young ladies at the Baptist W. M. U. Training School.

Associate Secretary W. H. Preston of Baptist Students' Work announces that the Annual Southwide Baptist Student conference will be held at Ridgecrest, North Carolina, June 10-18, 1936. The first session is Wednesday night, June 10, while the closing session will be Thursday night, June 18. The meeting is to be addressed by such speakers as Dr. S. D. Gordon, Mrs. J. M. Dawson, Dr. C. Roy Angell, Dr. T. L. Holcomb and others. The effort will be to build world vision, personal re-dedication, and Christian fellowship.

The April 1936 edition of "The Witness" is the Jubilee Number, being the fiftieth anniversary that journal has been published by Messrs. Pickering and Inglis, of London, Glasgow and Edinburgh. "The Witness" has been in circulation for the last sixty-six years, but was purchased fifty years ago from Mr. Cardwell. The paper has had three editors in the last century, and the present editor is Hy. Pickering, whose articles are often signed "HyP." All of the contributors to their paper of fifty years ago are now dead except this same "HyP," who continues on in the work of writing and publishing.

"Not ashamed of the Gospel" has been the theme of a series of meetings being held at the present time at the Lee's Lane Baptist Church, located between the Cane Run Road and Riverside Gardens, four miles out Cane Run Road from Parkland, where Brother B. T. Kimbrough is pastor. The following were scheduled to participate: April 15, O. A. Linger, of Beechland Church; April 16, John J. PreVol, St. Matthews; 17, W. O. Beaty, J. M. Weaver Memorial; 20 A. W. Walker, Shively; 21, T. J. Barksdale, Calvary; 23, W. M. Bos-tick, Parkland; tomorrow night, April 24 it will be F. B. Fitzgerald, Temple; 27, Samuel S. Hill, Deer Park; 28, W. R. Lambert, Virginia Avenue; and 30 Lloyd W. Benedict, Third Avenue. The Lee's Lane Church has grown from a membership of fourteen charter members in 1932 to a present membership of sixty-six.

## Kentucky Training Union Convention Held In Newport

Reported by GEORGE R. JEWELL, Western Recorder Office, Louisville, Ky.

**T**HE twentieth annual Kentucky State Baptist Training Union Convention was held in Newport, Ky., beginning last Thursday night, and continuing through Sunday morning. Excellent weather conditions prevailed throughout the period, except it was about fifteen degrees cooler than the weather to which we had been accustomed during these spring days.

Newport is one of a group of cities, including Covington, Bellevue, Dayton, Ludlow, Clifton, Fort Thomas, Fort Mitchell, Latonia, and others, nestled across the Ohio River opposite Cincinnati, in Kenton and Campbell Counties. If these cities were all combined they would have a population surpassed in Kentucky only by the city of Louisville itself, and would be about a third as large as Cincinnati itself. Both Cincinnati and Northern Kentucky are made up of rolling terrain. Some of the hills are quite large, and test both the pulling and braking power of motor vehicles. One of the most difficult of these is the famous Incline of the Cincinnati traction corporation which is elevated and lowered from the level of the business district of that municipality by means of pulleys up to the heights of Eden Park high on a bluff.

There were about 600 registrations. This convention, together with the one in Louisville on February 28-29 had in them more than 1,000 in attendance, and the total registration of these two meetings, discounting over-lapping, was about 800.

The writer did not arrive in time to reach the First Baptist Church of Newport for its opening session, but we did receive echoes of what transpired at that time on the following day. President D. H. Daniel, Jr., of Louisville presided at each of the sessions. The music throughout was led by J. Max Chambers, Chorister, of the First Church of Owensboro, and Mrs. John Stegar and Miss Catherine Fronk presided at the organ. The pastor of the First Church, Dr. Harry Clifford Wayman, welcomed the visiting delegates, and this was responded to by Roy Cromer. These brief addresses were followed by one of the Quiet Talk series by Pastor J. Perry Carter, of the Felix Memorial Church, Lexington, and then the President's Message by Mr. Daniel.

Mr. and Mrs. David M. Hughes, well-known evangelistic singers, gave a duet. The keynote address of the evening was on the subject, "Faith is the Victory," by Dr. Owen F. Herring, pastor of the First Church of Winchester.

### I

**M**R. Carter's Friday morning talk, "Faith is the Victory in Making Life's Choices" was followed by others: The Story Hour, by Miss Velma Schieble; Juniors Miss Mildred Curd; Intermediates Mrs. J. E. Lambdin; Seniors J. P. Allen; Adults, Hugh R. Peterson; and Training Union by J. E. Lambdin. Then some simultaneous meetings were conducted at this time, and were also held on Friday afternoon and Saturday morning. Juniors, Miss Mildred Curd; Intermediates, Miss Grace Morehead; Junior and Intermediate Leaders and Sponsors, Mrs. J. E. Lambdin; Seniors, J. P. Allen, Adults; Hugh R. Peterson, and General Officers and Associational Officers, and J. E. Lambdin. A group picture of the delegates was taken following the morning session.

At the Friday afternoon session President Daniel appointed the following committees: Committee on Awards—Miss Mary Kenney Shipp, Owenton, Chairman; Arthur Terrill, Owensboro; James Allen Mize, Richmond; Mildred Coleman, Sulphur. Committee on Time and Place—Harry W. Henson, Newport; D. D. Elam, Corbin; and Miss Emma Middleton, Shelbyville. Nominating Committee—J. Perry Carter, Lexington, Chairman; C. F. Krug, Paducah; H. L. Bruce, Louisville; J. A. Boles, Jellico; and Elizabeth Bullock, Maysville. Resolutions Committee—L. Cleo Roberts, Chairman, Bowling Green; Rachel Robinson Frankfort; and R. H. Jen-

ney, Ashland. The Committee on Poster Award—H. R. Peterson, Sonora; Mrs. J. E. Lambdin, Nashville, and Miss Rebecca Tarry, Murray. The Judges of Speakers—J. E. Lambdin, Chairman, Nashville; I. A. Butler, Hopkinsville, and J. P. Allen, Louisville.

### II

**B**ROTHER J. P. Carter spoke on "Faith is the Victory in Reaching Life's Goal." Among other things he said:

"We cannot be Christians apart from high ideals of life. We are living in a day that it is hard to live it. So many things that distract. I had a good illustration in my car. I was driving at night. My lights went out. A garage man said I had a short. He found a place where the insulation had worn out. So often we ought to burn those 'globes' that are worthy. But the wire is crossed, or grounded. We live and serve negatively as well as positively.

"We need so much to be loyal in the place of prayer. We need to be loyal to the Word of God. A little boy asked his mother whose book that was on the table covered with dust. 'It is God's Book' she said. 'Well, why not send it home to Him?' he replied. 'We are not using it.'

"Once again we need to be loyal in our service. I fear sometimes that we spend a good deal of time getting ready to serve. Are we at the place of finding opportunities to serve. Are we at the place of making opportunities to serve? Sometimes we feel that if we are not at certain places we will not serve at all, but it is our duty to serve as best we can where we are."

J. E. Lambdin, Nashville, spoke on the Five-Year Program. He said: "We need better members in all of our churches everywhere. Somebody recently said that five percent of our members do not actually exist, and ten percent cannot be found; and twenty-five percent never go to church; forty percent never give anything; fifty percent are not enrolled in the Sunday-school; seventy-five percent do not go to prayer meeting; ninety percent do not have the reading of God's Word in their home; and ninety-five percent do not try to do any personal work. We should face the fact in all of our churches everywhere that we need an element in our programs for the training of our people that has not been there for the majority of our people. We need something that has not been done so far. We need a fully-graded, church-centered, church-supervised, church-directed Baptist Training Union. Factors which have led us to think along the line of a Five-Year Program: The Baptist Sunday School Board will be fifty years old five years from now. In May 1941 the Sunday School Board will celebrate its Fiftieth Anniversary."

"The Epworth League of the Northern Methodist denomination was always the leader in young people's work. They had more enlisted in their societies than any other denomination. But Dr. Alldridge told me last week that in 1931 the young people's organizations of the Southern Baptist Convention surpassed them to the tune of 50,000."

### TO BE CONTINUED NEXT WEEK

[For the last six or eight weeks the Western Recorder has been crowded for space. At the beginning of the week no "copy" of the "have-to-go" kind. At the close of the week a half-a-dozen "authoritative" brethren say their stuff must be published now. We much regret that this condition makes it necessary for Brother Jewell's report of the fine Young People's Convention to be divided. The remainder will appear in our next issue. Most of our readers fail to understand that one-half of the paper is put on the press one even week before the date of publication. If none of the "have-to-go" articles is ready—as they seldom are—the prospect of avoiding such crises-times at the last hour is not encouraging.—Ed.]

**W. M. U. CONVENTION  
AFTERTHOUGHTS**

I wish to correct some statements made in my convention report last week attributed to Dr. W. C. Taylor's message. In the busy rush of the hour I jotted down some abbreviated quotations from their well-wrought-out setting, with the result that they might be construed to mean something different from that which our fine missionary said. Some who did not hear would perhaps not understand. The whole address was really a song of praise of the people and of Brazil.

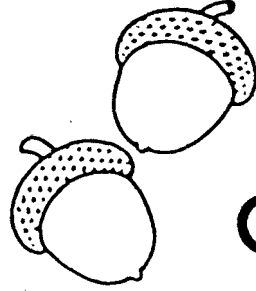
Speaking of questions asked him in "The States" concerning Brazil, he told of their culture, ideals, educational institutions, courtesy, friendliness, expansion of roads and so on. He said, "When you write the scroll of those to whom missions and civilizations we must write the name of Henry Ford high." Then added, "The credit of course belongs directly to the forward looking governments of Brazil." The reporter got down Henry Ford and not the other.

Speaking of the difference in the value of Brazilian money and that of our country, he mentioned the fact that the government gives employment by public works of many kinds, the wages of which due to the depression of National currency makes it seem much less than its real value is in that country. I unintentionally reported it in terms that a sensitive Brazilian might figure reflected on his country. Again the speaker highly praised Brazilian coffee, which praise, of course, we all echo. It is the indispensable part of our morning meal. In the interior many families grow their own coffee and pulverize it with mortar and pestle for the delicious drink that it is.

These back-country inland homes have few conveniences (just as in some sections in "the States"). They sometimes sleep in hammocks in preference to beds or prefer mahogany logs to chairs. Dr. Taylor and many other of our missionaries have received a royal welcome in those homes. To write of them is, of course, not to reflect on Brazil—quite the contrary. The average Brazilian home is not like that, as we all know from the many books we have studied in our Mission Study classes, one of the best of which is Dr. Taylor's own "Sharing with neighbor America."

We have no more enthusiastic or loyal missionary of our Foreign Board than Dr. Taylor and how he does love his Brazilian people and their beautiful and progressive country, his adopted home.

By an oversight our reference to Mrs. Parker's excellent message at the W. M. U. Convention was left out of the Convention report last week. We are sorry, but give it now, as it was so much enjoyed by everyone. We wish to share



**ONLY 3 and 3  
Guarantees  
Old Age Security**

**MONTHLY** The Minister Pays Aside  
The Church Adds Another **3% OF THE MINISTER'S SALARY**

*then* **The Relief and Annuity Board**  
**GUARANTEES**  
**Through Its Age Security Plan**  
**an ANNUITY for life payable to the Minister at 65**

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

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

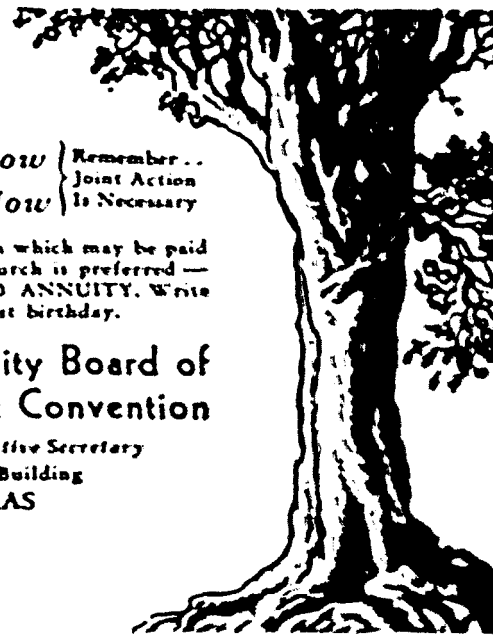
**Let the Ministers Act Now** { Remember...  
**Let the Churches Act Now** { Joint Action  
Is Necessary

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

**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.*



with readers at least a small part of it. Here it is:

Mrs. Earl Parker, a devoted missionary for fourteen years, from Falmouth, Ky., to Pingtu, China, told of her work in Old Pingtu, where the works of Lottie Moon "do follow her." Mrs. Parker follows the Gospel trail of this noted Pioneer who in 1888 pled for a co-worker and unconsciously started a stream of prayers and offerings which have widened and deepened as the years have come and gone, until now after forty-seven years \$3,080,536.22 in love gifts have gone to carry the water of life to thirsty souls in a heathen land. Miss Moon saved the seed, Mrs. Parker and others have nurtured and God has

given the increase. Thirty-two churches flourish with a total membership of 7,000 members. The China W. M. U. sent a Christmas offering of \$99.50 to Palestine last Christmas. There were 3,000 conversions in Pingtu in 1932. Mrs. Parker and family sail for China, August 15. "Mizpah."

**MRS. V. I. MASTERS,**  
Louisville, Ky.

**Soothe TIRED EYES**

Wash out irritating particles; relieve and refresh your eyes with  
**DICKET'S Old Reliable EYE WASH**  
Used for 60 years. Crucial to red, itchy and sore eyes. Ask your druggist for new large size with dropper.  
Dicket Drug Co., Bristol, Pa.

**Bible School Department**

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

**Standard Sundry Schools**

The following applications for the Standard Award have come to us since the first of this month:

Spring Bayou—Pastor J. N. Henson; Superintendent J. D. Seaton.

Ten Mile—Pastor Henry Beach; Superintendent Cecil Ayers.

Clark's Creek—Pastor G. C. Mullins; Superintendent William Clemmons.

Cedar Creek—Pastor H. A. Selves; Superintendent Earl Ward.

Covington, Immanuel—Pastor T. C. Sleete; Superintendent W. T. Perry.

**Country Churches and Vacation Bible Schools**

Many country churches had Vacation Bible Schools last year. Some have had the Vacation School during the revival meetings, letting this take the place of the morning services. While the boys and girls are in the School the grown people can meet and study a book on the Bible. Others have arranged for a few cars in each direction from the church to bring all the children and take them back.

Such a School can be easily financed. A free will offering at the graduation exercises, a special offering one Sunday or the eggs laid on four or five Sundays could be sold and the proceeds be used to meet the small cost. We would like for you to consider having a Vacation School in your church this summer.

**Poplar Grove Has Training School**

Brother C. E. Bradshaw writes that he has just taught a good class in the Poplar Grove Sunday-school in Russell County. He sent in a list of fourteen for awards.

**B. J. Skaggs**

Some years ago we had the privilege of assisting the Greensburg Church where Brother B. J. Skaggs was pastor. Brother Skaggs is now living in Campbellsville and is open for work. He is one of our best men. Twice he led the church to build Sunday-school rooms.

**The Unreached Multitudes**

Certainly we Kentucky Baptists can bring in to our Sunday-schools 25,000 of the 700,000 unreached and untaught prospects in our State. There are more than 700,000, but that many are either Baptists or have Baptist preference. It will be small for us even to think of doing less than adding 25,000 to the Sunday-school enrollment.

It takes one thing—enough interest to

send your people out visiting, the unreached. We could add 100,000 in one year if every church would have a vigorous campaign of visitation. This would be a glorious undertaking for every church, small or large.

What has been your record for the past year? Is your School ministering to more now than a year ago? Is your conscience easy about the lost opportunities for lovingly inviting the prospects. Let us become genuinely concerned about the people on the outside. When we have the concern that Christ had we will bring them in. We could not be discouraged by the small difficulties in the way. Teachers, let us work at this during the remaining months of 1936! Let us start it today! Invite someone today to your Sunday-school! Now is the acceptable time to work for our Lord. Let us add the 25,000 to our Sunday-schools.

**Honor Roll of Standard Schools**

We are calling on you Superintendents to get your Sunday-schools ready for the Standard Honor Roll which will be displayed at the Southern Baptist Convention in St. Louis in May. Should your application come to this office by the fifth of May we can get your school on the Roll.

Check up and see just what point or points your School is falling down on and then put this on the hearts of your workers and ask them to help you get these things done by May and keep doing them forever thereafter. The

**Enrollment Increase**

Dr. Alldredge reports that Kentucky Baptist Sunday-school enrollment increased 5,821 last year. The increase in the South was nearly 60,000—perhaps these figures may be larger when the final report is ready.

Our enrollment, when the churches sent letters to the Associations last Summer, totaled 244,785. This is not an exact figure because many Sunday-schools were not reported at all. In one association four churches had Sunday-schools that were not reported in the church letter to the association. The clerk did the best he could with incomplete reports sent to the Association.

Now what are we doing this year? We are now doing it, whatever it may be. Are we gaining and if so how much? Are we losing and if so why?

I call on all Sunday School Superintendents to join us in a great effort to bring in the outsiders for Bible study. We have set a goal for 25,000 increase this year—this is possible and will be done if our officers and teachers will work at the job. Kentuckians let's do it!

Standard is a Program of Work for every month in the year. And it is the best any Sunday-school anywhere should be satisfied to do at any time.

**Had A Training Class Yet?**

Has your church had a study course this year? With the very fine books in the new Course you have such a variety of books to select from—books that touch on nearly every phase of church work—you will enjoy leading your people in the study of some of them. Plan now for a class. If you do not have a list of the books please write us.

**SUNDAY SCHOOL ATTENDANCE**

April 12, 1936

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

Louisville, Walnut Street	1,422
Newport, First	1,379
Owensboro, First	1,123
Frankfort, First	1,008
Bowling Green, First	807
Mayfield, First	800
Louisville, Ninth and O	765
Paducah, Immanuel	749
Louisville, West Broadway	744
Lexington, Calvary	688
Louisville, 23rd & Broadway	678
Owensboro, Third	677
Lexington, Porter Memorial	651
Louisville, Eighteenth Street	630
Louisville, Clifton	592
Louisville, Baptist Tabernacle	590
Hopkinsville, First	585
Covington, Latonia	584
Paducah, First	571
Akron, Ohio, Calvary	536
Somerset, First	531
Harlan	527
Louisville, Franklin Street	525
Princeton, First	499
Fulton, First	448
Madisonville, First	430
Danville, Lexington Avenue	430
Covington, Madison Avenue	428
Harrodsburg	416
Jellico, Tenn., First	367
Corbin, Central	364
Louisville, Victory Memorial	359
Ashland, Unity	358
Henderson, First	352
Louisville, Baptist Temple	346
Elizabethtown, Severn's Valley	339
Paducah, Baptist Tabernacle	336
Louisville, Virginia Avenue	334
Pineville, First	331
Richmond, First	314
Louisville, Hazelwood	314
London	310
Louisville, Third Avenue	293
Hopkinsville, Second	270
Owensboro, Eaton Memorial	265
Russellville, First	264
Erlanger, Elsmere	262
Sturgis, First	246
Louisville, Grace	243
Burnside, First	240
Louisville, Manly Memorial	240
Versailles	229
Shepherdsville	215
Dawson Springs	212

# THE FIRESIDE

## HIS MOTHER'S SERMON

He was an ingenious lad, with the callow simplicity of a theological college still untouched, and had arrived on the preceding Monday at the Free Kirk manse with four cartloads of furniture and a maiden aunt. For three days he roamed from room to room in the excitement of householding, and made suggestions which were received with hilarious contempt; then he shut himself up in his study to prepare the great sermon, and his aunt went about on tiptoe. During meals on Friday he explained casually that his own wish was to preach a simple sermon, and that he would have done so had he been a private individual, but as he had held the MacWhammell scholarship a deliverance was expected by the country. He would be careful and say nothing rash, but it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald.

His aunt was a saint, with that firm grasp of truth, and tender mysticism, whose combination is the charm of Scottish piety, and her face was troubled. While the minister was speaking in his boyish complacency, her thoughts were in a room where they had both stood, five years before, by the death-bed of his mother.

He was broken that day, and his sobs shook the bed, for he was his mother's only son and fatherless, and his mother brave and faithful to the last, was bidding him farewell.

"Dinna greet like that, John, nor break yir heart, for it's the will o' God, and that's ya best.

"Here's my watch and chain," placing them beside her son, who could not touch them, nor would lift his head, "and when ye feel the chain about yir neck it will mind ye o' yir mother's arms.

"Ye 'ill no forget me, John. I ken that weel, and I'll never forget you. I've loved ye here and I'll love ye yonder. Th'ill no be an 'oor when I'll no pray for ye, and I'll ken better what to ask than I did here, sae dinna be comfortless."

Then she felt for his head and stroked it once more, but he could not look nor speak.

"Ye 'ill follow Christ, and gin He offers ye His cross ye'll no refuse it, for He aye carries the heavy end Himself. He's guided yir mother a' thae years, and been as gude as a husband since yir father's death, and He 'll hold me fast tae the end. He 'ill keep ye too, and, John, I'll be watchin' for ye. Ye'll no fail me," and her poor cold hand that had tended him all his days tightened on his head.

But he could not speak, and her voice was failing fast.

"I canna see ye noo, John, but I know yir there, an' I've just one other wish. If God calls ye to the ministry, ye 'ill no refuse, an' the first da ye preach in yir ain kirk, speak a gude word for Jesus Christ, an', John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied."

A minute after she whispered, "Pray for me," and he cried, "My mother, my mother."

It was a full prayer, and left nothing unasked of Mary's Son.

"John," said his aunt, "your mother is with the Lord," and he saw death for the first time, but it was beautiful with the peace that passeth all understanding.

Five years had passed, crowded with thoughts and work, and his aunt wondered whether he remembered that last request, or indeed, had heard it in his sorrow.

"What are you thinking about, aunt? Are you afraid of my theology?"

"No John, it's no that, laddie, for I ken ye 'ill say what ye believe to be true without fear o' man," and she hesitated.

"Come, out with it, auntie; you're my only mother now, you know," and the minister put his arm round her, as well as the kindest, bonniest, goodest auntie ever man had."

Below his student self-control he was a good lad, and sound at heart.

"Shame on you, John, to make a fool o' an auld dune body, but ye'll no come round me with yir flattery. I ken ye ower weel," and as she caught the likeness in his face, her eyes filled suddenly.

"What's the matter auntie? Will ye no tell me?"

"Dinna be angry wi' me, John, but a'm concerned aboot Sabbath, for a've been praying ever syne ye were called to Drumtochty that it might be a great day, and that I might see ye comin' tae yir people, laddie, wi' the beauty o' the Lord upon ye, according to the auld prophecy: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,'" and again she stopped.

"Go on, auntie, go on," he whispered; "say all that's in yir mind."

"It's no for me tae advise ye, who am only a simple auld woman, who ken's naethin' but her Bible and the Catechism, and it's no that a'm feared for the new views, or about yir faith, for I aye mind that there's mony things the Speerit hes still tae teach us, and I ken weel the man that follows Christ will never lose his way in any thicket. But it's the fouk, John, a'm anxious

aboot, the flock o' sheep the Lord hes given ye tae feed for Him."

She could not see his face, but she felt him gently press her hand, and took courage.

"Ye maun mind, laddie, that they're no clever and learned like what ye are, but just plain country fouk, ilka ane wi' his ain temptation, an' a' sair trachled wi' mony cares o' this world. They 'ill need a clear word tae comfort their hearts and show them the way everlasting. Ye 'ill say what's right, nae doot o' that, and a'budy 'ill be pleased wi' ye, but, oh, laddie, be sure ye sa ya gude word for Jerus Christ."

The minister's face whitened, and his arm relaxed. He rose hastily and went to the door, but in going out he gave his aunt an understanding look, such as passes between people who have stood together in sorrow. The son had not forgotten his mother's request.

He asked his aunt to have worship with the servant, for he must be alone in his study. He looked at the sermon shining beneath the glare of the lamp and demanding judgment. He had finished its last page with honest pride that afternoon, and had declaimed it, facing the southern window, with a success that amazed himself. His hope was that he might be kept humble, and not called to Edinburgh for at least two years; and now he lifted the sheets with fear. The brilliant opening, with its historical parallel, this review of modern thought reinforced by telling quotations, that trenchant criticism of old-fashioned views, would not deliver. For the audience had vanished, and left one careworn, but ever beautiful face, whose gentle eyes were waiting with such a yearning look. Twice he crushed the sermon in his hands, and turned to the fire his aunt's care had kindled, and twice he had repented and smoothed it out. What else could he say now to the people? and then in the stillness of the room he heard a voice, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth, and pressing the magnum opus, that was to shake Drumtochty, into the heart of the red fire, and he saw, half smiling and half weeping, the impressive words, "Semitic environment," shrivel up and disappear. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

It was no masterpiece, but only the crude production of a lad who knew little of letters and nothing of the world. Very likely it would have done neither harm nor good, but it was his best, and he gave it for love's sake, and I suppose that there is nothing in the human life

(Please turn to Page 18.)

## Georgia Baptists Discuss Social Bureau

In the Christian Index of April 2, Editor O. P. Gilbert offered reasons why he regards it desirable for the Southern Baptist Convention to set up the Social Bureau or Board proposed last year. In its issue of April 16 there is a reply by Dr. T. F. Callaway, President of the Georgia Baptist Convention. We gladly give space to the editorial and Dr. Callaway's reply, as a significant contribution to the current discussion.—Editorial Note.

### A Case For Social Research

Editorial in The Christian Index, April 2

OUR good friends who have been warning Southern Baptists against creating a Social Research Bureau should read an Associated Press dispatch sent out from Washington, D. C., March 28, which calls attention to the eviction of tenant farmers and share croppers in Arkansas across the Mississippi River from Memphis, Tennessee, where the sessions of the Convention were held last year, at which time Dr. McNeill Poteat made his report, in which he urged the Convention to set up a Social Research Bureau.

The Washington dispatch, which received national publicity, states that an investigator sent out by John L. Lewis, President of the United Mine Workers of America, reported that twenty-one Negro families, comprising one hundred and eight persons, had recently been evicted from a plantation in Cross County, Arkansas, and were living in tents supplied by the Federal Council of Churches of Christ in America. Other families, the report stated, had been evicted and were being sheltered and fed by other organizations. These evictions, the investigator said, had been brought to the attention of Governor J. M. Futrell, who reported that "there is much ado about nothing." In order to be fair to all, we quote from the dispatch as follows:

"In no other section of America," said the report, "is labor more outrageously mistreated and oppressed than in certain areas of Southern States."

When the tenants organized their union, Sneed continued, "the landlords inaugurated a ruthless campaign of evictions and violence to workers and their families similar to that with which the coal miners were forced to contend years ago in some mining fields of the country."

"Many share croppers and tenant farmers," the report continued, "were thrown out of work when vast areas of cotton-growing land were taken out of cultivation by the government. Bad as was their plight before this happened, the situation of these people became many times worse."

"The report contained also a statement from H. L. Mitchell, president of the Southern Tenant Farmers' Union, in which he said the landlords had refused to co-operate with interested people such as Brooks Hays, assistant resettlement administrator in Washington,

'mediating' the intolerable situation now existing."

"The statement said also there were reports from reliable sources, union and non-union, to indiate that bands of outlaws are being formed to wipe out the union."

After due allowance is made for prejudice and exaggeration in the foregoing report prepared by W. J. Sneed, representative of the mine workers, the situation calls for sympathetic investigation and co-operation. The landlord's side

should not be overlooked. Since the War Between the States, he has borne a heavy burden. A vast majority of our people are farmers and most Negroes are Baptists. Why should these people be left to the tender mercies of the United Mine Workers of America, the Federal Council of Churches of Christ in America and other organizations? It is a sorry dog that bites the hand that feeds it. Communism and other radical movements in this country are symptoms of a diseased body politic. The remedy is at hand if the Church had an adventurous faith. Communism and modernism will continue to make progress so long as "evicted tenant farmers and share croppers" are fed and taught by the agents of John L. Lewis, the Federal Council of the Churches of Christ in America and other organizations. Southern Baptists should hold to their faith, but they should not overlook the heavy burdens of the poor and unfortunate. The situation in Arkansas and in other Southern States call for a Social Research Bureau.

### "A Case For Social Research"

T. F. Callaway, Pastor First Baptist Church, Thomasville, Georgia

WHILE I cannot bring myself to agree with the implications in the editorial of my dear friend, Editor O. P. Gilbert, in The Christian Index of April 2 on "A Case for Social Research," I read it with deep interest and thank him sincerely for writing it. Nothing could be more unfortunate than for the messengers to the Southern Baptist Convention that meets next month in St. Louis to come to a vote on the establishment or rejection of the proposed Bureau for Social Research without having had ample opportunity to be apprised of the question at issue and the consequences involved. It is to be regretted that more has not been written pro and con on the subject,—not in any controversial spirit but that it might be studied from every angle and a conclusion intelligently reached.

The fact that Dr. Gilbert and I may not see eye to eye as to the wisdom of such Bureau does not mean, I think, that we are not equally concerned in solving the social evils that curse the world and thus lift the burdens that press the backs of suffering humanity. I am sure that Dr. Gilbert is tremendously concerned; I trust I am. That objective is a consummation we both devoutly wish for. Our difference is a question of method. He is honestly of the opinion that the solution will largely be in a Bureau for Social Research. I am equally of the opinion that the proposal for the Bureau for Social Research, as the plan is presented, has elements of dynamite in it to our Baptist harmony and progress and that the best thing Southern Baptists can do is to continue to major on the preaching of the gospel of Christ, which alone can

change the sinful heart of man, give victory over the selfishness which is the basic cause of most of our social maladjustments, and bring in a proper social order, if it comes at all, as the result of a reformation born of regeneration.

It is most timely that Dr. Gilbert should have written his editorial as it affords us a striking illustration of exactly what we may expect in the event the coming convention adopts the proposal to establish the Social Research Bureau. Rather peculiarly, Dr. Gilbert sees in the case he mentions great need of such Bureau; I see in it great danger from such Bureau.

Briefly, Dr. Gilbert's editorial is based upon a Washington Dispatch to the effect that an investigator sent out by John L. Lewis, president of the United Mine Workers of America, reported that twenty-one Negro families, comprising one hundred and eight persons, had been evicted by the landlord from a certain cotton plantation in Arkansas, across from Memphis, and were living in tents supplied by the Federal Council of Churches of Christ in America.

The editorial states that the investigator claims that these families had been evicted because they had been organized into a labor union and evidently had made demands upon the owner that he could not, or would not, meet and put the families off of his place. The investigator from the union claimed many other outrages, such as the families being threatened, but Governor J. M. Futrell, who, after the matter had been brought to his attention, said it was "much ado about nothing."

Dr. Gilbert then asks, "Why should

these people be left to the tender mercies of the United Mine Workers of America, the Federal Council of Churches of Christ in America and other organizations?" He closes his editorial, which we cannot quote in full, by saying, "The situation in Arkansas and in other Southern states calls for a Social Research Bureau." And I honor him for thus expressing his conviction.

In almost so many words Dr. Gilbert says that Southern Baptists ought to have an agency to do for them just exactly what the Federal Council of Churches did in Arkansas. He laments that it was not so in this case.

Now, let us take the premise laid down by Dr. Gilbert in his editorial, follow it to its logical conclusions and see just what Dr. Gilbert is demanding, and just what Dr. Poteat is calling for in this instance, for he mentioned this case in his speech at Memphis last year as he pled for the Bureau of Social Research.

#### A HYPOTHETICAL CASE

However, in order that we might visualize it the more easily let us come

nearer home. It is easy to criticize conditions and prescribe panaceas for Arkansas but let us imagine that same case in the heart of Georgia. Suppose that same labor union agitator and organizer should go to one of the large cotton plantations in northeast Georgia, say to the splendid county of Oglethorpe, owned, we will say, by the Stephens family, tell the Negroes there that they are being unjustly treated, that wages were far below what the owner was able to pay, that the share-crop system is unfair, and that they should join his union and then make their demands. This they do. The landlord replies that he cannot and will not meet their demands, and, further, that since they are dissatisfied they must get off of his place and let him supply his plantation with other labor. They are then evicted. What then is the next step under Dr. Gilbert's avowed demand in his editorial?

Instead of reporting the matter to the committee of the Federal Council of Churches, as was done in the Arkansas case, Dr. Gilbert would have the case

reported to the Bureau of Social Research of the Southern Baptist Convention. The Arkansas case was admittedly a conflict between one plantation owner and his colored help. Evidently Dr. Gilbert thinks it would be the province of a Social Service Bureau to inject itself in all such cases, for, he says, such instances are scattered throughout the South, and he bases his demand for such bureau on the ground that many such cases exist. To say the least, his order would be large to the Bureau if he expects it to regulate the labor conflicts between all such owners and their labor.

Next, the matter having been reported to our Bureau for Social Research, an investigator of two would be sent down to Oglethorpe County for a survey and a report. Now, to be perfectly impartial the investigator must presume to know all about the financial obligations and ability of the landlord, on the one hand, and the quality of the labor and righteousness of their demands on the other. Thus, the individual opinion of the in-

(Please turn to Page 24.)

### LET US TAKE UP THE SLACK

The Executive Committee has requested that we file our report of the Baptist Hundred Thousand Club not later than May 1. This report will cover the work done during the Convention year just closing and will indicate the total number who have joined the Club from its beginning, and the total cash received and disbursed to the agencies. Knowing that all those who have had any part in the effort to pay our debts will want to make the best showing possible, I am making this final appeal that we "take up the slack" by bringing our pledges up to date.

### THERE IS STILL TIME TO JOIN

To those who have not joined the movement, let me say that there is still time and opportunity to have a part in this worthy undertaking. There are, no doubt, plenty of pledge cards in the hands of the pastors or in the church office that can be used in making your commitments. Secure one of these cards and fill it out in time for it to be sent in and included with those that will be presented to the Convention as a part of our report. Sign for at least one year and make as large a cash payment as you possibly can.

### BRING YOUR PLEDGE UP TO DATE

Many who have joined the Club have for one reason or another become delinquent in their payments. If you are in arrears in your monthly payments, make a sacrificial effort to pay up to May 1, not later than the last Sunday in April. Many will want to pay their pledge in full or at least for one year. Remember that the more cash received the less interest will be paid and the sooner we will get out of debt. If you do not know how your pledge stands, get in touch with the one who keeps the records in your church and he will be glad to give you the information.

### A SUGGESTION TO PASTORS

The Baptist Hundred Thousand Club is not unlike the Co-operative Program or any other money gathering agency, in that it must be worked. Let us suggest that a friendly letter be sent to all those who have joined the Club in your church urging them to catch up on their pledges by making the largest possible cash payment. An announcement from the pulpit or in your church calendar will greatly help.

### GET THE MONEY TO YOUR STATE SECRETARY

It should be remembered that we get our report as to the amount of cash received from the State Secretaries in the several states. For this reason it is **VERY IMPORTANT THAT ALL FUNDS ON HAND ACCRUING TO THE HUNDRED THOUSAND CLUB BE FORWARDED TO YOUR STATE SECRETARY NOT LATER THAN APRIL 27, SO THAT HE MAY INCLUDE IT IN HIS FINAL REPORT TO THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.**

### FINALLY MY BRETHREN

There must be no let-up on the part of Southern Baptists in this effort to pay their debts. We have come a long way and have still a greater distance to go. However, God has been good to us and the future is as bright as His promises. The reports to the Convention will show that more than a million and three hundred thousand dollars has been paid on **THE PRINCIPAL** of our debts since the Washington Convention in 1933. Let us keep on keeping on until the last dollar is paid and our Boards and Agencies are set free to do the work for which they were established.

Let us pray daily that Southern Baptists will come up to their Convention at St. Louis to humble themselves before God and do His will.

## THE BAPTIST HUNDRED THOUSAND CLUB

FRANK TRIPP, General Leader

ST. JOSEPH, MISSOURI

## Woman's Missionary Union

President...Mrs. Eureka Whiteker  
 Cor. Sec'y.....Mary Nelle Lyne  
 Y. P. Sec'y.....Josephine P. Jones  
 Field Worker.....Betty Miller  
 Treasurer.....Mrs. B. G. Rees

### HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

### State W. M. U. Convention

Be sure to read the splendid write-up of the Convention, written by Mrs. V. I. Masters in last week's issue of this paper.

### Southern Baptist Convention

W. M. U. Convention—May 12-13

The opening session will be at 9:30 Tuesday morning, May 12, and the closing one, Wednesday evening, May 13. The General Convention will open Thursday morning, May 14.

The railroad schedule from Louisville is as follows:

#### Baltimore and Ohio R. R.:

Leave Louisville

8:01 A. M.—1:30 P. M.—11:40 P. M.

Reach St. Louis

3:15 P. M.—9:45 P. M.—7:49 A. M.

#### Louisville and Nashville R. R.:

Leave Louisville 7:45 A. M.—11:05 P. M.

Reach St. Louis 4:45 P. M.—7:45 P. M.

#### Southern Railway:

Leave Louisville 8:00 A. M.—11:00 P. M.

Reach St. Louis 4:40 P. M.—7:15 A. M.

The coach round-trip fare on all three roads is \$8.46; Pullman \$11.30 round trip, plus \$2.50 lower and \$2.00 upper berth each way.

### Important

Our allowance of delegates' cards for the W. M. U. Convention, in St. Louis, is extremely limited. If you wish one, be sure to have your request reach State W. M. U. Headquarters, 205 E. Chestnut St., Louisville, Ky., not later than Tuesday, April 28. We are planning to distribute the cards at that time, and there will be no possible way to get any more. With your request two things are necessary: (1) State what office you hold in the W. M. U. (2) State whether you expect to be present for EVERY session of the W. M. U. meeting, beginning Tuesday morning at 9:30 and closing Wednesday night.

Of course you can easily see that it is not fair for a woman who does not arrive until Tuesday night or Wednesday to hold a card and keep someone else, who was there on time, from having a seat with the delegation.

### From Our Home Missionaries

"The first denominational meeting ever to be held in an Indian village in New Mexico is scheduled for April 21, when the Associational W. M. U. will meet in quarterly conference at the

Isleta Indian Pueblo. The all-day meeting will be held in the chapel where regular services are conducted. A large attendance is expected."

"In ten months on his field, at Bryan, Texas, Missionary Victor Gonzales reports seventy-six professions. His church membership has increased from fifty-nine to ninety-eight, the Sunday-school from fifty-nine to 175, and three W. M. U. organizations have been perfected. "There is a great demand for Bibles, Testaments, and tracts in Spanish for which there is no fund at present," Brother Gonzales writes."

### Home Mission Offering

The amount received in Kentucky for Annie W. Armstrong offering to date, April 14, is \$7,117.67. The goal was \$6,000.

### Missionary Celebrates Eighty-fourth Birthday

By Miss Mary E. Kelly, Christopher, Ill.

My eighty-fourth birthday was March 17, and a wonderful one it was. It began March 14 after the serving school was all over, and everybody but Ruth had gone. Some friends from Anna, Ill., came bringing me a—radio, to my great surprise and pleasure! They did not have time to put it up, but Pastor and Mrs. D. W. Berry did that when I let them know about it. He said, "We were going to get you one. I am getting letters about it, but the Anna Church beat us to it!"

The ladies of the church had a little tea for me the afternoon of my birthday. There were eighty-five people there, forty of them from DuQuoin. It was Pastor Berry's night to preach at Coello. I always go with him and give out tracts and Sunday-school papers. It was a good meeting—a good ending to a full, happy day. I received a good many pretty birthday cards, twenty-eight in one mail, ninety-nine in all.

I told Pastor Berry he would have to thank the people for me over the radio for the cards and all the other beautiful and useful things, for with all the visiting I have to do, I never could write to thank all of those people. He said he would. His morning on the "Baptist Hour" is the fourth Sunday of each month. He and everyone else are so good to me. I have so much to be thankful for.

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

JOSEPHINE PROCTOR JONES,  
 Young People's Leader

### District Stewardship Declamation Contests

The following Districts have set dates for the District Stewardship Declamation Contests:

Central: Tuesday, May 5, at 7:30 P. M., Frankfort.

South Central: May 2 (all day meeting) Campbellsville.

Southeastern: May 2 (all day), Pineville.

Western: April 25 (all day) Fulton.

West Central: May 2 (all day) Elizabethtown.

### Excerpts From A Y. W. A. Girl's Diary March 24, Dear Diary:

Well, Marie, our Y. W. A. president, asked me to go to some kind of a party at the W. M. U. Training School Friday night. Just to be sociable I told her that I would go. She said that there would be about 150 girls there, but how in the world can that many girls be entertained at one time? I have a half-way date Friday night, but if he does not call me tomorrow night, I guess I'll have to go to the party.

### March 28, Dear Diary:

Am I glad I didn't have that date! I had the most wonderful time at the Y. W. A. party! Even though I am awfully tired, I'm going to tell you all about it. Each girl went to the passport office, presented her credentials, which consisted of giving her name and the church from which she came, and was awarded a pass-port to either Europe, China, Japan, South America, or Africa. The group I was in toured Europe first. Here we played games which acquainted us with our Southern Baptist missionaries and their respective fields. While we ate bananas, the group was favored with Italian and Hungarian violin selections. From Europe we were ushered into the heart of Africa. The atmosphere was made most realistic by the beating of tom-toms and strange African music. Briefly the needs of this dark continent were presented to us by one of the hostesses. On a table various curios from this country were displayed. Following this, delicious coconut candy was enjoyed.

From Africa we flew across the sea and landed right at the door of Argentina, Brazil and Chile. In the front of the room was a huge map of South America. In each of the A. B. C. countries was an invisible slit which admitted only the head of the speaker who related missionary history of her respective country. Savory mixed and Brazil nuts were put at the disposal of the tourists.

From this beautiful land we took a long ride just to arrive in China in time for tea. After the tea the tourists witnessed a Chinese wedding scene. Honestly, dear diary, I have never in all of my life laughed so heartily. I really think the players themselves became hysterical after all of that weeping and wailing! I know I almost did. After this presentation, we had a chopstick race which was followed by the solving of Chinese riddles. And by the way, we had real Chinese tea.

Japan was the last country we visited. While we sang "Beautiful Japan" lovely lantern slide pictures of the country were viewed. Attractive cherry bloss-

somed arch ways, little tinkling bells and the costumes of the hostesses were most impressive. Miss Naomi Schell, a returned missionary from Japan, gave us an inspirational message and urged us to pray and give freely to the Japanese cause. Crunchy little rice cookies were then served.

All of the girls then congregated in one of the large rooms and entered heartily into the singing of Y. W. A. songs, after which we were invited to inspect the building. Well, goodnight dear diary. I'll surely not hesitate to accept the invitation to the party next year!

Doris V. Edmondson,  
West Broadway Baptist Church.

**MERRILL D. MOORE'S PARENTS IN CYCLONE; DR. SAMPEY HOLDS MEETINGS AT NEWPORT, TENN.**

I would have reported our revival meeting earlier than this, in which Dr. John R. Sampey preached, but I was called to Tupelo when the home of my mother and father was destroyed in the tornado, and they were slightly injured. Mercifully and miraculously, however, the Lord spared their lives.

We had a truly great revival, with a total of forty additions to the church as a result of the services, thirty-two for baptism and eight by letter. Dr. Sampey was really "at his best." How he did preach! And what a powerful impression for good he did make upon our town and this section. We feel that we were unusually fortunate in getting him. The meeting was so constructive and permanently beneficial.

Mr. Luther Carter, head of the Voice Department of Carson-Newman, led the singing. I have never seen or heard a better evangelistic singer than he. We need more evangelistic singers who work as he does. His work is so reverent, so worshipful, so uplifting, and so spiritual. He is certainly a valuable man in revival work.

MERRILL D. MOORE,  
Newport, Tenn.

**THE FIRESIDE**

(Continued from Page 15.)

so precious to God, neither clever words nor famous deeds, as the sacrifices of love.

The moon flooded his bedroom with silver light, and he felt the presence of his mother. His bed stood ghostly with its white curtains, and he remembered how every night his mother knelt by its side in prayer for him. He is a boy once more, and repeats the Lord's Prayer, then he cries again, "My mother! my mother!" and on indescribable contentment fills his heart.

His prayer next morning was very short, but afterwards he stood at the window for a space, and when he turned, his aunt said:

"Ye will get yir sermon, and it will be worth hearing."

"How did ye know?"

But she only smiled, "I heard ye pray."

When the bell began to ring, the minister rose from his knees and went to his aunt's room to be robed, for this was a covenant between them.

His gown was spread out in its black silken glory, but he sat down in despair.

"Auntie, whatever shee we do, for I've forgotten the bands?"

"But I've not forgot them, John, and here are six pair wrought with my own hands, and now sit still and I'll tie them round my laddie's neck."

When she had given the last touch, and he was ready to go, a sudden seriousness fell upon them.

"Kiss me, auntie."

"For your mother, and her God be with you," and then he went through the garden and under the honeysuckle and into the kirk, where every Free Churchman in Drumtochty that could get out of bed, and half the Established Kirk, were waiting on expectation.

I sat with his aunt in the minister's pew, and shall always be glad that I was at that service. I never realized the unseen world as I did that day in the Free Kirk of Drumtochty.

Texts I can never remember, nor for that matter, the words of sermons; but the subject was Jesus Christ, and before he had spoken five minutes I was convinced that Christ was present. "Come unto me . . . and I will give you rest."

During a pause in the sermon I glanced up at the church, and saw the same spell held the people. Donald Menzies had long ago been caught into the third heaven, and was now hearing words which it is not lawful to utter. Campbell in his watch-tower at the back had closed his eyes, and was praying. The women were weeping quietly, and the rugged face of our men were subdued and softened, as when the evening sun plays on the granite stone.

But what will stand out forever before my mind was the sight of Margaret Howe. Her face was as white as death, and her grey eyes were shining through a mist of tears, so that I caught the light in the manse pew. She was thinking of George, and had taken the minister to her heart.

The elders, one by one, gripped the minister's hand in the vestry, and though plain, homely men, they were the godliest in the glen; but no man spake save Burnbrae.

"I a' but lost ae fairm for the Free Kirk and I wud hae lost ten tae be in the kirk this day."

Donald walked with me homewards, but would only say:

"There was a man sent from God whose name was John." At the cottage he added, "The friend of the bridegroom rejoiced greatly because of the bridegroom's voice."

Beneath the honeysuckle at his garden gate a woman was waiting.

"My name is Margaret Howe, and I'm

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the wife of William Howe of Whinnie Knowe. My only son was preparin' for the ministry, but God wanted him nearly a year syne. When ye preached the Evangel o' Jesus the da I heard his voice, and I loved you. Ye hev nae mither on earth, I hear, and I hae nae son, and I wantit tae say that if ye ever wish tae speak to ony woman as ye would tae yir mither, come tae Whinnie Knowe, an' I'll coont it one of the Lord's consolations."

His aunt could only meet him in the study, and when he looked on her his lip quivered, for his heart was wrung with one wistful regret.

"Oh, auntie, if she had only been spared to see this day, and her prayers answered."

But his aunt flung her arms round his neck.

"Dinno be cast doon, laddie, nor be unbelievin'. Yir mither has heard every word, and is satisfied, for ye did it in remembrance o' her and you was yir Mither's sermon."—From Ian Maclaren's "Beside the Bonnie Brier Bush."

The members of the Committee on Order of Business, whose program for the Southern Baptist Convention at St. Louis, May 14-18, was printed last week in the Recorder, are Messrs. R. Kelly White, Tennessee, Chairman; C. B. Arendall, Alabama; T. Baron Gibson, Georgia; R. T. Skinner, Kentucky; and Augie Henry, Oklahoma.

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

We here publish the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April Campaign to enlarge the circulation of the Western Recorder.

This list is large and growing and the returns from the campaign are coming in, indicating the widespread interest the pastors in Kentucky are taking in the adequate circulation of the paper in the homes of their people. From present indications we are led to believe that there is not a pastor whose name is published in this list that will not be heard from with subscriptions from his field. We believe that the pastors are coming to recognize the paper as an indispensable agency in the carrying on of the work of the Kingdom in this day of speed and thrills when there is so much to detract from the deeper spiritual things of life.

Jas. A. Adams	Louisville	E. O. Cottrell	Hopkinsville	James Harding	Disputanta
J. L. Adkins	Perryville	J. E. Craig	Allegre	Connie L. Hargrove	Lexington
Paris B. Akin	Winchester	O. H. Culp	Paducah	H. W. Hargrove	Hickman
Henry D. Allen	Covington	R. B. Cundiff	Shepherdsville	Geo. W. Harris	Field
C. B. Althoff	Louisville	J. T. Cunningham	Princeton	Edward Haun	Lily
Claude T. Ammerman	Taylorsville	L. E. Curry	Georgetown	J. B. Head	Louisville
George Anderson	Withers	C. B. Curtis	Evansville, Ind.	R. A. Helton	Lily
O. C. Anderson	Inez	Geo. H. Dabbs	Morgantown	G. R. Henson	Fleming
Albion T. Arnold	Sanders	D. Arthur Dailey	Owensboro	A. I. Hensley	Artemus
J. C. Asbridge	Mexico	J. M. Dameron	Marion	J. N. Henson	LaCenter
H. T. Asby	Russellville	Chas. E. Daniel	Beaver Dam	C. P. Herring	Crestwood
H. B. Atherton	Dongola, Ill.	J. E. Darter	Glendale	Owen F. Herring	Winchester
E. L. Averitt	Louisville	Bailey Davis	Cadiz	H. M. Herron	South Irvine
C. J. Avery	Hebron	Jno. S. Davis	Williamsburg	J. F. Hickey	LaFollette, Tenn.
Jeff Baker	Salt Gum	Oscar F. Davis	Cumberland	Robt. M. Hicks	LaFollette, Tenn.
J. R. Baker	London	Robert Davis	Louisville	Charles Highsmith	Adairville
T. J. Barksdale	Louisville	C. M. Day	Bloomfield	C. M. Hill	Eubank
E. W. Barnes	Lyons	C. B. Deaton	Mildred	H. A. Hilliker	Paintsville
R. A. Barnes	Marion	D. P. DeHart	Silver Grove	Thos H. Hogue	LaCenter
James Barnhill	Clio	R. F. DeMoisey	Walton	Y. E. Holland	Kevil
C. R. Barrow	Guthrie	W. T. Dennington	Melber	Simeon Holt	Heavy
W. O. Basham	Fordsville	Edwin E. Deusner	Henderson	Paul G. Horner	Louisville
J. A. Bass	Livingston	Ford Deusner	Hartford	W. H. Horton	Mayfield
Roy O. Beaman	Paducah	C. W. Dickerson	Willisburg	Enoch Hoskins	Kettle Island
William O. Beaty	Louisville	John G. Dickson	Eminence	E. L. Howerton	Pikeville
Harry Beckman	Bowling Green	L. W. Doolan	Louisville	C. J. Hughes	Greenville
Millard J. Berquist	Louisville	Jas. L. Dotson	Gravel Switch	Robert E. Humphreys	Owensboro
J. E. Betts	Evansville, Ind.	J. E. Douglas	Mystic	G. T. Hundley	Balkan
E. H. Blakeman	Harrodsburg	S. F. Dowis	Louisville	Charles Hunter	Metamora, Ind.
R. E. Booker	Lawrenceburg	T. C. Duke	Somerset	M. P. Hunt	Louisville
C. D. Boozer	Wilmore	Russell Duncan	Corydon	A. W. Huyck	Paris
J. H. Boswell	Bremen	D. B. Eastep	Covington	B. F. Hyde	Vanceburg
C. W. Bowles	Sonora	T. P. Edwards	College Hill	Houston Ingram	Middlesboro
J. J. Bowman	Dawson Springs	C. W. Eley	Shelbyville	W. M. Izard	Louisville
J. W. Bradley	Russell Springs	E. L. Edens	Ashland	W. H. Jackson	Balkan
D. L. Brainard	Louisa	I. E. Enlow	Whitesburg	R. Lee James	Burlington
C. S. Bratcher	Morganfield	T. E. Ennis	LaGrange	Henry F. Jarvis	Cleaton
C. L. Breland	Richmond	E. F. Estes	Louisville	Campbell Jeffries	Campbellsburg
J. F. Brewer, Jr.	Ghent	J. Frank Estep	New Liberty	W. T. Jewell	Munfordville
C. R. Brock	Gray	William Fields	Loyall	Earl F. Johns	Louisville
Rosco Brong	West Liberty	T. D. Flanagan	Russell Springs	W. W. Johnson	Lewisburg
T. D. Brown	Louisville	John R. Flynn	Eddyville	J. Walter Johnston	Sebree
Charlie Browning	Chenoa	O. G. Foster	Ewing	Arley C. Jones	Alexandria
J. R. Brunson	Bowling Green	Floyd French	Hamilton, Ohio	D. E. Jones	Louisville
Walter E. Bryant	Lebanon Junction	Woodrow Fuller	Fulton	D. T. Jones	Louisville
J. W. Bullis	Sturgis	Roy M. Gabbert	Lancaster	Furman Jones	Richmond
D. H. Bunch	Provo	Joseph A. Gaines	Glasgow	J. Omer Jones	Louisville
O. P. Bush	Central City	Vernon Garmon	Trammel	W. H. Jones	Spann
Alonzo F. Cagle	Owensboro	Robert Garrison	McRoberts	W. J. Jones	Louisville
E. J. Caldwell	Loyall	E. M. Gash	Harrodsburg	Buell H. Kazee	Morehead
L. C. Callebs	Barnyard	E. S. Gaylor	Mt. Vernon	Raymond Keith	Somerset
Burton Callico	Brandenburg	G. S. Gibson	Pruden, Tenn.	L. C. Kelly	Pineville
L. B. Cantrell	Hodgensville	Leslie Gilbert	Jackson, Tenn.	Levi Kemper	New
J. O. Carter	Burgin	John W. T. Givens	Bowling Green	W. F. Kendall	Jellico, Tenn.
J. P. Carter	Lexington	Clyde F. Gooch	Crab Orchard	Van Buren Keys	Mystic
T. E. Carter	Leitchfield	W. R. Goodman	Cedar Hill, Tenn.	T. H. Kingston	Maysville
L. F. Caudill	Mash Fork	Bert Gould	Brodhead	S. A. Kittinger	Bremen
J. P. Carter	Lexington	Omer E. Graves	Louisville	W. A. Kirtley	Mt. Sherman
R. P. Caudill	Carrollton	R. L. Gray	Willisburg	John W. Kloss	Paducah
John Centers	Corbin	R. E. Gregory	Fordsville	L. J. Knoth	Kuttawa
L. S. Chambers	Cox's Creek	T. F. Grider	Glasgow	H. B. Kuhnle	Danville
C. C. Chappell	Coral Ridge	M. L. Hahn	Willisburg	C. A. Ladd	Pembroke
Geo. Childress	Louisville	Orlie Hale	Waynesburg	W. B. Ladd	Praise
H. C. Chiles	Barbourville	J. W. Hall	Kettle Island	G. H. Lawrence	Albany
L. V. Chrisman	Fonthill	Aubrey C. Halsell	Louisville	Jason Lambdin	Clairfield, Tenn.
W. E. Church	Cave City	Ellis M. Ham	Rocky Hill	W. R. Lambert	Louisville
W. S. Coakley	Owensboro	Alus Hamilton	Mt. Sterling	H. K. Langston	Paducah
T. C. Cochran	Danville	Geo. Hamlin	Clairfield, Tenn.	C. W. Lawrence	Lynn Grove
Wilbur Collins	Clay	W. G. Hammock	Versailles	Edward N. Lawson	Truesville
Amos Combs	Hardburly	W. S. Hardin	Adairville	J. N. Lester	Himyar
J. G. Cothron	Princeton			J. O. Lewis	Fulton
W. J. Cordwell	Milton			O. A. Linger	Valley Station
				M. R. Lovett	Williamsburg
				A. W. Loyal	Bonnieville
				A. J. Lucas	Henderson
				C. S. Lucas	Louisville
				R. P. Mohan	London
				W. M. Mahoney	Holland
				W. R. Manion	Louisville
				S. H. Marsee	Middlesboro
				K. G. Martin	McKinney
				Lewis W. Martin	Jeff
				R. D. Mason	Middlesboro
				T. E. Mason	Mt. Washington
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				R. M. Mays	Place
				G. T. Mayo	Dresden, Tenn.
				James A. McCaleb	Louisville
				Ira B. McClung	Louisville

J. D. McClung ..... Harrodsburg  
 M. M. McFarland ..... Erlanger  
 V. E. McIntyre ..... Evansville, Ind.  
 H. E. McKinley ..... Shepherdsville  
 D. A. Meador ..... Lewisport  
 L. V. Meador ..... Aberdeen  
 J. W. Meredith ..... Leitchfield  
 R. P. Merritt ..... Hodgenville  
 B. A. Miller ..... Dry Ridge  
 Ernest Miller ..... Sturgis  
 E. G. Mills ..... Scalf  
 J. A. Miller ..... Erlanger  
 Mart Miracle ..... Chenoa  
 Floyd Montgomery ..... Mt. Olivet  
 E. W. Moon ..... Louisville  
 R. S. Moore ..... Independence  
 J. J. Morris ..... Dalesburg  
 M. D. Morton ..... Lawrenceburg  
 W. M. Morris ..... Kenvir  
 R. B. Moyers ..... Fonde  
 B. B. Murphy ..... Paducah  
 E. C. Nall ..... Crutchfield  
 J. W. Nelson ..... Dover, Tenn.  
 W. M. Nevins ..... Franklinton  
 C. L. Niceley ..... Vine Grove  
 E. R. Noel ..... Cobb  
 W. D. Norrington ..... Wailman  
 W. J. Norton ..... Irvine  
 Joe T. Odle ..... Paducah  
 W. W. Oliver ..... Monterey  
 N. B. Osborne ..... Dry Ridge  
 Alonzo Outland ..... Grayson  
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 N. E. Page ..... Fairplay  
 Hosea C. Paris ..... Kuttawa  
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 W. C. Partin ..... Middlesboro  
 H. M. Patton ..... Lexington  
 M. F. Payne ..... Fountain Run  
 Warren W. Payne ..... Franklin  
 E. L. Pendley ..... Livermore  
 J. W. Pendley ..... Earlington  
 Ernest N. Perry ..... Lawrenceburg  
 A. S. Petrey ..... Hazard  
 A. B. Pierce ..... Hazard  
 W. C. Pierce ..... Catlettsburg  
 Otto Pierson ..... Monterey  
 M. M. Pollard ..... Otter Pond  
 Hoyt E. Porter ..... Hyden  
 J. W. Porter ..... Lexington  
 T. J. Porter ..... Lebanon  
 W. G. Potts ..... Whitesville  
 W. E. Pound ..... Buechel  
 F. M. Powell ..... Finchville  
 C. H. Powers ..... Pineville  
 James A. Powers ..... Verne  
 J. J. PreVol ..... St. Matthews  
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 E. J. Risinger ..... Louisville  
 C. E. Robertson ..... Murray  
 T. J. Robinson ..... Bowling Green  
 G. S. Rogers ..... Poplarville  
 Jesse M. Rogers ..... Ft. Thomas  
 I. W. Rogers ..... Paducah  
 L. E. Romines ..... Breeding  
 Simpson B. Rowe ..... Columbia  
 E. R. Sams ..... West Irvine  
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 J. D. Selvidge ..... Spann  
 B. E. Settles ..... Middleburg  
 Wm. H. Setzer ..... Lancaster  
 R. F. Shearer ..... Monticello  
 W. L. Shearer ..... Lexington  
 Wm. S. Shearer ..... Frankfort  
 T. G. Shelton ..... Harrodsburg  
 W. S. Shoupe ..... Alva  
 O. M. Shultz ..... Jenkins  
 J. M. Siler ..... Verne

W. J. Simpson ..... Lynch  
 W. M. Simpson ..... Woollum  
 Olen Sisk ..... Princeton  
 B. J. Skaggs ..... Campbellsville  
 S. T. Skaggs ..... Bowling Green  
 R. A. Slinker ..... Greenburg  
 Brown B. Smith ..... Henderson  
 C. A. Smith ..... Mayfield  
 D. S. Smith ..... Annville  
 G. Ashton Smith ..... Louisville  
 T. E. Smith ..... Hardinsburg  
 M. G. Snell ..... Hartford  
 L. B. Snider ..... Hustonville  
 Forrest Sparks ..... Catlettsburg  
 E. E. Spickard ..... Lewisburg  
 Grover W. Splawn ..... Upton  
 G. L. Stephens ..... Milburn  
 Beckley Stanley ..... Calvin  
 Chas. E. Steely ..... Jellico Creek  
 J. E. Stephens ..... Whitley City  
 Robert Stewart ..... London  
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 I. C. Swain ..... Winchester  
 J. H. Swann ..... Tompkinsville  
 Robert H. Tandy ..... Hodgenville  
 Andy M. Tate ..... Lebanon Junction  
 Roy Tatum ..... Golden Pond  
 T. E. Taylor ..... Rockfield  
 A. A. Thacker ..... Howel  
 J. H. Thurman ..... Murray  
 T. J. Tinsley ..... Dry Fork  
 Fred G. Tucker ..... Louisville  
 S. E. Tull ..... Middlesboro  
 C. Rufus Turner ..... Brownsville  
 R. H. Turner ..... Ravenna  
 J. T. Turpin ..... West Irvine  
 F. C. Tuttle ..... Richmond  
 Harold Wainscott ..... Owenton

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## MOTHER'S DAY—May 10

The beautiful custom of contributing to the Charity Fund of Baptist Hospitals on Mother's Day has become a fixed policy of the Southern Baptist calendar. In making your gift this year, please remember that this Hospital is a Southwide institution engaged in the blessed ministry of

### Healing Humanity's Hurt

and is dependent upon direct gifts for its free service. We did free work for the poor in 1935 which cost \$43,262.82. Did you have part in it? You may have part in our work this year by designating your gift which is intended for us, or by sending it direct to us. No part of the Co-operative funds may be used for charity; but is paid on the cost of the buildings.

## SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent NEW ORLEANS, LA.

### HOSPITAL DAY PROGRAM By LOUIS J. BRISTOW, Supt.

Sunday School workers who desire to have a program on Hospital work for Mother's Day observance will find in the Sunday School Builder for May, on page 22, some excellent suggestions from the pen of Brother Charles F. Leak; and on the opposite page a full program. Copies of the Sunday School Builder for May, may be ordered from the Sunday School Board, Nashville, Tennessee.

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

**Southwide and State Calendar**  
**MAY**

**Theme:** Faith Is the Victory in Living With Others.

**Scripture:** Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law (Romans 13:8 ASV). Let no man seek his own, but each his neighbor's good (1 Cor. 10:24 ASV).

For none of us liveth to himself, and none dieth to himself (Romans 14:7 ASV).

**What To Do:** Teach study courses and organize B. Y. P. U's and B. A. U's for Negroes and foreigners. Plan to send representatives to your state training union assembly and to the Southwide Training Union Leadership Assembly at Ridgecrest, N. C., July 26-31. Be a "foreign missionary at home" by winning foreigners to Christ.

Since your Monthly Business Meeting will be sometime after next Sunday let me urge you to keep the above Southwide and State Calendar before you as your programs are planned for the next month. Keep the message of the theme before your people. Let the special Scripture be explained clearly as the great spiritual message for the members. If your Union has not conducted a Study Course within the last six months, please do not wait, but plan for a Study Course to be held just as soon as is possible. Write this office for the Study Course pamphlet which gives all the information and list of books to be studied. If possible plan for at least four classes—one for Juniors, one for Intermediates, one for Seniors, and one for Adults. Courses should also be taught for General Officers and Junior and Intermediate Leaders and Sponsors.

It is possible for your State Secretary to hold a few Study Courses but not very many when you consider that there are 1,900 churches in the State. It is impossible for me to answer half the calls that come. So please do not depend upon me so much that you will delay your school or even not have it at all. We want to use as many of our people as possible that they might be trained. When you plan for your courses, use your pastor, capable workers in your church or association or surrounding associations as teachers.

If your association will plan for a simultaneous Training School for all the churches in the Association the same week and extra outside teachers are needed write me and I will help you.

Are there Negroes and foreigners in your community? If so, have you done anything for them? Why not help

them plan for a Training School. Furnish teachers for them and let them use as many of their own people as are needed. Assist them in every way possible.

**Assemblies**

Now is the time to begin planning for your church and association to be well represented at Clear Creek Assembly August 3-13 and at Ridgecrest Assembly July 16-31. One association is already arranging for a school bus to go to Ridgecrest taking about twenty people. Many associations could do likewise for Clear Creek or Ridgecrest or both.

**Louisville, Highland Park First—  
 Long Run**

The South Central Training Union conducted on Thursday night, April 9, at Highland Park, First Church, Louisville, a conference for all Pastors, Directors, President, Leaders, and other officers and Committees. The meeting was well attended and an interesting and helpful program was given. The Director of this group is Marvin T. Smith and the Associate Director is H. Leon Bruce, who presided that night.

**Duties of Associational Director**

Some of the duties of the associational Baptist Training Union Director suggested in April Training Union Magazine are as follows:

1. General oversight.
2. Make complete survey of association at least once each year.
3. Serve as chairman of executive and program committees.
4. Plan and conduct necessary meetings.
5. Lead the association to adopt and attain the associational Standard of Excellence.
6. Assist group directors and department leaders.
7. Assist state secretary in securing reports from all churches
8. Secure quarterly reports from all officers.
9. Make quarterly report to state secretary.
10. Make annual report to district church association.
11. Keep in touch with churches through pastors and directors.
12. Promote program of efficiency in each church.
13. Co-operate with state leaders.
14. Promote denominational program.

**Associational Program**

**Theme:** Faith is the Victory in Our Stewardship of Possessions.

1. Songs and Prayer.
2. Devotional—Malachi 3 (see Editorial and Purely Personal) (10 minutes).
3. Roll Call, Business, Announcements.
4. Special Music.
5. Discussion—"Interpretation and Personal Value of the Eight Point Record System" (15 minutes).

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(Note—See Program page 15 for Juniors and Intermediates. If building will permit, the Juniors and Intermediates may assemble in other rooms for conferences at this time.)

6. Discussion—"Increasing the Efficiency of the Training Union (B. Y. P. U's and B. A. U's)" (20 minutes).
  7. Talk—"Stewardship Teachings of Jesus" (See page 5) (20 minutes).
  8. Talk—"Personally Applying Stewardship" (Pages 4 and 8) (25 minutes).
- Training Union Magazine, April.

**Awards for March**

Association	Methods	Other Bks
Campbell County	45	129
Caldwell County	44	28
Christian County	3	72
Daviess-McLean	4	90
Elkhorn	15	.....
Freedom	.....	2
Greenup	.....	1
Little Bethel	39	33
Long Run	19	56
Nelson County	10	17
North Bend	29	68
Ohio County	35	.....
South District	88	22
Upper Cumberland	1	.....
West Kentucky	48	.....
	380	518
Indiana	18	8
Total	398	526—924

**RECORD OF ATTENDANCE**

April 12, 1936

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

	Att.	Vls.	En.
Lexington, Porter Memo.	139	24	194
Louisville, 18th St.	118	12	138
Louisville, Franklin St.	116	14	180
Newport, First	114	20	127
Akron, Ohio, Calvary	111	30	136
Owensboro, Third	108	6	148
Paducah, Immanuel	106	10	154
Harrodsburg	98	22	134
Owensboro, First	94	30	129
Pineville	90	27	114
Danville, Lexington Av.	89	13	190
Paris, First	88	2	150
Louisville, Bapt. Temple	83	4	131
Madisonville, First	74	13	132
Lexington, Grace	64	4	117
Erlanger, Elsmere	69	10	---

**ANNUAL RALLIES, NORTH BEND ASSOCIATION**

The Annual Rallies of the North Bend Association were held from March 30, to April 3, 1936. The arrangement of the program, as well as, the management of the rallies were under the guidance and care of the Field Worker, Rev. W. A. M. Wood. For some years now, this form of enlightenment and enlistment has been pursued by the District Board at the suggestion of Brother Wood. It is felt that this form of instruction is very helpful to every one who attends. The time of the meeting this year was very unfortunate, insofar as the weather was concerned. There was not a night that the weather was pleasant.

There were two services each evening, one at the Madison Avenue Church, Covington, for the city churches, and a service at Florence for the rural churches. Brethren H. D. Allen and R. F. DeMoisey the pastors of these churches did themselves proud in the fine way in which they welcomed each one who attended. Brother Wood was well pleased with the general results.

The speakers were E. C. Stevens, D.D., B. A. Miller, R. C. Goldsmith, John Mein, Shirley Spahr, J. M. Rogers, W. R. Cole, Chaplain Rideout, C. J. Bolton, G. B. Rush, C. M. Thompson, D.D., R. D. Martin, J. W. Beagle, J. W. Black, W. B. Johnson. Surely a group of more excellent speakers would be hard to gather for such a series of services.

Brother Wood keeps busy thinking of men and ways by which to advance the work in the association. He is ever busy at the task. May the Lord give him strength and health and many years of useful service for the Lord, is the prayer and hope of those who know him.

M. M. McFARLAND, Chm.,  
District Mission Board,  
North Bend Association,

**FORD DEUSNER IN MEETING AT CLAY**

I wish to report to the Recorder family a revival meeting which has just closed in the First Baptist Church of Clay, Ky., Brother E. B. English, pastor. I had the privilege and pleasure of assisting in this meeting held during March 9-20.

The First Church of Clay is one of the strong churches of the Ohio Valley Association. Brother English is in his sixth year as pastor, and is held in much esteem and appreciation by his people. I was struck by the array of musical talent which this church commands. Certainly it is far beyond the average in the respect.

The Lord blessed us with good weather conditions for the meeting, splendid attendance upon the services, and twelve additions to the church, eleven

of these being by experience and baptism.

Our work here at Hartford, Ky., continues to encourage and challenge us. Since the last meeting of our district association we have installed a new, modern steam heating plant in the church. Our offerings to missions and benevolences in 1935 were the largest in five years. Our Sunday-school attendance is much better this year than for the same period last year. The same can be said about the attendance upon the worship services. Brother E. E. Spickard of Lewisburg, Ky., helped us in a good revival meeting last fall, and since the first of the year we have baptized two who have professed their faith in Christ in our regular services.

Since March 26, the pastor's home at Hartford has had a new occupant. On that date the pastor and his wife became the proud parents of a baby boy, named Charles Earl Deusner.

I am looking forward with pleasure to the receiving of my copy of the special doctrinal issue of the Western Recorder this week, and am expecting to co-operate in the April subscription campaign.

FORD DEUSNER, Pastor,  
Hartford, Ky.

**PENNSYLVANIA SUPERINTENDENT ENDORSES BETHEL WOMAN'S COLLEGE**

The new catalogue of Bethel Woman's College, Hopkinsville, Ky., has just reached me. It is very attractive, and it presents the school as an institution that is well equipped in physical plant and in faculty to offer a thorough and modern education of general character, or of one of the important specialized types. In particular I am impressed with the divisions of business administration, home economics, dramatic art, and music. Certainly they offer highly

**3 Billy Sunday FREE Stories**

The spirit of the great evangelist lives on in these bright new stories of his career. William B. Eerdmans, the well-known book manufacturer, wrote them for Sunday School Times. You can have them free, on request, in a pamphlet "Take of the Goodness That".

The Sunday School Times is issued weekly. Each issue has an article or two such as those of George T. H. Davis on "Fulfilled Prophecy in Palestine," "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others. (Send for them.) "World Survey of Religious Life and Thought," ten unique weekly aids for teaching the International Uniform Lessons, and other articles dealing with problems of the Christian life—all edited by Charles G. Trumbull. Write today for a sample copy and the Billy Sunday leaflet.

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attractive courses under distinguished teachers at most moderate fees.

At my next conference with our Senior High School principle, Mr. Elton E. Stone, I shall discuss the advantages offered at Bethel Woman's College and suggest that he bring these advantages to the attention of girls who are graduated from his high school. I myself shall be pleased to do the same, and shall consider it a substantial service to the girls when I do so.

JAMES C. BAY, Supt.,  
Easton Public Schools,  
Easton, Penna.

All of the song services and music at the Southern Baptist Convention in St. Louis, May 14-18, will be under the direction of Prof. R. Inman Johnson, who is instructor in music and public speaking at the Southern Baptist Theological Seminary in Louisville.

**THE BEST WAY TO TREAT—**  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
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*Give while you live that "THEY" may live*

**SET ASIDE ONE SUNDAY**

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

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

THOMAS J. WATTS, Executive Secretary

**THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

2002 Tower Petroleum Building,

DALLAS, TEXAS

### GEORGIA BAPTISTS DISCUSS SOCIAL BUREAU

(Continued from Page 17.)

investigator must necessarily become the final arbiter as to the merits of each individual case. It can be nothing else and the responsibilities and consequences involved are far-reaching beyond expression. In the Arkansas case, the investigator from the Federal Council of Churches decided against the landlord. Let us suppose the one in Georgia does the same.

Having satisfied his individual self that the tenants are in the right, the investigator reports back to his fellow bureau members his findings. If our bureau does what the Federal Council of Churches did and what Dr. Gilbert asks for, the whole Southern Baptist Convention becomes a party to a dispute between a landlord and organized labor in the eyes of the world. The committee from the Council of Churches have openly aligned the denominations affiliated with it to the side of organized labor in the Arkansas case.

In my opinion, the Southern Baptist Convention has no business in this world with any agency that might seek to entangle it in the involvements of capital and labor. We should be a friend to both. Personally, my sympathies are always with organized labor, as long as I think they are right, but when I seek to involve my denomination it becomes another matter. As Southern Baptists we should be a friend to both labor and capital. We should plead in our annual Social Service Commission report for justice on both sides.

Next, the Federal Council of Churches provided tents for the shelter of the tenant and Dr. Gilbert regret it was not done by a Southern Baptist Bureau of Social Research. We shall not here discuss the tacit encouragement given all such tenants to go on a strike with the assurance that they will thus be taken care of. We do raise, however, the financial question that Dr. Gilbert's editorial involves. Granting that the landlord was wrong and the tenants right, where is the money for the tents, food and either temporal provisions to come from? Will the Foreign Mission Board be willing to share in part the expense? Will the Home Board? Can our State Board afford it? Dr. Poteat's suggestion is that the Sunday School Board bear all expense. Is that Dr. Gilbert's idea? Dr. Poteat's plan was for the Sunday School Board to pay the cost of salaries and surveys, but now Dr. Gilbert goes further and thinks Southern Baptists ought to pay for shelter in such cases. Speaking as a member of the Sunday School Board, I happen to know that the Southern Baptist Convention has already imposed such outside expenses upon the Board amounting annually to over \$100,000 and that for the past two years the Sunday School Board has operated, not upon its profits, but by encroaching

upon its reserve to the extent of about \$30,000 a year. The only possible way the Sunday School Board could finance a Bureau for Social Research is by increasing the cost of Sunday School literature to our churches. Does Dr. Gilbert recommend that?

### SOCIAL SERVICE COMMISSION COMMENDED

We have our Social Service Commission. It speaks at our annual conventions under the most impressive conditions. We have there an opportunity to dissent if we don't like its recommendations. It positions Southern Baptists before the world on all social issues. It takes us as far as we can safely go. Certainly it saves us from embarrassments, criticisms and expense palpably inherent in the Bureau as proposed.

As to our Georgia farmers, the cropper that is treated unfairly is the exception. For the first time in years, our farmers are breaking even financially. They have paid wages all they were able. I don't want any Bureau of Social Research of Southern Baptists coming down here in a sort of ex cathedra capacity and intermeddling as the Federal Council did in Arkansas.

The one task of Southern Baptists is to make better men through the preaching of the Gospel of Christ. Better men will inevitably bring better social conditions. Social Service Bureaus at most deal with symptoms; Christ alone cures the disease. He is God's full answer to human need. The Northern denominations for years have majored on social service. If their present condition is the criterion we may expect, it is all the more reason why Southern Baptists had better carry on as they have.

### A SUMMERTIME OPPORTUNITY

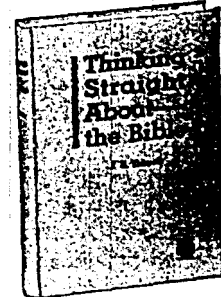
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