

WESTERN RECORDER

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No. 20

The Iron Gates

SARAH H. TERRY, Louisville, Ky.

*"But the angel of the Lord by night opened the
prison doors."*

There are gates in life that are closed to those
Who lean on selfish plans;
There are gates of fear, of envy and of hate
That keep out helping hands.

There are gates of crime and gates of sin
Of prejudice, guilt and wars,
Gates of mistakes and delayed plans—
Iron gates with rusty bars.

No prison house of soul or mind
Can hold with fettered bars,
When the keys of faith, of trust and love
Unlock the prison bars.

- Devotional and Religious Thought -

THE CROSS BEARER

The Cross of Jesus Simon bore
On the way to Calvary;
His shoulders eased that awful load
Which Christ had borne for me.

What privilege to bear that Cross!
Fate thrust him in the way.
The burdened Christ was thus relieved;
The Cyrenian had his day.

God help me bear my daily cross,
And know this is my day,
When I might others bless and help
Along Life's rugged way.

Zech Ford Bond.

THE PHYSICIAN'S SOLUTION

A workman had trouble with his eyes. He went to see a doctor who said: "There are two cataracts growing over your eyes, and your only hope of recovery is to go to Dr.—. I would advise you to go at once, and take plenty of money with you, for the fee will be heavy." The man had twenty pounds in the bank, which he had been saving for a "rainy" day. That day had come. He drew it out and went to see the specialist. After examining his eyes, the specialist remarked: "I am not sure that you can pay the fee. I never accept less than 100 guineas." "Then I must go blind and remain so, for I have only twenty pounds," said the man. But the great doctor replied: "You cannot come up to my terms and I cannot come down to your, but there is another way open to us—I can perform the operation gratis, and that is what I am willing to do." So fallen man cannot come up to the conditions laid down for him in the divine law, and God cannot in his righteousness and holiness set aside the law and accept even the best that man could give. There was another way open: God found a way through the Lord Jesus Christ to pay the penalty of man's sin and give him the free gift of salvation through faith in his Son.

—The Moody Monthly.

PROTECTED BY THE SEAL

The holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

A very beautiful example of the use of a seal was given in Budapest during the Roumanian pillaging of that city, after the disintegration of the Hungarian territory by means of the treaty of Versailles. I have copied from an official manuscript: "When the Roumanian army found nothing more to pillage, it proceeded to ransack the Hungarian National Museum, which contained invaluable treasures of art and documents of interest. The Roumanian soldiers were ready to break in the door. But in

the meantime the American mission heard of the intended damage, and an American general hurried to the museum and placed the United States seal on the door, warning the Roumanians what breaking that seal would mean. Thus the Hungarian National Museum was saved." There you have the seal placed on the door for the consecration of all the American power to protect that museum. That is exactly what Jehovah does for you and me. He seals you with his Spirit, consecrating his omnipotence to protect you.

—The Moody Church News.

"MORE TOLERABLE" NOT ENOUGH

It is not enough, if you would help a prisoner, to go to him and say, "Friend, I come to instruct you, to amuse you, to help you to pass the time." What he wants is not to make his captivity more tolerable, but to be set free. And our Lord came to make us free.—The Sunday School Times.

THE LION AND THE WEB

An old lion goes into his cavern to sleep. Spiders outside begin to spin web over the cavern's mouth, saying, "That lion can't break out through this web." Later the lion awakes, shakes himself, and walks out, not knowing there were any webs there. The skeptics go on spinning their webs, saying, "Christ can never get through this logical web we have been spinning," but the day will come when the Lion of the Tribe of Judah will come forth. What then of their gossamer threads?

—Earnest Worker.

GETTING OUR MONEY CHANGED

When a traveler enters a foreign land, one of the first things he does is to get his money changed into the currency of that land. We can take none of earth's coin to Heaven with us, but we can change it here into good works, distributing liberally, thus "laying up in store . . . a good foundation," by which we may "lay hold of eternal life." This is the exchange of currency Christ advised the young man of great possessions to make. No one of wealth is following Christ without this exchange, neither has he any foundation for the treasures of Heaven.—Record of Christian Work.

JESUS WASHING OUR FEET

Jesus answered Peter, If I wash thee not, thou hast no part with Me.

—John 13:8.

Heaven is a clean place; so the Lord would wash the feet of His own in view of that place. "If I wash thee not," He

said, words which are intended to convey that the act symbolised by the outward application of the water and the towel may have to be repeated. As often, however, as it would be needed He would do it. What grace! His condition of humiliation over, and over for ever, as it was when He had risen from the dead, this service of washing would nevertheless be carried on, whilst Peter, walking down here, had need of it. "He loved them unto the end." How true!

—C. E. Stuart.

NOT YET

A freethinker is reported to have said, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." His little grandson, of about seven years of age, who was all the while listening, asked him, "Have you ever been dead yet?"

—The Sunday School Times.

FOR EYES THAT SEE NOT

Many a rapturous minstrel,
Among those sons of light,
Will say of his sweetest music,
"I learned it in the night."
And many a rolling anthem,
That fills the Father's home,
Sobbed out its first rehearsal
In the shade of a darkened room.
—Exchange.

How many threadbare souls are to be found under silken cloaks and gowns!—Thomas Brooks.

"Prophecy is faith's telescope looking out to those conditions that are yet to be. It reveals the consummation of God's perfect plans for the world and for His people."—Dr. Ironside.

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WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, MAY 14, 1936

No. 20

How to Study and Use the Hymnal

PROFESSOR ERNEST O. SELLERS, New Orleans, La.

HOW many churches really study and use the Hymnal? How many have a real Hymnal in use? A Hymnal is not compiled for the presentation of one class of sacred songs alone nor is it to be devoted chiefly to the compositions of one writer or small coterie of writers.

To make its proper appeal the author of a book should be known. We ought to know the standing and authority of the writers and editors of our Hymnals. Age, popularity, newness nor the denominational relations of those who compose hymns, are not the only plumb lines by which proper material can be selected for Hymn books.

By far too large a majority of preachers and song leaders are more interested in some "story of the hymn," meaning some striking episode in connection with its composition or use, than they are in knowing its full meaning and message. Comparatively few hymns have back of them any striking experience or history. A student of hymns is struck by their catholicity of origin and use. Men and women from all walks of life, varieties of culture, races, and denominations have given us the results of their inspiration in hymn form. This has been true all down the history of mankind. Unitarian Whittier, Catholic Newman, Fawcett and the Bernards; modernistic Washington Gladden and the evangelistic Wesleys and Fanny Crosby have made their contribution and the body of believers is richer thereby.

Not long since there came to this desk a high priced, and in many ways a high grade hymnal. In it was the frank statement that the wording of some of the hymns had been altered "to agree with the teachings" of the religious body that published it. This is plain dishonesty and emphasizes the fact that error can easily be perpetuated and promoted by the use of hymns.

There are hymns that are such perversions of truth, so weak and washy, that it is a criminal waste of time to ask congregations to sing them. Wisdom demands a careful selection of the words of every hymn used. To allow an appealing melody alone to govern the selection of hymns is absurd.

A study of the Hymnal should lead us to know something about the composers of the music as well as the words. Congregations are interested to know the outstanding facts about these men and women, where they lived, what they did and similar information.

Without an appealing and easily sung melody no hymn will travel far. Like marriages said to be made in heaven most of our great hymns ought not to be separated from the accepted musical setting. However, racial and local considerations and experience will govern. No Northern Baptist congregation sings, "How Firm a Foundation" except to the tune "Adeste Fideles." Not many British congregations use the tune "Bethany" for "Nearer My God to Thee," or "Martyn" for "Jesus Lover of My Soul." Who would dare to separate "A Mighty Fortress is Our God" from that great musical setting given it by Martin Luther who wrote both the words and music of that classic?

No wise or thoughtful leader will wait until the service is about to begin before he selects his hymns. It would seem to us to be absurd for a pastor not to know what hymns are

to be used in any given service as for him to wait until he enters his pulpit and then allow someone to select the text for his sermon.

We should constantly be looking for new material. "Let's sing something we know" is not only a poor method but one of the most deadening policies a church can follow. We grant the effectiveness of recalling an old thrill and the past experiences and emotions that come with the repeating of familiar hymns is beyond value. At the same time we all know the thrill of a new discovery, the joy of a new experience and the value of variety. Leaders need to get out of the ruts and present some of the wonderful wealth of material in the unexplored corners of nearly every hymn book.

Proper adaptation of our material calls for honest study. Most of the absurd, humorous, futile and sometimes antagonistic selections of hymns, those not fitted to the occasion, will be avoided by even a small use of the topical index.

Hymn singing is not a stop-gag, nor preliminary to something deemed to be more important. Hymns can be found that express every emotion of the Christian life. They are our most effective motivating agency. We are all guilty of too great a degree of carelessness in making use of our material and opportunity, not to mention the God-given love of song resident in mankind.

The singing church is a conquering church. It is a mystery why this force is so often neglected, relegated for some other interest, restricted and sometimes eliminated. Music ministers to every interest in the Kingdom. It is the servant of all and does not conflict nor hinder any. With such an aid available why do we often wonder at the dryness and poverty of our convenings? An honest study and a wise use of the Hymnal will yield a rich reward of spiritual inspiration, glow and victory.

The Baptist Social Venture

E. L. AVERITT, Louisville, Ky.

THAT there is a place for Baptists to make themselves felt in social conditions no one denies. And this they are doing. Preachers visit the sick, administer relief, and do all sorts of social work. They also preach Christ.

When men are converted they become morally straight, even to the returning of a book that they have borrowed. They cease lying and try to pay their debts. Until the outward life tends to conform to Christian ideals, you can rest assured that there has been no inward change. The appointment of a social "papa" rests on the false notion that Baptists are not engaged in social welfare work.

The purpose of appointing a social expert is frankly stated. We are told that we need a man smart enough to gather and evaluate social facts. If a minister can not gather and evaluate facts in his own community he has not sense enough to propagate predigested factual and ideological conclusions. The report to the Convention last year frankly stated that local pastors could not gather the facts and reach proper conclusions. Does this mean that while we may still

depend on God for our salvation, we must now turn to man (a social expert) for our Christianity?

But suppose we get a social "papa"? Some of us might not agree with his conclusions. What would be his statement about divorce? Would he agree with the Bible or Reno? Some socialists who go under the guise of sociologists, feel that a couple about to marry should be examined physically, fumigated in a laboratory, observed in a psychopathic ward before being permitted to marry, but see no harm in marrying some man with one or more living wives (ad libitum or a libertine) to some girl who has become a victim of his lecherous charms.

What would he say about war? Would he be a brutal militarist or a silly pacifist? Would his statements pro or con destroy Baptist influence with the soldiers returning from the next war?

Would he advocate the re-distribution of wealth, under the name of "share the wealth," when the Bible tells us not to steal? Would he advocate three days' work per week, when God commands six days work per week?

Would he be a man able to resist strong temptations? His influence among Baptists would have to be great or else useless. If useless, we would be spending money for nothing. If great, then would some agent for some "nut" idea or Godless system like Communism be willing to pay one dollar per church for his influence in their favor? Baptists have had great and pleasant experiences with honesty, and some bitter experiences with dishonesty.

But there is one thing suggested that ought to be looked at carefully. The resolution suggests that this sociological overlord should have no strings on him. If he is to work without strings, why "string" the Convention or Sunday School Board for a salary? Many Baptists before the depression had some experience growing out of turning their money over to some stock salesman or some banker who had this same idea of taking money without being accountable.

Baptists are making the greatest social impact on life of any people I know. I doubt if we could be any more effective by going into the economical and social conditions organically. We have not done that in what some may call the spiritual and moral side of our work. Why should we have a "papa" in our approach to the physical and social side?

If this superbrained social diagnostician is appointed, we'll do our best to be loyal to our denomination. But why saddle more expense on any Baptist agency? Why step into a position that will organically involve the church with the State? Let us think twice before we act.

Salutations From Former Kentucky Pastor

DEAR DOCTOR MASTERS: The Western Recorder has been kind enough to change my address from Ashland to Winston-Salem so that the Western Recorder has come without delay. It is even more welcome than ever now that I have been called to serve the Master in another State.

I was a pastor in Kentucky for nearly twelve years. I want my fellow ministers and the good people who read the Western Recorder to know how much the fellowship of Kentucky Baptists has meant to me in these formative years of my ministry. From direct contact with them and through the pages of the Western Recorder my heart has become fixed to stand once and for all by those principles which Baptists hold dear. My prayers are for the work of Kentucky Baptists as well as the interests of Christ's Kingdom in this great State.

The work here is moving along nicely. I was given a most encouraging reception. Upon my first Sunday in the pulpit the house was filled to overflowing and my message was well received. The text upon that occasion was this:

"For I am resolved to know nothing among you save Jesus Christ and Him crucified." The Lord has very graciously opened for me the door into the people's hearts, and my prayer is that I may use the great opportunity here for His glory.

Let me say likewise a word about the great field in Ashland. I have not traveled extensively and thus cannot speak out of a wide observation among Southern Baptists, but I am personally convinced that few fields in all our land offer larger opportunities for real service than Ashland. The people of the First Baptist Church there are of the finest sort. Their prayerful support and discerning reception of the word was an encouragement to me every time I entered the pulpit. May the Lord graciously lead into their midst the man of His choice to become their pastor.

Winston-Salem, N. C.

RALPH A. HERRING

[Dr. Ralph Herring, in his Kentucky ministry, came to have a high place in the hearts and confidence both of his own flock and of the Baptist fellowship of the State. There was general regret that he felt called to service elsewhere. His Kentucky friends predict that the great church to which he has gone will warm with appreciation to his vital spiritual ministry. His kind and true words of Ashland will be appreciated.—Ed.]

Memorial Church in Murray Has Completed First Floor

WE HAVE a beautiful lot in West Murray (the college section) and have already completed the first floor of a commodious brick building. We hope to be able to finish before very long. Our membership is approximately 185.

Please add my name to the large number of Kentucky pastors who are seeking to enlarge the circulation of the Western Recorder. I have already made two or three rather lengthy announcements concerning the paper during the month, and some of our people have responded in a very satisfactory way. Clyde Robertson, a preacher member of our church, is taking the subscription of our people, and will be sending them to you in a few days.

Permit me to say that I have never enjoyed the Recorder so much as at the present time. It gets better with every issue. The doctrinal issue was especially good. The emphasis which you are putting upon the great doctrines of our faith is encouraging in this day of liberalism and unbelief. I cannot keep from believing that a weakness of many of our denominational papers is that they give too much of their space to our plans and programs, and not enough to the setting forth of Baptist doctrine and the enrichment of spiritual life. I know that our people must be informed concerning the work of the denomination—none would deny this—but it seems to me that such information should at least be secondary, and that primary emphasis should be placed upon indoctrination and inspiration. Anyway, our people in these parts are greatly enjoying the ministry of the Recorder.

I have deep interest in the Western Recorder for personal reasons. My grandfather, J. B. Hubbard, was for several years the Field Representative of the paper. I believe that Dr. Porter was editor at that time. Though my grandfather went to glory about eighteen years ago (when I was only a six year old lad), I know from others his deep love for and interest in the Western Recorder. It was while attending the Ohio County Association, meeting somewhere near Beaver Dam, that he was stricken with paralysis and died before the family could get to him. He was attending the Association as representative of the Recorder. You can see that from this fact alone there is a warm spot in my heart for "The Old Reliable."

Murray, Ky.

CARROLL HUBBARD

Missionary Lowe Tells of His Travels

I WOULD like to share with the Western Recorder readers a few of the many thrilling experiences of the last ten days.

The great address of Dr. T. D. Brown, and my visit to the Withrow High School with Miss Margaret Wayman, a teacher and daughter of Dr. and Mrs. H. C. Wayman, were high points for me at Newport, while attending the Kentucky Baptist Training Union Convention.

To have the privilege of giving a missionary address, appreciative audiences and the Pastor's Conference in Chattanooga, was a great joy. One pastor reported a great school of missions in his church, and a great, spiritual uplift. I urged every pastor in the association to preach a vigorous sermon on "World-wide Missions" before the approaching sessions of the Southern Baptist Convention, and to conduct a school of missions as soon as possible. The pastors assured me that they plan to have simultaneous schools of missions in all the churches of Chattanooga at an early date.

It gave me an unusual thrill to meet Dr. and Mrs. W. W. Stout, our former North China missionaries, now at Georgetown, Ky., on last Tuesday night. We talked and dreamed about China. Their hearts are still in that great country. Dr. Stout introduced me to a group of eighty students of Georgetown College who meet daily at 1:00 o'clock for prayer. It was one of the most encouraging and hopeful things I have seen among our colleges. The many urgent requests for prayer for "others" and the agonizing intercessory prayer that followed thrilled my soul. Would that all our colleges had such praying groups.

While in Louisville I had the joy of speaking at the Young People's meeting at Walnut Street Church; prayer meeting at Eighteenth Street, East and Immanuel Churches, a large group of students at the Seminary and the Woman's Missionary Union Training School, and a before-breakfast talk to the Nurses at the Kentucky Baptist Hospital.

I was graciously entertained by Dr. and Mrs. M. P. Hunt and Miss Ruth Hunt. It was a delightful experience to share the hospitality of Dr. and Mrs. W. Owen Carver, Dr. and Mrs. J. B. Weatherspoon, Dr. and Mrs. E. F. Estes, the Kentucky Baptist Hospital, the students at Mullins Hall and the House Beautiful. It was a real thrill to look upon the wonderfully life-like portrait of our beloved teacher and friend, Dr. A. T. Robertson, in the home of Mrs. Robertson on Rainbow Drive.

Paastor R. F. Doll reported Immanuel still labors for world missions, and, though twelfth in numbers in the city of Louisville, stands sixth in offerings to missions. Their total gifts to missions was \$5,000.

It was a joy to find Dr. Masters carrying on so nobly, with a smile on his face, but it grieved me to see dear Calvin M. Thompson so bowed down under the load of his sorrow due to the recent irreparable loss of his beloved companion.

En Route to
St. Louis, Mo.

JOHN W. LOWE,
Missionary to China

FELLOWSHIP TIDINGS

J. T. Brown, of Saluda, S. C., will assist Pastor J. G. Cothran in meetings at the First Church of Princeton, Ky., beginning June 15.

Special meetings are to begin at Hawesville on May 25, Pastor Gordon C. Whiteley doing the preaching. Some needed repairs on the building are being made at this time, and everything is in readiness.

Dr. Fred F. Brown has been pastor of the First Church of Knoxville for the last fifteen years. It was observed with fitting ceremonies on May 7, at which time Dr. John L. Hill

and his brother, T. Russ Hill, addressed a banquet at the Andrew Johnson Hotel. The church had more than 1,110 in Sunday-school.

There were ten additions at the Lee's Lane Baptist Church, where Dr. B. T. Kimbrough is pastor, during the recent meetings, previously announced in the Western Recorder. The Lees Lane Church is using a bus, going out and gathering in the people who do not have automobiles of their own. It keeps up the attendance, and Dr. Kimbrough says that he feels that it is going to be the solution of many of our rural problems. The work at Lees Lane is rapidly being stabilized in its formative period, and has already assumed permanent proportions.

Mrs. Ben F. (Carrie Downer) Eager, Sr., for about twenty-five years Lady Principal and Professor of English at Bethel Woman's College, Hopkinsville, Ky., and who has recently lived with a daughter at 2014 Cherokee Parkway, Louisville, died on last Thursday, May 7, at St. Joseph's Infirmary, in this city. Her remains were taken to Hopkinsville for burial by the side of her husband. Mrs. Eager is survived by one daughter, Miss Louise Eager, member of the faculty of the Louisville Girl's High School; and two sons, Dr. Benjamin F. Eager, Jr.; and Henry Eager, a lawyer in Kansas City.

The Rev. and Mrs. William B. Cooper, of Tylertown, Miss., have announced the marriage of their daughter, Miss Virginia Estelle Cooper to the Rev. Chester Lew Quarles, of Montgomery, Ala., at the Tylertown Baptist Church, on Friday, May 22, at 5:00 o'clock. Miss Cooper is a brother of the Rev. W. L. Cooper, of Montgomery, Ala., formerly Educational Director of the Deer Park Church in Louisville. Mr. Quarles was several years ago a worker at the Broadway Church, Louisville, and graduated from the Seminary in 1933. He is now Associate Secretary in the Alabama Department of Education and Training with headquarters in Montgomery.

Dr. A. Mack Parrish, of the Immanuel Church, Paducah, Ky., has just closed a meeting with Dr. Dargan E. Montgomery at the First Church of Leesburg, Fla. Dr. Montgomery was formerly at Princeton, Ky., previous to a year ago. Of him Dr. Parrish says: "Dr. Montgomery is not only a good organizer but is a preacher of power. So well were his plans made for the meeting that on the first invitation thirty-nine people came forward. In the closing Sunday it was a mountain-top experience for all present, nineteen people uniting with the church. All in all it was a far-reaching revival." Turning to the work at Paducah Dr. Parrish continues: "My work goes well here. In the twenty months I have been pastor of the Immanuel Church we have received 413 members, the majority of them coming on profession of faith."

The Sunday-school of the Beaver Dam Baptist Church has enjoyed encouraging and substantial growth for the past several months, but of all its fine achievements it seems that Sunday, May 3, excelled all known records of the many years of its Sunday-school history. With a total church membership of less than 600 the Sunday-school has an enrollment of 493, or a number almost equivalent to its resident church membership. On May 3 there were 553 present, or 60 more than the number enrolled. Those attending had read 4,846 chapters in the Bible during the week, which means that they had read enough chapters to complete the Bible four times during the week. The group made 277 sick-visits, and extended 1,479 invitations. The collection was \$23.64 for the morning, with 478 of the pupils remaining for the preaching services. These figures include the Taylor Mines Mission which is a division of the Beaver Dam Baptist Church and Sunday-school. The General Superintendent of the Sunday-school is J. M. Williams. There are forty officers and teachers in the school and all were present on last Sunday to make the day the success that it was. James L. Sullivan is pastor at Beaver Dam.

News from the Field

W. M. WOOD, Secretary of State Mission Department

IT HAS been my pleasure to make contacts with many of our churches in the last six weeks.

Pastor R. M. Gabbert of the Baptist Church at Lancaster is doing a splendid work and has a fine constituency. His institute was a success. He has a vision of service. Pastor J. L. Adkins of the Beech Grove Church, five miles of Perryville has a flourishing, full time, country church with a large and interested membership. He preaches to large audiences and the church is loyal to the Co-operative Program.

Pastor W. K. Wood of the Pollard Baptist Church, Ashland is leading his church in a large spiritual, educational and evangelistic campaign. Brother Wood has performed a remarkable task on his field. His services are in great demand. He is a wise builder and a faithful under-shepherd.

Pastor Alonzo Outland of Grayson Baptist Church is a new man on this field but in so short a time, has his work moving upward and his brethren speak well of his ability in the pulpit and his leadership as pastor.

Pastor Nelson Crull of the Hiseville Baptist Church is bringing things to pass on his field. His Institute recently held was well attended and much good was accomplished. The Secretary greatly enjoyed preaching four times to this good church.

Pastor W. A. Kirtley of Mt. Moriah Baptist Church at Mt. Sherman has performed miracles with this large country church. The progress made in the last year is easily observed.

Pastor O. B. Mylum of Perryville Baptist Church conducted an Institute with far reaching results.

Brother Mylum is a wise leader and is held in high esteem by his Church. I found only one thing lacking to make this an ideal situation—the pastor needs a wife to take charge of the nice preacher's home which is now a bachelor's ranch. The attendance on these services was most gratifying.

Pastor W. T. Dunaway, of Petersburg Baptist Church, is making his work count. It was a joy to meet his people and try to preach twice to them. Here I met a former parishoner, the daughter of the lamented Rev. J. I. Wills. Mrs. Watts was a saint whom I persecuted in by-gone days while pastor at Harrodsburg. She and her husband are loyal supporters of Brother Dunaway.

Pastor G. C. Sandusky of Cloverport Baptist Church is faithfully leading his people to support our mission program and extending his influence throughout the Association. While in Cloverport I had an opportunity to attend a rally of the Baptist Training Union of Breckinridge Association which was well attended. There were seven pastors present and more than half of the churches represented by the young people. There is no cause of pessimism to be found among the young life in this association.

Our next move was to answer the call of Field Worker W. A. M. Wood, than whom there is none better, to visit Crittenden and North Bend Associations. Our first church to visit was the Knoxville Baptist Church near Dry Ridge. Bro. G. F. Kelly of Independence is the pastor. I did not get to meet Brother Kelly for he was speaking that night at Short Creek Church, one of the twenty-one churches included in the Inspirational Rallies put on by Bro. W. A. M. Wood in Crittenden Association.

The night was rainy and the weather very cold yet there was a nice congregation of people who are interested in the Lord's work.

Bro. G. C. Mullins, the man who performs four jobs well—banker, preacher, farmer and merchant was my chaperon to this church, after a splendid meal in his hospitable home. Here he turned me over to Deacon C. A. Mann for the night. This church is contented with its pastor, which speaks volumes in these restless days.

The next appointment was at Gardnersville where Evangelist T. C. Crume preaches for half time. This church is well located and meeting the needs of the community in a splendid way. The report to the District Association shows that it believes in our Co-operative Program. The Secretary presented the State Work and his message was well received. Here Bro. G. W. Beighle and his son Ernest, Clerk of the Association, took charge of the Secretary and entertained him for the night and the next day as only these good, old substantial people know how to do. The church building is adequate and well located and kept neat, clean and inviting.

Pastor F. B. Taylor of Corinth, the pastor of Lawrenceville Baptist Church next took us in charge and mustered the largest congregation we met in the Crittenden Association to hear a message on "The Supreme Mission of a Church."

The next church we visited was Dry Ridge where Bro. B. A. Miller labors. He is highly esteemed by his people and rightly so. He has been on this field seven years and going strong. He has built a beautiful church house and preaches to an appreciative people. This is the strongest church in Crittenden Association.

Brother Miller was converted under my preaching in 1904 at Beard, Ky. I rejoiced to be in the home of this good man. We found so much in common to discuss.

Mrs. Miller is indeed a splendid wife for a minister.

Our next appointment was at Walton Baptist Church. Brother T. L. Wooten has been pastor here for five years. He and his wife make a strong force in the church. Brother Wooten is well equipped for his work, however, he has resigned his work to become effective July 1. On our visits in Crittenden and North Bend, Wooten went with us and spoke several times on the mission program. He did it well. Sunday afternoon Brother Wooten took me to Oak Ridge Baptist Church where Bro. M. M. McFarland is pastor. Here we found Brother McFarland was doing a splendid work and well beloved by his people. His church has bought a school house near his church house for a parsonage. The house cost \$800 and \$200 was needed to transform it into a home for the preacher. Bro. W. A. M. Wood preached there on Sunday morning of that day and raised \$1,009.00 to pay for the building and its renovation.

Brother McFarland has been called to a church for half-time in Campbell County Association, thus his time is now full and a nice home in sight.

On the Sunday night following, I was with Bro. Shirley Spahr of Crescent Springs. Brother Spahr has been at Crescent Springs for eight years. His work is in a good condition and he is producing results that are gratifying.

Brother Spahr expects to graduate from Georgetown in June and is a young minister of much promise. His work commends him. Brother and Sister Ben Otten kept us for the night and were exceedingly kind.

Surely we are coming upon better days in Kentucky. The spirit of co-operation is found on every side and the brethren have ceased to cry hard times. These contacts make me rejoice in the work, my brethren have committed to my hands. We praise God and take courage.

The Berea Baptist Church has called Brother R. Don Gambrell, of Piedmont, S. C. Mr. Gambrell has just graduated from the Southern Baptist Theological Seminary, and has been pastor for some time at Paint Lick Church in Kentucky.

In a personal letter Rev. George Bain Rosborough, of Belton, Texas, after generous words for the Western Recorder, has this: "It seems too good to be true that we have a man like W. C. Taylor to be our Baptist 'bishop' in Brazil. More power to him!"

EDITORIAL

The Indwelling and the Infilling of the Holy Spirit

WE SET forth in an editorial last week that the Holy Spirit indwells every Christian. This indwelling starts at his conversion. He may grieve the Spirit, as most Christians do. He may quench the Spirit, as every disciple does who allows his carnal nature to bind him in evil ways. Yet the Spirit of Christ never actually forsakes one who has trusted in Christ for salvation.

But not every Christian is filled with the Holy Spirit. No Scripture passage asserts that all believers are thus filled; most Christians are not. Yet this spiritual fulness is requisite to large Christian experience, and without it there cannot be in the disciple any large expression of His power.

I

THE subject of the filling of the Spirit is in thought to be kept separate from that of the indwelling Spirit. That the Holy Spirit should dwell in the life of every child of God differentiates the age of grace from that of the law dispensation. Under the Mosaic dispensation certain individuals were at times filled with the Spirit of God. But it is never stated that every Israelite, because he was under the law, was a temple of the Spirit. This is stated, however, in the New Testament of every one under grace.

John 14:15 assures us that the Spirit of Christ abides in the Christian: "I will pray the Father and He shall give you another Comforter, that He may abide with you forever." The Corinthians, who were carnal rather than spiritual, were a good example of a spiritually immature church. Yet Paul wrote to them, "Know ye not that your body is the temple of the Holy Spirit which is in you, which you have of God?"

The practical concern of each Christian here is to know what it means to be filled with the Holy Spirit. In the Acts and the Apostolic Epistles there is sustained insistence that the Christian life is dependent for usefulness and power on the infilling Spirit of Christ. This certainly means that God would have His people cast off prejudices that have closed their minds, and open their hearts to His revealed truth. Failure to do so has led many to treat this great matter as only a fad, attractive chiefly to ignorant and emotional persons, not worthy of serious attention.

It is scarcely less than tragic that this has seemed to be the settled attitude of many Baptists in the South—both the learned and the unlearned, both the cultured and the plain people, both leaders and those who look to these leaders for guidance. Most of us have habitually shied off from the teachings of Pentecost. We have not seriously sought to understand its meaning, and we have not given ourselves to the study and impartation of the abounding teachings in the Acts and Epistles, or been convinced that to be effective witnesses to Christ we must be filled with Christ's Spirit.

II

FOR the last two or three years we have now and then written editorials on the inner spiritual life. In them we purposely avoided speaking quite so plainly as we are doing now. The Editor grew up amidst and shared the attitude that left this glorious teaching out on the margin of thought and attention. In memory of his own limitations, he has sought to be guileful in trying to slip up on the blind side of those Baptists who grew up in a similar religious environment.

In that past when one spoke of deeper spiritual life, we were likely to think of a sect which most of us looked down on and called Holy Rollers. We thought of overwrought emotionalism and intellectual paucity. And not without some reason, according to the light of the fleshly mind.

That sect, among whom are some of God's elect, drew to it mainly those elements who were in search of a mystical religious experience that they had not found in the

regular evangelical churches. The hunger they felt was and is normal to every Christian. That hunger is abundantly provided for and satisfied in the full New Testament Gospel. But it was not, and for the most part is not yet, satisfied in many Christian churches. Many of these had turned as far from the New Testament pattern to center confidence in the intellect and human reason, as the Pentecostals, at the other extreme, had turned into unwarranted extremes of religious emotionalism, unchastened by sound Scripture interpretation.

Space lacks to try to draw a balance between the mistakes of the two groups or the insufficiency with which each interpreted the spiritual teachings of the Gospel. But we might do well to remember this: If unbalanced Pentecostalism leads to emotional extravagances or even lack of poise in the moral life, a cool intellectualism which industriously seeks to figure out everything by the human intellect, but to soft-pedal the rest and not submit the life to the mystical teachings and experiences of revealed Bible truth—well, that attitude in established evangelical churches has been and now is an open door for the entrance of modern rationalism. Let all tractible spirits ponder this indisputable fact!

Baptists have had among preachers and others, great souls who manifested in their own lives New Testament "fulness of Spirit." What one of us has not in his life been blessed because he touched the lives of some of these saints! But few of them sought to rationalize their experience or to declare it by preaching and teaching the abundant Scripture revelation of it.

III

THIS teaching is deeply imbedded in the New Testament. There it ranks by the side of salvation by faith. In a sense, it is a part of the doctrine of salvation by faith. For salvation is at once in the past, present and future tenses. We were saved when we came to Christ. We are being saved by the inworking of the Spirit, enabling us to behold and appropriate the life of the living Christ to the making dead of the fleshly-nature life. We shall be saved unto perfection when we pass from this life to be with God.

Consider this: The Holy Spirit did not come to reveal Himself, but to reveal Christ to the Christian. John 16:13-14: "For He shall not speak of himself . . . He shall glorify Me, for He shall receive of mine, and shall show it unto you." It is therefore true that the preacher or other Christian who daily gives his life to Christ, does so under the inworking Spirit of Christ, whether he has a reasoned understanding of the revealed doctrine of the Holy Spirit or not. It is important to know this.

But it does not follow that an understanding of the abundant New Testament teaching on the work of the Holy Spirit in our lives is a matter of indifference. Yet not a few of us have behaved as if it was. The fact that we may be Christians and that the Spirit of Christ may work within us, while we neglect the Bible teaching on it, certainly does not justify our doing that. If we understood that teaching, and if we imparted it as part of the Gospel, which indeed it is, we would enter into a spiritual fulness as a people which has been lacking among us.

We beg the reader not to think we are trying to lead him off into some strange and foreign teaching. If it has been foreign to us, it certainly was not foreign to our Lord and to His Apostles. We would merely have and impart to others a better understanding of and conformity to the blessed Gospel of Christ. This teaching is immeasurably more than escaping future punishment—which, apart from this life in Christ, is almost as sad a caricature on real Christianity as the liberals have been declaring.

Salvation By Grace

THE doctrine of salvation by grace alone is utterly foreign to every thought-aptitude of human nature. That God should provide a way for sinful man to approach Him and make peace with Him, utterly apart from any merit of his own, is not in all the thought channels of the natural man.

Yet the Scripture teaches (Eph. 2:8), "For by grace ye are saved." It teaches (Rom. 6:23), "The gift of God is eternal life through Jesus Christ our Lord." Here, as ever in Scripture teaching, salvation is offered as a gift. When the Lord Jesus died on the Cross and said, "It is finished," all that is necessary for salvation of any man had been done. The sinner may be learned or unlearned, he may be vile or moral, he may be cultivated or uncouth. Whatever he has been a finished salvation is offered to him. The morality of the moral adds nothing to him, the depravity of the vile subtracts nothing from him. Each of them may receive Christ through faith and repentance on the same terms—because its provision is all by Christ and none by man. Dr. Chalmers once wrote,

I never had so close and satisfactory a view of the Gospel of salvation, as when I have contemplated it in the light of a simple offer, on one side, and a simple acceptance on the other. To one and all of us it says, "There is forgiveness through the blood of my Son: Take it." Whoever believes the reality of the offer, does take it. It is not in any shape the reward of our own services, . . . it is the gift of God through Jesus Christ our Lord.

Yet it is extremely difficult to get out of the human heart the notion that one must do this or that to get himself into condition that the Lord will save him. It is true that only the sick seek a physician. It is true that only the spiritually

convicted will or can give anything more than the response of deadness and indifference to the offer of salvation. But the conviction of his need is not the cure. It only makes him ready to find the Physician.

One is not saved who does not repent and exercise faith. But repentance does not save him, nor does faith itself save him. The Christ, whose marvelous loving gift for sin the sinner is told to receive by faith, saves him. His faith amounts to nothing except as the instrument by which he takes hold of Christ.

Many Scripture promises are given to those who come to Christ. But these are the results of our having laid hold of Him, and in no sense any part of the efficient cause of salvation. Christ alone saves, through faith in Him.

And when, before the throne,
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.

Jesus paid it all,
All to Him I owe;
Sin hath left a crimson stain,
He washed it white as snow.

Spurgeon counselled Christians of dim experience and doubts that there is one thing every Christian can do at any stage of life to get himself back on solid foundations. If he finds himself troubled as to his condition, he can go back to the Cross whence came his first view of his Lord, and take his place there as a sinner saved by grace. In so doing, he places himself where neither Satan nor subtle philosophy can cheat him.

The Christian An Epistle of Christ

THE following story was told by Dr. F. B. Meyer, of Great Britain. An Englishman was visiting a small American town in the South. On his call at the post office for his letters he usually found the post office crowded with Negroes. The postmaster would read out the names on various envelopes, and these Negroes would prick up their ears if perchance one of them might hear his name called. But they received no letters. And Dr. Meyer noticed the disappointed look in their faces.

To his question of the postmaster whether they ever received letters, he replied: "Not they; they have never had a letter in their lives."

"But how often do they come here?" asked Dr. Meyer.

"They come every day," replied the postmaster: "They have been coming for many years. They don't understand that there must be somebody at the other end to write. They think letters come tumbling down out of the sky, and some day they will get theirs."

Dr. Meyer was much touched, and before he left he secured a number of their names, and then sailed to England. On reaching home he asked a number of his friends to write to these poor Negroes, giving the name of one to each friend. They were requested to write a friendly and loving letter, and to tell them of God's great love through His Son.

The letters were written and sent. Dr. Meyer wrote to find from the postmaster what happened. His reply was: "There was never such a scene in my post office. I couldn't hear myself speak. There were deafening shouts as one Negro after another, hearing his name called, jumped sky-high, and shouted, 'A letter for me, for me, poor old Sambo.'"

Paul wrote the Corinthians, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart."

It is a thought the Christian should ponder. If one is indeed a Christian, his life, his personal influence on us, as well as his oral testimony will be an epistle read by men. As Paul wrote to the Corinthians, "Ye are our epistle . . . known and read of all men." Unfortunately we have to take cognizance of the fact of many professing Christians whose epistolary efforts are not easily read. Some are not such "living epistles" as others can read at all.

The condition of legibility in this theme is not perfection in technique, but rather of the heart. The letter of a little child, just beginning to be able to form his alphabet laboriously into words, will be treasured by the loved ones of the home, and often kept as a treasured keepsake, not on the basis of freedom from error, but on that of the trusting, loving heart of the child. First of all, this is the requirement in our lives if we are to be read of all men as the epistles of Christ.

When our Lord said to His disciples, "Ye shall be my witnesses," He was speaking to all His disciples, and not merely to preachers. It is perfectly true that the preacher himself fails as a witness to Christ in any vital sense if his life fails of sustained vital relationship to the Christ. But this is also true of every Christian, whether he ever once in his life utters a public testimony to Christ or not.

What is the world reading when it reads us as those who profess to be disciples of Christ, witnesses of Christ, epistles of Christ? We wish we had power to lead every reader and every Christian to ask himself that question in all seriousness. What does your daily life witness in regard to the faith you profess? Does it witness that you are in any vital respect a person of motives that differs from those who pursue the pleasures and satisfactions offered by the world to its devotees?

Convention Radio Periods Are Planned

THE St. Louis radio stations KMOX and KWK have accorded the Southern and Northern Conventions radio time from their studios. During these periods a convention news cast and beautiful music will be heard.

On KWK (1350 kc and 1,000 watts power) the Convention program will be heard on Friday, May 15 from 6:15-6:30 P. M. Central Standard time.

On KMOX (1090 kc and 50,000 watts power) the Southern Convention programs will be heard Friday night, May 15 and Monday night, May 18, both nights at 11:05 P. M. Central Standard time. Northern Baptist Convention programs will be heard at this same hour on Wednesday, May 20 and Friday, May 22.

We are glad to acknowledge the gracious service these two radio stations are thus making.

Atlanta, Ga.

EDWIN S. PRESTON, Chairman
Radio Com. of Southern Baptist
Executive Committee

Such Appreciation Encourages

WORDS of appreciation of brethren in Kentucky and beyond, following the Editor's fifteenth anniversary, have been generous in the extreme. To the recipient, who appreciates them warmly, they mean more than kind personal good will. They mean endorsement of our unchanging effort during days of distress and in many quarters doubt, to bear faithful and consistent witness through the printed page to the things of Christ.

We find on our desk a new group of letters from which we make brief quotations. Pastor T. E. Ennis, of LaGrange, Ky.: "Spiritual, convincing, clear, sound, and pungent, was the last issue of the Western Recorder. Always it carries the above marks but never quite so exclusively. The issue is outstanding. I do believe the Old Reliable is getting better with the years." Writing from his Palm Avenue Church, at Tampa, Fla., Pastor Glen Eric Wiley says: "I thank God you are proclaiming the unsearchable riches of God's grace." Rev. A. W. McDaniel, Marysville, Ohio: "The Western Recorder has no superior. I learned to read from the big letters on the title page 'T-H-E W-E-S-T-E-R-N R-E-C-O-R-D-E-R' sixty years ago."

Pastor C. N. James, Phoenixville, Ala., "The Western Recorder is one of our very best papers, and I have read it for thirty-six years. I immensely enjoyed recently the article by Dr. J. E. Skinner. Dr. Eaton was my pastor and editor of the Recorder when I began reading it. But the paper has never been better than now," Evangelist John W. Ham, of Atlanta, Ga.: "I congratulate you upon your doctrinal issue of April 2. It is a constructive issue, especially for young ministers. It is a tonic, and I shall avail myself by passing out a number of this issue to friends who need it. Your editorial on 'Orthodoxy For Christ's Sake—Not Its Own,' should clear muddled thinking of liberalists, who interpret the position of orthodoxy as narrowness. It strips them of that position and closes their mouths."

Hazelwood Opened New Building Last Sunday

THE Baptists of the Hazelwood Church entered their new commodious building last Sunday. The formal opening took place at 2:30 in the afternoon, with Dr. W. M. Bostick, pastor of the Parkland Church, and Dr. C. M. Thompson, General Secretary of the Baptist State Board of Missions in Kentucky, as the principal speakers.

The Hazelwood Church was founded thirty-five years ago by the present pastor of Beechmont, Dr. C. B. Althoff, who

foresaw a need of a place of worship between the old city-limits and Iroquois Park. Years later a brick structure was built at the corner of Bluegrass and Taylor Boulevard, which was intended to serve as a basement for a later building, and this has been used ever since.

Five years ago when Dr. Rouse became pastor there were only forty-two present. The lawn was grown up in weeds, and there was a deep ditch outside. Besides, the depression was on, and from one-half to one-third of the Hazelwood people were out of jobs, and often had nothing to eat. The first task of the new pastor and his wife was to deliver baskets of food among the membership where it was needed.

The membership has grown by leaps and bounds, and the present new Sunday-school building is adequate to take care of approximately 700, and there is a beautiful chapel for worship.

The new building program has been going on since last October. It started by members inquiring what it would cost to fix up the old basement for use, and when it was considered that to improve the looks of one part of the building that something else would have to be improved too. One thing led to another, until finally the entire new building was erected on the old structure, many of the men of the membership doing the work.

Dr. Bostick spoke on "Evangelism as We Face the Future and the Work in the Hazelwood Community." He said: "The pastor spoke of depression, but you would have a hard time convincing anyone by looking at this corner lot that there has been a depression. A great faith in a great God accomplishes great things." Dr. Bostick told a story of a little boy who was a son of a physician. Someone called to see him and asked if his father was home. "No, he is not here." "Well, where is he?" asked the visitor. "I don't know," replied the boy, "but if you will find out where the people in this community are sick you will probably find him there with them." "The church should be serving," said Dr. Bostick, wherever the sick people are."

Dr. C. M. Thompson said: "Our fathers were much better versed in the use of theological language than we are. They would have called this a meeting place. God wants us (1) to worship Him. The more I study the Word of God the more I am impressed with the fact that there will be no kindergarten in heaven where they will train people in the art of worship . . . He wants us (2) to master the ministry of intercession to be ready to move the arm of God and to use the power of God. As you turn aside God wants you (3) to manifest something that tells the world that you put God first. So use your money, bringing it into the storehouse, that God's name will not be dishonored . . . God wants you (4) to make much of the ministry of preaching and the reading of His Word . . . and (5) to assemble from time to time to be a great lighthouse showing the way to Calvary and to redemption."

Pastor Solomon F. Dowis, Moderator of Long Run Association, and neighboring pastor, brought greetings from the churches of Louisville.

The devotional was conducted by the first pastor, Dr. C. B. Althoff, and the benediction pronounced by a former pastor, Brother E. L. Averitt, now at Shawnee Church, Louisville.

The Carlisle Avenue Church, Louisville, where S. F. Dowis is pastor, will observe its twenty-fifth anniversary later on this year. More anon.

Carson-Newman College, Jefferson City, Tennessee, at its commencement exercises on May 8 conferred the degree of Doctor of Divinity on William Herschel Ford, pastor of the Broadway Baptist Church, Knoxville, Tenn. Dr. Ford is a native of Georgia, graduated from Wake Forest College and took theological training in the Southwestern Theological Seminary, Fort Worth, Texas. He went to the Broadway Baptist Church in March, 1934.

Holcomb Addresses Training School Graduates

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

DR. T. Luther Holcomb, new Executive Secretary of the Sunday School Board of the Southern Baptist Convention, was the principle speaker at the twenty-ninth commencement of the Baptist Woman's Missionary Union Training School, on Monday evening, April 27, in Heck Memorial Chapel.

Though it is customary almost universally for graduates to wear the traditional cap and gown during the commencement exercises, the Seminary and Training School graduates have always observed the democratic tradition of wearing whatever each happens to have. The Training School this year broke the precedent and faculty and graduates entered in the processional clad in flowing robes, the faculty in black with trimmings of the schools from which their degrees were obtained, and the graduates in white, singing the "Pageant of Darkness and Light" as they have sung every year since 1912.

Miss Carrie U. Littlejohn, Principal, presided and introduced Dr. Holcomb.

"I read and re-read the history of the House Beautiful, written in such a splendid way by Mrs. E. Y. Mullins," said Dr. Holcomb, "and I found myself embarrassed. I found that every time the Executive Secretary of the Sunday School Board has been asked to speak at the Training School he has brought a check for \$10,000. The only reason I can offer for not bringing \$10,000 is that we haven't yet had a meeting of our Board" (laughter).

Discussing the theme, The Sun Path Around the World, which subject was snatched from a folder of a tourist company, he said, "I am thankful that many of the students of this school have gone around the world. How bewildered we would be to map out a program for a church if it were not for the fact that we have plain, direct orders from God! 'Go!' is the order of the Lord. To you women who are to go forth it will be a source of joy to remember that 'I am going somewhere under the orders of God, and not according to the whim of some men.' God has given us orders that are not general missionary orders, but orders you can get every day, so that you may feel the consciousness of His presence.

"I love to think of the Sun Path that goes around the world as (1) a path of life. We ought to be thankful that we have the privilege of going forth with a message of life . . . I rejoice that (2) it is a path of light. Shadows! Yes, but He will lead through the shadows. 'Yea, though I walk through the valley of life, through the valleys of shadows.' How dark this old world would be without Jesus, and He has committed unto you and to me the representatives of light. And He turned and said, 'Ye are the light of the world.' That is our ministry.

"It is also (3) a path of service. Suppose you lived in a world where you could not help anybody? It is a joy to serve. You would not want to be above service. We live to serve . . . It is (4) a path of joy, because of the folks you are going with. Dr. L. O. Dawson said in his book, 'After Fifty Years,' that his life has been just one long happy day. You will find in your work the finest folks . . . It is going to be (5) a path of victory. The Lord never meant for you to be a defeated life any more than your mother wants you to be a failure. She is glad that you are graduating—(Aside) she may have had some doubt about whether you could do it (laughter). I believe that God has the shout of victory for every one who will follow Him . . . It will be (6) a path of glory, 'like the shining light that shineth more and more unto the perfect day.'"

Miss Carrie U. Littlejohn, Principal, of the Training School, gave the charge to the graduating class. Her subject was "Ordinary People in Ordinary Places at Ordinary Tasks." This charge was very inspirational in its content, and it is hoped at a later date to share this with our readers.

Graduates receiving the Master of Religious Education degrees were as follows: Mary Virginia Bennett, Mississippi, B. A. of Mississippi Woman's College; Lois Blankenship, Missouri, B.S. of Springfield State Teacher's College; Frances Elizabeth Bryan, Oklahoma, A. B. of Oklahoma Baptist University; June Winslow Carter, Kentucky, A. B. of the University of Kentucky; Mary Elizabeth Crocker, South Carolina, A. B., of Limestone College; Edna Eaves, Alabama, B. S., Athens College; Martha Thomas Ellis, Alabama, A. B., of Florida State College for Women; Gloria Ruiz, Texas, A. B., Baylor College; Ella Lee Sowers, Virginia, A. B., George Washington University; Maye Bell Taylor, Texas, A. B., Hardin-Simmons University; Laurine Thomas, Arkansas, B. A., Ouachita College; Beulah Threlkeld, Kentucky, A. B., Georgetown College; Wilma Jesseline Weeks, Missouri, B. S., K. C. Teachers' College.

Graduates receiving the Bachelor of Religious Education degrees included: Susan Laureda Adams, Missouri; Frances Elizabeth Green, Alabama; Laura Herring, Alabama; Dora Jackson, South Carolina; Ruth Snipes, North Carolina; Willie Belle Stricklin, Tennessee.

Three young ladies receiving certificates were Misses Garnett Hatfield, Alabama; Nell McClung, Kentucky; and Flontina Walker, Missouri.

Musical selections were given by the chorus under the direction of Miss Claudia Edwards. These included "Thanks Be to Thee," by Handel; "The King of Love My Shepherd is," by Shelley; and "He Shall Give His Angels Charge Over Thee."

The invocation was pronounced by Dr. John R. Sampey, and the benediction by Dr. W. O. Carver.

Appreciation of Mrs. E. Y. Mullins

ELLA BROADUS ROBERTSON, Louisville, Ky.

(Delayed in Publication)

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

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

Her household was organized to include many kinds of hospitality, from entertaining Sir William Ramsay and his wife in her home to giving a bridal shower for a professor's daughter. Was a member of the faculty going for a year's study abroad? Mrs. Mullins planned a tea with some merry game. Was one leaving to be President of a college? She would have speeches and a gift of silver from us all. Was a new professor coming, or was one getting married? Her dinner would be planned around some amusing or surprising feature. She delighted in getting up little co-operative gifts, such as a necklace for a sweet girl long ill, who seemed definitely set towards recovery. She gave excellent training to the Faculty children by borrowing them to help at her parties. Each knew her as the giver of a useful silver spoon, and a very personal friend as the years went by.

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

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

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

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

Sympathy for a Fellow-Craftsman

DR. R. H. PITT may yet sometimes write, as he has done in the past, of the "imps of the types." When one gets a type mischief subdued and a nice face put on it before the reader, another is sure to pop up and challenge further explanation. Unless one decides to let it go, in the hope that the reader did not see it, or else was not unpleasantly disturbed by it. Here is something in the Word and Way that will excite sympathy and amusement.

Our venerable friend, Dr. S. M. Brown, wrote an editorial on the Trinity. He had worked on it with conscientious care. When it appeared an "or" substituted for an intended "for," to the knocking down of the thought-fence. The word "paralyzed" was mis-spelled, and "omniscient" became "omnificent." That would make most editors wish never to see their editorial again or even to remember it. But Dr. Brown fared still worse.

A paragraph of explanation in the issue of April 23 set itself to speak pleasantly in explanation of the error in this "good-sized editorial on the abstruse doctrine of the Trinity," and what the types did to it. When this sentence went out to Word and Way readers it read, "the obstruce doctrine of the Trinity." Such things happen even in the Western Recorder. When they do, we usually ignore them, unless some material damage seems to be done by the error.

But whatever one does, the type-imps continue to do theirs. And no wonder. Suppose the approximately 40,000 words in an issue of the Western Recorder average six letters each. Here are 240,000 letters. There may be a mathematician who can compute the billions or trillions of possible different ways in which those letters might be arranged. When one thinks of that, it is almost marvelous that an issue can be brought out every week with perhaps not more than four or five typographical errors and among them only

one such disconcerting result as "obstruce" to make the Editor continue to feel humble, and free from the temptation to unseemly pride at his pen-is-mightier-than-the-sword relationship to the seeming "finality" and dignity of print, with his editorial "we" and all.

This "we" distinction, however, other writers should not envy him, neither pattern after. It is the hallmark of his responsibility to his publication's constituency. That is the sufficient and only satisfactory reason for it.

Death of Mrs. F. D. Perkins

THE sympathy of a great host of friends among Baptists and others goes out to Mr. F. D. Perkins, of Harlan, Ky., on account of the death on April 16 of his beloved wife, Mrs. Mattie Liggett Perkins, at the age of sixty-two years. For twelve years Mrs. Perkins had been an invalid. She was native of Delaware County, in Ohio, and had been married to Mr. Perkins for more than forty years. They had lived at Williamsburg, Ky., where her husband was professor in Cumberland College from 1903. They lived at Russellville, where Mr. Perkins was President of Bethel College. After a period in which he was Baptist Secretary of Education in Kentucky, they moved to Harlan where he has been prominently engaged in business and mining until the present time. It was an unusually happy marriage, and Mrs. Perkins had a host of friends in Kentucky and beyond. To the bereft husband we extend our sincere sympathy in his deep loss. Besides her husband Mrs. Perkins is survived by two nieces, Mrs. S. M. Ward, of Hazard, and Mrs. A. C. Arnold of Columbus, Ohio.

Evangelist T. C. Crume, of Covington, Ky., and Singer Joe Canzoneri, Jackson, Miss., are to be with Pastor J. R. Kyzar at the Grandview Church in Nashville, Tenn., beginning May 24 and running through June 7. This is the sixth time that Mr. Canzoneri has been with Pastor Kyzar, and the initial visit of Dr. Crume.

Dr. S. J. Ezell, of Clanton, Ala., and Singer Carlyle Brooks, of Atlanta, Ga., have been helping Pastor A. H. at the South Avondale Baptist Church, Birmingham. There were seventy added to the church roll. Dr. Reid says that the crowd on the last Sunday night was the largest which has attended the South Avondale Church since he became pastor there seven years ago. Mr. Brooks made 100 personal work calls during the meeting.

The Parkland Baptist Church, Louisville, had a goal of 1,400 for their Go-To-Sunday-School Day on May 3, but when all heads were counted it was found that 1,508 were present. All were happy over this victory. The pastor, Dr. W. M. Bostick, says: "The Parkland Baptist Church has found through the years that this is a most profitable day for their church and Sunday-school. We always add new members to the school and church. And the best result is that of getting the whole church and school working and pulling for a great objective.

A luncheon for students and friends attending the Southern Baptist Convention at St. Louis will be held May 16 at 5:00 P. M. in the Y. W. C. A. building, located on the corner of 14th and Locust. Music by quartets and individuals from many different states, messages by foreign students. Dr. T. L. Holcomb, Dr. John R. Sampey, William Hall Preston, Miss Sibyl Brame and others, with emphasis on Mr. Frank Leavell's trip to Japan and China, will make this program uplifting and interesting. Students from every state, college presidents and college professors, pastors in college towns and student secretaries, Baptist leaders and all friends of students are invited to attend this luncheon. Tickets, priced at fifty cents, will be on sale at the B. S. U. exhibit in the Southern Baptist Exhibit hall.

Baptists In Pilate's Town

EVERETT GILL, European Representative
of Southern Baptists, Denia, Spain

WE HAVE just returned from the Acropolis that guards the port of this little city. We climbed to its height, wandered about its broken walls, and looked-out upon as fair a scene of mountain, plain and sea as adorns this beautiful earth of ours. The deep blue Mediterranean, the fertile groves of orange, lemon, fig and olive and the early green upon the vineyards—all made a picture of unforgettable-loveliness, with the faint mist upon the distant hills and peaks. Near at hand flowers carpeted the earth or peeped from the crannies of the ancient walls. The Psalmist's prayer was answered, for the "beauty of the Lord our God" was upon us.

In imagination I saw, in the long, long ago, from this same port a Roman man-of-war put out to sea with said and long-flashing oars, slave-propelled. On its dock stood a young Roman aristocrat, son of Tarragona's governor up the coast, who with mingled emotions must have seen this same lovely scene fade from his sight, as his ship pointed its prow toward far-away Palestine.

Pontius Pilate some nineteen centuries ago left this little port of Diana (Now Denia) and sailed away to his undreamed of career of fame, or rather of infamy. Had he known what awaited him, would he have left this scene of classic beauty?

Last night in the neat, and even beautiful, chapel of our brethren, I preached on the "Seven Sayings on the Cross," to a group of fellow-Baptists, fishermen and workers. It was in the night when all this European world was thinking of that other "Friday" when the world's Saviour stretched out his arms on the cross in agony, and yet, as it were, in invitation "drawing all men unto himself."

I said "all Europe," but not all was in that mood of mind. For in this very little village we passed through up to the Acropolis, yesterday afternoon the Communists brutally dragged out from convent and school some forty, black-garbed nuns and drove them forth to places unknown to us to-day. One was an aged woman of eighty years. Thus with careful and designed cruelty they selected "Good Friday" for their rage, and caused those good but misguided women to endure the Calvary all their own. The police, as the Spaniards say, "shone brilliantly by their absence." The present government at Madrid is under the control of the "left wing," and probably the daily press will know nothing of the "incident." "The chickens," of the Spanish Inquisition of the bygone centuries, are "coming home to roost."

It is disquieting and causes queer emotions to know that for the present this deadly reaction against the Catholic church brings to the evangelists greater liberty than formerly. But the fear has already been expressed by intelligent observers and students of history, that their time may come also as in Russia. It is a well-known fact that at first in Russia, after the coming of the Bolshevik Revolution, the Baptists were favored. But as soon as it became evident that they were increasing in unwonted numbers, they were clamped down upon as dangers to the Communist cause. Thus was inaugurated the present tragic persecution by which the Communists are seeking to destroy all religion. As ghastly as war is, God may have a providential design in a Russo-Japanese war that may save Christianity in Russia and provoke the greatest revival in history. But, perhaps, this is more of a hope than a prophecy.

In Pilate's town there is the young pastor who was formerly one of our seminary students in Barcelona. It is joy to see these young fellows develop physically and fill out into splendid young men, who a few years ago were boys. Then, to see them grow in grace and qualities of leadership is what makes this kind of life worth-while. This dear young fellow hopes to marry during the current year a pious and intelligent young woman, who is a member of the church and comes of people of means and standing. They will make a

fine team of workers in this interesting, though difficult, field. He told me to-day that in this little Mediterranean city there were, perhaps, one-quarter of the population inclined to Communism, who are opposed violently by another quarter who are Catholics. The other two quarters of the population are sunken in indifference. That is probably a fair picture of the religious situation in Spain to-day.

Pilate came and passed from the scene, but men are still trying to wash their hands of responsibility in regard to Christ, while others are howling out their rage and demanding His death.

Pastor Glen Eric Wiley, of Tampa, Fla., has been preaching in meetings at the Calvary Church, Tupelo, Miss., recently.

Pastor W. E. Pound has just completed a Daily Vacation Bible School at the Plum Creek Church at Waterford, Ky. About thirty were in attendance.

Dr. Irving E. Rouse, of the Hazelwood Church, Louisville, Ky., has been called to the church at Poplarville, Miss., but it is earnestly hoped that he will remain with his present growing work.

The baccalaureate sermon at the Danville High School commencement was preached by the Rev. H. B. Kuhnle, pastor of the First Church of Danville. There were seventy-one in the graduating class.

Mrs. A. L. Goodrich, wife of the Circulation Manager of the Baptist Record, died several weeks ago at her home in Clinton, Miss. Death followed a serious operation some weeks before. Her husband was formerly pastor of a church in Lexington, Ky.

A series of meetings was held by Pastor J. N. Binford at the Springfield Church during April 27-May 1 at 7:30 each evening. The speakers were: Monday, E. F. Estes, of West Broadway Church, Louisville; Tuesday, E. L. Averitt, of Shawnee Church, Louisville; Wednesday, Byron C. S. DeJarnette, Training Union Secretary of Kentucky; Thursday, W. M. Bostick, Parkland Church, Louisville; Friday, Samuel S. Hill, Deer Park Church, Louisville; Saturday, John Mein, of Brazil; and Sunday morning, C. M. Thompson, Sr., General Secretary of the Kentucky Baptist State Board of Missions.

W. Carey Barker, layman-evangelist of Lynchburg, Va., has just concluded a series of special meetings with Dr. Samuel S. Hill at the Deer Park Church, Louisville. A lay-member of Deer Park characterizes the meetings as being the most successful in the history of the church. There were thirty additions, sixteen of them being by baptism, and fourteen by letter. He says, "It was one of those revivals in which the Holy Spirit was much in evidence. The church has been greatly revived, revitalized and placed on a higher spiritual plain than I have ever known before. All of the active members have made themselves available to do their part. The church had a crowded house practically every service. W. Carey Barker is one of the most consecrated men I have ever met. He is truly like Enoch of old who walked with God." Mr. Barker graduated from Washington and Lee University after a spectacular football and basketball career. He entered business and was a successful broker, in a wholesale wheat and grain company. He was prominent socially, and was converted at the age of thirty-three in a Billy Sunday meeting in Lynchburg, Va. Upon his conversion he sold out his business to preach the Gospel. In the last thirteen years he has led thousands to the Lord, and is always booked from one to two years in advance. The Deer Park Church wants him to come back again, but the nearest date he could give them will be October or November of 1937. W. Plunket Martin, Choir director at the First Church of LaGrange, Ga., led the music. Messrs. Martin and Barker sang several duets during the meetings.



H. L. DOBBS

Superintendent of the Kentucky Baptist Hospital, who is promoting the Special Offering for that institution on May 24.

INTERESTING ITEMS FROM RUSSELLVILLE

Since September 15, when the writer became pastor of the Russellville Baptist Church, there has been a succession of happy experiences due to the warm reception and hearty co-operation of this excellent folk. In a remarkably short time the relation of pastor and people became well established.

In coming to Bethel Association one is soon impressed with the fine spirit of its alert and capable ministry. It is refreshing to have the fellowship of these cordial and aggressive pastors.

The men of our church enjoyed a real get-together under the auspices of the Men's Bible Class, on Friday evening, April 24. The honorable Coleman Taylor, teacher of the class, graced the occasion as toastmaster. The ladies of the church were very obliging in serving a most excellent banquet. Edward Burke's introductory address on "Charitableness" was highly received, as were vocal number by Ben Trimble. It afforded us peculiar pleasure to have as our guest speaker Dr. W. F. Powell, the eloquent and widely beloved pastor of Nashville's First Baptist Church. His timely address on "Human Values," teeming with inspiration and provoking thought, was heard with keen delight by his many friends of Russellville. Dr. Powell's address was evidently wholesome in its effect, since those fine men followed forthwith in organizing a Baptist Brotherhood. Byrne A. Evans, the esteemed editor of the News Democrat, was made president. This forward step on the part of our men is very gratifying to both pastor and church. We shall hear from this Brotherhood.

We have just closed a most successful association-wide Sunday School Training Course under the direction of Secre-

tary W. A. Gardiner. Eleven churches participated. Sixty people attended the school in Russellville and thirty took examinations. Mr. Gardiner taught "Building A Standard Sunday School." Miss Nina J. Jett, of Newman, Ky., had charge of the Intermediates and Juniors while the remainder of the Elementary work was cared for by Miss Jennie G. Bright. This week of highly instructive work evoked warm praise for Mr. Gardiner and his efficient assistant. We have been set to work anew.

One of the most active organizations in our church is the W. M. U., with its W. M. S. and Lottie B. Landrum W. M. S., both standard, and all of the auxiliaries with fine capable leaders. The type of leadership which begets ready co-operation explains the vitality, fervor and progress of this excellent group.

The W. M. U. State President, in reviewing old records, found that the W. M. S. of this church was the oldest in the State, having been organized in 1874. In recognition of this fact, the society was accorded a place on the program at the state meeting in Winchester, and given the privilege of presenting the "Treasure Chest" to Mrs. B. G. Reese in recognition of her forty years as treasurer. Mrs. H. O. Price, the president, was chosen to serve. As she was unable to be present, Mrs. J. P. Scruggs represented the W. M. S., and, with appropriate remarks, presented the chest filled with messages of love from the forty oldest societies in the state.

J. PENDLETON SCRUGGS,

Russellville, Ky.

INSTITUTES IN WESTERN KENTUCKY

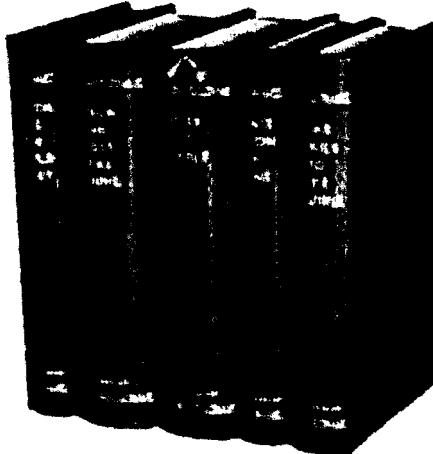
Our immediate section of this association has had two Bible Institutes recently. They added much strength and joy to the churches and people.

New Bethel Church held her annual Institute April 16-19. This church has a noble record in the history of Baptist work, it was organized in 1812. She is yet doing a wonderful work under the leadership of C. W. Wilson, her present pastor.

The speakers on the program were: W. W. Dickerson and D. W. Billinton of Murray, Rudolph Lane and J. G. Cothran of Princeton, John R. Flynn of Eddyville and Roy O Beaman of Paducah. The church was edified and the lost saved.

A Bible Institute was held at the Eddyville Church, April 19-22. It was a time of inspiration and Bible study. The program began on Sunday morning with Dr. Gaines of Bethel Woman's College as the speaker, a quartet of girls from the College gave a fine musical program. It is always an inspiration to be associated with Dr. Gaines and the students of Bethel. Kentucky Baptists are justly proud of Bethel, its greatest testimony is its students, and no others are better trained. Other speakers were:

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L. J. Knott, Kuttawa, Chas. H. Wilson, Murray; Roy O. Beaman, Paducah; George D. Park, Earlington and J. G. Cothran, Princeton.

Henry Darnell has been called to Pleasant Hill Church, Eddyville, Route 1, for half-time

Caldwell Association is co-operating in the Evangelistic Campaign of Kentucky Baptists and are planning to hold meetings in all the destitution of our Association.

JOHN R. FLYNN,

Eddyville, Ky.

G. E. Dupree, now pastor of the First Baptist Church, Union City, Pa., formerly of Jeffersonville, Ind., and remembered in Kentucky and the South, has been seriously ill since March 16. He is now in St. Vincent's Hospital, Erie, 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

The list of Standard Schools jumped up quite a bit the past few days. The following applications have been approved:

- Whitesville—Pastor W. G. Potts; Superintendent J. Frank Bruner.
- Grant's Lick—Pastor D. P. DeHart; Superintendent Luther E. Smith.
- Jeffersontown—Pastor L. T. Wright; Superintendent Leslie Ludwick.
- Louisville, Westside—Pastor Ira B. McClung; Supt. Frank P. Riehle.
- Louisville, Southside—Pastor E. W. Moon; Superintendent L. H. Ruark.

Bethel Association Campaigns

Eleven of the twenty churches in Bethel Association co-operated in Sunday-school campaigns the week of April 26 to May 2. These campaigns, in most cases, started off the finest of any we have held lately. The interest held up and we came away feeling that it was a good week in the work of our Lord. Just a word is given here about each of them.

Adairville

Brother O. P. Maddox assisted Pastor W. S. Hardin and his church at Adairville. The pastor had already enlarged his organization. The average attendance for the study course was just a little less than thirty-five. The attendance at Sunday-school on the closing day was 156 as compared to the three months' average of seventy-seven. Prospects are bright for the Sunday-school being made Standard in the near future.

Auburn

Thomas R. Brown assisted Pastor Foster E. Howard and the Auburn Church. Unfortunately the pastor and his wife both had the 'flu during the week and were not able to do much the first several days. The members of the church did not see the value of a religious census and without the pastor's presence they did not make the effort. This greatly handicapped Brother Brown in his work. They had a very remarkable increase in attendance the second Sunday going from an average of 118 to 253. I would suggest to the officers and teachers that it will take a lot of visiting to keep up this fine attendance.

Dripping Springs

Brother J. J. Jenkins worked with Pastor Reed Rushing and the Dripping Springs Church. Their attendance went from an average of thirty-eight to seventy-two. No new officers and teach-

ers were added to the force of workers. One hundred and eighty-five possibilities were listed from the census and the Sunday-school roll.

Elkton.

Pastor W. E. Florer was assisted by Brother C. F. Barry at Elkton. Three hundred possibilities were listed, eight new officers and teachers enlisted and the attendance went from an average of 111 to 143. We expect this School to be on our list of Sunday-schools attaining the Standard.

Forest Grove

Pastor Highsmith and Forest Grove Church had Brother R. A. Slinker as their helper. Eight new workers were enlisted and 205 possibilities located. This Sunday-school will work towards the Standard and we hope will qualify this Summer.

Guthrie

C. P. Hargis assisted Pastor Clyde Barrow and the Guthrie Church in their campaign. Brother Hargis recommended six new classes and the erection of some Sunday-school rooms. This is another School that should be Standard within three months. The attendance increased from an average of 113 to 148.

Keysburg

C. M. Mellichamp worked at Keysburg. The attendance increased here nearly 300 percent over the three months' average. Six new workers were enlisted and 180 possibilities were located. This School as well as all the others can become Standard within the three months and we hope it will do so.

Mt. Gilead

Pastor Reed Rushing and the Dripping Springs Church were assisted by Brother J. W. Cook. We did not get the report of the attendance on the closing Sunday nor the total possibilities. It was gratifying to know that there are more enrolled in the Sunday-school than the number of resident church members. We hope this School will soon qualify as Standard.

Russellville

The writer and Miss Nina J. Jett, assisted Pastor J. Pendleton Scruggs and the Russellville Church. Never have I seen a pastor and his wife work harder and more successfully than did Brother and Mrs. Scruggs. On the second evening all the deacons but one were present. The Sunday-school attendance increased from an average of 192 to 259. About twenty-five new workers are needed to complete the necessary organization. We welcome Dr. and Mrs. Scruggs to Kentucky after some years in Maryland. I have not had a better class than in this church. An application for the Standard award is expected within a few weeks.

Trenton

At Trenton Pastor C. R. Widick taught. His Sunday-school attendance

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jumped from an average of 104 to 243 on the closing Sunday. It is likely some plan will be put into operation to arrange for eight class rooms. Pastor Widick is doing a fine work here.

Post Oak

Brother E. C. Sisk worked at Post Oak Church. The Sunday-school attendance went from twenty-three to forty-eight, which was more than 100 percent increase. Brother Sisk did a fine work in contacting the churches and enlisting them for the campaigns. He and Brother Howard saw them all and personally invited the superintendents to accept a worker for the week. Much credit is due to this preparation.

Conclusion

There is not an association with a finer group of pastors than Bethel. Their efforts are bringing results in all phases of the work. Credit for any advance is always rightly given the pastor and Superintendent. We rejoice in this number of fine pastors and superintendents.

SUNDAY SCHOOL ATTENDANCE

May 3, 1936

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

Louisville, Walnut Street	1,209
Newport, First	1,081
Paducah, Immanuel	894
Hopkinsville, First	851
Louisville, 18th Street	809
Danville, Lexington Avenue	796
Frankfort, First	782
Lexington, Calvary	764
Bowling Green, First	725
Lexington, Porter Memorial	695
Mayfield, First	666
Louisville, Ninth and O	653
Somerset, First	578
Louisville, West Broadway	578
Murray	575
Louisville, Franklin St.	540
Fulton, First	532
Louisville, Clifton	511
Madisonville, First	484
Harrodsburg	478
Covington, Latonia	466
Princeton, First	457
Harlan	453
Hazard, First	425
Versailles	411
Henderson, First	397
Louisville, Third Avenue	388
Louisville, Baptist Temple	387
Covington, Madison Avenue	375
Bellevue	367
Greenville	364
Louisville, Virginia Avenue	351

Ashland, Unity	348
Henderson, Audubon	347
Jellico, Tenn., First	344
Corbin, Central	341
Elizabethtown, Severn's Valley	339
Louisville, West Side	339
Louisville, Victory Memorial	311
Louisville, Grace	305
Hopkinsville, Second	295
Pineville, First	290
Valley Station, South Jefferson	283
Louisville, Hazelwood	272
Erlanger, Elsmere	259
Russellville	259
Owensboro, Eaton Memorial	246
Farmdale (Near Louisville)	236
Burnside, First	222
Shepherdsville	222
Shively	203

Our Dead

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

MRS. MATTIE HILL RICE

The call to "come up higher" came to our dear mother, March 26, 1936, after an illness of several weeks. We tried to held her here but our Heavenly Father saw fit to call her home.

The memory of her noble spirit, her faithful and loyal living, and her unselfish service shall inspire us to emulate her example.

She was faithful to her home and to her church, being a member of the Hazelwood Baptist Church for twenty-three years.

She awaits us, friends and loved ones, "in that city not made with hands, eternal in the Heavens."

HER DAUGHTER.

MRS. MARY TICHENOR JEWELL

Mrs. Mary Tichenor Jewell, wife of Judge Isaac Franklin Jewell, died at her home recently at Taylorsville, Ky. Before her marriage to Judge Jewell she was a school teacher in the Spencer County schools, and was at one time County School Superintendent. For many years she was Church Clerk and Pianist at the Taylorsville Church. She was a member of the Eastern Star and was active in many civic interests. Funeral services were conducted by her pastor, Dr. Claude F. Ammerman. Besides her husband she is also survived by one brother, Joe Tichenor, of Simpsonville; and one sister, Mrs. W. H. McClain.

MRS. LIZZIE G. MURPHY

Whereas, God in His infinite wisdom has called from our church and Dorcas Class and from our Missionary Society, our beloved sister and friend, Mrs. Lizzie G. Murphy, to enter that haven of eternal rest, on Friday, April 3, 1936.

Be it resolved, that the West Broadway Baptist Church, Dorcas Class and Missionary Society, have lost one of their most faithful and loyal members,

having united with the church March 2, 1916. Therefore, we pause awhile to pay loving tribute to the memory of our departed friend.

We express our sincere appreciation of her faithful attendance to our class, for which she had the record of eighteen years consecutive attendance, which was broken only by ill health.

We shall miss her in our meetings, and realize that while she is gone, that the benediction of her memory will hover over us, and although her chair is vacant, we rejoice with her that she has joined that great host of Saints, never more to know sorrow or tears.

We extend to the bereaved family, our heartfelt sympathy, and pray that the Heavenly Father will comfort them in their sorrow.

ESSIE MAE WAHNING,
BLANCHE M. CALWE,
GRACE ESTES, Committee,

Louisville, Ky.

MISS GARNIE ELIZABETH DESKINS

Miss Garnie Elizabeth Deskins went to her "home over there" Friday morning, April 17, 1936. She was indeed a devoted daughter, a loyal sister, a faithful friend to many, and an ardent worker in the Parksville Baptist Church, of which she was a member and which she so dearly loved. Because of her cheerful spirit, generous nature, and numerous other Christ-like qualities, she will be greatly missed, not only by her relative, but by all who knew her.

She was buried in the Parksville cemetery. Yet, her influence lives on. Of her it may truly be said, "She is not dead, but sleepeth."

Sleep on, dear Garnie, for lives like thine

Have not been lived in vain,
But have an influence rare and divine
On many who here remain.

To all who mourn her going, especially her mother and father, her three sisters and two brothers, and her two grandmothers, we extend our sincere sympathy, and also commend them to our Heavenly Father, who is abundantly able to give peace to every troubled heart.

HER PASTOR.

REV. PHILLIP FOLEY

It has pleased God to call from this earthly home the Rev. Phillip Foley, Wednesday night, April 15 at 10:30 at the age of ninety-seven years, five months and twenty-four days.

He was born October 21, 1838 and was reared in Knox County. In 1859 he was united in marriage to Mary A. Phipps. This this union was born ten children, six boys and four girls. One son, Joseph Foley, preceded him to the grave in August, 1886. Also his wife, Mary A. Foley preceded him on February 9, 1928.

He became a Christian and united with the Indian Creek Baptist Church, of Knox County, near the age of twenty-two years. He was called to the ministry at the age of twenty-six years. He faithfully discharged his duties, preaching God's word throughout his entire active life. He moved to Madison County in April, 1897, and thence to Garrard county in 1904. For the thirty-two years he has remained an honored and respected resident of the Lancaster community and a loyal and faithful member of Freedom Baptist Church, giving much interest after he was too feeble to attend. He had expressed himself by saying to the family "that he never slept without giving his prayers for the church."

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Nine children yet survive him: G. B. Foley, Harlan; J. F. Foley, Lexington; William, S. R., and J. P. Foley, of Garrard County, Mrs. Mary I. Brown, Berea, Mrs. Virginia Norvell, Corbin; and Mrs. Lida Moore and Mrs. Melissa Hutchins, of Garrard. Also forty-seven grandchildren, seventy-one great grandchildren and a number of great, great grandchildren.

Funeral services were held Friday at 2:00 P. M., at the Freedom Baptist Church, with Rev. W. P. Rogers, of Paint Lick, officiating. The body was laid to rest in the churchyard.

—S. B. Goodman, in The Central Record, Lancaster, Ky.

Dr. E. C. Stevens, pastor of the Clifton Church, Louisville, will preach for Pastor Carroll Hubbard at the Memorial Baptist Church, Murray, Ky., in the fall.

Rev. J. M. Nabrit, A. M., D.D., of Atlanta, Ga., is the new President of the American Baptist Theological Seminary for Negroes, Nashville, Tenn. For the past twenty-seven years Dr. Nabrit has been pastor of the Mt. Olive Baptist Church, Atlanta, one of the leading churches among Negro Baptists; for several years he has been president of the General Baptist Missionary State Convention of Georgia; Executive Secretary of the National [Colored] Baptist Convention, U. S. A., Inc.; he is trustee of the Atlanta University and a member of the Executive Committee of the Baptist World Alliance. Dr. E. P. Alldredge, who has been acting as Executive Secretary of the Seminary Commission representing Southern Baptists since the death of Dr. O. L. Hailey three years ago, was re-elected to that position.

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GLIMPSES FROM CHINA

Aboard the S. S. President Pierce of the Dollar Steamship Lines from Hong Kong to Shanghai, March 12—During the five days of special services in the Tung Shan Baptist Church, Canton, China, under the preaching of Dr. George W. Truett, president of the Baptist World Alliance, and Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance, more than 150 students and fifty adults accepted Christ as Saviour and Lord.

The train stopped in a market town. It was market day. Multitudes came from far and near. From the provincial prison there came two soldiers marching nine men between them—nine young men wearing heavy chains locked about their necks and joining them together as fellow victims of the firing squad of soldiers who would soon snuff out their lives before the crowd in the market place. We shuttered as we looked at them from our train window Cruel! And why? Robbers! Death is the penalty for robbery in China. This drastic law and the enforcement of it has practically cleaned South China of this dreadful and dangerous menace that for years has made it dangerous for one to ride on boats or trains, or to walk any distance from village, towns and cities. Every city, town and village had its "pawn shop" watch tower into which people ran with their valuables when they were warned of the approach of robbers. From the "port-holes" under the roofs of these tall windowless towers, brave citizens attacked the robbers and often drove them away. Today many communities are tearing down their towers and building parks and play grounds instead.

In the Pooi Ling Kindergarten of Tung Shan, directed by Miss Lydia Greene, one of Southern Baptists' most alert and earnest missionaries, there are fifteen tiny tots from the homes of government officials. Into these leading homes of China, these little children are carrying the story of Jesus and of God's saving love. "A little child shall lead them."

Into this non-Christian city of more than 100,000 people we came. Not far from the bus station in the main street a multitude crowded in and out of a new mat shed like bees busy in blossom time. What could be the attraction? Weaving our way through the vast crowd we saw high upon a throne under

the mat an old man with a kindly face, and upon the altars before him were scores of burning incense sticks and candles flickering in the dim shadows. From the highest altar blessing inscribed upon red streamers of paper fluttered in the breezes while many paid tribute for the chance to draw a prayer number, and claimed one of these blessings corresponding to the number that had been drawn.

Luk Tso had been a cow-herder, kind and generous to all of his mountain-side neighbors. They had loved him profoundly. One day he drove his herd of cattle into a distant mountain to feed. He never returned. The people said: "Surely he has become a god, and if we make his image and set it in our midst, surely he will be pleased and his spirit will linger with us to bless us even more greatly than he did while he lived." And here under the mat shed was one of his likeness. Others dot the mountain-side and claim a place in more than one hundred villages.

Across the street the shop sells marble miniatures of his image and families do without rice in order to buy one for their homes.

The next morning as dawn drifted over the mountains scores came early to worship Luk Tso that the day might be a blessed one. The morning air was heavy with the fragrance of burning incense, and the brass offering bowl ran over with coppers, the love-offering of humble people who live by coppers—a few coppers' worth of rice gruel daily.

A zeal for God! Hearts hungry to trust and love and worship! Minds ignorant of a living God! Souls dark in sin and heathen ideas! Souls precious to God, but ignorant of Him! And one lone little woman in all this city and distant villages! Sun Hing is the city and Margie Shumate the faithful, patient, praying messenger of Light. Pray for Sun Hing! Pray for Margie!

This is the most comfortable and pleasant ship we have had since leaving Europe," declared Dr. George W. Truett this morning while rejoicing for the two days of rest and relaxation on this big around-the-world liner, the President Pierce of the Dollar Steamship Lines. The schedule of Doctors Truett and Rushbrooke is very strenuous and these quiet days of pause from speaking engagements are a real "life-saver" for them before they continue their engagements for China in Shanghai.

All China joins in one unanimous invitation to Southern Baptists to come to Canton for the Centennial celebration, October 14-18, 1936. Mr. C. O. Alley, agent for the Dollar Steamship Lines, Richmond, Virginia, and a Baptist deacon and friend of the missionaries can offer a comfortable and pleasant round-trip to Canton for less than \$400. The Chinese Baptists and Baptist missionaries are eager to have a large representation present for this week of thanksgiving and inspiration.

The one and only men's missionary society that we have seen in all China is the one, sixty strong, at Wuchow. Under the guidance of Missionary Frank Woodward, this group of men not only met weekly to study and to pray, but they go forth by two's into the city and out into the villages as the apostles of old did, proclaiming the Gospel. Dr. Woodward is ably assisted in this most worthy and fruit-bearing project by Pastor So Wan Ting of the Wuchow Church and by the Stout Memorial Hospital's two faithful, fervent, evangelistic Chinese preachers, Leung Chiu Hon and Au Yeung.

Over the clock in the large post-office in Hong Kong is the declaration of Solomon: "As cold waters to a thirsty soul, so is good news from a far country." Surely when Henrietta Hall Shuck came to Hong Kong to live nearly a century ago, she did bring good news from a far country, and it was as a cup of cold water to the thirsty souls of the Chinese among whom she lived. As we tread the hillside by Queen's Road upon which her first little school stood and climbed the same stone steps that she once climbed daily, we pause to praise God for his blessings upon this first seed. Today there are seven Baptist churches in Hong Kong. The mother church located at 50 Caine Road claims six of these for her children. Gradually they are becoming self-supporting and relieving the mother church to claim more missionary extension work. **INNABELLE G. COLEMAN.**

A. L. Goodrich, Circulation Manager of the Baptist Record, has been preaching in meetings for Pastor Thomas M. Fleming at the Fifteenth Avenue Church, Meridian, Miss. Mrs. Fleming was visiting in St. Louis last week, and spent several days in Louisville visiting among friends of other years when her husband was pastor of the Portland Avenue Church, this city.



MISS HELEN VINCENT, R.N.
Superintendent of Nurses at the Kentucky Baptist Hospital.

SILVER ANNIVERSARY AT BEECHMONT CHURCH

The Beechmont Baptist Church, located at Third and Wellington, in the Southern section of Louisville observed the twenty-fifth anniversary of their organization last Thursday and Sunday. At the Thursday night service Frank E. Hand presided. The beginnings of the Beechmont Church were outlined by E. T. Farmer, after which he presented the charter members of the church. E. J. Bennett, for many years a prominent figure in the Long Run Association, and now for some years identified with the Beechmont Church, was called on for certain statistical figures in connection with the growth of the church. With a twinkle in his eye he said that he was sitting with the charter members of his poor hearing, and not because he was one of them. He said, "I am a charter member of two churches in Long Run Association, the Twenty-second and Walnut Street Church, which was started fifty years ago, and the Twenty-sixth and Market Street Church, started forty-five years ago but not the Beechmont Church."

Greetings from the Long Run Association were expressed by Moderator S. F. Dowis, and from the Baptist State Board of Missions by George R. Jewell, of the Western Recorder, in the absence of Dr. C. M. Thompson. The pastor, Dr. Charles B. Althoff, spoke on "The Next Twenty-five Years." Also Dr. Althoff made a presentation speech giving a beautiful silver pitcher containing many beautiful flowers to Mr. Farmer in connection with his twenty-five years of faithful service in helping build up every department of the church. Gounod's "O Divine Redeemer" was sung by Miss Bessie Hand, and Mrs. J. Harry Trent sang Denza's "May Morning," which she sang twenty-five

years ago at the initial service of the church. The invocation was offered by C. W. Chadwick, and the benediction by Mr. Farmer.

At the Sunday morning service Dr. John R. Sampey preached the sermon, and at the evening service, Dr. J. McKee Adams, a former pastor, and at present Professor of Biblical Introduction at the Southern Baptist Theological Seminary, preached a sermon on "Outward and Onward."

The charter members of May 7, 1911, who are still living and still members include: Mrs. D. F. Crady, Mrs. Ida Harlan, Mr. and Mrs. E. T. Farmer, Miss Anna Pearl Moore and Mrs. J. Harry Trent.

There was no pastor for the first six months, after which Harold Major was called in November, 1911, and he served until May, 1913. The other pastors have been: W. D. Austin, June, 1913 to February, 1914; W. P. Stuart, May, 1914 to March, 1916; Norman W. Cox, April, 1916 to January, 1917; Leonard O. Leavell (Supply pastor) January, 1917 to September, 1917; Otis W. Yates, October, 1917 to September, 1918; H. C. Wayman, October, 1918 to June, 1920; T. C. Holland (Supply Pastor) July, 1920 to September, 1920; J. McKee Adams, October, 1920 to December, 1921; Frank M. Powell, March, 1922 to April, 1923; Kyle M. Yates, June, 1923 to April, 1928; Sankey L. Blanton, May, 1928 to May, 1929; and Charles B. Althoff June, 1929 to the present.

There is a young lady who is paralyzed from her hips down, who is desirous to attend the services at the Bethel Church and Hope Rescue Mission, 808 West Jefferson Streets, Louisville. The

New SONG BOOK

A collection of seventy-two songs and hymns, popular in the MOODY and SANKEY revivals in Great Britain and America, have been compiled especially for the D. L. Moody Centenary—Moody Bible Institute Jubilee, 1926-1937.

These are ideal for use in Sunday Evening Services, Prayer Meetings, Sunday Schools, Missionary Societies, Bible Conferences, etc., and may be purchased at 10 cents per copy, \$7.50 in hundred lots, not prepaid. Address:

**BIBLE INSTITUTE COLPORTAGE
ASSOCIATION**

240 North Wells St. Chicago, Illinois

Rev. Howard Hudson, Superintendent of the Missions, says that if someone would be willing to donate wheel chair which they are no longer using he will see to it that it is delivered to the proper party and enable her to get around. The lady has been paralyzed since she was a baby. Any one desiring to make such a donation may phone or write Superintendent Hudson.

Renewing his subscription to the Western Recorder, Dr. Calvin M. Thompson, Jr., pastor of Delaware Street Church, Syracuse, N. Y., writes in part: "There have been 105 additions to our church in the past six and one-half months. Five were baptized yesterday, and four more voted in at the morning service. Every department shows added spiritual power as the months pass. I have never been in a field where evangelism was more happily accepted as normal than this church, and our missionary contributions are advancing. We hope to be in Kentucky for a few days in August to visit relatives and friends, to whom our regards."

Special Offering May 24

KENTUCKY BAPTIST HOSPITAL

The Kentucky Baptist General Association has designated May as Hospital Month, in which the Sunday-schools of Kentucky are to make a Special Offering to help pay the interest on our bonded indebtedness.

Every member of the Sunday-school has an opportunity on May 24 of becoming a partner in the gracious work of healing that occupied such a large place in the Ministry of our Lord.

Make An Offering in Your Sunday School

Send to Dr. C. M. Thompson, Treas., Baptist State Board of Missions, 205 East Chestnut St., Louisville, Ky.

South Central: Mrs. Chas. Ison, Harrodsburg, R. 1.

Northeastern: Mrs. E. L. Edens, 3410 Blackburn Ave., Ashland.

Southeastern: Mrs. F. B. Whitcomb, Cumberland.

A new system of report blanks was also worked out. Hereafter, instead of trying to get each local chairman to report to her Associational Chairman, and usually failing, the W. M. S. president is to call her W. M. S. secretary, her Young People's Director, and her six local chairmen together, at the beginning of each quarter, and with their help, make out the quarterly report. She will then mail it promptly to her Associational Superintendent.

The superintendent will be responsible for getting in all these reports by the fifth day of the quarter, compiling her own from them and mailing it promptly to her Regional Vice-president, then tearing up the perforated W. M. S. reports, she has received, and handing out the information in each department to her Associational chairman of that department, the reports on Mission Study to the Mission Study Chairman, those on Personal Service to the Personal Service Chairman, etc.

The Regional Vice-president will be responsible for getting a report from each one of her Superintendents, each quarter, compiling her own and mailing it not later than the tenth day to the State Corresponding Secretary, then distributing the information of each department to her Regional Chairman of that department.

The State Corresponding Secretary will make a digest of these Regional reports, furnish it to the Southern Union as required, and distribute the information to each of her State Chairmen.

If every officer, local, Associational, Regional and State, will do her part fully and promptly, it will all be completed by the middle of the month each quarter and everybody will have the information she requires to do her work efficiently.

There will be four quarterly reports (instead of three as at present) and an annual report made according to this plan. No W. M. S. reports will be sent from the society direct to W. M. U. Office.

The only exception to this plan will be a detailed Annual Personal Service report, which the Southern Union requires, and which will be sent direct from chairman in the local society to Mrs. C. C. Warren, Danville, Ky., State Chairman.

Everyone the Secretary has talked with approves of the new plan and says she believes we will do much more effective work in reporting this way.

The success of the plan depends upon each one doing her part.

Home Mission Offering

Kentucky W. M. U. March Week of Prayer offering, to date (May 4) is

\$8,257, which is \$2,257 above our goal. I am deeply grateful to our Heavenly Father and to our dear Kentucky women for this splendid victory, and I am earnestly hoping and praying that it may go on to ten thousand.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

C. C. Buckalew, Conyers, Ga. Accepted.

I. E. Rouse, First, Poplarville, Miss.

W. T. Bratton, New London, Tex. Accepted.

G. J. Youngblood, Pleasant Grove, Falls County, Tex. Accepted.

O. M. Thompson, Beacon Hill, San Antonio, Tex. Accepted.

Hollis Burge, Calvary, Muskogee, Okla.

Clarence Savage, Afton, Okla. Accepted.

J. E. Burt, Bath, S. C. Accepted.

A. L. Vaughan, Calvary, Greenville, S. C. Accepted.

R. W. Manker, Phillipsburg, Kans. Accepted.

E. M. Brooks, Coleman, and Fort Gaines, Ga. Accepted.

C. F. Booth, McAlister, N. M.

Ford A. Burns, Fuquay Springs, N. C. Accepted.

R. F. Hall, Bunnlevel, and Antioch, Harnett County, N. C. Accepted.

G. H. Day, Marks, Miss. Accepted.

E. N. Weaver, Jennings, La. Accepted.

R. C. Blilock, McLoud, Okla. Accepted.

B. F. Smith, Custer City, Okla. Accepted.

Floyd Marshall, Cox City, Okla. Accepted.

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

D. A. Youngblood, Port Neches, Tex. Accepted.

L. P. Fleming, First, Luxora, Ark. Accepted.

Chas. Shipp, Texline, Tex., and Felt, Okla. Accepted.

S. A. Williams, Osyka, Miss.

W. R. Storie, Sardis, Miss. Accepted.

Broadus Jones, First, Norfolk, Va. Accepted.

M. C. Brubaker, Whitestone, Va. Accepted.

T. M. Tombs, Fairfields, and Fairport, Va. Accepted.

L. M. Keeling, South Highland, Little Rock, Ark.

L. C. Craig, Atkins, Ark. Accepted.

Byron Cox, First, Wynne, Ark. Accepted.

D. H. Bolden, Lake City, Ark.

Resigned

C. E. Allmond, First, Lebanon, Tenn.

C. A. Todd, Doyle, Tenn.

J. L. White, First, Miami, Fla.

A. E. Lassiter, Twelfth Street, Paducah, Ky.

D. P. DeHart, Van Lear, Ky.

W. T. Bratton, Forney, Tex.

Clarence Savage, Lamont, Okla.

F. F. Gaunt, Mansfield, Ark.

J. E. Burt, Rosman, N. C.

R. W. Manker, Fairfax, and Clearmont, Mo.

E. M. Brooks, Duluth, and Norcross, Ga.

R. F. Hall, Fuquay Springs, N. C.

W. E. Hellen, West Laurel, Miss.

E. N. Weaver, Rayville, La.

B. F. Smith, Corinth, Okla.

C. P. Alcorn, Cox City, Okla.

W. D. Wallace, Ackerman, Miss.

W. R. Storie, Maben, and Duck Hill, Miss.

Bryan Cox, Carlisle, Ark.

G. A. Woodward, Mertens, and Brandon, Hill County, Tex.

Ordained

Truman Raley, Meridian, Okla.

Chas. Shipp, Texline, Tex.

Ralph Rhyne, Cedar Lane, S. C.

Died

Phillip Foley, Lancaster, Ky.

A. H. Huff, McMinnville, Tenn.

L. J. Gosnell, near Landrum, S. C.

Andrew P. Marett, near South Union, S. C.

P. J. Vermillion, Edmond, Okla.

Paulus Powell Massie, Roseland, Va.

H. H. Hibbs, Smithland, Ky.

SOUTHWESTERN SUMMER SEMINARY

The summer school of the Southwestern Baptist Theological Seminary opens May 25 and closes July 3. Eighteen of the regular seminary classes, selected with special reference to the men and women whom it is our purpose to help, will be offered.

The Texas Centennial celebration in Dallas, only forty miles away, and accessible by train, interurban, bus, or private car on a well paved highway, as well as the Frontier Days celebration in Ft. Worth, will make it possible for many to combine a pleasure trip with a profitable period of study. The summer school session begins 7:30 in the morning and closes at 12:00 o'clock noon, Tuesday through Saturday each of the six weeks.

Coupled with all the other attractions is the ideal climate for summer school work enjoyed by Southwestern Baptist Seminary. The incidental fees for the summer are \$7.50, while room and board rates are \$5.50 per week. Full credit on any degree or diploma will be given for summer work in these courses which are credited on degrees or diplomas.

For further information and catalog write: Prof. E. Leslie Carlson, Director of the Summer School.

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Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

THE FIRESIDE

A FAILURE?

"Well, good luck, my son," said Dr. Craig, laying his hand on his son's shoulder. "You've got some hard work in front of you, but there is nothing like the experience of a large hospital to help on a young doctor."

"Thanks, Dad, I don't mind the hard work, as long as I get the experience. You know, I don't mean to remain at the bottom of the ladder. I hope one day to be a great surgeon, Dad," said the boy, looking at his father affectionately. "I think you might have done a bit better for yourself if you hadn't stuck in this out-of-the-way village all your life. I often wonder why you did it."

"I wonder myself sometimes but I'm too old to think about moving now. You go and realize your ambition, son, and you'll be able to make up for some of the things I've failed to do. Here," he said, looking at his watch, "you'd better be getting along or you'll miss your train."

They shook hands and the old doctor watched the boy as he made his way down the garden path. What it was to be young and ambitious! The old doctor sighed a little. Once he had been young and ambitious and had hoped to make a name for himself in the medical profession. But he had taken over the practice in this village at the request of an old friend of his father's, whom he had been assisting, and somehow he had never been able to get away from it. Often the people were too poor to pay his bills, so he did not become very wealthy. He supposed he'd been rather foolish. If he'd had the determination he'd seen in his son's face that morning, he would probably have been in a different position today.

Just then the bell rang, and an old man was shown into the room. He looked what he was, an old farm laborer.

"Well, Amos, what can I do for you?" said the doctor, pulling a chair forward for the old man.

"I just wondered if you'd fill this form in for me, sir. It's for me old age pension. I'm too old to work now, and this bit'll just help me along with what I've saved."

"Let me have a look at it," replied the doctor.

"Here you are, sir. I can't understand it rightly meself, but missus said as how you'd be able to do it. It sounds like a cross-word puzzle to me, with all them questions to answer. But I thought as you'd known me since I was a young man, you'd know what to put."

"Yes, I think we can manage this for you, Amos," said the doctor, beginning to write. He asked him one or two

questions, then completed the form and handed it back.

"There you are. I think you'll find that in order."

"Thank you, sir. I hope I haven't troubled you too much."

Soon after he had gone an agitated woman was shown into the surgery, carrying a small boy of about three years of age. She was without hat or coat, and appeared to have thrown a shawl hastily about the boy's shoulders. He was screaming at the top of his voice.

"Oh, doctor," cried the woman, panting for breath, "I hadn't left him a minute, when I heard a scream, and when I got back, I found he'd pulled a pan of boiling hot water on top of him."

"Give him to me," replied the doctor. "Have you done anything for him?"

"No, doctor, I didn't know what to do, so I rushed straight on here with him. There, dearie, don't cry," she said to the boy.

Meanwhile, the doctor was taking off the boy's clothes, very, very gently, so as not to hurt him, soothing him whilst he did it.

"There, there, little man, don't cry. We'll soon have you all right. See, I'm going to put some of this nice oil on. There, that's lovely and cool, isn't it?"

Gradually, the boy's cries ceased, as he looked up at the doctor with eyes that were full of trust, just as a faithful dog might look when you bandaged up his broken paw. The little fellow knew the doctor, of course he did. With hands that were soft and gentle, he put on the dressings and bound them up. He handed the boy back to his mother with a few instructions, and a promise to call in the morning.

"I'm sorry I shan't be able to pay you anything just yet, doctor. You know my man's been out of work for three months and with three children to keep, we could have done without anything like this, I'm sure."

"Don't you worry about the money, Mrs. Gray. We'll get the little fellow better first, and then we can think about that."

"Thank you, doctor. You're very good, I'm sure. I don't know what we'd do without you in this village."

His next visitor was a pale, dejected-looking woman, who came in with her terribly swollen and badly discolored eye.

"Dear me, Mrs. Robson, what has been happening now?"

"It's Bill, sir. He's gone off on the drink again, and last night, just because he didn't like his supper, he gave me this. I wouldn't a' come, sir, cos I don't want folks to know he treats me like

this, but me eye's that painful, I couldn't bear it no longer."

Whilst the doctor was bathing the eye and putting some lotion on it, the woman went on, "I wish you would come and see him, doctor. You know he takes more notice of you than anyone. You seem to know how to talk to him, and he'll do things if you ask him. He ain't touched a drop since you had that last talk with him, but he met a few pals last night, and they persuaded him to go in the 'Rose and Crown'."

"I'll come and have a chat with him, Mrs. Robson. Will he be at home tonight?"

"Yes, but if you could come about six just when he's finished his tea, maybe you could stop him going out again. That is if you could spare the time, sir." "I'll be there," answered the doctor, showing her to the door. "We must help him if we can. I know he tries hard to go straight."

Just as he was going out, a little girl met him at the gate. She was greatly distressed, and the tears were in her eyes, although she was trying so bravely not to cry.

"Doctor, will you come round and see mummy. She's fallen on the floor and I can't wake her up, and she looks so funny." And now the little face puckered up and the tears began to come.

"Cheer up, Annie. I'll come straight away. Jump in and we'll be there in no time."

He helped the child into the car, and took his seat, and soon they were speeding along the road to her house, which was a good mile away. Annie sat up close to the doctor, and when he helped her out he saw that her tears were gone, and the look of anxiety had left her face. Dr. Craig had come, and now everything would be all right.

He found the woman in a dead faint on the floor. It did not take him long to revive her, but he soon discovered the cause of it. "I'm afraid you don't get enough to eat, Mrs. Smith. You're starving yourself. Can't you get some more nourishing food?"

He looked at the four young children playing on the floor. They looked healthy enough—and then he understood.

She saw his look and answered, "Well, you see, doctor, the children must be fed, and when there isn't much work, well, the money doesn't always go round."

"But you mustn't let yourself get ill," he replied, "or they will have no one to look after them. They certainly look healthy enough, but don't let them have it all. I'll ask my wife to send you a basket round tomorrow with a few things that will do you good."

But when he had gone, the woman discovered that the kind old doctor had

not waited until tomorrow. One dollar lay on the table.

And now he had gone on to continue his errands of mercy, healing the sick, cheering the sad, speaking words of wisdom to the erring ones.

That night, as he sat in his study making up his books, he wondered how his son was getting along, whether he had arrived safely, and whether he would like his work. It would be a wonderful thing to see him become a great surgeon. He wouldn't fail like his father had done.

—Maud Naton in *The Christian World*.

ELLER AT FRUITLAND

Eugene Eller, of Pelham, Ga., but formerly of Franklin, N. C., has just closed his seventh meeting at Fruitland Institute, April 13-19 inclusive. Mr. Eller's messages are always true to God's word and full of power, but his burning love for lost souls and his success as a personal soul-winner is his most outstanding characteristic.

The music was under the direction of Claude White, from Elizabeth City, a student of Fruitland, who is making gospel music his life work. He was assisted by the lady members of the faculty, the student body, male quartet, congregation, and especially the junior choir.

During Mr. Eller's seven revivals 195 have accepted Christ as Saviour, besides the hundreds whose spiritual life has been deepened and surrendered for service and are now proving a blessing in many parts of the world. Our pastor, N. A. Melton, baptized nine on Sunday afternoon, among them three of our students from Cuba. EVA C. SAMS, Fruitland, N. C.

FREEDOM ASSOCIATION IN ACTION

We are pleased to report that since the coming of Dr. Frank M. Masters to the care of the Burkesville and Salem Churches, O. G. Lawless to Etter, William Bradshaw to Fairland, that only two churches remain without pastors. Missionary rallies and Institute services have been held in the Cave Springs and Etter Churches. Enthusiastic reports come concerning these services. Institutes were held in the Burkesville and Albany Churches the week of March 22-28. The Associational Missionary has been instructed to plan such services in each church in the entire association.

A number from Albany attended the Training Union Conference in Louisville, February 28-29. The advisability of organizing an associational Baptist Training Union is now under consideration.

We had Secretary W. A. Gardiner with us at the Stony Point Church, April 12 for an association-wide Sunday-school conference.

We are having some fine services at the monthly Executive Board meetings.

What the AMERICAN BIBLE SOCIETY means . . .

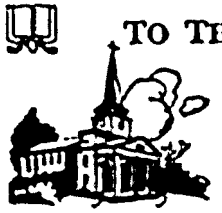
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Often prepares the way for the missionary by the distribution of the Scriptures prior to his arrival. Makes the Scriptures available for the missionary's use in his work of evangelization. Gives constant attention to translating the Good News into additional languages and dialects. Aids and supplements all home mission agencies by distributing the Scriptures throughout America both to the alien and the native born. Send for booklet, "The What, Where, and Why of the American Bible Society."

TO THE LOCAL CHURCH:



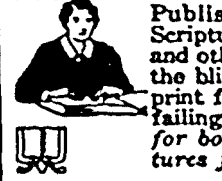
Promotes Universal Bible Sunday annually, thereby calling the attention of church-going people to the importance of the Bible. Provides the Scriptures in every form required by a congregation. Prepares material for young people's organizations and furnishes Sunday Schools and church groups with leaflets on the Bible.

TO THE PASTOR:



Publishes Hebrew and Greek Scriptures for study use. Provides stereopticon lectures on Bible Work. Issues helpful material for use on Universal Bible Sunday. Publishes the Scriptures in forms for unusual parish needs. Furnishes posters and leaflets for lectures and addresses. Lends free an informative exhibit of foreign language Scriptures.

TO THE BLIND:



Publishes embossed Scriptures in Braille and other systems for the blind and in large print for persons with failing eyesight. Send for booklet, "Scriptures for the Blind."

TO THE DONOR:

Conducts a safe and satisfactory annuity plan paying from 3% to 8% to persons interested in giving but requiring some return from their money during their lifetime. Send for booklet, "A Gift That Lives."



Send for these Booklets

- What, Where, and Why
- Scriptures for the Blind
- A Gift That Lives

AMERICAN BIBLE SOCIETY

Bible House . New York City

O. G. Lawless was the speaker at the March meeting. He spoke on "Contrary Winds."

Pastor G. H. Lawrence had with him Dr. W. K. Wood in a revival beginning April 20 at Eubank.

New developments in the missionary, evangelistic and enlistment services of the Executive Board are expected as the weather opens up.

JESSE B. HILL, Associational Missionary, Burkesville, Ky.

The Grace Church of Louisville, where Brother I. Ferd Graves is pastor, moved into the new addition to their building two Sundays ago. This annex is an \$1,800 structure to their Sunday-school plant, which was erected at a cost of \$700 because of the fact that

most of the work was done by the men of the membership of Grace Church. The renovation gives the church six more class rooms. On the Sunday the new building was opened there were 305 in Sunday-school, which was eighty-one more than one year ago.

Evangelist W. Carey Barker has just concluded meetings at Orangeburg, S. C., and has now gone to Hattiesburg, Miss. He will later go to LaGrange, Ga., and Atlanta, Ga.

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STATE CONVENTION COMMENTS

(Continued from Last Week)

(Quoted from Minutes of Recording Secretary)

"1. That the names of Regional President and State President be retained. This is done to avoid confusion that might arise if terms Regional Director and State Director are used as recommended at the last meeting." Some States call their State Secretary State Director. Thus, you see the need of the term President.

"2. It is recommended that the awarding of Loving Cups be discontinued after this year and that the cups be returned to the State Secretary at Louisville in April, 1937." The Southwide and State Secretaries in conference at Ridgecrest recommended the discontinuance of the giving of cups. Experience and observation have taught us that the giving of these cups has not been creating sufficiently wide-spread interest to justify them. Then too, it isn't the best incentive for the best work.

"3. It was recommended that the eight-region plan instead of five be adopted. These new Regions have been made to facilitate Regional and Associational work." The new arrangement was made by the Sunday-school, W. M. U., and Training Union Departments of the State jointly and adopted by all. We tried to consider everything involved. Associations are arranged into eight Regions as follows:

Central Region—Baptist, Breckenridge, East Lynn, Goshen, Long Run, Nelson, Salem, Severn's Valley, Shelby County, Sulphur Fork.

North-Central Region—Boone's Creek, Campbell County, Crittenden, Elkhorn, Franklin, Friendship, Henry County, North Bend, Owen County, Ten Mile Union, White's Run.

North Eastern Region—Bracken, Enterprize, Greenup, Greenville.

South Central Region—Central, Lincoln, McCreary County, Pulaski County, Rockcastle, Russell County, Russell Creek, South Concord, South District, South Kentucky, Tate's Creek, Wayne County.

South Eastern Region—Bell County, Booneville, East Union, Goose Creek, Irvine, Jackson County, Laurel River, Lynn Camp, Mountain, Mt. Zion, North Concord, South Union, Three Forks, Upper Cumberland.

Southern Region—Allen, Barren River, Liberty, Logan County, Lynn, Simpson, Warren.

South Western—Blood River, Graves County, West Kentucky, West Union.

Western—Blackford, Caldwell County,

Christian County, Daviess-McLean, Little Bethel, Little River, Muhlenburg, Ohio County, Ohio River, Ohio Valley, Old Bethel. [See map on W. M. U. page this week.]

"4. It was recommended that three additional Regional Conventions be held in the new Regions so that there will be one in each Region." The meeting places of all eight Regions will be announced soon. Let us make these Conventions the best we have held. Let us now fix in our minds clearly the Region in which our Association is located and begin to see that our Association, Church, and Unions are all well represented.

"5. It was recommended that the following people be appointed by the Convention as Acting Presidents of the eight Regions, awaiting elections of Presidents at the Regional Conventions and that the Acting Presidents be given authority to appoint temporary additional Officers as needed: **Central**—Rev. Geo. W. Cummins, 2328 Crittenden, Louisville; **North Central**—Thos. Cook, Walton; **North Eastern**—Rev. R. R. Couey, Carlisle; **South Central**—Rev. O. B. Mylum, Perryville; **South Eastern**—A. Joe Ahser, Harlan; **Southern**—Rev. L. C. Roberts, Bowling Green; **South Western**—R. W. Churchill, Murray; **Western**—E. Conn Coleman, Madisonville.

"6. It was recommended that the Five-Year Program of the South and of the State be adopted." This complete program will be published soon.

Report of Nominating Committee

The report of the Nominating Committee was accepted and the following officers were elected: President, Rev. D. H. Daniel, Jr., 153 N. Bayly, Louisville; Recording Secretary, Miss Thelma Bryant, 736 West M St., Louisville; Treasurer, Mrs. L. E. West, 347 Oldham Ave., Lexington; Chorister, Rev. J. Perry Carter, 248 Campsie Place, Lexington; Reporter, Miss Dorothy Munal, 1815 Bridge St.; Junior Leader, Miss Annie Marion Brown, 1330 High St., Bowling Green; Intermediate Leader, Miss Grace Morehead, Owensboro; Senior Leader, Kenneth Herren, 2 Wellington Court, Richmond; Adult Leader, H. W. Hood, Irvine.

It was also voted by the Convention that the eight Regional Presidents, when elected in conventions this fall, shall automatically become State Vice Presidents.

Report of Time and Place Committee

The Convention accepted the report of the Time and Place Committee, which recommended that the 1937 Convention be held with the First Church, Paducah, in answer to the urgent invitations which came not only from the First Church, but from the other churches, the Mayor, and Civic Clubs. First Church had invited it last year, but the decision was in favor of Newport.



Saturday Morning Session Closes

The report of the Resolutions Committee was accepted. One of the resolutions passed was in commendation of Governor A. B. Chandler for his work in passing the local option bill. Governor Chandler was urged in this resolution to use his influence against the 3.2 beer measure, thus protecting dry counties from the inroads of the wet forces.

The Saturday morning session was closed with an interesting message on "A Century of Victorious Faith," by Rev. C. K. Djang, of China and the Seminary.

Saturday Night Session

One of the interesting features of the Convention was the Better Speakers' Contest on the subject "Life or Liquor." The speakers were the winners of the Regional Contests last October. The judges decided in favor of Miss Amanda Belle Gibson, of Whitesburg who represented Eastern Region. All of the speakers did well. Miss Gibson will represent Kentucky at Ridgecrest at 1:30 P. M. Wednesday, July 29.

Mr. E. E. Lee in his own way spoke on "Forty-two Years of Victorious Training." Mr. Lee also spoke at the Senior-Adult Banquet. His presence and messages were interesting and helpful.

"The Challenge of the Cross," by Charles A. Marsh, was an impressive and challenging play presented by some members of the Newport Union under the direction of Miss Margaret Wayman.

The Convention Closes

The Sunrise Consecration has already been mentioned.

Visitors were privileged to visit one

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of Kentucky's largest Sunday-schools on Sunday morning.

The climax of the whole Convention was reached on Sunday morning at the regular Worship Hour when Dr. E. A. McDowell, Jr., of the Seminary at Louisville, spoke on "Have Faith in God."

RECORD OF ATTENDANCE

May 3, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Bowling Green, First	185	30	265
Lexington, Porter Memo.	160	53	190
Louisville, Franklin St.	124	16	191

Louisville, 18th Street	124	15	141
Danville, Lexington Ave.	115	6	190
Newport, First	112	10	200
Owensboro, Third	110	11	149
Louisville, 23rd & Bdwy.	109	24	125
Paris, First	109	14	152
Harrodsburg	101	24	132
Princeton, First	99	20	151
Louisville, Bapt. Temple	96	7	132
Paducah, Immanuel	94	23	150
Louisville, Ninth and O.	91	30	128
Hopkinsville, First	90	15	110
Carlisle	90	107
Owensboro, First	89	15	134
Erlanger, Elsmere	81	11	115
Madisonville, First	79	115	134
Lexington, Grace	71	8	118

Ethiopian eunuch he heard him reading the prophet Isaiah. If the preacher should unexpectedly happen upon you when you are reading, would he be most apt to find you reading the Bible or helpful reading matter, or reading matter of another type? Are you more often absorbed in reading the lurid details of some crime as recorded in the daily paper or are you more often absorbed in some reading matter that lifts you to a higher plane of living? God told the prophet Jeremiah to tie a weight to his book and cast it into the river (Jeremiah 51:63). It would be well if many of the books were destroyed before being read.

Give Heed to Reading

G. L. YOUMAN, Springfield, Ky.

"Till I come give attendance to reading, to exhortation, to doctrine."—I Tim. 4:13

WHAT Paul is actually saying to Timothy is to hold to or to be occupied with reading. The verb form of the word here used for reading means to gather exact knowledge, recognize or discern. Therefore, the reference is to intelligent reading of worth-while matter.

The context shows that the exhortation to attend to reading is immediately preceded by an exhortation to exemplary conversation, exemplary conduct, exemplary love, exemplary spirit, and exemplary purity. The command to give attendance to reading is immediately followed by a command to give attendance to exhortation and doctrine. If these exhortations and commands concerning Timothy's conduct and activities are carried out, then surely the reading must be of a type to stimulate such a condition and such activities.

Reading has always been indicated by God as of great value. God chose to use writing as a means of preserving His message to mankind. Prophets of old wrote their message. The authors of the gospels wrote of the events in the life of Christ. Letters written to the churches of old are preserved to us today as part of our Bible. John the revelator, wrote down his marvelous vision. Only by reading are all these great truths made accessible to us. The king was to obey God's command to Read (Deut. 17:19). Jesus rebuked many of his day for their failure to read intelligently. The purpose in writing the Bible was that it might be read. Wycliffe, Tyndale and others made great sacrifices in order to translate the Bible into the languages of the common people in order that it might be read.

There is so much reading matter being published today, that to attempt to read indiscriminately would cause one to cry out with the writer of Ecclesiastes, "Much reading is a weariness of the flesh." It is highly important that the Christian select carefully his read-

ing. Every purchase of a copy of a book or periodical stimulates the production not only of more copies of that book or periodical, but the production of still another book or magazine of that type. Writers seek to write reading matter that will be in demand. One way to determine what type of reading matter will be in demand is to write experimentally. Another and less expensive way is to imitate the type of reading matter that is being most widely read as indicated by sales (2 Cor: 1:13). Therefore, when a Christian purchases a questionable or unhelpful book or magazine he is encouraging the production of still another book or magazine that is questionable or unhelpful.

To the thoughtful person, it is quite needless to say that it is rather impossible for a Christian to be occupied with reading matter of a questionable or unhelpful character and at the same time to live such a life as to be an example in word, conduct, purity, and faith.

When Philip neared the chariot of the

We are to read with understanding—not simply call words. So often we meet with the complaint that the Bible and wholesome reading matter is unintelligible and uninteresting. We must have some things in common, in order to find a meaning and bond of interest. Can it be that we are living on such a low plane that we have nothing in common with lofty purity and therefore find such reading matter unintelligible and uninteresting? Our understanding of what we read is important (Luke 10:26 and Acts 8:30). Let us give attendance to worth-while reading and apply it to our lives until we come to live on a high enough plane to find eager interest in such type of reading matter.

Everyone readily agrees that we do not read the Bible enough. Some will give the excuse that we should read the Bible instead of helpful books and magazines. However, the difficulty, I believe, is not so often a lack of time to read the Bible, but possession of an appetite for other types of reading matter and a lack of appetite for reading matter of the pure type found in the Bible. Would anyone argue that we should eat chicken and during the few moments we are not eating chicken eat some vile poison or a quantity of wheat

A PLEA from ... THE BOOK

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

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

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

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

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

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

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chaff? Does anyone object to the appetizer and side dishes accompanying the chicken? Let clean, pure, uplifting books and magazines be your appetizer and side dishes to encourage you to read more of the Bible.

Jesus rebuked the people of His day for their failure to read intelligently the Scriptures. Judging from the evidence in the conversation of many church members today, I'm afraid Jesus might say again, "Did ye never read in the Scriptures?" If there were some good periodicals in view in the living room, might it not help to whet the appetite to turn to the Bible also?

Go up in the attic and ransack that old trunk filled with discarded articles and get out that moth-eaten Bible. Bring it downstairs; read a chapter, and lay the Holy Book on the center table along side of the magazines that are coming into your home. Ask yourself if those magazines will encourage you to turn to the Book of Books and whether careful regular intelligent reading of the Book of Books would encourage you to turn to those magazines. Then send two dollars to the Western Recorder for fifty-two issues and a handsome, serviceable Bible. When the Bible arrives and the first issue of the Recorder, place them on the center table also. Compare them with the other magazines and the moth-eaten Bible, dilapidated from disuse. Then hurriedly carry the moth-eaten Bible upstairs and dispose of the magazines that are out of harmony with whatsoever is good and pure and uplifting and put yourself upon a diet of reading only worth-while literature and the Bible.

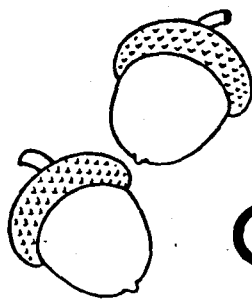
Better yet, place your order this morning and go home and prepare your living room for the reception of the Recorder and the new Bible. In closing let me urge you in the words of Isaiah—"Read this, I pray thee!"

WHITESVILLE ORDAINS DEACONS

The Council called by the Whitesville Baptist Church met Sunday, May 3, 1936, at 3:00 o'clock, for the purpose of examining Brother Taylor Day and Dr. F. V. Chambers with a view to their ordination to the office of deacon.

The following composed the Council: Rev. W. G. Potts, of the Whitesville Baptist Church; Rev. A. F. Cagle, Third Church, Owensboro; Rev. W. S. Coakley, Walnut Street Church, Owensboro; Rev. D. Arthur Daily, Panther Creek Church; Rev. G. C. Lovan, Utica Church; and Rev. J. B. Coleman, Owensboro.

The following churches were represented through their deacons or otherwise: First Church, Owensboro; Walnut Street Church, Owensboro; Third Church, Owensboro; Buck Creek Church; Karnes Grove; Utica; Dawson Memorial; Whitesville; Panther Creek; Bethabara and Old Panther Creek; all of which are in the Davies-McLean



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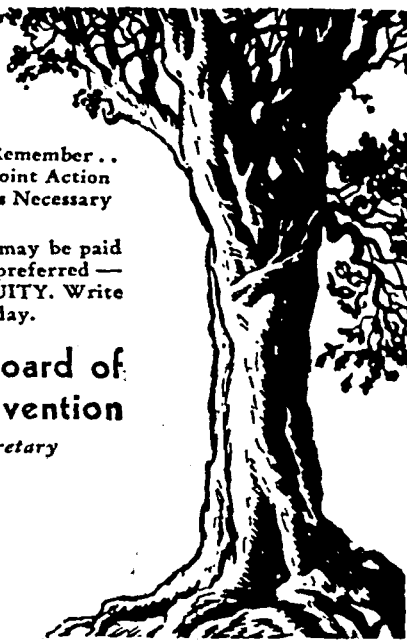
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Association. Concord and Zion were represented from the Ohio County Association. Blackford Association was represented by Pellville Church.

Pastor W. G. Potts, of Whitesville, took charge of the service, Brother Maxwell Chambers, brother of Dr. Chambers, and assistant pastor of First Church, Owensboro, had charge of the music. The Council was called to order, Rev. C. S. Lovan was elected Moderator and I. L. Baughn, Clerk. After prayer the chairman asked Mr. Potts to lead in the questioning. The questions were well put, and splendidly answered by the candidates.

After the close of the questions the council unanimously recommended that the church proceed with the ordination.

Rev. A. F. Cagle delivered the ordination sermon which was very instructive. Rev. W. S. Coakley gave the charge to the church. After the ordination prayer by Rev. D. Arthur Daily, the Council proceeded with the laying on of hands.

Both Brother Day and Brother Chambers are young men who have proven their ability to serve. They and their good church have the best wishes of many friends for many years of service for the Master.

I. L. BAUGHN,
Whitesville, Ky.

Five hundred volumes from the library of Dr. Len G. Broughton have been left to the library of Wake Forest College.