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Christian Socialism vs. Christianity

CHRISTIAN Communism is rare; Christian Socialism, however, is wide spread; and from the point of view of the future of religion, I consider Christian Socialism is a menace. There is a distinct difference between clergymen or ministers of religion whose political views are Conservative or Liberal and those who are keen Socialists. The difference is that the former are able to distinguish between their politics and their religion, while to the latter their politics is their religion.

The Christian Socialist substitutes the political creed of Socialism for the Gospel of the Grace of God, and that is, traced to its logical conclusion, a negation of the Gospel of Christ. It is obvious to anyone with a knowledge of the tendency of present-day preaching that a considerable number of Christian ministers have given up preaching the distinctive doctrines of the Christian faith and are, in religious phraseology, preaching nothing but pure Socialism.

The Christian Gospel, as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; Socialism is predominantly materialistic. The object of the preaching of the Gospel is the salvation of the individual; Socialism aims at the revolution of society. The Gospel implies the curse of man to be sin; in Socialism the curse is poverty.

The Gospel demands Christ as the Saviour and Redeemer; Socialism can and does do without Christ. If He is drawn in at all, it is not because He is essential to the creed, but because His Name gives religious respectability to a system which is, in reality, quite independent of Him. "We are witnessing," Professor Julian Huxley has been reported as saying, "the dawn of a struggle, not between science and religion, but between the God-religious and the social-religious."

The eminent professor, and thousands of others, are quite ready to receive a "social religion" which is independent of God, and in Socialism they have it. But that Socialism should be the subject of sermons in Christian churches, that Christ should be revered only as the first Christian Socialist, and that the Christian creed should be confined to certain parts of the Sermon on the Mount with, perhaps, parts of James thrown in, is a menace to the future of Christianity which cannot be overlooked in such a review as we are attempting in this book.—A London Journalist in "Britain Without God."

- Devotional and Religious Thought -

ACTIVE PASSIVITY

Soul Redeemed, what comes to thee
Gather up with all thy will.
E'en severe though it may be
Know God's purpose it doth fill.
Meeting it with given power
Yield thyself to Master Hand:—
Yet will come the day and hour
Thou wilt know and understand.

Lesson hard today may bring,
Set with hand that seems most stern.
Hush the sigh, but softly sing;
Rouse thyself to read and learn,
Waken thoughts that dormant lie,
Energies that would be still;
Hush each mental pleading cry;
Summon all to meet His will.

Some day will His care be shown;
Some day will His love be plain.
What though now His power is known,
While weak Nature shrinks in pain?
Gather with unswerving hand
All that here thy life may fill:—
Active under His command;
Passive 'neath His Sovereign Will.
Sally Neill Roach.

"LET THE DEAD BURY THE DEAD"

In his book, *The Romance Of A Doctor's Visits*, Walter Lewis Wilson, M.D., tells of the following experience that came to him when he was asked to conduct a funeral service:

A cold rain was falling on the day of the funeral, and the road to the cemetery was not paved. Because of the deep mud on the road, I decided to leave my car in the town; and I asked permission of the undertaker to ride with him in the hearse to the cemetery. This request he readily granted.

As we drove along slowly through the mire, I said to him—he was a young man of about thirty—"What do you suppose the Bible means by saying, 'Let the dead bury their dead' (Matt. 8:22)?"

"There isn't any scripture like that in the Bible," he very promptly replied.

"Yes, there is," I assured him.

"Well," he answered, "it must be a wrong translation, because it doesn't make any sense. How could a dead person bury a dead person?"

"No, it is not a wrong translation," I said. "These words were spoken by the Lord Jesus Himself. He always spoke words of truth, and did not play with the feelings nor the imaginations of His hearers."

The young undertaker flipped out of the window the cigarette he was smoking and said, "Do you know anything about me, Doctor? Has any one told you about my life?"

"No," I replied, "why do you ask?"

"Because I have been burying many people lately, and it has caused me to

think about my own case. Last night after supper, I got out the Bible and read until two o'clock this morning, trying to find out how to become a Christian."

"Did you find out how to be one?" I inquired.

"No," he said, "when I finished I was just as much in the dark as before; but tell me, what did Jesus mean by those words?"

The peculiar passage was so suited to this man's mind, that it was an easy matter now to tell him about the Saviour. I said to him: "You are a dead undertaker in the front of this hearse, driving out to the cemetery to bury the dead friend in the back of the hearse. That friend is dead to her family, and you are dead to God. She does not respond to their caresses, their calls, their commands; neither do you respond to the call and the love of God."

"You are right about that," he said. "I cannot find God; I cannot talk to Him, for I do not know where He is, nor how to reach Him."

Opening my Bible, I read to him John 10:10: "I am come that they might have life, and that they might have it more abundantly." Explaining the verse, I asserted that Christ Jesus had come to give the dead sinner—dead in his trespasses and sins—the gift of eternal life. "The Saviour is on the throne waiting to give you life the moment you believe in Him and trust the work that He did for you at Calvary when He died for your sins."

"I'll take Him," he said.

We arrived at the cemetery with a LIVE undertaker, though we had started on the journey with a DEAD one.

—The King's Business.

I BELIEVE IN MISSIONS

I believe in missions for much the same reason that I believe in parents. They brought me into existence. They became for me the channel through which the rich heritages of the past were mine—physical vigor, mental capacity, social and cultural achievements, awareness of God. They nurtured me as I grew and, sacrificially, gave their best to me in order that I might live abundantly. All this, and much more, they did because they loved me. As I read the history of the churches I discover that the Christian heritage, which holds the choicest treasures of my life, was created, enhanced and transmitted by the parentage which I know as missions.

Parents need not be perfect in order for me to recognize my indebtedness to them; nor must missionary activity be

free from all mistakes, stupidities and misdirections for me to believe in it. It is the source of life's choicest treasures and as such I will cherish and love it. . . . I believe in missions because I believe in God, and the course of missions follows his purpose in the world. There are movements in the world's life which have been so persistent and so constant in direction across the centuries that they might be construed as evidences of God's purpose.

A belief which is genuine gets itself expressed. To believe in missions is to do something about it.

I believe in missions because I believe in God and the course of missions follow His purpose and it follows that as I commit myself to this tremendously difficult task I am not dependent upon my own strength but the resources of God are available to me. My best efforts are re-inforced by the illimitable power of God. And I cannot fail!—Abbreviated from Charles B. Tupper in *World Call*.

GRACE ABOUNDING

Shall we continue in sin, that grace may abound?—Rom. 1:1.

While you are called upon to walk in nothing but grace, as to your own relations with God, it is a misuse of grace to suppose it to be an allowance of evil, or indifference to it. Grace, on the contrary, while it meets a man in his ruin, and forgives him spite of his sins, imparts a power that he had not before, because it reveals Christ, strengthens the soul, gives a new life, and acts upon that life so as to carry him forward in the obedience, as well as in the enjoyment of Christ. Our Lord shows that this ought to govern everything. But, first, we have the spirit that befits us.

—William Kelly.

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

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Quality of Culture Imparted by State and Christian Education

FRANK S. GRONER, President College of Marshall, Marshall, Texas

"He went about teaching . . . preaching . . . healing"—Matthew 4:23.

"Go ye, therefore, and make disciples of all peoples baptizing them . . . teaching"—Matthew 28:19.

AT THE first Baptist Fifth Sunday meeting that I recall ever having attended, the principal preacher for the occasion took as his text these words, "They were unlearned and ignorant men." He marshalled all his powers of eloquence and argumentation to prove that no man of the schools could be an acceptable and effective minister of the Gospel. From the number of "Amens" that punctuated his message it was apparent that his audience was largely in sympathy with his views.

Surely the day has passed and forever returnless when it is necessary to argue that an education is essential to the highest happiness and largest usefulness of the individual. And certainly there is ample Scriptural warrant for a Christian denomination to foster the cause of education.

I

WHEN God came to choose the outstanding leader for Old Testament times, he chose a scholar, one learned in all the wisdom of the Egyptians, a philosopher, a statesman, a lawgiver. The laws of Moses have been the basis for the laws of every civilized land until now.

When God came to choose a leader to usher in the New Testament era, he chose a scholar, a graduate of the college of Gamaliel, Saul of Tarsus, who became Paul the Apostle. Paul was a scholar of high rank; a linguist, speaking several tongues; a historian, versed not only in Jewish history but in world history. He was a man of letters, the author of a majority of the books of the New Testament. He was a poet, many of his climaxes are sublime specimens of prose, poetry, and when he preached on Mars Hill he quoted the Greek poets with as much facility as their own Greek authors.

He was a rhetorician; metaphors leaped from his tongue and pen like living flame. He was a philosopher, the profoundest and soundest philosophy in all the chapters of human literature is to be found in the Pauline disquisitions. He was a theologian of first magnitude; it is Paul who interprets to us the atonement of our Lord.

He was a missionary, a foreign missionary. But for his stand in favor of giving the Gospel to the Gentile world, it is possible that you and I would never have heard the story of Him who was born in the city of David as Christ the Lord. He was a lawyer; it is probable that he was a member of the Sanhedrin at the age of thirty. The Sanhedrin was both a lawmaking body and a judiciary. It corresponded to both our United States Supreme Court and our United States Senate. Thus at the age of thirty, Paul was the equivalent of United States Senator and Supreme Court Justice.

He was a statesman par excellence; during his brief public career he did more toward shaping the map and the future history of the continent of Europe than all the armies ever commanded by Charlemagne, Frederick the Great,

At the Southern Baptist Convention in St. Louis, Dr. Groner delivered this address before a mass meeting of pastors and others on evangelism. The closing part of the address as then delivered will be published in an early issue. In it President Groner deals with "Evangelism through Christian Education."—Editorial Note.

Napoleon, Von Hindenburg, and Marshall Foch combined. It is a fact that the outstanding leaders of every epoch of time have been educated men. They have stood among their fellows like mountains among molehills, like forest trees among thistles.

II

WHAT of Christian Education? You and I believe in the general subject of education. We believe with Thomas Jefferson that, "The diffusion of knowledge among the masses is essential to the perpetuity of our republican institutions." We believe with Mirabeau B. Lamar that, "The cultivated mind is the guardian genius of democracy, the only dictator that freemen acknowledge and the only security that freeman desire." But do we believe in education under Christian auspices?

Many of our leading State educators speak in one voice on the subject of Christian education and they are faithful protagonists of the cause. Dr. Eby, Professor of the history of education in the University of Texas, says, "The Christian institutions are the only bulwarks among the growing evil of secularism in modern life."

President James, of the University of Illinois, is the author of this pungent declaration:

Education without religion is unnatural, abnormal and dangerous. Our people ought to take our denominational institutions to heart and support them with a liberal generosity never before known.

President Thompson of the University of Ohio, which in many respects is the outstanding state university of America says,

I am in no way untrue to the State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truths which it represents, as if he had been educated in a non-Christian country.

All this can be said with equal correctness concerning the institutions of private foundation. Many of you will recall that some years ago Professor Phelps of Yale University gave his senior class a test in the Bible. Scarcely a single member of the senior class of Yale answered correctly a single Bible question. One question was, "Tell me what you know about Golgotha." And the answer given by one of those Yale seniors was, "Golgotha was the giant that slew David."

III

NO ONE can be a faithful student of the history of education and not be an advocate of Christian education. Some State educators claim that it is a trespass for our denomina-

tional colleges to invade the realm of higher education. They claim that this is a field that belongs to them by pre-emption and they believe in the doctrine of squatter sovereignty. They think it is an impertinence for the Christian colleges to presume to supply higher education to the public.

But they are misinformed if they think that they have been the pioneers in this field. The Christian denominations have been the pioneers in the field of higher education both in Europe and in America. England's first and greatest king, Alfred, was a great saint. He was the founder of Oxford University and he founded it as a Christian college and institution. It turned out such spiritual leaders as the Wesleys, Whitefield, Stanley, and others.

Of the first twenty-four colleges established in the United States, twenty-three were Christian institutions. Of the first 119 colleges and universities founded east of the Mississippi River, 104 were Christian institutions. They make by far a larger contribution to the life of the Republic than do State and municipal schools of the same rank. You may take a State institution with a given number of students, and for every one who comes from the State school who has made a recognized success in life there are nine who come from the denominational school.

OF THE THIRTY-ONE PRESIDENTS OF THE UNITED STATES, TWENTY-FIVE WERE COLLEGE TRAINED AND SEVENTEEN OF THE TWENTY-FIVE CAME FROM CHRISTIAN INSTITUTIONS. EIGHT OF THE NINE MEMBERS OF OUR SUPREME COURT WERE COLLEGE TRAINED AND SEVEN OF THE NINE CAME FROM OUR CHRISTIAN SCHOOLS. OUR PRESENT CHIEF JUSTICE WAS EDUCATED IN A CHRISTIAN COLLEGE.

The dean of American educators was Horace Mann and he was a product of a Christian college. The five leading Secretaries of State in the last fifty years were products of Christian colleges.

IV

FRANK H. LEAVELL has well said, "The Christian College offers a distinct 'plus' of culture. The highest quality of culture is the culture of the soul."

Practically all my audience has either heard of or read Dan Gilbert's book entitled, "Crucifying Christ in Our Colleges." The revelations it makes are literally true and utterly shocking. But the facts it discloses are being verified every day in experiences of men and women who contact non-Christian colleges. My remarks must not be construed as an indictment of State institutions, but it is true that too many little minds become members of the faculties of these institutions. And they consider it their business to sew tares of unbelief and disbelief and anti-faith among the students.

I had my law training in the State university. I united with one of the leading literary societies of that institution at its first session of the year I entered. After the formality of inducting the new members into the organization, the president of the society announced that the program for the evening, which had been prepared at the close of the last session, consisted of an oration by one "Mr. Blank." The noted agnostic Robert J. Ingersoll had passed away a few months before. So the oration of the evening was a eulogy on the arch-infidel of American history. I even remember to this hour the verse of poetry with which he closed:

"When hate is buried in the dust,
When party strife shall break its spear,
When truth is free, and men are just,
Then will his epitaph appear."

The president of a State college of my State in addressing the graduates of the said institution about three years ago was reported by the press as having said, "Some of you will go to Hell, some of you will never be heard of again, and the rest of you might amount to something." A professor in a certain Texas institution from which he was dismissed because of his anti-Scriptural teachings was in my office one day when I was State Mission Secretary. Others were present. I asked this professor if his father was a preacher.

He replied with evident indignation, "No, sir! My father was an educated man. He was a clergyman." Such are little ideas of little minds of little learning and large ego.

Will Durant in the April 11, 1936, issue of the SATURDAY EVENING POST says, "Our conscious educators perceive that, after a generation of scholastic effort, they are failing to produce either educated men or gentlemen." Dr. Eby says, "The ideal college is no mere thinking factory for the transmission of information in an impersonal fashion. It is a place for making men and women of the noblest type."

When Dr. Whewell, master of Trinity College, Oxford, was accosted by a Ph.D. from Berlin with the observation, "We turn out scholars at Berlin, what do you turn out here?" he promptly retorted, "At Trinity College we turn out men." It is more important that a school shall turn out scholars who are men than to turn out mere men who are mere scholars.

Thomas Arnold of Rugby made one statement in a chapel talk, which, like the shot fired by the battled armies at Concord, has been heard around the world!

Young men, it little matters whether there are 300 or 200 or 50 in this school, but it is of importance that each name on our roster shall be a Christian gentleman.

One large advantage of the Christian colleges is that the student and teacher come into intimate and constant personal contact. This is impossible in the big State and privately endowed universities with their thousands of students most of whom never make acquaintance of their teachers. The close personal attention and supervision that the students have at college are vital to their future.

When I was a law student in the University of Texas, there were several hundred in my law class. I had five teachers, but I am afraid that only one of them ever got my name and face together and that one became my fast friend from then on until he crossed over to the Golden Shore. David F. Houston, later of President Wilson's cabinet, was my teacher in political economics. Sometimes I feel that the good man will go down to his grave without knowing that I was once a student of his.

Dr. King of Oberlin College says that the main factor in the education of any young man or young woman is the personal impact of a teacher of high character and lofty purpose. President Garfield used to say that an ideal college was a log with a boy on one end and his old teacher, Mark Hopkins, on the other.

Death of Rev. Jesse Wells

REV. JESSE H. WELLS, formerly pastor of the First Church in Paducah, Ky., died in the Mayfield Hospital on the night of June 1, following a nervous breakdown to which heart-complications were added.

Brother Wells was native of Franklin, Tenn. His grandfather was a pioneer Baptist minister who came over from England. Receiving his education at the Franklin Academy and Georgetown College, where he took the Master's degree, he studied and graduated in theology at the Southern Baptist Theological Seminary. Preaching to Kentucky churches while at the Seminary, after graduation he was for seven years pastor of the First Church at Mt. Vernon, Ill. At a later time he was pastor at Pueblo, Colo. His last pastorate was in the First Church, Paducah, from 1930 to 1934.

This faithful man of God is survived by his wife, Mrs. Katie May Creason Wells; two daughters, Malinda Boyd and Mary Margaret; two nieces, Mrs. Roy Cammeron, of El Paso; and Mrs. Luke Owsley, of Alabama. The funeral services were conducted by Dr. Charles L. Graham, pastor of the Crescent Hill Church in Louisville, who was a former classmate of the deceased.

Brother Wells was a devoted and faithful minister, pastor and friend. Modest and quiet in temperament, he touched the lives of many to cheer and build them in the highest things. The sympathy of a large circle of appreciative friends goes out to the bereaved wife and children in their deep sorrow.

Kentucky Associational Sunday School Conference at Lexington

DON NORMAN, Mullins Hall, Louisville, Ky.

D ID YOU know that only one person out of every five in Kentucky is enrolled in Sunday School? . . . that there are 287 "missionary" Baptist churches in this state which do not have a Sunday School? . . . that nearly 1,500,000 Kentuckians—54.7 percent of the total population—are not members of any church?

These and other facts just as startling were brought to the attention of the 346 registered delegates, representing forty-four associations present at the Kentucky Baptist Associational Sunday School Workers' Conference, held in Lexington, May 28 and 29, at the Calvary Baptist Church.

Sponsored jointly by the Southern Baptist Sunday School Board, Nashville, and the Sunday School Department of the Kentucky Mission Board, and two-day program marked the first step in a program of enlistment and enlargement launched by the Sunday School Board under its new chief, Dr. T. L. Holcomb, as preparation for its Golden Jubilee celebration in 1941. The Kentucky meeting was the thirteenth held, with others scheduled which will complete the roster of states in the Southern Baptist Convention.

I

M R. J. N. BARNETTE, Nashville, who is chairman of the Sunday School Promotional Committee, co-operated with Kentucky's Secretary W. A. Gardiner in the leadership of the various sessions. Coming with him from Nashville was a corps of the Sunday School Board's ablest workers, who served as inspirational speakers and conference leaders. Louisville was likewise well represented on the program in the persons of Dr. V. I. Masters, Editor of the Western Recorder, inspirational address; Dr. C. M. Thompson, Executive Secretary of the Kentucky Baptist Board of Missions, and Secretary Gardiner, addresses Friday morning; Miss Jennie G. Bright, Beginners' Department Conference Leader; Mrs. W. A. Gardiner, Primary Conference Leader, and Miss Margaret Frost, Junior Conference Leader.

Sunday School Board representatives present, in addition to Mr. Barnette, were Dr. J. O. Williams, Business Manager, as an inspirational speaker; Dr. P. E. Burroughs, Secretary of the Educational and Architectural Departments, inspirational speaker; W. P. Phillips, Secretary of the Young People and Adult Department, conference leader and inspirational speaker; Dr. Homer L. Grice, Secretary of the Vacation Bible School Department, conference leader; Dr. N. R. Drummond, Associate Secretary in the Educational Department, conference leader; William Hall Preston, Associate Secretary in the Department of Student Work, inspirational speaker; Harold E. Ingraham, Associate Secretary in the Administration Department, conference leader and inspirational speaker; A. V. Washburn and Miss Verda Von Hagen, Associate Secretaries in the Young People and Adult Department, conference leaders; Miss Mary Alice Bibby, Associate Secretary in the Intermediate Department, conference leader. Miss Elizabeth Cullen, Memphis, was also present as a conference leader.

B. B. McKinney, Music Editor of the Sunday School Board, led the singing. Mr. McKinney is not only the composer (words and music) of many of our best-loved hymns; he knows how to get people to sing! Everyone went away humming or singing that delightful little "theme chorus" of the Conference, "In the Highways, in the Hedges."

Pastor T. C. Ecton, of Calvary Church, and his people showed the delegates just what genuine Central Kentucky hospitality is. We were welcomed into Baptist homes throughout the city for "bed and breakfast" Thursday night and Friday morning.

II

IN the opening address of the two-day session Thursday morning Harold E. Ingraham presented "Four Sunday School Imperatives," certain facts from which were striking

enough to be mentioned over and over again by speakers during the remainder of the Conference.

"We must 'step up' the growth of our Sunday Schools," Mr. Ingraham declared. "Yes, we have been blessed of God in our Sunday School work as have no other evangelical bodies. For the past forty-five years we have had an average annual increase of 300 new Sunday-schools and a net gain of 60,000 pupils. But we must face these other challenging facts. Out of a total population of 34,000,000 in Southern Baptist Convention territory 24,000,000 are unreached for any Sunday-school. Included in this number are 2,600,000 Baptist church members—sixty percent of our membership. There are 2,500 churches in our territory going under the name of 'Missionary Baptist' that have no Sunday-schools; 287 of them are in Kentucky. And the growth just mentioned took place in forty percent of our churches; sixty percent of them are no larger today than they were twenty years ago! We have had an average annual increase of 60,000, yes; but during the last three years that average has dropped to 33,000. Then, too, our large Sunday-schools have quit growing. The Sunday-school increase is not even keeping pace with the population growth. Southern Baptist territory for the last twenty years has had an average annual population increase of 500,000. During the same period the Sunday-schools have had an annual average gain of 183,000. Southern Baptist Convention territory is going pagan at the rate of five to two!"

Other imperatives named by Mr. Ingraham were: We must deepen the Bible study; we must intensify the evangelism; and we must extend the enlistment. There are 700,000 lost people above Primary age now enrolled in Baptist Sunday-schools, he pointed out, who should be won to Christ NOW.

III

D R. P. E. BURROUGHS, out of his rich background of more than a quarter of a century's service as educational secretary of the Sunday School Board, analyzed the problem as (1) to reach and hold the prospective pupil; (2) to teach and train him; and (3) to build and equip for him. His address was concerned with the last two points, the first having been covered by Mr. Ingraham. The New Training Course for Sunday School Workers, he said, is the result of the best thinking of Southern Baptists during their thirty-five years of experience in the training enterprise. More than 100,000 new awards have been given and over 400,000 of the new books sold. "During the past eighteen years," Dr. Burroughs said, "Southern Baptists spent \$100,000,000 on buildings and equipment. Certainly we should offer them all the help at our command so that they may build wisely and well." That is being done through the Board's Architectural Department.

A key aim of the enlargement campaign upon which we are entering, according to Dr. Burroughs, is the enlistment of 30,000 volunteer workers—10,000 from the Sunday-schools, 10,000 from the Training Unions, and 10,000 from the W. M. U.'s—to carry to the remotest corner of every association the message of Christ.

Dr. J. O. Williams gave an inspirational address that climaxed the morning session, "Workers Who Win." Illustrating his thesis from Joshua's conquest of Jericho, Dr. Williams found five traits which must characterize those who would win for the Lord: They must (1) listen to the word of the Lord, (2) learn the will of the Lord, (3) live the wishes of the Lord, (4) love the way of the Lord, and (5) look for the victory of the Lord. "We must look for—we must confidently expect—millions of conversions from the 21,000,000 non-Christians in Southern Baptist Convention territory."

(Please turn to Page 17.)

Is the Baptist Ministry Becoming Commercialized?

MRS. W. C. TAGGART, Phoenix, Arizona

IN 2 Cor. 6:3-4, Paul writes, "Giving no offence in anything, that the ministry be not blamed: but in all things approving (commending) ourselves as the ministers of God."

"The labourer is worthy of his hire" and "they which preach the Gospel should live of the Gospel." My husband is a Baptist preacher. Through the years our support has been from the churches which he has served as pastor. I believe that is the God-ordained plan.

But God knows human nature. He knows the weakness of the flesh in preachers of the Gospel. So when the Holy Spirit directed Paul to write to Timothy concerning the qualifications of preachers, he had him to write "not greedy of filthy lucre" and "not covetous."

I

NO DOUBT it is true that many ministers in the past have been and many to-day are our most self-sacrificing group of people. Yet we know that this is an age when material values mean much. Material things hold our time and attention pre-eminently. In this day when the commercial spirit prevails in every sphere of life, has the ministry escaped becoming commercialized?

Notice some expressions in current use now concerning preachers: "He is a high-priced man." "You can't get him for less than three thousand dollars." "Our church has called Brother _____, but I fear we cannot get him, because we cannot pay as much as he is now receiving."

Is it true that by many people, a preacher is classed according to the salary he receives? If he is willing to serve on a small salary when the church cannot pay more, is he classed as a "little preacher," even though he may be a mighty power for God? On the other hand if he demands a big salary because he must live in a certain style, is he to be classed as a "big preacher?"

Notice some things that actually occur. A church calls a pastor.

Conferring with the brethren, the preacher tells them that he is receiving a certain amount where he now ministers and they will have to pay that much or more if he accepts the call. Another church calls a pastor. It cannot (or will not) pay him the amount he now receives. The State Mission Board is asked to supplement the salary. The request is granted.

Now a neighboring church calls a pastor. The salary which can be paid is inadequate (for some), but the preacher refuses a supplement from the Mission Board because he feels that the mission money should be used for needy fields. Is it true that the man who demanded the larger salary should be classed as a "big man" and the one willing to serve on a small salary as a "little man?" Is that the Holy Spirit's standard for measuring preachers?

II

I AM wondering to what extent this commercial spirit has entered our denominational Boards. I sometimes wonder if "jobs" or positions under our denominational agencies are coveted by some as governmental jobs are sought? In such positions there are not the responsibilities of the pastorate and the salary seems more certain.

This question is being asked by some, "Why should our Baptist Boards pay salaries in excess of the average paid to pastor?" The same question might be asked in regard to any of our Baptist institutions—as schools and hospitals. **Have our denominational Boards helped to create and promote the commercial spirit among our Baptist preachers?**

Baptists boast much of following the pattern given in the New Testament in their church life. How close are we to the spirit of the New Testament in handling denominational money? I am persuaded that we need to strive to find the mind of the Spirit in re the financial side of the Lord's work.

I would not say anything that might serve a selfish, covetous church as an excuse to refuse to pay its pastor that which can and should be paid. Too many churches are sinning against God's servants by doing as the deacon prayed, "Lord, you keep him humble and we will keep him poor." I am jealous for the good name of Baptist preachers.

Therefore I believe in this materialistic, commercial age God's called men—pastors, missionaries, mission secretaries, general workers—need to heed the words of warning written for their benefit—"not greedy of filthy lucre," "not covetous" and "Giving no offence in anything, that the ministry be not blamed: but in all things commending ourselves as the ministers of God."

Appreciation of Rev. H. H. Hibbs

WHEREAS, God in His infinite wisdom has called from our church and this earthly home the Rev. H. H. Hibbs, on April 26, 1936, while visiting his son at Hazard, Kentucky.

He was born in 1863 at Birdsville, Ky. He was converted and joined the Blooming Grove Church under the leadership of Brother Crudson. In 1884 he was united in marriage to Susie Adams. To this union were born eight children.

In 1887 he was called to Blooming Grove Church and was ordained in Smithland, Ky. He attended the Seminary at Louisville from 1889 to 1891, then was called to Carrollton, Ky., and served two years. Then came a call from Mayslick and there he gave five years of his life.

Then by the leadership of the Holy Spirit he accepted the care of Williamsburg Church and there did his best work. The church was built from a weak church to one of the strongest. Into this church he baptized hundreds. On one occasion he baptized 150. While helping in a meeting at Hazard, Ky., a church was organized. He raised money to build the school, then known as Williamsburg Institute, now Cumberland College.

Brother Hibbs was then called to Murfreesboro, Tenn. There he raised money for the Tennessee College. When his health began to fail, he rested one year, seeking to regain his health.

He returned to Smithland in 1920 and accepted the care of the church for a short time. But at his death he had not preached for years because of ill health. While on a visit to a son in Hazard, Ky., he preached on the subject of "Love" and after uttering the closing words died in the pulpit. Smithland, Ky.

J. C. ASBRIDGE

When Do Associations Meet? And Where?

W. M. WOOD, State Mission Secretary

I AM anxious to ascertain where and when the District Associations in Kentucky listed below will meet? Will some brother in each of these Associations please write me this information? A postal card will do. Also please mail us three copies of your Minutes for our files.

Blackford Association	Salem Association
Christian County Association	South Concord Association
Greenville Association	South Kentucky Association
Jackson County Association	Tates Creek Association
McCreary County Association	Union Association
North Concord Association	Whites Run Association
Old Bethel Association	

205 East Chestnut St., Louisville, Ky.

EDITORIAL

Are Ministers Greedy For Money?

WE PUBLISH an article from Mrs. W. C. Taggart, of Phoenix, Ariz. Mrs. Taggart is the wife of a minister. In principle her article is an admonishment that preachers shall open their hearts to the teachings of the Holy Spirit on the relationship between the preacher and what Paul calls "filthy lucre."

In her letter of transmittal, Mrs. Taggart expresses the opinion that the Western Recorder may publish the article, though she doubts whether another Baptist paper would. We hope Mrs. Taggart will permit us to say that a general reluctance of the press of the denomination to publish articles that bring the money question down to where some think most preachers live, would by us be regarded as ground for doubt whether constructive results may be expected from such publication.

I

YET we feel that the questions raised by this minister's wife are not inappropriate for Baptist paper discussion. Inappropriateness would here depend upon lack of spiritual-mindedness in the discussion itself. When we begin to talk about money in relation to the personal and family life of ministers and about the different amounts of it received by different ministers for their services, we are dealing with that which, if there is fleshly-mindedness in the preacher, puts him on a parity with the fleshly-mindedness of the world and its children. On that plane discussion in the Western Recorder would not be helpful.

In principle the Apostle Paul dealt with this question frankly in his own personal relationships to what appears to have been one of the most fleshly-minded churches addressed in the New Testament, namely, the Church at Corinth. If one will follow his discussion in the first part of the ninth chapter of First Corinthians and in portions of the eleventh and twelfth chapters of Second Corinthians, he will see how the Apostle admonished his own wayward children in the faith very plainly on the infirmities in them which made him decide never to let them contribute anything to his support, though he "robbed" other churches for support while he preached to them. Who but an inspired writer could deal so faithfully as did Paul with a church of carnal Christians, fully assured in their own wisdom, yet without giving them occasion for offense?

Turning to the question of financial support, as between churches and Baptist preachers in this country, there cannot be any doubt as to which of the two groups has habitually carried the heavy end of the log. The Baptist evangel was carried to the waste places of the land by preachers almost entirely at their own cost. When churches were set up, oftener than not the preachers were still extremely poorly supported. Much of their own material support was by the work of their own hands.

II

WHEN society became more fully established, many preachers still wrought upon a minimum support—less than was needed for a modest competency and less than their people were well able to pay. At the present time, while there has been some improvement in the compensation of pastors in many churches, the support of ministers oftener than not is still less than a modest sufficiency.

The general situation in the support of pastors among Baptists always has been that churches tended oftener than not to pay the preachers about as little as they could get by with. In the building of the institutions of organized Christianity, as represented by Baptists in the South, it has from the first been true and we think it is still true that the preachers have contributed far more than their proportion of

this amount, as measured by the materialistic yardsticks we usually invoke for that purpose.

Our direct reply to the question of Mrs. Taggart's article would have to be "Yes," and "No." That is, there have always been some commercially-minded preachers and there have always been many preachers not commercially-minded. However, if we cannot solve the problem raised by this devoted lady, we at least would deal with it in all frankness and honesty. Therefore we add that, since the great World War, society has been projected into a period of materialism such as perhaps the world had not before seen. What did this do to preachers?

III

IDEALLY preachers should live so near the Lord and so far from the world that they shall not be overcome evil, but overcome evil by good. Actually, let it be humbly confessed, great as is the Gospel of grace which God has committed into the hands of these vessels of clay, there has always been a tendency for preachers to weaken and fall under the same temptations that mislead their people.

Be it remembered that it has been and is now true that preachers enter and follow their sacred calling, well aware that it is poorly paid in terms of money. They do it because they see in it other values higher than the prizes of the world.

Yet some preachers have not in our day escaped suspicion of materialism, of greed for money, of estimating life on the basis of the amount of money they receive for service. We are humbly grateful to believe that this canker has influenced relatively few of them. **May the Lord spare the churches, often themselves blinded by love of the world, the misfortune of covetous pulpit guidance! May He burn covetousness out of the heart of every preacher and give the churches understanding to discern between false and true prophets!**

What shall we say of Mrs. Taggart's suggestion that Baptist officials are compensated out of proportion? We think investigation will usually show that critics here have in mind two or three salaries they have heard of that appear out of line. If such a critic knew about all of the salaries of the hundreds who serve Baptists in an official way, and would be duly considerate and just, he would nearly always find that his ground for criticism dissolves.

On the average a Baptist secretary or other salaried official has to spend many hundreds for house rents and other things which come free to a pastor who is supposed to get the same salary. Before a yardstick of comparison can be applied fairly and helpfully, these and similar factors must be duly weighed.

The thought of this writer is that salaries paid by the denomination should be just and considerate, and not devoid of generosity of the spirit. But they should never be "fancy" salaries. If a few wealthy churches pay such salaries, that is their business. There are never enough of them to give the great mass of us even the slightest excuse for stubbing our toes over anything involved in their action. **Denominational salaries should never be niggardly; neither should they ever be unduly large in a fellowship the great mass of whose ministers have always labored on only a moderate support—which is the Baptist case.**

We ought to know ourselves well enough to be aware that most of us are likely to deal with this subject with constructive helpfulness only as each of us has first conquered himself and his own fleshly mind. We do not remember in any such discussions as this ever to have heard a critic express the view that his own compensation was too large. Is there not here, perhaps, a hint each of us should use to his own good and that of his brethren?

How the Christian Becomes Dead to Sin and Alive to God

IN ROMANS 6:11 the Apostle exhorts, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In the earlier chapters Paul wrote on justification by faith. He is now writing on deliverance from the power of indwelling sin, after one has exercised faith in Christ to bear the burden and penalty of sin. Chapter 6 shows that this is to be accomplished by union with Christ in His death and resurrection. Chapter 7 sets forth that the Christian, apart from this larger appropriation of the Christ in the life, is beset and often defeated by the weaknesses of the flesh and that such a life is devoid of the spiritual power and victory which the Lord intends for His people.

Chapter eight takes up the office and work of the Holy Spirit in making real in the Christian the victorious life of the risen Christ, and in showing how this life becomes his through faith—faith which crucifies the fleshly life daily and gives the Christ right-of-way in his life.

I

PAUL lived this life. He wrote (Gal. 2:20), "Christ liveth in me," and (Phil. 1:21), "For me to live is Christ." We do not gain Christian victory by our own efforts to live for Him, though that is the popular way. Victory is gained when, through the appropriation of faith and the making dead of the flesh life by faith, the Christian looks to the Lord to live His life in him. The victorious life is not our business, but His.

But the crucifixion of the flesh life through faith in Him is our business. This crucifixion is essential, in order that He may have the right-of-way to reign in our hearts and lives. We can only live this in-Christ life through faith in Him. "Without Me ye can do nothing."

After one is converted, he soon finds that the old nature which had led him to sin has not been eradicated. What the young Christian does not know and what has been very little taught either to him or to his elders is that Christ has opened a way for men to be saved from the power of indwelling sin as well as from the guilt and penalty of sin. "If, when we were enemies, we were reconciled to God by the death of His Son—much more, being reconciled, we shall be saved by HIS LIFE" (Rom. 5:10). Not the life He lived on earth before His crucifixion. But His glorious resurrection life of victory over all sin is by Him made available for His people, through faith in Him, just as He justified every one who believed from the penalty of sin by His once-for-all suffering on the Cross.

The Apostle declares that we are to enter into this life of victory over sin by reckoning ourselves dead to sin. That is, dead to the flesh-life of the "old man." This reckoning is of the nature of faith. By steadfastly behaving as if, taking is as a fact that, the old fleshly propensities are crucified, because the believer now lives his life in Christ, that which became positionally true at conversion increasingly becomes actually true in his life.

II

THIS is not a once-for-all reckoning. It is not a single vital crisis, but a continuous process. It is not a second blessing, but it is an habitual attitude assumed through faith. The Christian life is essentially a moment-by-moment life. There may and do come many crises in spiritual experience.

Yet a carnal, fleshly-minded Christian, if he is ever to get out of his infantile spiritual condition, must make a start somewhere, somehow. The first actual surrender of the life through yielding our members unto God and refusing to allow our faculties to be instruments of unrighteousness will constitute a real crisis. But no such crisis or experience in itself can avail for the future. The reckoning of faith is a daily reckoning. Abiding in Christ is a continuous abiding.

Nor can we reckon ourselves dead to sin by a merely mental decision. Some have tried to do that. They fail to see that God always links this exercise of faith with yielding, surrendering to Him. Read Romans 6:12, 13. We cannot reason ourselves into faith in Christ, or into devotion to Him. We find the way through surrender, through yielding, through worship, and through dedication. **The fleshly mind cannot crucify the flesh. Only the Spirit of Christ can do that.**

The way to such life in Christ is not by self-improvement or by helping the Lord to make us alive in Him. On our part it is a willingness to let the old man of the flesh be nailed on the Cross, that our lives may be dead to the power of sin, just as by faith we first looked to the Cross to be justified from the guilt of sin.

A dead person cannot respond to sinful temptations, whatever they are. Two society girls were happily converted. A few days later former friends invited them to a theatre party. They had lost their desire for the things of the world, and they sent this courteous and interesting reply: "Thank you for your kind invitation. We cannot attend the theatre, however, as we are dead! We died with Christ a week ago." That is true to Christian experience and New Testament teaching.

If one is dead he cannot be jealous or envious, or tattle with his tongue, or hate, or resent criticism, or be greedy for prominence and distinction. The sins of the flesh no longer touch him. Then reckon yourself dead to such things. It was the way Paul followed and taught. It was in the urge of the Lord to His disciples when He said, "**He that abideth in ME, and I in him, the same bringeth forth much fruit.**"

We are also to reckon ourselves to be "alive unto God." Being dead to sin does not make us corpses. It releases the powers of personality so that they may function unto and in a new and higher life. The personality turns to a new Master. It lives under a new control. Being dead to sin, it becomes alive in the risen life of Christ.

III

THIS teaching has by many been regarded as fanciful and extreme. We have looked upon such a Christian life as exceptional or even abnormal. But is it not obvious that we have gotten this out of our own waywardness and lack of understanding of abundant New Testament teaching on the fuller life in Christ? Without fear of successful contradiction, we declare that this fuller Christian life is presented in the New Testament as normal. The carnal, babe-in-Christ, Christian life is abnormal and spiritually powerless and a grief to our Lord.

The Lord is quickening not a few among us to this realization. One of the means He has used—this writer confesses that it has influenced him—is a growing sense of the impotence of even the best which God's people seem to be able as a group to do in these times of trial and stress, apart from a measure of the power of the Spirit of God which, once we search our hearts, we know well that we do not possess.

There has been no failure in the Christ or of His power to transform His people and save the world. But there has been self-saving, backslidden living among His people. While they should have lived lives empowered by God's Spirit to bear a witness that could and would rebuke the sins of the world, they have instead in vast numbers conformed to the world and its fleshly life—avoided being "fanatical" in the mind of a self-serving materialistic age.

It is such religion that fails. Why should it not fail? What better does it deserve? How we need a searching revival that shall open our hearts to our shameful, spiritually-impotent entanglement with the world, and fill them with repentance and fresh purpose of heart to be alive to God through Christ! Such a revival would shock, shake and save from threatened destruction our tottering world. **WHAT ELSE CAN OR WILL?**

Paragraphic Comment

LOOKING FOR HIS SECOND COMING A minister called upon a suffering believer. She had been a great sufferer. He sat down by her side and talked with her. Presently he asked, "Are you wearying for the end of your sufferings?" The answer he received was this: "I am not wearying for death; I don't care to think on death—it is an enemy. But, O if Christ would come! if Christ would come!" Was that not the expression of true spiritual instinct? Nowhere in the Bible are Christians bidden to wish for death, but we are a hundred times bidden to long for the Second Coming of the Lord.

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COMFORT UNDER BEREAVEMENT When Christian friends are bereaved at the death of a loved one, sympathy is often better expressed in silence than in words. When we speak words to one under heavy bereavement, we are likely to remind him of the happiness of those who die in the Lord (Rev. 14:13; Phil. 1:21, 23), which is well. But it is striking that the specific admonition given by the Apostle in the fourth chapter of 1 Thessalonians, "concerning them which are asleep, that ye sorrow not, even as others who have no hope," was to remember that the Lord Himself will descend from heaven with a shout and with the voice of archangels and the trump of God, and those that sleep in Jesus shall come back with Him and their bodies be raised from the grave. "Wherefore, comfort one another with these words" (1 Thess. 4:18). In the thought of the Second Coming of the Lord there is power to heal the wounds of bereavement not found in any other consolation. It must be because many of God's people have placed this great teaching out on the margin of their thoughts and instruction that so little use of it is made to comfort the sorrowing.

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GREAT FAITH OR LITTLE FAITH Dr. Andrew A. Bonar answers the question of what is great faith and what is little faith. Dr. Bonar says that the sinner who sees little in Christ is the man to whom we must say, "O thou of little faith," whereas one who is conscious of utter worthlessness sees at least something of the greatness and grace and glory of the Saviour's Person and work. The centurion, at whose faith the Lord marvelled, was simply a man who had deep insight into the Christ as to His spiritual power and authority. He believed that a word from Him was enough. The bright convert is the one who sees much in Christ; the dull convert is one who sees Him only as through a haze. In this connection consider the words of the Lord to Simon the Pharisee about the poor outcast woman who, while they were eating in Simon's house, anointed the Saviour's feet and kissed them. The Lord said she was forgiven much and therefore loved much, but "to whom little is forgiven the same loveth little." "Little" is forgiven when the convert sees relatively little in the Christ to whom he comes and has a corresponding dimness of vision of the corruption of his own heart.

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ACADEMIC FREEDOM In the Biblical Recorder a prominent educator is quoted as saying that a teacher has the right to the full expression of his views, but that does not necessarily mean that he may rightly express them sensationally. The educator continues: "Both university and instructor, in the matter of academic freedom, have rights and responsibilities, and little is to be gained by the recognition of one without the other." Chancellor H. W. Chase, of New York University, whose words are quoted, does not indicate just what are the responsibilities of the university in such a case. But he evidently has in mind the responsibility of the institution to society. In analyzing this responsibility, he would doubtless include a decent respect for the American

form of government and for the religious convictions of men based upon the revelation which God has made of himself to mankind. An educational administrator in a secular or tax-supported educational institution, would be supported by the conscience of the great mass of American citizens and of fair-minded men the world over in espousing this position. But those who have followed claims for academic freedom as they have frequently found expression in American educational centers in recent years, have often been fed on labored arguments that the teaching vocation must be accorded a liberty of expression which is allowed to no other body of men anywhere—a liberty not answerable to human or divine authority. They demand to be allowed to say what they please, whether they can prove it or not, and regardless of what people think of the propriety of the "liberty" they take. But this is license, not liberty. It is not permitted to statesmen or to church men or to any other class. Success to Chancellor Chase in debunking the jazz fringe of mentally and spiritually anarchistic professors.

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MEN CRUCIFY THE SON OF GOD

Next Sunday the Bible school lesson is on the crucifixion of our Lord. It is a theme that transcends all literary skill, all eloquence and all the intellect of the natural man. For the teacher vividly to feel his own lack of ability rightly to teach it may itself be a hopeful step in his preparation. Two missionaries wrought for years among ignorant and depraved natives of Greenland without feeling that they had ever penetrated into their hearts with a bit of understanding of the meaning of the Gospel they preached. One day, while they were translating the Gospel into the language of the people, a half-drunken chief rudely demanded that they "make it talk" what they were writing. One of the missionaries read to them the story of the crucifixion. Never before having seemed to reach them at all, he was astounded when he looked up from the reading and found these rough and wild men humbled and receptive and wanting to hear more. The teacher of a class will not begin badly on this lesson if he begins by reading it deliberately to the class, giving the truth a chance to do its own work.

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SEEKING SALVATION BY WISDOM RATHER THAN FAITH

Our Lord once said, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." This statement and the context seem to make it evident that the Lord meant that economic security was to be looked for through giving prior attention to spiritual reality as revealed through Him. There will never be recovery from world unrest and economic stress through the substitution in the churches of political ideals and philosophies for the message of the Gospel. Undoubtedly the failure of politicians, both national and international, is largely due to the fact that the churches of Christ are failing to produce that moral and spiritual basis of adjustments which must undergird political and governmental action if it is to succeed. How shall we ever get out of economic distress, and why need the politician worry his head about tariffs or money-standards or the like, so long as the churches continue to fail to make a transforming impact upon the personal wickedness and greed and waste which lie at the bottom of all of the trouble? The only salvation possible lies in God's people coming back to Him. Obviously the fat-heartedness and pride of the human heart in its added material power has no notion of humbling themselves before God. Will the churches really give themselves to prayer and crucified living that the Lord may rebuke wickedness among men and nations, or will they pursue the easy course of remaining religious but denying the divine power and authority of the faith they profess?

General Smedley Butler Challenges Prohibitionists to Fight the Liquor Business

REPORTED BY THE ANTI-SALOON OF AMERICA

"WE LOST prohibition because the prohibitionists were busy choking on flies and swallowing elephants and shooting 16-inch guns at sparrows," said General Smedley D. Butler at a mass meeting of the United Dry Forces of the District of Columbia on Sunday afternoon, May 10, 1936. Fifteen hundred people crowded Calvary Baptist Church, Washington, one of the largest in the city.

"When the last State ratified the upside-down amendment, Mrs. Butler and my children said, 'It is a lost cause.' It is not a lost cause, it is going through an evolution. Right now everything is probably at low ebb. Now is the time to organize. Get together, get a lot of smart politicians to advise you, and hire some good newspaper men. It was licked by propaganda before.

"You are not going to get a constitutional amendment right away. It may be twenty-five years, but the next time it goes dry it will be dry right. It will be dry with honest, straight-forward men in public office to enforce it. The last law was sacrificed, double-crossed, butchered and thrown into the waste basket by people you elected to office, who talked dry and drank wet. If you had cleaned the White House when you had prohibition you would have been better off.

"There is no use to pass a law unless the police and the courts enforce it. Don't blame the police. They are better than the courts. When I was chief of police in Philadelphia we had 5,000 policemen, and the percentage of honesty was far better than in the Cabinet of the President at that time. Honesty in the police force is higher than in other public officers, but a crooked policeman is bird! Five percent are

weak, but ninety percent are the best public servants we have. J. Edgar Hoover's outfit, no matter what some of the Senators may say, is the best instrument the American people own, for any purpose whatsoever. It is the only public service that has never had a bit of debauchery in it.

"Fight the nuisance of drinking drivers. Every time you see a man in an automobile accident, find out if he has been drinking. If he has had one drink he is unfit to drive. He is a potential murderer. If you find a man is let off without even a fine, inquire how he happened to get out. Hire the radio for fifteen minutes and tell how he happened to escape—if they don't cut you off.

"We will never have the return of the saloon, people said. Bill Vare, our great statesman de luxe, was a prohibitionist in the beginning. As the votes changed he changed, but said, 'Never back to the saloon.' He could say 'Never!' so beautifully! Now we don't have saloons, but we have liquor merry-go-rounds erected to trap children. Those red and blue bars are more insidious than saloons. There is no sawdust on the floor, but the only difference between them and the old saloon is the sawdust. You have got to fight all the hotel people, for those merry-go-rounds are paying interest on the bonds.

"Drive straight at purification of office holders. Put your members of Congress on the spot. Ask what they are going to vote for when they go to Congress and publish their answers. Then make them live up to it. It is good for them. My father sat in Congress thirty-two years. The best thing that ever happened to him was getting letters from his constituents, sticking pins into him. Get the political stuff."

Report of Baptist Sunday School Board

T. L. HOLCOMB, Nashville, Executive Secretary-Treasurer J. O. WILLIAMS, Nashville, Business Manager

ON JUNE 6, 1935, Dr. I. J. VanNess, who had served the Board long and successfully, was relieved of his duties at his own request. The Board at its March meeting had elected Dr. T. Luther Holcomb to the position of Executive Secretary-Treasurer, his connection to begin in June. Dr. Holcomb has taken hold of the work like a veteran and has shown himself a leader worthy of all confidence and co-operation of the entire denomination.

The receipts of the Board for the year 1935 were \$1,728,931.84, an increase of \$25,046.79 over the previous year.

The contributions of the Board to denominational work were \$429,671.04 as compared with \$431,150.40 the previous year.

For the first four months of the current year the receipts from all sources have been \$499,568.06.

The Board issues sixty-nine publications, divided as follows: one annual, fifty-seven quarterlies, seven monthlies and four weeklies. The annual circulation of these sixty-nine periodicals reached the grand total of 32,329,668 individual copies.

The Board has published during the year fifty-one books, which seem to fill a very definite need.

Our people have received the new study courses with enthusiasm and very satisfactory progress has been made.

There are 24,000 churches in the Southern Baptist Convention, of which 15,000 are one-fourth time churches and 5,000 one-half time. In order to render the largest possible service to every one of these churches the Sunday School Board adopted at its meeting, November 26 the recommendation of the Executive Secretary and Business Manager to arrange a five-year promotional program, using the district

association as the major unit for promoting every phase of Sunday School and Baptist Training Union work. All of our promotional departments accepted this action of the Board as a forward step and immediately set up an organization to make the plan effective.

It was certain that this enormous task could never be accomplished by the Sunday School Board's forces, even when reinforced by the fine co-operation of the state group. So it was agreed to conduct a separate series of two-day conferences in each state for both Sunday School and Baptist Training Union workers. To these conferences were invited a group of selected Sunday School and Baptist Training Union leaders from each association. The purpose of such conference is to study the possibilities of the district association as a successful means of informing, encouraging and aiding these workers in undertaking and performing the various duties in promotional work. It is our desire to enlist and train at least 30,000 volunteer workers for service in the 906 district associations in the Southern Baptist Convention.

Out of 374 associations in eight states where two-day Sunday School conferences were conducted before April 15, 298 associations were represented by 3,343 interested workers.

A series of two-day Baptist Training Union conferences were conducted before April 20 in nine states containing a total of 396 associations. In these conferences representatives came from 269 associations and totaled 3,680 interested workers.

Similar meetings are planned for the other states in the Convention in the near future both for Sunday School and Baptist Training Union workers.

Educating Negro Baptist Preachers

NOBLE Y. BEALL, Home Mission Board, Atlanta, Ga.

FIRST we should know and appreciate the Negro background. He is the son of Misraim, the second of Ham who was the second son of Noah. Contrary to popular belief, the African Negro bore no closer family relationship with Canaan, upon whom Noah pronounced a curse, than various nations of the east: Babylon, Persia, Media, India, and most likely China and Japan.

The African Negro brought over to America came out of a world of spirits. To him ghosts walked at night, souls of the dead returned, dreams were realistic, all was spirit. With this background the Negro easily accepted the Christian religion. Christianity is an oriental religion in its setting. The Negro has an oriental mind which is suitable for the Christian religion.

The Negro, coming out of an African background, has now become a Negro of America. He still possesses his oriental mind; he has much of the African traditions in his philosophy of life; he has part of his original color; but at the same time he has absorbed much that is purely American. It is of interest to know that the first Negro to come to this country was Alonzo Pietro in 1492. The first slaves were brought over in 1526. The last slave to be brought from Africa in 1860 was a citizen of Alabama until last July, 1935, when he died. Now we have some 13,000,000 Negro Americans.

The Negro has responded to the principles and practices of Baptists. It is estimated that sixty-four percent of all Negro Christians are Baptists. The first Negro Baptist in America was one Quassey in Newton, Rhode Island, in 1743. Now there are nearly 4,000,000 Negro Baptists in America. The first Negro Baptist church was the Silver Bluff Baptist Church, Aiken County, South Carolina, in 1773. Now there are more than 22,000 Negro Baptist churches. The Richmond African Baptist Missionary Society was the first one in the South. Lott Carey was the first foreign missionary to go from the South. He was a member of the First Baptist Church, made up of white and colored, of Richmond, Va. He went to Liberia in 1821. Now there are nearly 100 missionaries. The first Negro Baptist Convention was the North-western and Southern Baptist Convention in 1864 in St. Louis, Mo. Now there are two National Baptist Conventions with from one to four State Conventions in each state, each having W. M. U., B. Y. P. U., and Sunday School Conventions. Negro Baptists have made the most rapid progress of any single group of Baptists in the world.

It is easily discernable that the Negro preacher occupies a most strategic position and is confronted with a super-human task. His people make great demands upon him. He is looked upon as the leader of not only the church of which he happens to be pastor but also as the leader of the race.

Race prejudice is more emphatic among Negroes now than ever before. It has become so terrible that some young Negroes fear that their race will soon be exterminated. They demand of their preacher that he tell them what the future holds for them but he has no answer.

The Negro race is increasing at the rate of about one million each decade. The percent of Negroes to the total population is slightly decreasing, but the actual number of Negroes is rapidly increasing. The Negro infant mortality rate has declined very rapidly during the past ten years. Great progress is being made in general education for the Negroes.

The Department of Negro Missions of the Home Mission Board conducted ninety-nine conferences and institutes for white and colored preachers during the year. 1,372 preachers were reached and 8,998 workers; 2,048 books were distributed.

Oldest American Religious Weekly

OUR neighbor, the Christian Observer, in its issue of February 19, under the heading, "Keeping the Record Straight," has an article the purpose of which is to establish its claim, especially against claims of the Herald of Gospel Liberty, and the Churchman, that it is the oldest religious weekly in America.

The Christian Observer is the lineal descendant of the Religious Remembrancer, which was established September 4, 1813. In 1840 the name was changed to Christian Observer. Publication has been continuous as a weekly since 1813.

The Herald of Gospel Liberty was established in 1808. At first it was a bi-weekly, then for a while it was a monthly. Not until 1839 did it become a weekly. Even though the Herald of Gospel Liberty started five years earlier, the Christian Observer does not feel that it is fair that a paper which did not become a weekly religious paper until 1839 (when it was thirty-one years old), should claim the prestige of the largest measure of years among religious journals that began their service as weekly publications at an earlier period.

The Churchman claims to have had its descent from the Churchman's Monthly Magazine, started in 1804. It even declares that it is "the oldest religious journal in the English-speaking world." But the Observer article brings it out that for fourteen years during the period before 1844, it was not published either under its present name or any of its ancestral names.

The Christian Observer is a very fine religious weekly and its showing is impressive in the matter of age and continuity of publication. It seems to have the edge on its two principal competitors for the distinction of multiplicity of years in service.

The Western Recorder dates its origin from December, 1825, in the Baptist Recorder, established then at Bloomfield, Ky. Under the names the Baptist Banner, and the Baptist Banner and Western Pioneer, it was continued with very little interruption until the name was changed to Western Recorder in 1851. Since that time there has been no interruption, barring some during the Civil War, incident to the confusion and uncertainty of the period.

This writer's earliest advent into a schoolhouse took place when he was a lad of only four or five years. His recollection is that he was not expected to study even the a b c's. His presence was tolerated by the kindly old teacher, "Uncle Reuben" Burrus, along with his elder brothers, who were supposed to look after him. It was during those days of initiation into the one-room school building, hard by the church building in the oak grove, that he learned the first thing from the schools which has stuck throughout life.

During the hour for luncheon and play one day a dispute arose among the children in regard to the kinship existing between their different families. Being unable to settle it, they took it to their teacher. After hearing them patiently, Uncle Reuben sent them away with this: "Ah, go Jong! You're all kin under Adam!"

We do not aspire to umpire between these dignified contenders for the priority and prestige of their several publications, though we do confess to a hankering sympathy for our neighbor, the Observer, who makes an impressive showing with no alibis. We could wish, if it would help, that each of them could excel all of the others in distinction. Meantime the Western Recorder appreciates warmly its own unusual record of outstanding service for 110 years. Nor can we escape the realization that so much prestige constitutes an added challenge to serve well the spiritual needs of men in a sore-tried and confused present.

V. I. M.

W. H. Morgan has been elected Vice-president of Coker College, in Hartsville, S. C.

"Defender of the Faith"-less

IN A recent issue of the Religious Herald, our long beloved brother, Dr. J. W. Cammack, perpetrates the following:

My old friend, Dr. J. W. Porter, "orthodoxy specialist" of Kentucky, took advantage of the visit of Kagawa to Kentucky to put him under the microscope. Dr. Porter reports that his diagnosis shows Kagawa to be afflicted with the following diseases: First, he is a "Socialist;" second, he is an "Evolutionist;" third, he probably is not a Christian. Well, it might be worse. Around 1900 years ago the "specialists" in orthodoxy said even worse things about Jesus.

The paragrapher flatters the writer by referring to him as "orthodox specialist of Kentucky." As a matter of fact there are about 380,000 Baptists in Kentucky, who are orthodox first, last and all the time, and their shame is their glory.

Orthodoxy is correctly defined as, "conformity to orthodox belief or opinion; soundness of belief or doctrine." What possible objection can there be to one believing the things he professes to believe? Not to believe what he professes to believe automatically brands him as a hypocrite. Is there any reasonable objection to "soundness of belief or doctrine?"

It is quite common to hear the remark, "The Pharisees were orthodox." Suppose they were, what of it? Were they any the worse for holding their doctrines tenaciously. Nowhere in the New Testament are they chided for their orthodoxy, but for their hypocrisy. The taunts at orthodoxy seem to be built on the following syllogism:

1. The Pharisees were orthodox.
2. The Pharisees were bad; therefore
3. All orthodox people are bad.

The fallacy of such logic is apparent. As a rule those who excoriate the orthodox glorify the heterodox. Strangely enough, they never criticize Moderistic Baptists. Why?

Comparisons are said to be odious, but to compare Kagawa to Christ, directly or by implication, is **oderiferous**.

It is true that this writer did affirm that this much-mooted man was and is a Socialist. In all truth he might have gone further and declared that Kagawa is a Communist—which he undoubtedly is. This is evidenced by his denial of the right of private ownership.

That he is an avowed evolutionist will not be denied. He uses the phrase from "Chrysalis to Christ"—which is going some. Being an evolutionist, he believes he has in his veins the blood of the fox, rattlesnake, viper and skunk, and that he is congenitally related to the entire brute creation. It might not be in good taste to contradict his ancestral claims. Such a theory, however, is calculated to brutalize the life of beings created in the image of God.

"It might be worse," says Dr. Cammack, of Kagawa's emptying beliefs. Maybe so, though we imagine that it would be difficult to find a worse combination than that of Evolutionist and Communist being paraded before Baptists as if he had a deeper revelation of the faith of Christ to impart to them. The wiser course, which our paragraphic friend should have pursued, would have been to demand proof of the grave charges we made. This he had the right to do and his request would have been promptly complied with.

THE ONLY WAY THE ENEMIES OF OUR LORD COULD HAVE INJURED HIM WAS BY BEARING FALSE WITNESS AGAINST HIM, AND THIS THEY DID. THE ONLY THING THE WRITER DID TO DR. KAGAWA, WAS TO TELL THE TRUTH ABOUT HIM. IF ANYONE AFFIRMS WE HAVE GIVEN FALSE TESTIMONY AGAINST HIM, WE CHALLENGE HIM TO SO AFFIRM. COME EARLY AND AVOID THE RUSH.

Lexington, Ky.

J. W. PORTER

EDITORIAL COMMENT:—Dr. J. W. Cammack conducts a weekly page of "News and Notes From Here and There," in the Religious Herald. During the last year or more he has

made frequent reference to utterances of the Western Recorder or its contributors. Some of these references may have been of kindly temper, but all of them we have seen fail to qualify in that category.

In the Herald of June 4, Dr. Cammack has another fecetious reference to Dr. Porter. And he closes his paragraphic grist for the week by a reference to "Editor Masters of the Western Recorder." "Editor Masters 'tells the world' he voted to table the report on the Social Service Bureau." Dr. Cammack regards what he did all wrong, which is his privilege. The expression, "tells the world," obviously would convey the impression that we were posing as if there was great merit and wisdom in our performance, whereas our reference to it was to express modest doubt as to which was the wisest course. [W. R., May 21, page 8, col. 2.]

This is of a piece with Dr. Cammack's use of the "orthodoxy" of the Jewish Sanhedrists, the utter emptiness and lack of legitimate point of which effort Dr. Porter shows. It is too much, perhaps, to expect Dr. Cammack to give unbiased consideration to any suggestion from this quarter. The Western Recorder and all it stands for would seem to be in our Virginia friend's mind only a haunting dream—bad but hard to forget. If he could take it, we would suggest that a sustained tirade against this paper is likely to create in many of his readers a desire to see for themselves what it is in it, if anything, that merits the distinction of unceasing invidious references from this broadly known Virginia Baptist minister.

Dr. Whittinghill On Visit Home

DR. D. G. WHITTINGHILL, native of West Kentucky, and for thirty-six years Southern Baptist missionary in Rome, is on a visit in the home-country with Mrs. Whittinghill. Mrs. Whittinghill is a Virginian, the daughter of Dr. George B. Taylor, who spent his life in the service of Southern Baptists in Italy.

On Sunday, June 7, Dr. Whittinghill spoke at the morning hour of worship in the pulpit of the Walnut Street Church, Louisville, Dr. Finley F. Gibson, pastor, in an address which developed instructively the difficulties that beset missionary work in Europe. In introducing him Pastor Gibson called attention to the striking circumstance that Dr. Whittinghill had been ordained to the ministry in the Walnut Street Church on June 7, 1891 exactly forty-five years ago.

The writer remember Dr. Whittinghill as a fellow-student in the Seminary in the early nineties, and that his reputation as a speaker and personality was one of distinction. We doubt if there is a more difficult mission field in the world than Italy. It has always been exceptionally difficult, for the Roman hierarchy has never known anything other than the "take" side in the matter of give and take. They cry out for religious liberty in countries where it serves their purpose, but it is far from them to give it where they have power to dominate. The prosecution of missionary work in Italy has become even more beset with difficulties the totaletarian Italian State.

William L. Varble, pastor at Walnut Grove, Ky., and who resides at Cloverport, Ky., will be in meetings with Pastor John E. Douglas at Mystic, beginning June 29.

Here is a sample of the friendly informality between two Baptist figures who have already become household names among most Baptists in the South. We are indebted to Dr. Storer's paragraphs. He writes, "Lee Scarborough and John Lowe greeted each other: 'Hi, Lee!' 'Hi, Lowe!'"

Fellowship Tidings

The Centennial of Baptists in Texas will be featured by the Baptist Standard, of Dallas, this week.

A scholarship of \$5,000 has been given by Mr. and Mrs. Leland Speed, of Jackson, Miss., to Mississippi College.

Dr. John R. Sampey has been assisting Dr. H. P. Hurt in meetings at the Union Avenue Church, Memphis, Tenn.

Wallace R. Rogers, of Hope, Ark., has been called to the First Church of Vicksburg, Miss., and he has accepted.

Dr. W. Owen Carver delivered a message of the Life of Luther Rice before the Louisville Baptist Pastors' Conference on Monday, June 1.

D. L. Brown, useful layman and for twenty-five years Deacon and Superintendent of the Sunday-school at Kosciusko, Miss., died recently.

Dr. Russell Bradley Jones, pastor of the First Baptist Church of Manilla, Phillipine Islands, is visiting in Baltimore, Md., at the present time.

Dr. and Mrs. Lee R. Scarborough and Dr. and Mrs. Charles E. Maddry sailed May 23 from New York. They expect to visit many important points in South America.

Dr. John L. Slaughter, Pastor of the First Church of Lynchburg, Va., has been preaching at the Second Church of Petersburg, Va., where Clyde N. Parker is pastor.

The Louisville Baptist Pastors' Conference members, together with their wives and families, expect to have a picnic at a park at Carrollton, Ky., on Monday, July 6.

Pastor J. T. Grizzle, of Georgia, is returning to Louisville on June 14 to be associated with Pastor W. Stuart Rule and his former members at Eastern Parkway Church for a series of meetings.

There will be an all-day V. B. S. Conference at the Franklin Street Church, Louisville, where Brother L. C. Ray is pastor, on June 12. The program will be in charge of Pastor Fred G. Tucker, of East Church.

Dr. J. F. Sellers, formerly Professor of Chemistry at Mississippi College, and Mercer University, died recently at his home in Atlanta, Ga., where he has for some years occupied a similar position at Oglethorpe University.

Rev. John Jay Shepard, of P. O. Box 820, Route 5, Webster Groves, Mo., attended the Southern Baptist Convention at St. Louis. He approached the Western Recorder booth and told our C. M. Mellichamp that Dr. A. C. Caperton, for many years Editor of the Western Recorder, went to Bethel College, Russellville, Ky., before he graduated from that institution in 1878. He gave his

subscription to the Western Recorder at that time, and has been taking the paper ever since. That means he has been taking it for fifty-eight years.

A picture of the B. S. U. Council at Bethel Woman's College appears in The Baptist Student for June, together with a brief article by Miss Juanita Cox. Also there is an article by Daniel Martin on "Georgetown and Scholarship."

B. West Tabb has been Vice President, Secretary and Treasurer of the University of Richmond for the last twenty-five years. His predecessor, Dr. Charles H. Ryland, was Treasurer for thirty-eight years, meaning that the University of Richmond has had only two Treasurers since 1873.

Dr. Robert G. Lee, of Bellevue Church, Memphis, Tenn., is to do the preaching at the First Church of Fulton, Ky., in evangelistic meetings which Pastor Woodrow Fuller is planning to begin June 22 and continuing for two weeks. Howard Bennett, of Humboldt, Tenn., will direct the music.

Dr. Barker Cauthen, pastor of the Polytechnic Baptist Church in Fort Worth, Texas, has been elected Acting Professor of Missions in the Southwestern Seminary. As soon as the financial condition at the Seminary justifies it he will be made a full-professor. He is expecting to continue as pastor of the Polytechnic Church.

Dr. J. Howard Williams has resigned as Executive Secretary of the Texas Baptist Convention to accept the call of the First Baptist Church of Amarillo, Texas, to become their pastor. This together with the death of Dr. George T. Waite, of Virginia, creates two vacancies among the State Executive Secretaries at the present time.

The three living Presidents of Blue Mountain College were present at Founders' Day at that institution on May 2. These three were B. G. Lowrey; W. T. Lowrey, president for twenty-seven years, and was prior to that a President of Mississippi College, Gulf Coast Military Academy, and Clarke College; and the present President, Dr. Lawrence T. Lowrey. Down in Mississippi there seems to be an unwritten tradition that whenever a man is needed for a big job it is always wise to look around and find the most available Lowrey.

Evangelist John W. Ham, of Atlanta, Ga., whose evangelistic witness is the praise of the Mouths of brethren both North and South, has just begun a meeting with Dr. W. E. Hunter and his people in the First Church of Somerset, Ky., in which Floyd Montgomery, Gospel singer, is with him. The meetings will continue through June 21. Dr. Ham is just out of a meeting at Greenville, N. C., in which more than thirty souls were converted, and upon a profession of faith presented them-



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selves for baptism. Dr. Hunter and his church are praying for rich blessings upon the present meeting.

A revival of exceptional depth and power has been in process for two weeks at the Franklin Street Church, Rev. Lewis C. Ray, pastor, in Louisville, on last Sunday, June 7. Pastor Sam P. Martin, of the First Church in Murray, Ky., was the revivalist. His preaching was largely for Christians, and it bore fruit in the development in the church of a deep sense of need and quest. This exhibited itself, when the time came, when Brother Martin had to return to his own church. The brethren at Franklin Street insisted that the meeting continue, and it is continuing with deep interest with Pastor Ray preaching each night. Twenty-two had made profession of faith up to the going of Evangelist Martin.

Bible School Department

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

Rolling Fork Vacation Bible School

Rolling Fork in East Lynn Association has just closed its third or fourth Vacation Bible School. On Sunday during the program of the Fifth Sunday meeting this School gave its Graduation Exercises. Dr. W. H. Moody, of Bardstown, spoke very highly of the fine work done, saying that he would not put up any of the grown people to compete with the children in a memory test of Scriptures.

Plum Creek Vacation Bible School

Pastor W. E. Pound reports his first Vacation Bible School at Plum Creek Church in Long Run Association. Thirty were enrolled. We are grateful for the large number of churches having such Schools this Summer.

East Lynn Organizes

East Lynn Association organized itself into a Sunday-school Association on the fifth Sunday of May. Brother D. L. Druin was elected Associational Superintendent. May God abundantly lead and bless this fine man and those who shall help him in aiding the churches to do better Bible teaching in all the Sunday-schools and in getting more Sunday-schools started.

Franklin Association

On a recent Sunday it was the privilege of the writer to meet with the Franklin County Association and speak on the Five-Year Goals of the Sunday School Board and to discuss our State part in this work. The emphasis is being placed on the District Association reaching every church and every un-churched community for Bible Study. We expect large developments in Franklin Association this year. Brother W. S. Shearer reported on the Lexington Conference and gave a fine testimony to the value of that meeting.

Attention! Intermediate Workers

Miss Nina J. Jett, Approved Intermediate Worker

We are glad to announce the names of the Intermediate classes that have reached the class Standard of Excellence in 1936 as follows:

- For the First Quarter:
Vanguard—First Church, Bowling Green; Teacher, R. I. Martin.
First Church, Owenton; Teacher, Mrs. Ruben Thomas.
Broadcasters—Immanuel Church, Lexington; Teacher, Mrs. S. L. Lynch.

Sunshine Scatterers—Weaver Memorial, Louisville; Teacher, Miss Rose Ham.
Dependables—First Church, Bellevue; Teacher, Mrs. H. R. Schweikert.
For the Second Quarter:

Golden Rule—Weaver Memorial, Louisville; Teacher, Miss Flossie Dalton.
Sunshine Scatterers—Highland, Louisville; Teacher, Miss Nettie Horn.

Those reaching the Standard for both quarters are the Sunshine Scatterers of Weaver Memorial, Louisville; the Broadcasters of Immanuel, Lexington, and the True Blue Girls of Owenton.

We wish to congratulate these and urge them to continue their good work. We hope all the above named will hold their Standard award throughout the year. However, seven classes reporting having reached the Standard are not so many towards a goal of thirty for the State. We hope to see many more applications coming in at the end of this quarter. Perhaps a little attention and checking up would give us others. Send all Intermediate class and department applications to Miss Nina J. Jett, Newman, Ky.

The Lexington Conference

The deepest spiritual meeting I have attended in a long time was this Lexington Conference. My heart was constantly filled with praise to God for this spiritual earnestness. We saw the multitudes with hearts of love and we were stirred to become concerned about reaching them with the Gospel.

Yes, we had discussions on methods but everyone present seemed to see these methods as means to use in bringing about great spiritual results. Our prayer is that there may come a genuine revival of deepest interest in the lost and in the backward and undeveloped church members in our State. That our best people in every community may go with hearts full of love to these lost and to the negligent church members to win them is our prayer. May God lead us by the Holy Spirit to be blessings to multitudes of people this Summer.

Training Awards for May.

The Training awards for the month of May total 638. Thirty Associations are represented in this number. In April there were 1,477, in March 1,158, in February 925 and in cold wintry January 492.

Fisherman's Day At Versailles

Superintendent J. V. Yocum writes of a very interesting program the Ver-

sailles School had on the last day of May. About thirty fishermen belong to this club. They major on fishing for men. The Scripture they use is: "Follow me and I will make you fishers of men."

Start New Sunday Schools

In nearly every Association there are points where no Sunday-schools are conducted. We appeal the Associational Superintendents to get the churches nearest these points to start Sunday-schools and furnish teachers and officers until people in the community can supply workers. Get the churches that do not have Sunday-school to have them this Summer and then get them to continue throughout the year.

SUNDAY SCHOOL ATTENDANCE

May 31, 1936

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

Louisville, Walnut St.	1,148
Newport, First	858
Owensboro, First	806
Frankfort, First	708
Lexington, Porter Memorial	602
Lexington, Calvary	585
Harrodsburg	615
Mayfield, First	581
Louisville, 23rd and Broadway	549
Owensboro, Third	542
Danville, Lexington Avenue	523
Louisville, West Broadway	511
Harlan	475
Somerset, First	468
Hopkinsville, First	468
Louisville, Clifton	468
Louisville, Franklin St.	456
Louisville, Eighteenth St.	452
Murray	445
Paducah, First	415
Princeton, First	398
Covington, Latonia	377
Fulton, First	341
Madisonville, First	336
Elizabethtown, Severn's Valley	326
Louisville, Third Avenue	323
Covington, Madison Avenue	312
Louisville, Baptist Temple	312
Louisville, West Side	296
Louisville, Victory Memorial	288
Jellico, Tenn., First	280
Henderson, First	278
Louisville, Hazelwood	273
Bellevue	271
Corbin, Central	267
Versailles	253
Pineville, First	234
Farmdale (near Louisville)	232
Shepherdsville	217
Louisville, Grace	214
Salem (near Shelbyville)	212
New Salem (near Lenore)	201

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THE FIRESIDE

A BIT OF BARK

"Why, it is nothing but a bit of bark," Lucy said, disappointed.

"Bark—of a dog?" Bob grinned.

"No, bark of a tree," Lucy returned, holding out a little gray-brown object, nearly four inches long and not half as wide.

"It does look like a bit of bark," Bob said, looking at it carefully, "but I think, if you don't want it I'll just take it home for my wood collection, may I?"

"Of course. I don't want any wood collections. I am collecting cocoons for my moth collection."

"And if this turns out to be a moth?"

"You're welcome to it. I think it is more likely to turn out to be an elm tree sprout."

Bob took the "bit of wood" home carefully. He spent his spare minutes making a cage, with a frame of wood and the sides of screen. He placed the "bit of wood" within it.

That occurred in March. One warm May day, Bob came home from school, seized his hat and started out to find the rest of the boys for a game of ball. He was half way across the street when he heard Lucy shrieking at him from the back porch.

"Come back! Quick!" Lucy squealed. "Hurry and bring the boys with you. Hurry!"

They hurried. Could the house be on fire? Could the cat have caught the parrot? Once on the back porch, Lucy pointed toward the cage.

"Your bit of bark," she whispered.

The cocoon, or bit of bark, was moving. There seemed to be a sort of tiny sound, like a clock ticking, a sound such as a fairy might make, knocking on a fairy door. Soon a queer gray-white object appeared. There was a patch of red, and below it two red-brown eyes. The white was the forehead.

"A moth!" Bob whispered as though he were afraid of awakening it, or causing it to disappear back into the cocoon.

Then two little black fronds, like watch springs, suddenly unwound, and Lucy whispered:

"Antennae!"

Then red-brown feet came waving into the air. They found something solid and began to crawl, and so the moth crept out of the cocoon.

"But there are no wings," Lucy wondered.

There was just a long red body, with circular bands of white around it. Nothing more. It rested. Then from the center of the back the miracle came. Tiny wings developed, dropping downward, growing longer. Larger and larger they grew, as the minutes passed, and the watchers stood spellbound. The wings might have been made of a

transparent gray velvet, with the faintest markings of red and black. Then slowly, with a fan-like motion, the moth began to lift and to lower the wings, slowly at first and then faster, opening them wide, and then closing them over its back, and as this was repeated many times the wings dried, stiffened, became lighter in color and beautifully marked with red, black, tan, dark blue, gold, brown, rose and lavender.

"A miracle," Bob said almost reverently.

"What is it?" Lucy asked. "What kind of a moth?"

"I wonder if the wings will grow any larger?" Bob watched the moth for a few moments before replying. "I think we have discovered a very unusual moth and one that I have been studying about for a long time. When Lucy showed me the 'bit of bark,' I decided it must be the one I wanted. It has a long name: *Cecropea*. Pronounced *Se-kro-pe-a*."

They pronounced it, as they watched the large, lovely creature fan its gorgeous wings. It was by far the largest moth they had ever seen. About six inches from tip to tip of its wings, and at least four and a half inches in length. Its rich reds and browns were a splendid background for the tans, and bright reds and golds and rose colors of the body and wings.

"If I had only known it was a cocoon," Lucy said, "but yet, I am glad you have it, Bob. It is yours and I can look at it as much as I like."

"It's a partnership moth, Lucy. But next year let's see how many 'bits of bark' we can find."

—The Sentinel.

DOROTHY'S TROUBLE

"There is no use trying to be good, and I don't believe I shall, so there," sobbed little Dorothy.

"Why, Dorothy," said her brother, Lynn, "what is the matter?"

A long-drawn sob was the only reply; and Dorothy buried her face in her hands and wept as though her heart was broken.

Lynn gathered the small bundle in his strong arms and comforted and petted her until the tears had almost ceased to flow.

"Now, Dorothy, tell me all about it," said he.

"It's just that horrid Kate Vane; she told me I was stuck up and proud, because my brother went to college; and then when I made a face at her she said I was homely enough without that, and should not try to be uglier; and I just slapped her real hard. 'Course she slapped back, but I didn't mind that; but I promised mamma, only

this morning, that I would be such a good girl today, and not be cross once. But it is just no use trying to be good with that dreadful Kate sitting right across from me every day in school."

"Poor little Dorothy," said Lynn, "your troubles have begun early. But now let me tell you what I would do if I were you. Tomorrow when you have a chance, tell Kate you are sorry you slapped her; and whenever she says horrid things to you, just smile at her, or give her a bit of cake, or an apple. That is the way to conquer an enemy. Only, little sister, remember to ask Jesus to help you master your quick temper."

Dorothy sat up with a long drawn sigh. "You are the bestest brother ever lived," she said, "and do you really s'pose if I tried pretty hard, I could be nice and pleasant, and folks would not mind my being so plain and homely?"

"Little sister," said Lynn, in a soft, kindly voice, "you are not so homely or plain as you think you are. But it is no great matter whether we are good looking, or not, so we 'look good,' and are kind and pleasant. They are the things which truly count."

Dorothy ran away fully comforted, and Lynn's plans must have succeeded pretty well, for, a week later, when he overlooked her coming from school, she said with a sunning smile, "Oh, Lynn, I did as you said, and what do you s'pose? Kate Vane said today she thought I was the nicest girl in school, 'cause I was so good-natured, and it's all your doings—yours and God's," she added, in a lower voice.—Exchange.

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PASTORAL CHANGES**T. J. Barksdale, Louisville, Ky.****Called**

E. L. Pendley, Walnut Street, Hopkinsville, Ky. Accepted.

J. H. Shelton, Cornishville, Ky. Accepted.

James W. Middleton, Clinton, Miss. Accepted.

R. W. Bynum, Avery, Tex. Accepted.

J. H. Bradley, North McAlester, Okla. Accepted.

Hollis Burge, Calvary, Muskogee, Okla. Accepted.

P. H. Hughes, Dovesville, S. C. Accepted.

R. A. Griffin, Fourth Street, Hartsville, S. C. Accepted.

L. J. Mathews, New Friendship, Forsyth County, N. C. Accepted.

Fred B. Booker, Franklinton, La. Accepted.

W. H. Sims, First, DuQuoin, Ill.

D. P. Jenkins, Colquitt, Ga. Accepted.

J. H. Turner, Oak Grove, and Liberty, Big Hatchie Association, Tenn. Accepted.

L. M. Polhill, First, Americus, Ga. Accepted.

L. E. Kelley, Longdale, Ala. Accepted.

J. B. Head, Whistler, Ala. Accepted.

Paul Meigs, Heflin, Ala. Accepted.

L. P. Petty, Brownsville, Miss. Accepted.

W. L. Day, Collins, Miss. Accepted.

Wallace R. Rogers, First, Vicksburg, Miss. Accepted.

G. C. Rogers, Rose Hill, Texarkana, Tex. Accepted.

Y. T. Shehane, First, Key West, Fla. Accepted.

Paul Stewart, Wynnton, Columbus, Ga. Accepted.

J. Omer Jones, First, Norcross, Ga. Accepted.

J. M. Sibley, Phoenix Avenue, Tulsa, Okla. Accepted.

J. A. Land, Pond Creek, Okla. Accepted.

R. L. Lyon, Union Springs, Ala. Accepted.

Resigned

E. L. Pendley, Livermore, Ky.

O. M. Stallings, Immanuel, Tulsa, Okla.

R. W. Bynum, Wright City, Okla.

J. H. Gradley, Cheyenne, Okla.

P. H. Hughes, Berea, near Greenville, S. C.

A. P. Turner, Mt. Elon, near Lydia, S. C.

L. J. Mathews, Rockford, N. C.

Fred B. Booker, Ponchatoula, La.

D. P. Jenkins, Homerville, Ga.

J. H. Turner, Alamo, and Bells, Tenn.

L. M. Polhill, Vinton, Va.

L. E. Kelley, Eclectic, Ala.

M. E. Wiles, Columbus, Ark.

W. P. Davis, Brownsville, Miss.

A. E. Tibbs, Carrollton Avenue, New Orleans, La.

G. C. Ivans, First, Whitewright, Tex.

Y. T. Shehane, North, S. C.
Hollis Burge, Chandler, Okla.
Wendell Zimmerman, Penn Memorial, Eureka Springs, Ark.W. T. Scott, Nowata, Okla.
J. H. Shelton, Bethel, near Harrodsburg, Ky.

Mack Goss, Jasper, and Tate, Ga.

B. A. Rogers, Sparks, Okla.

S. A. Taylor, Greensboro, Ala.

Ordained

Samuel Eaton Maddox, Walnut Street, Louisville, Ky.

Olin Ray, Shawmutt, Ala.

Mack Summey, Wilkie, near Black Mountain, N. C.

W. L. Day, First, Jackson, Miss.

J. E. Dillard, Jr., Southside, Birmingham, Ala.

Died

R. W. Babwell, Halifax, Va.

Atley J. Cooper, Fabian, Tex.

J. H. Pearcey, Wytheville, Va.

EDWIN A. BURKS, CINCINNATI LAYMAN, DIES

When on May 8, Edwin A. Burks, seventy-nine, of Norwood, Ohio, was taken to his eternal reward, I lost one of the best friends the Lord ever gave me, and the Norwood Baptist Church, and the Kingdom at large, an exceptional supporter. I have traveled more miles and held more conversations with Brother Burks than with any deacon I ever knew in any church I have served; for he retired from service in the Cincinnati branch of the Singer Sewing Machine Co. seven years ago, and was always ready to go with me to some Baptist Conference, Association, Convention of World Congress, which he always enjoyed more than any other kind of meetings.

He kept himself informed on Baptist and general religious affairs and personalities by being a constant reader of books and religious weeklies, especially including the Western Recorder, a subscription for which he kept paid up for his pastor. His mind dwelt on religion and his church, and his purse and bank account were open to every good religious cause that appeared to him. Next to his Bible he loved good religious literature and next to serving in any possible capacity he enjoyed giving to the cause of Christ. When he died he left in his well-marked Bible the first part of his obituary, his favorite Scriptures and his favorite hymns, all neatly written out and ready for his funeral. He frequently said, "My hobby is Baptist preachers," and he reared and gave to the Kingdom one, in the person of Rev. Walter T. Burks of Barbourville, Ky.

Brother Burks was born in Clay Village, near Shelbyville, Ky., and was later a resident of Covington for fifty years, during which time he was one of the founders of the Covington Y. M. C. A., was a member of the Madison

Avenue Baptist Church and served as deacon for twenty-five years. He has been a resident of Norwood, Ohio for fifteen years, while he has been serving very effectively in many capacities, and with special distinction as Chairman of the Board of Deacons, and special worker among the young people of the intermediate age. They loved him dearly, as did his church fellowship in general. Surely he rests from his labors, and his works do follow him.

LELAND JEROME POWELL,
His highly appreciative pastor.

NEW HOPKINSVILLE PASTOR GIVEN RECEPTION

Our work at Walnut Street Baptist Church, Hopkinsville, starts off in a fine way. We moved to Hopkinsville, Tuesday, May 26, coming from Livermore, Ky. We left some mighty good friends at Livermore who love God and are interested in His cause. May God's rich blessings be upon them. It is good indeed to be here among our old friends and to make and learn new ones.

The good will of our friends and neighbors was expressed in a very gracious way on Friday night, May 29, when the good people both young and older began to pour into the pastor's home with all kinds of groceries and other useful articles. Mrs. Paul McGregor played several numbers on the piano to the delight of all present. The young people served refreshments. Several from other churches and other friends joined with our own beloved members made this a great epoch in the life of this pastor and his family. Brother H. L. Brantley gave a welcome address, and the pastor responded. Rev. Wheeler Thompson led in earnest prayer asking God's blessings upon us all and upon God's work.

EDGAR L. PENDLEY, Pastor,
1816 Maplewood St.,
Hopkinsville, Ky.

FIFTH SUNDAY MEETING AT EDDY CREEK

The annual meeting of the Ministers' and Members' Meeting of the Caldwell Baptist Association was held with Eddy Creek Church May 29-31.

The meeting was considered by all as a series of mountain top experiences, or rather one mountain top experience lasting all the way through.

On Friday night Brother Z. Cannon, of Kuttawa, started the meeting off in a great way with a sermon on Consecration. On Saturday Brother Rodolph Lane, of Princeton, started the day with a wonderful address on Evangelism. Brother J. G. Cothran, pastor of the First Church, of Princeton, followed with an address on A Trained Church Membership, that touched the hearts and consciences of us all. In the afternoon Brother Cannon stirred us again

with an address on Worldliness in the Church. Brother John R. Flynn of the First Church at Eddyville closed the discussions of the day with a splendid address on The Value of Religious Literature. On Sunday morning Brother John T. Cunningham led us to the heights with a masterful sermon on World Wide Missions.

The entire meeting was marked by a spiritual atmosphere and scriptural discussions. The good people of Eddy Creek Church surpassed themselves providing bountiful provisions for the body.

L. J. KNOTH, Pastor.

KENTUCKY ASSOCIATIONAL SUNDAY SCHOOL CONFERENCE HELD AT LEXINGTON

(Continued from Page 5.)

IV

"If you have a program—some place to go—it attracts people," declared Mr. William Hall Preston, Associate Secretary of the Student Work Department, in the first address Thursday afternoon. Mr. Preston told instance after instance of large groups of students who have already definitely "signed up" to do volunteer work this summer wherever they are needed. "Students all over the South are saying, 'Use me or lose me.' They have the normal temperature of the burning heart—which should be the normal temperature for every Christian."

Dr. V. I. Masters, Editor of the Western Recorder, let his address take the form of an informal testimony and experience. He told how in 1913 he wrote the first book ever written by a Southerner dealing with the country church problem. "I am gratified," he continued, "to see our great Sunday School Board now backing to the limit a program designed to meet this unmet need, in taking to the last one of our churches the best that we have learned about Sunday-school work, yes, and about winning the lost for Christ." Dr. Masters paid high tribute to Secretary Gardiner's statesmanlike direction of the work in Kentucky.

Mr. Barnette, in conducting a general conference following Dr. Masters' address, brought out five vital points in answer to the question, "Why should we organize our associations for Sunday-school work?" We should do so, first, because of the Sunday School itself; second, because of the opportunities afforded; third, because ninety percent of the officers and teachers never go outside the association to attend inspirational meetings; fourth, because the association has a better chance to help the churches than has any other denominational unit; fifth, because it will enable us to secure this army of volunteer workers we need. "You will have to run your measuring line out into eternity and learn to calculate spiritual mathematics before you can realize

what just one of these Sunday-schools is worth," Mr. Barnette said in emphasizing his first point.

The afternoon session closed with eleven department conferences, covering every phase of Sunday-school work, conducted by a specialist in each field. The evening session opened with another series of such conferences.

Dr. J. O. Williams, inspirational speaker for the evening session, brought another of his impassioned messages, "Ambassadors for Christ." Among the thoughts seen in this word of Paul's, Dr. Williams noted the following: (1) The presence of Christ comforts us. (2) The purpose of Christ constrains us. His purpose is to save and utilize the whole man—mind, soul, and body. (3) The program of Christ challenges us. It is world-wide, embracing not only all of man but reaching out to all men. (4) The person of Christ compels us. So dynamic was his personality that he could draw one to him by a look. (5) The power of Christ completes us. We are incomplete without the power of His spirit. "Since we are ambassadors for Christ, we shall give our best in this new service opportunity of Southern Baptists. We shall make it, under His grace, a success—churchwide, statewide, Southwide."

V

The final session Friday morning opened by Mr. W. P. Phillips. "Two major problems confront us," he declared. "One is the unaffiliated Baptist; the other is the church member not enrolled in Sunday-school. Did you know that 2,500,000 Southern Baptists—sixty-two percent of our total—are not in the Sunday-school? Ninety percent of them—2,200,000—are young people and adults. That's where our department comes into this program seriously. We are going out to get them." Mr. Phillips showed that enlistment in the Sunday-school solved many other church problems; e. g., ninety-eight percent of the Sunday-school enrollment gives to the church, while only forty percent of the church membership does; eighty-nine percent of the Sunday-school is enlisted in the prayer service. Mr. Phillips then outlined the program to be followed by his department in reaching its possibilities.

Secretary Gardiner, in his address, set a series of goals for Kentucky Baptist Sunday-schools, during the coming year. They are as follows: a net gain of 25,000 in enrollment; every church doing some teacher training, with 15,000 awards for completion of study course books; 150 Standard Sunday-schools; 201 Vacation Bible Schools; and each association completely organized, with the full number of general and departmental officers.

Dr. C. M. Thompson, after giving a brief glimpse of Baptist work in Kentucky since 1837, explained the Kentucky Baptist Hundred Thousand Club and urged the enlistment of the Sun-

The Master

BUILDER

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The Sunday School Board offers you a set of master plans for the building of a master Sunday school and Baptist Training Union. You will find them in the proper quarterly and special publication for every pupil, teacher, and officer in your Sunday school and every director, leader, sponsor, and member of your Training Union.

Order Early - Order Adequately

THE SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION
161 Eighth Ave., N., Nashville, Tenn.

day-schools in taking out memberships by classes. He told (1) when the debt was made, (2) why the debt was made, and (3) how the debt was made. Mr. Barnette urged associational representatives to take this message of Thompson's to heart personally and back to their associations.

In presenting a list of "Things Associational Representatives Can Do," Mr. Ingraham left one word with which we may close this account: "Progress in spiritual things is a positive obligation. If we do not go forward we will dry up. It is an obligation we owe to tell, to the Sunday-school, and to God."

The tenth anniversary of the Virginia Avenue Church, Louisville was held in their building at Twenty-sixth and Virginia Avenue (and Oak Street), on Tuesday and Wednesday, June 9-10, and on next Sunday, June 14. The speakers included Dr. W. M. Wood, State Mission Secretary; Lloyd W. Benedict on "My Ministry at Virginia Avenue;" Charles M. Haddaway, Sr., H. C. McFarland, A. D. Shelburne, B. F. Akins, and E. E. Ballard. Brother W. R. Lambert is the present pastor.

Woman's Missionary Union

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

Correction

Through an oversight in printing the article about Mr. Donato Ruiz, recently published on this page, it failed to be marked, "written by Mrs. Una Roberts Lawrence and copied from The Baptist Student." I am very sorry this error occurred.

Mrs. Ling Sailing

Mrs. Ling is to sail with Miss Mary Alexander, of Kingsville, Tex., from Vancouver, on July 11.

I am sure many of the women and girls who learned to know this charming Chinese W. M. U. Secretary, while she was with us, will want to write her steamer letters. They should be mailed by July 1. Address: Mrs. F. Y. O. Ling, Steamship Empress of Russia, Sailing July 11, 1936, Vancouver, Canada.

Mrs. F. Y. O. Ling, Shanghai, China (Continued from last week's paper)

Three years later, when she was about eighteen, she had a very serious illness. One day while two doctors attended her and the family stood around fearing what any moment might hold, she had two dreams so strange and so impressive as to be indelibly fixed in her memory. She seemed to see through an open window right into heaven itself. She said to those around her "Goodbye, I am going to leave you now." Little eighth sister caught her by the hand and cried out, "Happy News, please, please don't leave us. We need you so, so much." She aroused slightly and heard the sound of weeping, then immediately fell asleep again. She saw an angel standing by her holding in her hand a garment of inexpressible beauty, soft, white, ethereal in its loveliness; and a golden crown. But she saw that there were no stars in the crown. The angel addressed her thus, "Your life was ended; we were going to take you away, but you are still needed on earth. We will not take you now. See your crown unadorned with jewels. Go, work for your Master and win stars to fill your crown." So she came back from the very brink of eternity to win precious souls for Jesus, Jewels for her crown for Him.

Soon after that time, real romance came into her life. A handsome young theological student from the University of Shanghai became the superintendent of the Primary Department of her Sunday School. She was one of the teach-

ers in the department—the youngest of several girls. Like girls everywhere these girls were attracted by the young theologian and talked a great deal about him among themselves. He seemed especially kind to her; at first she thought nothing of it. Gradually she came to realize that he was interested in her. There were others at that time who sought her hand. What should her decision be? Her mother had often said, "I want one of my ten children to be dedicated definitely to the Lord." She herself had heard God's call to His service. The other suitors could give her more,—they had wealth and position, but with this young preacher would there not be a greater opportunity to give herself more fully to the Lord's service? Her heart led her where the Lord seemed leading also, and so one lovely day she became the bride of Rev. Y. C. Ling. Auspicious seemed the day for the lovely bride and her handsome husband, and very happily and full of promise did their married life begin, with no cloud to forecast the deep shadows through which our dear "Happy News" must walk ere long.

The young couple built their love-nest in Soochow in the parsonage of the Bing Hwo Zau Church, and two happy, busy young people they were for about five years. Then they came to Shanghai to live. Later Mr. Ling became the principal of the Eliza Yates and Ming Jang Schools. Four babies came to gladden their home, but three of these soon slipped away, leaving beautiful memories, but a crushed and broken-hearted mother. Two other little ones came to take their places. Then the curse of China, tuberculosis, fixed its fangs unrelentingly upon Mr. Ling and claimed him as its victim. During all the long weary months while our "Happy News" lived under the shadow of fear and anxiety, she never faltered in her love and devoted ministrations to him with whom she had cast her lot. When God took him the shadow under which she dwelt for months was very dark indeed, but she says that even in the darkest of the times, she had deep down in her heart the Father's sweet assurance of "peace, wonderful peace, the gift of God's love."

But life must be taken up again. She must rally for the sake of the three little ones God had spared to her. How wonderfully beautiful and comforting was the love and self-sacrifice of the fourth sister at that time. She took the bereaved little family to her heart and began to make a home for them, and to help the lovely mother, "Happy News," back to her joyous living. It is she who has made possible during these last few years the splendid work our "Happy News" has been able to do for the W. M. U., for she has relieved "Happy News" of the responsibility of the home and largely of the children.

The crushed flower is more fragrant

than other flowers, so the life that has passed through the shadows always seems fuller and richer and more beautiful than other lives. God knows what is best for every life and sends only what is best to His own; He knows what is best for His work and sends whom He will to it. The W. M. U. of our Soo-Sung-Shi Association had been searching in vain for a secretary. Not long after Mr. Ling's death, the call came to Mrs. Ling to do this work. After some hesitation and after prayer and careful thought given to the matter she accepted. Never for a moment have we doubted that God's hand prepared her for the work, and led in that choice. Winsome, happy-hearted, attractive, consecrated, she has led the women magnificently. Our W. M. U. organization is a thing to be proud of, and we know that its splendid achievements are due in a large measure to "Happy News."

Now who is the "Happy News" I have been telling you about? She is none other than our own dear Mrs. Ling whom many of you will be seeing soon in America, for we are lending her to you for awhile, that she may bring to you there some of the inspiration Miss Mallory brought to us here in China a few years ago when she visited us. When you see her, I know you will love her too. I've loved her a long time.

Pearle Johnson, Shanghai, China,
 in March, 1936 "World Comrades"

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

Lost Opportunity

Ridgecrest Y. W. A. Camp time is almost here, so this is our last call for reservations. Send your names right away for reservations in the hut (\$1.50 per day) or hotel (\$2.00 per day) and in bus (\$6.00 for round trip). The Camp dates are June 23-July 3. Total cost \$23.00 or \$28.00.

State Stewardship Declamation Contest

The State Stewardship Declamation Contest was held at the Porter Memorial Baptist Church, Lexington, Saturday, May 30. Porter Memorial was a most gracious, hospitable host. The church was attractively decorated with flowers and a lovely meal was served the contestants and all out-of-town guests. Greatly did the guests appreciate their hospitality. The leaders in the church are Mr. C. L. Hargrove, pastor, Mrs. L. J. Rentz, W. M. S. President and Mrs. Frank Cranfill, Young People's Director.

The thirty-three contestants were every one splendid and showed that they had spent time and thought on their talks. It was difficult to judge

the winners, but the competent judges graded the following as receiving the highest grades:

- S. B.: Betty Jean Cook, near Paducah, Western District.
- Jr. G. A.: Martha Moss Hackney, Caneyville, West Central District.
- Jr. R. A.: Howard Boozer, Wilmore, Central District.
- Int. G. A.: Lois Jean Fitzsimmons, Russellville, Western District.
- Int. R. A.: W. J. Cannon, Campbellsville College, South Central District.
- Y. W. A.: Marguerite Woosley, Campbellsville College, South Central District.

WHAT PRICE POPULARITY?

Dear Brothers: I am sending you my check for \$2.75 for which please send me Readers Bible and Western Recorder. Your special offer calls for both. I would be doing myself an injustice to not take and read Western Recorder.

I may have been slow in paying for same, but out of your goodness you have been sending it just the same. I don't think any Baptist can live the right kind of life without having a guide like the Western Recorder to help them along the Christian journey.

I heard my pastor in his discourse Sunday night say that recently he heard a man delivering an address in which he said that he advised his graduates not to oppose anything if they desired to be popular. My opinion of such a remark is very wrong and very damaging advice to your graduates or any one else.

It is and has been my experience that to live a Christian, we must oppose many things that the Devil is trying to instil into the minds of the people as well as young boys and girls who are just entering life with all of its temptations that they will come in contact with. Such teaching as that by some of our teachers and preachers, in my way of thinking, is what has caused many young as well as older ones, to lessen their interest in the church today.

P. H. CRUTCHFIELD, M.D.,
Stamping Ground, Ky.

A STORY ABOUT MISSIONS

A mission secretary found it necessary to go West and remonstrate with the state societies concerning their insistent demands for more money from the East. Churches four or five years old were still calling for money from the general board.

While visiting a good country brother, the secretary was shown a two-year-old cow that habitually sucked its mother. Without any intention of ever joining the Hollywood colony, this canny secretary arranged with this rancher to keep this calf away from its mother until a prearranged time agreed

upon, when he would have that state board with him to witness the performance.

Arriving at the ranch in good spirits, but holding out that the little missionary churches were not old enough to stand alone, the state board fell into the trap. The gate was opened and the young cow made a rush for its mother and began furiously sucking her.

The general secretary simply pointed to the operation and said, "There are you fellows."

There is a moral to this, but no harm is meant.—Exchange.

Mr. W. Carey Barker, Lay-evangelist, of Lynchburg, Virginia, has recently concluded a very helpful series of services in the First Baptist Church of Orangeburg, S. C., Dr. J. Elwood Welsh, pastor. Large congregations waited upon his ministry and there were one hundred additions to the membership, seventy-seven of these being candidates for baptism. The music of the meeting was in charge of Mr. W. A. Huey of Columbia, S. C.

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.

ROBERT LEE PARIS

Whereas, God in His infinite wisdom and love hath seen fit to remove from our midst, our dear friend and Brother in Christ, Robert Lee Paris, age sixty-three years.

Be it therefore resolved: That the family has lost a kind, devoted, considerate husband and father, the community an honest, upright citizen and neighbor, the church a loyal, consecrated deacon.

OLD BETHEL BAPTIST CHURCH,
Sturgis, Ky.

MRS. A. Y. FORD

Mrs. A. Y. Ford was one of the most valued members of our W. M. S. at Fourth Avenue Church, Louisville. She was quiet and modest, and seldom spoke out in the meetings, but when she did she always spoke clearly and to the point. She had excellent judgment, for she was singularly fair-minded. Like her husband, she was interested in education and in reading; and perhaps because she was a physician's daughter she was frank, gentle and kind in her ways. All these qualities made her beloved as a friend.

She belonged to the Woman's Club and the Sorosis, but next to her home and her loved ones her chief interest was in her church and its work. She was willing to serve not only on com-

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mittees and as Circle chairman but for many years as treasurer, a taxing and often a thankless task. Even in this work her calm cheerfulness was encouraging.

The Woman's Association wishes to place on record and send to her family this expression of their appreciation and affection.

- MRS. J. C. VICK,
- MRS. J. A. HODGES,
- MRS. A. T. ROBERTSON, Com.,
Louisville, Ky.

JOHN BUSH CONKWRIGHT

Whereas, the allwise and loving Father has seen fit to remove from our fellowship and to his eternal reward our beloved brother, John Bush Conkwright, be it therefore resolved:

First, That we extend to his widow, family and other loved ones our heartfelt sympathy and condolence.

Second, To the Northside Baptist Church which has sustained an irretrievable loss in the passing of this devoted and consecrated brother and fellow worker.

Third, to the host of friends who have known him for his many excellent traits.

- W. S. HAMPTON,
- D. H. DENNISON,
- W. C. HEDRICK,
- W. W. GARDNER,
- HUB NEWKIRK,
- ED. NICKOLS,
- J. W. NICKOLS,
- I. C. SWAIM.

Northside Baptist Church,
Winchester, Ky.

MRS. LOUISE OGDEN DEVORE

We, the undersigned committee in behalf of the W. M. U. of Salem Baptist Church in Owen County, wish to extend our heartfelt sympathy to the family and friends of our departed sister, friend and neighbor, Mrs. Louise Ogden Devore.

We know that our feeble words cannot lessen your grief or heal your sorrow, but we want you to know that your loss was our loss. May the love of God heal your grief and make you ever ready for her welcome in that land where no parting will be known.

Her place in our missionary society must be filled by another. She was always ready, always willing, never complaining, but joyfully doing what she could for our Lord and Master.

"I cannot feel that thou art far,
Since near at hand the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning hand."

- MRS. C. B. LEWIS,
- MRS. O. J. WOOD,
- MRS. W. B. KEMPER.

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DAISY FLY KILLER

Carlisle Avenue Having Twenty-fifth Anniversary

The Carlisle Avenue Baptist Church, of Louisville, Ky., will celebrate the twenty-fifth anniversary of her organization, tonight, Thursday, June 11. The church was organized on June 11, 1911, at three o'clock in the afternoon in the home of one of the charter members at 1312 Berry Boulevard, and was known then as the Jacob Addition Baptist Church. The name was changed to the Carlisle Avenue Baptist Church, later when they bought a lot and erected a building at Carlisle and Woodruff Avenues.

The presbytery that constituted and recognized the church consisted of W. W. Landrum, pastor Broadway Baptist Church; S. J. Cannon, pastor Third Avenue Church; C. K. Hoagland, pastor at Kosmosdale; E. G. Vick, pastor Parkland; and G. W. Argabrite, pastor at Franklin St. The sermon was preached by Dr. W. W. Landrum. The church was never a mission, but organized as an independent Baptist church. Mr. W. L. Switzer was the first Moderator of the church and C. A. Dunford was the first clerk. The first deacons were A. L. Cooper, Robert Saunders, and C. A. Dunford, all of whom are still deacons of the church. There were thirty-six charter members of the

church, and twelve of them still hold membership with the church, and two others have just passed on within the last year.



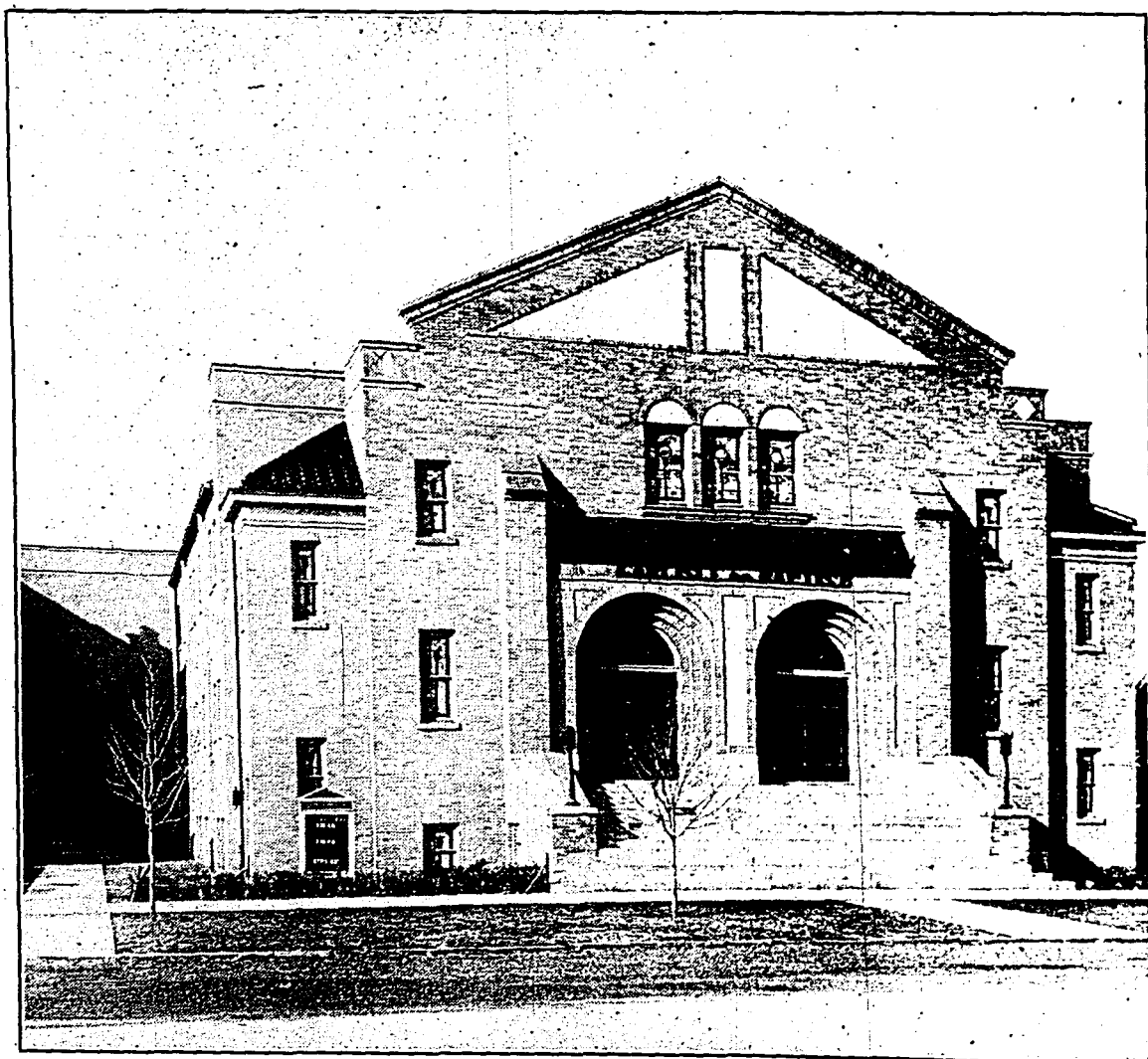
S. F. Dowis

The first pastor of the church was Rev. J. C. Boyd of Texas. The other six pastors the church has had in these

twenty-five years are as follows; Rev. W. C. Taggart, one year; Rev. F. G. Gates, fifteen months; Rev. H. C. Garwood, two years and seven months; Rev. R. S. New, nearly three years; Rev. R. T. Russell, nearly four years, and the present pastor, Rev. S. F. Dowis, who has been pastor for little more than twelve years. Rev. A. F. Cagle was once called but never served the church as pastor.

The church has worshipped in seven different houses and for a while in a tent. The first house was on Berry Boulevard, then to the School House at Bennett and Woodruff Avenues. The third house a residence at 3607 Woodruff Avenue from which they moved to their first house of worship built at Carlisle Avenue and Woodruff. This fourth house was torn down in April, 1923 and they worshipped in the Plumb Lodge Hall and the tent until the new and sixth house of worship was erected at Carlisle and Woodruff Avenue, under the leadership of Rev. R. T. Russell. In 1928 the church erected the present large and modern church building at Taylor Boulevard and Carlisle Avenue.

The blessings of the Lord have been rich to this church, for in all these twenty-five years there has never been a division or serious trouble of any nature in the church. The growth has



Carlisle Avenue Baptist Church, Louisville, Ky.

been from thirty-six to a present membership of 1,158. There have been 1,076 members baptized into the fellowship during these years, and 1,017 have been received otherwise, which makes a total of 2,093 members received in these twenty-five years.

The church has sponsored and supported all the auxiliary organization of the church since her beginning. The Baptist Training work has been a part of the church life through all these years. Individual Unions made progress and did good work for a number of years. Later the general organization was perfected and Miss Susie Lloyd was the first Director of the Training Union. Since then the general organization has been kept active and Mrs. H. E. Meddis is the present Director of the work.

The Sunday-school began with six officers and teachers and enrollment of sixty-three twenty-five years ago. The growth of the Sunday-school has been steady and four years in all has the enrollment been less than the year before. It also shows a total 651 members have been baptized into the church from the Sunday-school. The School became departmentalized and graded in 1924 and has remained Standard for most of the time since. And 781 awards and diplomas have been given through the Sunday School for training work. The present enrollment is 1,401 inclusive of Home Department and Cradle Roll. There have been eleven superintendents of the Sunday-school in these years and H. C. Raymond is the present Superintendent.

The W. M. U. had its beginning as the Ladies' Aid under the leadership of Mrs. J. C. Boyd, the pastor's wife, which was organized in February, 1912 with twelve members. They held their meetings regularly until the World War and supported the church in every way possible. The W. M. S. was organized May, 1922, with Mrs. Hutchinson, President, Mrs. Cora Hamilton, Secretary and Mrs. C. A. Dunford, Treasurer, and with twenty-one members. Since that time the W. M. U. has sponsored all the auxiliaries of the work. At present they have two circles of W. M. S., one of the B. W. C., one Y. W. A. and one Sunbeam Band. There are two A-1 groups among them, one W. M. S. Circle and the Sunbeam Band. They contribute to all the causes and support all through the church.

The members have been busy in these years as stewards of their incomes for the Lord. The church has given to Missions, \$10,831.90 and for local expenses \$26,643.82; for literature \$6,483.57. They have paid out for pastors' salaries \$41,271.24 and for buildings and repairs \$62,2545.63, all of which makes a total of \$147,486.16. The total amount of offerings the first year of the church were \$246.76 and the total amount the last year 1935, was \$9,061.22. The largest

amount for any one year was 1929, when we were erecting the present church building and the amount that year was \$19,344.74.

SPECIAL MEETINGS AT HAWESVILLE

We have just closed what seems to be a very successful revival at the Hawesville Baptist Church.

Beginning May 25, and closing June 5, Pastor Gordon C. Whiteley delivered a Spirit-filled sermon each evening, which, eternity alone can measure in their vast influence for good. They were masterful expositions of God's Word.

There were nineteen additions to the church, including one man for baptism who is eighty-four.

T. D. HALE, Moderator,
Hawesville, Ky.

EAST LYNN ASSOCIATION

A Fifth Sunday Meeting in East Lynn Association was held with Rolling Fork Church, Gleanings, Ky., on May 31.

These meeting in our association are generally interesting and this last one was probably best of all. In addition to our own local pastors, who outdid each other, were fortunate in securing speakers from neighboring associations who made the meeting an unusually interesting one.

C. L. Harmon, J. T. McFarland, W. T. Short, and D. L. Druin, spoke on "The Influence of Daily Bible Reading on the Christian Life." "How Best to Encourage Our People to Give" and "What are the Needs of East Lynn Association."

Rev. F. P. Dennison, of Greensburg, discussed "Conditions and Opportunities of the Foreign Mission Field. Dr. Dennison told how his reading of Paul's letter to the Romans led to his conversion and his leaving the Catholic church, of which sect he had been a priest for twenty-five years. He said he had seen Catholics bury their own Catholic Bibles because people who read them usually left the Catholic Church.

On Sunday, Rev. R. A. Slinker spoke on the Sunday-school work. An Associational Sunday School organization was projected with Rev. D. L. Druin, Chairman, Rev. A. Berry, Association Chairman, Miss Mary Bill Price Secretary-Treasurer.

At the 11:00 o'clock hour, Rev. W. M. Wood preached. His subject was the Great Commission.

After the noon intermission the Daily Vacation Bible School program was rendered. The school had been in session two weeks. The teachers were: Mrs. Johnnie Lyle and Miss Esther Lyle, of Campbellsville, Misses Mary B. Price, Elizabeth Scott, and Lucile Brown and Misses Jesse Stiles, David Stiles and Henry Stiles, of this com-

munity. This was the fourth year the school has been conducted and mostly by the same teachers. The attendance and interest have increased every year.

After the school program Rev. W. H. Moody, of Bardstown, spoke. He compared the Christian to a four-cylinder car, all cylinders of which had to function if the car did its work properly. The four cylinders were Daily Bible reading, worship, prayer and work. His speech was enjoyed by all.

Rev. Charles Warren was Moderator on the first day. Rev. Abraham Berry presided on Sunday. H. P. FORD,
Gleanings, Ky.

MAGOFFIN COUNTY GOES DRY

I was in the mountains of North Carolina when that State went dry. The votes of the mountaineers overwhelmed the wet votes of the cities like a tidal wave. Cynics suggested reasons. But the fact was that the Baptist preachers in the mountains in the preceding generation had brought the people into antagonism against liquor and against the moonshiner.

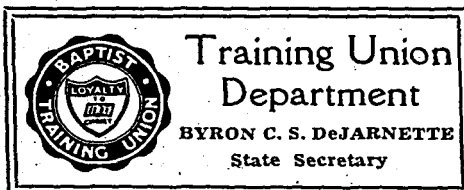
In our county precinct there were then only two wet votes, and I could hear the people talking next day in disgust and shame that anyone could be found in that precinct to vote for liquor whereas in the next precinct there was not one wet vote.

It was freely predicted weeks before this recent election that Magoffin County would vote liquor out. As a matter of fact that vote was overwhelming. The count showed 5,470 votes to make the county dry against 433 wet votes. This does not mean that liquor drinking has not been widespread, and that both men and women do not use it. But the frightful example of what open liquor does has been before us for a year or two. Things have grown steadily worse and worse. Boys and girls can get liquor without difficulty. The liquor dealers insist on breaking laws. The number of drunks about the county seat has been disgusting and unbearable.

Better far the occasional drinking that may be done in the homes with liquor brought in, than the wide open seduction of the roadhouses, restaurants and dance halls offering the devil's brew.

Salyersville votes eight wet, 392 dry.
FRANK A. CLARKE,
Salyersville, Ky.

Prof. L. T. Wallace, of the Latin and Greek Department in Oklahoma Baptist University, Shawnee, Okla., will spend his summer at Murray, Ky., from which point he hopes to do supply work preaching among Kentucky churches. He was teacher of Bible and Greek in Jonesboro College for five years, and has been with the Oklahoma Baptist University for the last six years.



Ridgecrest

The Third Southwide Baptist Training Union Leadership Assembly is the next Training Union meeting in which our whole State ought to be interested deeply. This Assembly is to be at Ridgecrest, North Carolina, July 26-31, under the auspices of the Baptist Training Union Department Baptist Sunday School Board, with our Southwide Secretary, J. E. Lambdin, in charge.

Last year practically 1,000 were registered. This year a capacity attendance is expected. This week of inspiration, fellowship, and practical demonstration is for all our people and more especially for Pastors, General Officers, Leaders, Sponsors, and Associational Officers.

The Program

Some of the Speakers are Dr. B. W. Spilman, Dr. J. Dean Crain, Dr. John Inzer, Dr. T. L. Holcomb, Dr. J. O. Williams, and Miss Inabelle G. Coleman. They will furnish inspiration.

Each morning there will be conducted practical demonstrations. J. E. Lambdin, W. A. Harrell, C. Aubrey Hearn, E. E. Lee and others, will be in charge of these periods.

Special emphasis will be given to Associational work as the way of reaching every Church in the promotion of all our work.

The music will be under the direction of Mr. B. B. McKinney of the Sunday School Board and Mrs. McKinney. The famous Male Quartette from the Southern Baptist Seminary will be featured. It is requested of every one coming to Ridgecrest for that week who plays any kind of instrument that the instrument be brought for use in the orchestra.

The morning program will be each day from 8:30 A. M. until 12:30 P. M. Recreation will be the feature of the afternoons, under the direction of Sibley E. Burnett, who will also conduct Recreational Conferences. Conferences and inspirational messages will mark the evening hours. The usual campfire-lakeside "Goodnight Service" will be held. Tennis, golf, shuffleboard, horseback riding, horseshoe pitching, croquet, hiking, and trips to many interesting places will be enjoyed by those who come to Ridgecrest.

Rates In Hotels and Cottages

(Quoted exactly from Baptist Training Union Magazine for June).

Cabins—\$1.50 per day per person, meals and bed. Linen and blankets furnished. Capacity of cabin, sixteen people. Half cabin, eight people.

Springdale Circle Annex—\$1.75 per day per person, meals and bed.

Crystal Springs Lodge—Conference rate, several in room, \$1.75 per day with meals.

Pritchell Hall—\$2.00 per day per person, meals and bed. \$2.50 per day per person, meals and bed with private bath.

Hillside Annex—\$2.50 per day per person, meals and bed. Private bath.

Cottages—Nos. 2, 3, and 4, \$18.00 per week. Capacity, eight persons. Located back of auditorium and close to spring. Cooking facilities. Renters must bring own linens, bed covers, and flat silver. Other equipment furnished.

Nash Cottages—\$12.00 per week. Capacity, eight persons. One dollar per week additional for each person over eight. Located on Hotel side of highway across from depot and post-office, short distance off Highway No. 10. Cooking facilities. Renters must bring own linens, bed covers, and flat silver. Other equipment furnished for eight people.

In addition to the above, every person seventeen years of age and above will pay a registration fee of \$1.00. Those sixteen years of age and under will pay fifty cents. Low railroad rates to Ridgecrest are available. Ask your ticket agent.

For Hotel reservations, write Perry Morgan, Ridgecrest, North Carolina.

Clear Creek

CLEAR CREEK! Magic words! The waters play upon the rocks their ceaseless symphonies. The birds sing their soulful songs through the leaves of a score or more varieties of trees. The Creek is there in crystal clearness. The Mountains are there in majesty. The Springs are there in refreshing abundance. God is there in power and wisdom. The Encampment is Christian and Baptist. The Fellowship is sweet. These all combine to make Clear Creek "The Beauty Spot of the Cumberland." "The Beauty Spot of the Cumberland."

If you have not been to Clear Creek take our word for it and come to the Assembly August 3-13. There will be Sunrise Services, Training Union, Sunday School, Woman's Missionary Union and Student Union classes, the Bible Hour, night messages, great singing, and enjoyable recreation. Mr. and Mrs. W. Earl Robinson, of Third Church, Owensboro will have charge of the music which is always of the highest type.

Dr. J. Dean Crain, Pastor of Pendleton Street Baptist Church, Greenville, S. C., will be the night inspirational speaker.

—Written on request for the Baptist Training Union Magazine for June.

More About Clear Creek

In addition to the ones mentioned above the general program of Clear Creek Assembly for August 3-13 also includes the following: Dr. A. Paul

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

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

Dickey Drug Co., Bristol, Va

Bagby, Pastor of the First Baptist Church, Williamsburg, will have charge of the Sunrise Devotional Services each morning. The Bible Hour at noon will be under the direction of Rev. H. C. Chiles, Pastor First Baptist Church, Barbourville for the first week and Dr. C. C. Warren, Pastor Lexington Avenue Baptist Church, Danville for the second week. Rev. Donato Ruiz, of San Angelo, Texas who is with the Home Mission Board will speak on Sunday night at a special Young People's Service. Mr. William Hall Preston, of the Sunday School Board, Nashville, Tennessee, will have charge of the Recreation and Fellowship Activities.

The program of the Training Union Department will appear on this page soon.

Plan Now For Clear Creek

One of the finest opportunities presented to our people is the one at Clear Creek. Whether you are planning for a vacation or a trip or not you will do well to consider this encampment for the renewing of body, mind, and spirit. You should plan to come. Get your Church or Association to fill a special bus at reasonable rates. The price at Clear Creek during the Assembly August 3-13 is \$1.50 per day per person. This rate includes everything. The program begins on Monday night and closes on Thursday of the next week.

Clear Creek is on a paved road three miles from Pineville. It is pleasant driving all the way to the Camp. If you come on the train or regular bus, you should come to Pineville and there get a taxi at reasonable rate to Clear Creek.

For further particulars and reservation write to Miss Helen Royalty, Business Manager, Clear Creek Springs, Pineville, Ky.

West Broadway, Louisville, Long Run

On Sunday night, May 24, it was my privilege to visit West Broadway, Louisville Church, of which Dr. E. F. Estes is Pastor and to talk in General



Assembly of the Training Union, of which Charles E. Sanders is Director and Rev. Malcolm Knight of the Seminary is Associate Director.

Awards for May

Association	Methods	Other Bks
Bell County	10	44
Bethel		13
Campbell County	2	
Christian County		2
Elkhorn	61	41
Franklin	15	
Lincoln County	20	
Little Bethel		48
Long Run	111	151
Mt. Zion	21	5
Nelson		14
Ohio Valley	13	87
Salem	7	
Shelby County	10	
Sulphur Fork	6	
Upper Cumberland	54	9
Warren County		85
West Kentucky	17	
West Union	25	
	372	499
Indiana	18	5
Total	390	504—894

RECORD OF ATTENDANCE

May 31, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Memo	115	13	182
Newport, First	111	16	
Louisville, Franklin St.	108	42	159
Owensboro, Third	100	10	151
Princeton, First	94	9	154
Louisville, 23rd & Bdwy.	91	27	128
Louisville, Ninth & O	91	21	123
Danville, Lexington Av.	88	17	198
Louisville, W. Broadway	85	11	121
Owensboro, First	81	12	140
Louisville, Bapt. Temple	7	8	137
Harrodsburg	67	8	135
Paris, First	61	4	154
Madisonville, First	58	17	133
Gatlin	56	7	111
Lexington, Grace	52	12	105

HE LOST OUT

The doctor quit reading his medical journals, and he "lost out."

The teacher quit reading his work on pedagogy, and he "lost out."

The Sunday School teacher quit reading his Sunday School papers and periodicals, and he "lost out."

The electrician quit reading his journals on the science of electricity, and he "lost out."

The banker quit reading the latest and most approved methods of banking, and he "lost out."

The farmer quit reading his agricultural journals, and he "lost out."

The preacher quit reading his books

and periodicals on theology and Christian work, and he "lost out."

The church member quit reading his church paper, and he "lost out" in his religious life, his interest in the church, his zeal for the spread of the kingdom and his usefulness to the community in which he lived.—Author Unknown.

What God Hath Joined Together. By William Cooke Boone, The Broadman Press, Nashville, Tenn., \$1.00.

June brides and every bride and groom ought to read this book. The author is one of the distinguished ministers of the South and he writes in forthright fashion of many of the matters that are so important in a successful marriage. He discusses in a happy but serious fashion the topic of "Finding a Wife," "Choosing a Husband," "Why Some Marriages Fail," "How to be Happy, Though Married," "An Ideal Mother," "God's Gift, the Baby," "The Right Kind of a Father," "The Daughter in the Family," "The Son in the Family," "When Home Is Heaven."

These chapters were given as addresses to great crowds who attended the series and everywhere the author reveals his knowledge of the real problems that confront the married life and the fundamental principles necessary to its success.

If young people made a serious study of the question of marriage there would be fewer divorcees in the land and less misery. We advise a careful reading of this book and other books on the part of both young people and parents.

Pastor B. H. Hillard, of the Lockland, Ohio Church, has been preaching in meetings with Pastor Ernest D. Davis, at the First Church of Ludlow, Ky. Brother Davis writes: "Every message was of a high type, thoroughly ground-

ed in the Word of God and delivered in the most convincing manner possible.

... The church has been blessed in a way that will show for time and eternity." As a result of the meeting the Lord added to the church one by letter and eight by profession of faith and baptism.

Dr. and Mrs. Arch C. Cree of Salisbury, N. C. and a fine party of friends sail July 4, on the Motor Ship St. Louis for two months travel in Europe. While in Europe Dr. Cree will contact Baptist groups in the interest of the meeting of the Baptist World Alliance in Atlanta and will preach in London.

Recently we had a letter from Rev. Harry Bock, now pastor at Eagle Bridge, N. Y. Pastor Bock sent his subscription to the Western Recorder. He had received sample copies of it. An interesting story could be told of Brother Bock. Here, we can only glimpse it. For years he was Home Mission Board missionary to the Pawnee Indians, at Pawnee, Okla. At the time the Home Board had no Indian Department, and it fell to this writer, then with the Home Board, to do most of the visiting on the Home Board Indian Mission fields. Thus we came to know Missionary Bock. He had been a fancy rider in the Pawnee Bill Wild West Show. Pawnee Bill settled at Pawnee, Okla. and Harry Bock with him. Familiar with the Indians through his experience with the show, he attended the Pawnee Mission. On the resignation of the missionary preaching there, he became the missionary. In that position he came to be known broadly among Baptists, especially in the Southwest. Later he suffered a lapse in health, and he and the wife moved back to New York—their native state, after residing for a while in Vermont for his health. Mrs. Bock died, and our friend has married again.

*Give while you live
that "THEY" may live*

SET ASIDE ONE SUNDAY

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

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

THOMAS J. WATTS, Executive Secretary

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

2002 Tower Petroleum Building.

DALLAS, TEXAS

THE STORY OF THE HUGUENOTS

The brochure issued by the Lutterworth Press as Lutterworth Paper No. 26, from the pen of Mr. Henry J. Cowell, Fellow of the Huguenot Society of London, entitled "The Story of the Huguenots," has already passed through two editions (5,000 copies), and has gone to many parts of the English-speaking world. A copy of the third edition is now in our hands, and we are glad unreservedly to commend the booklet to our readers. In this new edition, there is added to the presentation, in moving terms, of the imperishable story of the Edict of Nantes and its revocation, a list of volumes in English dealing with the Huguenots which should be of great service to those who may desire to pursue further the tragic yet glorious history of the Huguenots. An autographed copy of this new edition will be sent free to any reader of the Western Recorder who applies by letter to "Huguenot," care The Kingsgate Press, 4, Southampton Row, London, W. C. 1, England.

AN OPEN LETTER TO ASSOCIATIONAL MODERATORS, CLERKS AND BENEVOLENCE COMMITTEES

Dear Brethren: The Relief and Annuity Board desires very much to be able to disseminate its important free literature concerning its relief and annuity plans in the more than nine hundred District Associations this summer and fall.

The Board will gladly send packages of literature to any responsible persons requesting it, and this is written in the hope that hundreds of requests will be received from Associational leaders.

The Relief and Annuity Board is perhaps the least known and understood of any of the causes presented to District Associations, and the co-operation and assistance of Moderators, Clerks and Committees is earnestly sought.

THOMAS J. WATTS, Ex.-Sec'y.
Relief and Annuity Board,
2002 Tower Petroleum Building,
Dallas, Texas.

MISS DODSON WRITES ABOUT HER FATHER'S DEATH

On May 7 I had a cablegram that my father, J. M. Dodson, of Monticello, Ky., passed on to his home above, on May 4. No matter how much we know that such news is likely to come at any time, yet it is always a shock when it does come. We are never ready to give our loved ones up. But the Lord has given my heart peace. I know that I need not grieve for father, for he was ready to go. Now my thoughts and prayers turn especially for my mother, who is left entirely alone.

Both my parents were very ill during the time I was home on furlough, and I praise the Lord that I could be there with them then. Both seemed to be

somewhat better when I left to come back last January, yet I knew that such a message as this was likely to come at any time.

May I ask that in your busy lives, you may breathe a prayer for my mother, that the Lord will care for her and supply her every need.

Often in my prayers I remember you friends in the Western Recorder office there, and pray His blessings upon you. I am enjoying the paper, as always.

FLORA E. DODSON,
Tung Shan, Sanghai, China.

The State Board of Kansas has secured Rev. George W. Wise as Executive Secretary of the Kansas Baptist Convention.

Pastor and Mrs. Webb Brame, of Yazoo City, Miss., announced on the frontispiece of the June issue of The Baptist Student the engagement and approaching marriage of their daughter, Miss Grace Sibyl Brame, to Dr. Carl M. Townsend, pastor of the Hayes-Barton Baptist Church, Raleigh, N. C., in July. Miss Brame is a graduate of Blue Mountain College, and teacher of English in that institution for several years. She has been Associate Secretary of Student work in the South since 1933. Dr. Townsend is a graduate of Wake Forest and the Southern Seminary, and was pastor at Campbellsburg, Ky., from 1929 to 1933.

The First Baptist Church of Fort Smith, Arkansas has just experienced a very great revival led by Pastor-Evangelist Arthur Fox, Morristown, Tennessee and J. Dalbert Coutts, Cortland, N. Y. The pastor, Dr. B. V. Fer-

guson said of the campaign: "We have just had another great revival. The Lord gives us great revivals in this church. We have been fortunate to have such men as Millard A. Jenkins, John W. Ham, C. C. Morris and M. F. Ham to lead us in our campaigns, but no one has held a greater revival than Arthur Fox. We have had 154 additions to the church most all of them are upon profession of faith for baptism. It is one of the largest baptisms had in pastorate of twenty years in this church."

A new Baptist paper has just been started by our brethren in West Virginia. Huntington will be its home, and its name, "The Baptist Messenger." Its purpose is to provide a paper for West Virginia Baptists that will be a clearing house to and builder of fellowship among them, while at the same time it speaks in the name of and gives information about their Baptist co-operative endeavors. It will also reinforce in the printed word the Baptist pulpit in its spoken message of the spiritual life. It is interesting to note that Dr. Norman W. Cox, a beloved native of Georgia, and known well among Southern Baptists as an able minister of Christ, is interested in the new paper, though we are not yet sure whether he is Editor. Dr. Cox is now pastor of the Fifth Avenue Church in Huntington. Here are our best wishes to the venture. Baptists tremendously need in their homes the regular work of the Baptist paper. Equally tremendous is the tragedy of the situation, in which only a small minority, have a vivid realization of this need.

Low Round-Trip Fares to ASHEVILLE, N. C.

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