

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, JUNE 25, 1936

No. 26

What It Means To Perish

IT IS out of the lips of the Son of God, who came from heaven to tell us of God's great love, that the most solemn warnings as to hell have come. He said to His followers, "In My Father's house are many mansions, if it were not so I would have told you." If there had been no heaven to win, He would have told us, and if there had been no hell to shun, would He not have told us?

But it was He who said to the self-righteous hypocritical Pharisees, "How shall ye escape the damnation of hell?" He it was who warned men of "Gehenna, where the worm dieth not and the fire is not quenched." He told His hearers of one rich man who, after death, lifted up his eyes, being in torment. You see, I am not giving you my opinions on so solemn a subject as this. I would not do that, for my opinions would be of no more value than yours. I am giving you the words of the Son of God, and His words are truth. He said, "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31). Have you believed His words? They are spirit and life, those that warn of judgments to come equally with those that tell of the love that saves.

Why did He who was the gift of God's love to men utter these solemn warnings. Why does the mother warn her child of the dangers of the road, or command him not to play with matches? It is her love to him that makes her do it, and it is the same love that made God give His only begotten Son that men might have a way of escape from perishing, that warns them of the irrevokable and everlasting consequences to them of neglecting His great salvation.

The "whosoever" of John 3:16 is not the only whosoever in the Bible. It is the whosoever of blessing and salvation and eternal life; but there is another. It occurs in the account of the last Judgment, as the great white throne. It is the whosoever of damnation and the second death. We read, "The dead were judged out of those things which were written in the books, according to their works . . . and whosoever was not found written in Book of Life was cast into the lake of fire." And again, "The fearful and unbelieving and the abominable and murderous and whoremongers and sorcerers and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." AND THAT IS WHAT IT IS TO PERISH.—J. T. Mawson, in "God and the World."

- Devotional and Religious Thought -

MY DAD

H. W. Ellis, Humboldt, Tenn.

The dearest dad in all the world,
My daddy is to me;
Of all the men I know on earth,
Like dad I'd rather be.
He isn't rich—in money—
As most men count their gain;
He isn't known for leadership,
Nor heralded, his fame.

He lives not in a mansion
With granite front, or dome:
A humble little cottage is
The place my dad calls home.
He hasn't traveled 'round the world
Earth's wonder-lands to see,
But still, the dearest dad on earth,
My daddy is to me.

Somehow, the lessons learned from dad,
The things he emphasized:
To spurn in life the false and mean;
The true and good to prize.
His rev'rance, piety, and love
For honor and for right,
Have kept aglow within my heart,
Like flaming beacon's light.

The altar at the fireside where
The family gathered, all,
To sing and pray and worship,
As twilight shadows fall;
Like gold resists the tarnish,
Or diamonds glow at night,
Has been through all the passing years
To me a guiding light.

When storms in fiercest fury,
Sweep wild across my way,
Or Anger's voice is tempting me
Some hasty word to say;
My daddy's kindly counsel
Comes back across the years,
To soothe my ruffled spirit
And banish all my fears.

When disappointments press me;
When no one understands;
When futile, all my efforts,
And failed, my fondest plans.
When other friends forsake me,
And I'm alone or sad;
There's one who's never failed me,
And never will—MY DAD.

LOVE

"Jesus, having loved His own which
were in the world, loved them unto
the end."—John 13:1.

These are the opening words of that holy, confidential talk of Christ with His disciples, as out of the depths of eternity He discoursed with them in the last hours before He went to Gethsemane (John 13 to 17). They are the revelation and full display of that divine love which was manifested in His death on the Cross.

He begins with the new commandment: "That ye love one another as I

have loved you" (John 13:34). A little later follows: "If ye love Me, keep My commandments. . . . He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him . . . and We will come unto him, and make our abode with him" (14:15, 21, 23). The new life, the heavenly life in Christ Jesus, is to be the unfolding of God's love in Christ. Then, farther on: "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love. . . . This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:9-13); "That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. . . . I have declared unto them Thy name . . . that the love wherewith Thou hast loved me may be in them, and I in them" (John 17:23, 26).

Can words make it plainer that God's love to Christ is given to pass into us and to become our life, that the love wherewith the Father loved the Son is to be in us? If the Lord Jesus is to manifest Himself to us, it can only be to the loving heart. If we are to claim His daily presence with us, it can only be as a relationship of infinite tender love between Him and us, love rooted in the faith of God's love to Christ coming into our hearts, and showing itself in obedience to His commandments and in love to one another.

We see how in the early Church the first love was forsaken after a time, and confidence was put in all the activities of service (Rev. 2:2-4).

It is only in the atmosphere of a holy, living love that the abiding presence of the loving Christ can be known, and the depth of the Divine Love expressed in Christ's promise, "Lo, I am with you always," will be realized.

—Andrew Murray.

"BY THEIR FRUITS"

Wherever evangelistic zeal and effort are dominant and decide the policies and life of the churches, there will be found strong and numerous applicants for the ministry and missions. Out of Spurgeon's church and Pastor's College went in forty years seven hundred and fifty preachers and missionaries. When Dr. Gordon of Boston died, his church had on the home and foreign fields more than one hundred and twenty workers.

It is the martial spirit, the drum beat, the tread and ongoing of a triumphant army of God that stirs the strong and brave for enlistment.

—Lee R. Scarborough.

"I CAN PLOD"

"Instant in season, out of season"—2
Tim. 4:2.

Undoubtedly the world owes a great deal to men of genius, but it is doubtful whether it owes as much to such as to men of dogged perseverance. . . . Perseverance is needed in every phase of the Christian life. Nothing is obtained in the spiritual realm by a hop-skip-and-jump, so to speak. Every victory will cost brain sweat and soul agony. . . . When William Carey began thinking of going to India as a pioneer missionary, his father pointed out to him that he possessed no academic qualifications that would fit him for such a task. But William Carey, answered: "I can plod." . . . Those who accomplish things for the glory of God and the good of humanity are plodders.

—K. M. McDitchie.

HELP ME, DEAR MOTHER

Help me, dear Master, Thy will to obey
Help me while traveling the heavenly
way.

Grant that Thy Spirit abide in my heart
Closer each day till this life I depart.

Help me, dear Master, to walk by Thy
side

Each hour and moment whatever betide;
Facing each day with a courage more
strong

Till I reach Heaven—that sweet land of
song.

Help me, dear Master, unselfish to be;
Help me in bringing some wanderer to
Thee.

Teach me Thy will, Father; help me to
pray;

Guide and protect me, till dawns the
bright day.

MRS. LORINE RADER,

London, Ky.

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Baptists and "Church Union"—A. J. BARTON, Wilmington, N. C.

APPARENTLY it is impossible for the religious people of other groups and for the people in general, including the press, to understand Baptist doctrine and polity and the Baptist position which necessarily follows. At St. Louis, May 13, on day before the opening of the Southern Baptist Convention, I received communication from Mr. J. H. Anderson, Associated Press Correspondent. The communication reads as follows:

Some Protestant leaders propose a union of all denominations into one. The Associated Press would like your views on the proposal. Since it is difficult to see you all personally at your various hotels and duties, may I ask that you send your replies to these questions to our office in the Post-Dispatch Building by 6 P. M. tonight, calling a Western Union or Postal messenger boy. We will pay the messenger charges. If you can return your answer by this messenger it will be appreciated.

In compliance with this request I answered the questions which he propounded. Later in the afternoon I talked with him over the telephone. He informed me that he had sent his communication to some eight or ten brethren whose answers would be supposed to represent fairly the Baptist point of view. I have not seen the Associated Press Dispatch which was sent out and in which, I understand, the views of three or four persons were given.

I am referring to the matter here to indicate how people at the spearhead of intelligence by accepted standards are unable to grasp the Baptist doctrine and polity.

It may be timely to set forth afresh our fundamental Baptist position concerning the now much discussed matter of "church union." Once in a while we see statements even from some Baptists which indicate that in the thinking of some people a Baptist Association, or Convention, would have authority to take up and consider the question of "church union," or with uniting with some particular denomination.

It will be recalled that only a few years back the Northern Baptist Convention entertained and considered a proposition to unite with our Disciple or Campbellite brethren and friends. That fact was all the more surprising when it is remembered that the Disciples are also purely congregational in their form of government. They as well as the Baptists violated their own fundamental principles when they undertook to negotiate a general merger of the two denominations.

It may be admitted, of course, that a Baptist Convention could enter into a merger so far as missionary, educational and benevolent work is concerned. But if any Baptist body should do so it would violate fundamental Baptist doctrines and the relations existing between it and the Baptist churches associated and co-operating with it and would betray the trust reposed in it. In such a case the churches, of course, would not in any way be bound by such action and would be entirely unaffected in their individual organic life and would properly and promptly withdraw all support, both financial and moral, from the body which had betrayed them.

Baptist leaders must be careful to keep these things in mind and to avoid every semblance of effort to interfere with the autonomy and independence of our Baptist church-

es. If our Baptist leaders and Conventions go astray at this point, we may be sure that the churches will withdraw support from organizations and leaders and from our co-operative denominational enterprises.

Here follow the questions submitted by the Associated Press and the answers which I gave:

1. Do you favor a unification of all churches? (With reasons for or against.)

As a Baptist, I believe in the spirit of unity among all Christians. I see no reason why those denominations which are substantially agreed in their doctrinal views, especially in their interpretations of church polity and of the ordinances, and which have authoritative ecclesiastical organizations, should not unite. Baptists are not a "church," but a denomination of many autonomous, independent, self-governing churches. No general Baptist body, such as the Southern Baptist Convention, has any authority to say to these churches that they should unite with anybody. Baptists are not interested in any arbitrary and mechanical scheme for church union. With Baptists the matter of "church" union rests with the individual believer who applies for membership in and is received by a local congregation of baptized believers. Even a Baptist church cannot form organic union even with another Baptist church without going out of existence as a separate body.

2. Should a Protestant unification come about, would you favor a further union with the Catholics?

Historically, Baptists are not Protestants; doctrinally and ecclesiastically Baptists are the only Protestants. They are the only body of Christians that protest against all of the erroneous doctrines and practices of the Roman Catholic Church. So, Baptists are not particularly interested in what the Protestant denominations may do in the matter of church union, except that they wish all Christian bodies well. Nor would the decisions or acts of other denominations concerning church union affect the Baptists in the least about union with Catholics or others.

3. Can the work of the church be better carried on with divisions into denominations?

So long as there are honest differences of doctrinal views, there must of necessity be different denominations. Christians cannot do their work well, nor efficiently promote the Kingdom of God by the compromise of intelligent convictions. As Baptists see things, the only way "church" union can be effected is through intelligent personal conviction on the part of individual believers, who will express that conviction by uniting with a local congregation which believes in and accepts the New Testament as the "only and all sufficient" authority in church organization and Christian work.

Young H. Fred Johnson, son of Dr. Hansford D. Johnson, pastor at the Broadway Church, Louisville, has been elected Editor of the Student monthly at Wake Forest College for next year.

Word has reached us that Dr. A. Paul Bagby, Pastor of the First Church of Williamsburg, Ky., has suffered a nervous breakdown, and the church has extended him an indefinite furlough for his recovery.

God's Message the One Central Theme of the Pulpit

DEAR DR. MASTERS: Your editorial this week on "Back to New Testament Standards of Preaching" touches an aching need in present-day Christianity. Such preaching as you suggest will fill hungry hearts and church pews.

Empty pews constitute a problem. Sam Jones once said as he arose to address an audience, "Ladies, gentlemen and seats." Preachers do not always address the seats, but they see them. A young minister said some time back, "I'm going to have people hear me preach if I have to stand on my head in the pulpit and work my feet." An older member of the congregation said at the close of that service, "Young man, don't you think it would be more effective if you stood on your feet in the pulpit and worked your head?"

That was good, but it did not go far enough. Great men stand on their feet and work their heads before half-filled houses. The preaching of the Word was designed by the Author of the Gospel to meet the need of hearts. People go to church for the good of their souls. The preaching mission is peculiarly a spiritual mission.

However much the preacher may know of the sciences, when he comes into the pulpit, he is a messenger from God to hungry souls. A normal soul is as exacting in its appetite as a normal body. The body of a healthy man goes to the table to be fed. For the same purpose a healthy soul goes to church.

If I should go to the table and my wife after the blessing should put on an entertaining program of some kind, I probably would say, "That is good, but—where is the food?" I go to the table for food to supply the needs of the body. I find it and it satisfies. Such food solves the problem of getting the family to the table. There are no empty seats, and even guests love to come back. It is a natural law in the spiritual world that souls go and sit down and listen where souls are fed.

A man mentioned in the New Testament had bulging barns but a starved soul. God called him a fool, not because he had bulging barns, but because his soul had been neglected. I have often wondered about that man's spiritual minister—if he had one—what he preached about when the man was in the assembly and what he talked about as he visited him amid his rich fields. There are to-day people with bulging barns and emaciated spirits. I have often wondered who is to blame. I wonder if Satan does not tempt us to bring with us to our pulpits intellectual stones—book reviews, catchy topics of the day, discussions of sociological problems, all expressed in beautiful platitudes—under the notion that they are up-to-the-minute bread.

It is still true that souls must live by every word that proceedeth out of the mouth of God. When souls fed by the frost-bitten grass of current topics and popular philosophy get to heaven, they will have to be nourished for a while before they can take much interest in things. For the wood, hay, stubble do not enter there.

The greatest attraction for a church is Christ. When He is magnified, that pulpit becomes attractive both to the sinner and the sheep. People are polite as a usual thing and manifest the nausea they feel at pulpit bankruptcy only by their absence. Some may attend out of a spirit of loyalty and in the hope that the menu will change.

All facts delivered from a New Testament pulpit must relate themselves to Christ or they are unworthy of utterance there. Jesus said, "And I if I be lifted up from the earth, I will draw all men unto me." The Holy Spirit came into the world to reveal Christ. The God-called minister stands in the pulpit under the divine call and impulsion of the Holy Spirit to preach Christ, the hope of the sinner and the keeper and inspiration of the saint.

The minister who stands at the sacred desk and forgets or disregards this holy mission has raked the last coal of fire from his altar and has become a well without water, a

tree without shade, a temple without the holy light and fire of God.

The preachers who have really touched and helped the world, on whose words thousands have hung for the bread of heaven, have been those who were on fire with the holy zeal for an uplifted Christ and with a consuming passion for souls for whom He died.

OUR WORDS MAY BE AS BEAUTIFUL AS THOSE OF ANGELS AND AS MUSICAL, BUT IF CHRIST BE NOT THE HEART AND SOUL OF OUR PREACHING, THERE IS NO WARNING FOR THE SINNER AND NO WISDOM AND COMFORT FOR THE BELIEVER.

I must thank you again for the editorial. Such words as yours kindle other altar fires and make me ashamed of what times I have failed in the pulpit to know nothing save Jesus Christ and Him crucified.

Fraternally,

Bowling Green, Ky., June 18.

R. T. SKINNER

EDITORIAL COMMENT

This testimony of Dr. Skinner's to the message and spirit of a God-called minister is wonderful and timely. The preacher is in the pulpit to "do the impossible." That is, he is there to show the lost how to be saved, yet in himself he is utterly without power to save the sinner. He is there to build up the inner spiritual lives of those whose souls God has saved, but in himself is entirely powerless to do that.

Regeneration and faith are God's gifts through Christ's finished work. Sanctification is similarly God's working into the disciple daily the power of a supernatural, Christ-centered life. Supernatural power is required for both. That power is exercised by the Holy Spirit, making Christ real to human hearts.

The Word of God is the "sword of the Spirit" and the God-called preacher is God's chosen human instrument through which God brings this sword into action among those who hear God's message in His churches and elsewhere.

The preacher who does not realize these things and give himself unreservedly to them, immediately raises the question as to whether God or he himself did his "calling."

To enter the ministry as a life promising intellectual congeniality, or an easy way to get others to sit still and let one fill them up with whatever he wants to say, or a cheap way to a little prominence, or a mere platform from which to commend better standards of material living and social ethics, is a snare and a delusion. If any preacher who reads these lines has no better background for his ministry, we beg him to seek for it hungrily on his knees, beseeching God to forgive him for the blindness that would make of his ministry a merchandise of fleshly values. Failing here, he had better quit, whatever his scholastic preparation.

For the minister is a messenger of God, to whom is given the message of supernaturally-imparted and supernaturally-maintained life in Christ. No man can preach it who is not himself living it. And no man fit to preach can or will be content in the pulpit to discourse on any- and everything else besides the one central thing God-called men are put into the pulpit to teach.

Dr. Skinner's witness may well lead many to search their hearts afresh as to whether they are really preaching Christ, or whether they preach mainly their own philosophies or ethics, which they have imbibed from the world-atmosphere around them, whether in the secular or "religious" field.

The teaching staff of Hwanghsien Seminary consists of seven Chinese and six missionaries with one hundred and twenty-five students in attendance. The Central, Interior and North China Missions are co-operating in this seminary. It is one of the great kingdom agencies in China and sorely needs funds for repairs and enlargement and new missionary teachers.

Death of Deacon W. P. Hall

BAPTISTS of Louisville and Kentucky have lost one of their best and most valued laymen, in the death on last Saturday night at the Kentucky Baptist Hospital of Mr. William Peyton Hall, at sixty years of age, following an operation for gall-bladder trouble.

Since 1904 Mr. Hall has been President of the Hall Seed Company of Louisville. He was actively and warmly interested in the Deer Park Church, where he was a trusted leader, as in the life of his denomination. He was a deacon of his church and president of the Men's Bible Class, and for years was a member of the Kentucky Baptist Hospital Board, and of the Louisville Baptist Orphan's Home Board. Also for several terms he was Moderator of the Long Run Association and Chairman of the Kentucky Baptist Board of Missions.

He was a layman whose larger interest in life centered around his church and the Christian life. His faith was warm and bouyant, and his heart devoted to the work of winning to Christ those who do not know him. The Hall Seed Company has its building in the market district of Louisville and among many foreigners. His foreigner neighbors recognized in Mr. Hall a sympathetic and understanding friend, and they often came to him to talk over matters of their social and religious relationships to native Americans. He was also prominently known in business circles.

His death while yet in the full strength of manhood, is felt as a great loss by his own church and by Baptists of Louisville and beyond. Also by a large circle of friends in the city and elsewhere. He is survived by his wife, Mrs. Pearl Mae Hall; two sisters, Mrs. Annie R. McDaniel and Mrs. Elizabeth Porter, to whom the sympathy of many goes out in their deep loss. Funeral services were held at the Deer Park Church at 3:00 P. M., on Monday, June 22, conducted by his pastor, Dr. Samuel S. Hill, assisted by Drs. J. R. Sampey and T. D. Brown.

Louisville Pastors' Annual Picnic at Carrollton, Ky.

The Baptist Pastors of Louisville will have their annual Picnic this year at Carrollton, Ky., on July 6. This date is set to catch pastors who would be absent from the picnic if it were at a later time. The place, Carrollton, was chosen because it is hoped that a great number of pastors from northern and north-eastern Kentucky, the vicinity of Georgetown, Lexington and Frankfort, and any others, will accept an invitation to take this day of rest and spend it in fellowship with the Louisville brethren.

Bring you lunch, wife and children, wear your second best suit, and be on hand by 11:00 A. M., at the latest.

Some of the brethren have collected and are circulating real tall fish stories. An informal contest will doubtless be held. Come and be with us.

Louisville, Ky. EDGAR E. BALLARD, Secretary

Integrity in Illustrations

EVER since I heard a minister tell a certain shockingly gruesome illustration at the close of a "Mother's Day" sermon (and one or two other stories in equally bad taste by other preachers), I have had an impulse to offer some friendly constructive criticism along this line.

The sources of illustrative material are legion. No preacher should run the risk of being discredited by telling a cheap, silly, absurd, unreasonable, suggestive, or trite illustration. May I suggest some qualifications of a good illustration?

1. **It should be true to fact.** It is easy for a public speaker to develop the habit, in his effort to make history effective, to tell a story that takes unwarranted liberties with the truth. This should be scrupulously avoided.

2. **It should be in good taste.** One should cultivate a high sense of propriety in the pulpit, if he expects to hold the respect of intelligent people.

3. **It should be clear.** What is the function of an illustration fit for the pulpit, if not to clarify some point in the message? Too often the point to be simplified is lost when the story is not lucid.

4. **It should be concise.** A prolix illustration, especially at the end of a sermon, may mar the good already done. Many preachers would seem to need to know that their listeners almost automatically refuse to hear the sermon after the bell in the court house or elsewhere, strikes the hour.

5. **It should be apropos.** Solomon's wise remark, "A word fitly spoken is like apples of gold in pictures (baskets) of silver," may be applied with reference to the fitness of a preacher's illustrations.

Middletown, Ky.

M. J. SHULTZ

Rev. Y. T. Shehane, of South Carolina, has been called to the pastorate at Key West, Fla.

Rev. J. E. Phillips, of Punta Gorda, Fla., died on May 29. He was a brother of Rev. J. M. Phillips, of Shubuta, Miss.

Dean I. Q. Campbell has resigned his position on the faculty of Mississippi Woman's College to become Professor of English at Hardin-Simmons University, in Abilene, Texas.

There are ten stations in the North China Mission, eight in Shantung and two in Manchuria. There are fifty missionaries in the North China Mission. J. B. Hartwell and J. L. Holmes were pioneers in this area.

Prof. Edward C. Solomon, son of Editor E. D. Solomon, of the Florida Baptist Witness, and Mrs. Solomon, has been elected President of Dodd College, Shreveport, La. He is a graduate of Louisiana Baptist College and the Georgia School of Technology, and for the last year has been Acting President in charge of Dodd College.

The Texas Baptist State Board of Missions has elected Dr. R. C. Campbell, pastor of the First Church of Lubbock, Texas, as their Executive Secretary, to succeed Dr. J. Howard Williams, who resigned recently to go to the First Church of Amarillo. At the same time the Texas Board elected George J. Mason as Assistant Executive Secretary. Mr. Mason has really been doing the work of assistant Secretary, but the Board felt that the time had come to take formal action and elect him to the office.

Rev. M. Robert Regan, of Louisville, brought to our office last Monday his friend, the Rev. David T. Coon. In former years Brother Coon was a predecessor of Mr. Regan at Washington, Iowa, and he has just now closed a thirteen-year pastorate at Kearney, Nebr. Mr. and Mrs. Coon are now in Louisville visiting his brother, George S. Coon, M.D., who was the family physician of Dr. and Mrs. E. Y. Mullins. Brother Coon has been a man of long pastorate, and they have always been in the Northern Baptist Convention.

The dreams of authorship are not always rosy. In the privileged freedom of a personal letter one of our contributors writes: "You will have to watch the printer on several words. Don't let him change 'depositories' to 'depostories,' and for heaven's sake, don't let him make me say 'West Minister' for 'minster,' as ignoramuses say [which do they say?]. Again, watch the French form 'risque.' Don't suppose you have the type to accent it as the French do, but that does not matter. Once more, some muttonhead who does not know there is such a word as 'meretricious' will try to change it to 'meritorious,' and make me talk nonsense." Our sympathy is sincere to our honored contributor, whose article has not yet appeared. We also find "the printer" the most available fellow on whom to unload unfortunate errors that sift through the print-mills, though they trickle in all down the stream from author to "make-up" man, receiving possible help en route from editor, type-setter, proof reader, and the type imps.

New York Advocate Changes Editors

DR. JAMES R. JOY, who has been Editor of the New York Christian Advocate for about thirty-five years, recently resigned that position, and the Methodist General Conference has elected to that position Dr. Harold E. Sloan, Methodist pastor, writer and scholar of Haddonfield, N. J.

Dr. Joy was a layman, his doctorate being an LL.D. He came to full editorial responsibility of the Advocate in 1915, and has done his work with ability and faithfulness. Dr. Sloan is a product educationally of the University of Pennsylvania, and of two theological seminaries.

He has become known in his own denomination and beyond as an able theologian and as what our Northern friends call a Fundamentalist. We Southerners know what they mean, but among us locally many consider it a term of reproach. Dr. Sloan believes the Bible to be the inerrant Word of God, and that salvation is through faith in the vicarious offering of the Eternal Son of God for the sins of man. He believes this truth must be preached and defended from its traducers. Up North that spells "Fundamentalist." Down South some among us are still skittish at having the distinction between these views and their opposites clearly pictured upon the screen. It must seem odd to Northern Christians, who have heard the South sneeringly called the "Bible Belt."

Across the Mason-and-Dixon's Line and denominational lines, we would utter our welcome to the coming of Dr. Sloan to the helm of the Advocate. It is a paper of outstanding influence among Methodists and there can be no doubt that its prestige will be used by the able Editor for the furtherance of the holy revealed faith of Christ.

Brief of Executive Committee Report to Southern Convention

AUSTIN CROUCH, Executive Secretary, Nashville, Tenn.

WE ARE glad to report that the present outlook is even brighter than it was at this time last year. The receipts of our office for Convention causes for 1935 were \$1,306,094.43, an increase of \$170,224.39 over the receipts of 1934. The months of January, February, March and April, 1936, show an increase of \$57,404.82 over the same period for 1935. The states reported an increase for all causes in 1935 of \$420,931.05. Texas leads in this increase, having given \$90,339.34 more than in 1934. However, Virginia leads in the amount given, having given \$477,485.

The Publicity Department under the direction of Walter M. Gilmore has published and distributed approximately 4,000,000 pieces of literature during the year, including the Baptist Bulletin Service, The Baptist Program and tracts on stewardship, tithing and the denominational program. The religious and secular press have been used generously.

The Hundred Thousand Club, Frank Tripp, General Leader, shows a membership of 35,964 and that the total amount raised by the Club during the year was \$201,477.82; the total expense during the year, \$8,714.45, approximately 4.3 percent. The total amount raised by the Club during the past three years has been \$469,076.80 with a total expense of \$34,551.25.

This has been distributed among the agencies as follows:

Foreign Mission Board	\$138,497.64
Home Mission Board	98,356.32
National Baptist Memorial	2,157.50
New Orleans Hospital	9,924.21
Education Board	23,491.45
Southern Baptist Theological Seminary	82,982.82
Southwestern Baptist Theological Seminary	65,971.44
Baptist Bible Institute	46,832.48

During the seven years that the Dorothea Van Dyke Opdyke Fund has been available, 608 students have been aided to the amount of \$48,711.90.

The following percentages of distribution for Southwide causes for 1937 is recommended:

	Percent
Foreign Mission Board	50
Home Mission Board	23 1-3
Relief and Annuity Board	7
Education Board	3 1-3
Southern Baptist Theological Seminary	4 1-5
Baptist Bible Institute	3 9-10
W. M. U. Training School	0 8-15
American Baptist Theological Seminary	1
New Orleans Baptist Hospital	2 1-2
Total	100

Special offerings from the Sunday Schools for Home and Foreign Missions to be taken in March are to be divided as follows:

	Percent
Home Missions	32
Foreign Missions	68
Total	100

Dr. Z. T. Crawford retired as Secretary of the Kansas Baptist State Convention on June 4, and has been made Acting President of the Kansas City Theological Seminary. He has been in the Kansas Secretarial position for the last thirty years.

The Wadsworth Avenue Church, Manhattan, N. Y., has called as their pastor Brother Philip C. Hughey to succeed Dr. John W. Bradbury, who resigned several years ago to become Associate Editor with Dr. Curtis Lee Laws, Editor, of the Watchman-Examiner in New York City.

Dr. Gilbert N. Brink, General Secretary of The American Baptist Publication Society in Philadelphia, from 1919 to 1925, and previously connected with the American Baptist Home Mission Society, died recently at his home in Pomona, Calif., where he has lived in recent years.

The Baptists of Michigan are not far behind Baptists of Texas. They expect to celebrate their centennial this fall. Their Centennial Convention will be held October 18-22. The churches of the State are making an effort to clear up all indebtedness on their churches by that date.

The Oxford Group Movement has been characterized by efforts to win society people to religious discipleship. Until recently, its boldest effort to influence the upper crust in the name of religious faith, had been its descent upon a meeting of the League of Nations. It got considerable advertising out of that, and claims have been made that it accomplished much for the faith of Christ. But most American Christians doubtless still had power left to be astonished when the Oxford Group put out the announcement that it would attend the Republican and Democratic National Conventions this summer to the end that those bodies might be placed under "God-guided, life-changing" influences. Though the American press indulges in its great spree of publicity in connection with these two political conventions, having written for it practically everything in sight and out of sight that comes to the mind of a large regiment of reporters, the glimpses we have made through all its vast output of words sent from the Republican Convention, have failed to show the Oxford Group and its efforts in the ensemble, though it is reported that two carloads of Oxford Group leaders were at Cleveland. Whatever the Oxford Group may have for Christians, it hardly seems likely that it will ever spread abroad knowledge that, "the Kingdom of God cometh not by observation."

EDITORIAL

The Humble May Teach the Learned

A HARMFUL assumption on the part of many preachers is that intellectual culture in the field of religious thought, is the major requisite to a fruitful ministry. The intellectual understanding of the Bible and intellectual culture in general are important, but spiritual understanding and culture are much more important. The Apostle Paul admonishes that spiritual truth is spiritually discerned. And spiritual discernment depends upon the spiritual faculties of the discernor and not upon his intellectual keenness.

Dr. James Hastings truly said: "Those who have been eminent in university honors have often learned their best lessons in religion from the poor, and often from women busy in the tasks of domestic life" Dr. Thomas Chalmers bore witness that he was a minister for years before he knew that Jesus was his Saviour. John Wesley worked in Georgia as a missionary, but returned to England discomfited, because he said that he himself had until then had no experience of the saving work of Christ. The most ignorant man or woman of genuine spiritual experience was a better spiritual guide than were these two wonderful men before God revealed Himself to them and their marked power of intellect became the obedient servant of the Gospel.

Aquila and Priscilla were not to be compared with the eloquent Apollos in secular knowledge. But they knew what the Gospel was, and Apollos knew it only in small part when he came to Ephesus. He had learned only the preparatory preaching of John the Baptist. John told of the Messiah who was to come. But Aquila and Priscilla had learned from Paul of the Christ who had died for sin and risen again for the justification of all who received Him.

When this husband and wife heard the eloquent Apollos they wondered what they should do. They did not dare be silent and yet they knew that great tact was required to deal effectively with the gifted young scholar from Alexandria. They proved equal to the task. And Apollos showed that he had more humility and receptivity of spirit than many preachers to-day might have, for he received their words and henceforth preached the completed work of Christ.

"They took him unto them and expounded unto him the way of the Lord more perfectly." It is a good text for many a preacher to keep in mind, with the prayer that he may be so emptied of pride of scholastic attainment or power to sway a crowd by eloquence, that he may be open to receive spiritual instruction from any quarter, however humble.

Freedom From Sin Through Christ

A BUNDANT teaching of the New Testament declares that men are free from the penalty of sin through faith in the suffering Christ. When one receives Him through repentance and faith as the bearer of his sins, he is justified before God.

Equally abundant is the teaching that the believer may be saved from the power of sin by continually appropriating through faith the life which is in Christ, who arose from the dead and now lives in Heaven to make intercession for His people. The first is the reception of Christ's finished work for justification; the second is the continuous appropriation of the power of His resurrection life.

These two phases of the saving work of Christ are involved in His words recorded in John 8:32: "Ye shall know the truth, and the truth shall make you free." In Word Pictures, Vol 5, Dr. Robertson says of this passage, "The freedom of which Jesus here speaks is freedom from the slavery of sin." In the New Testament the word "freedom" practically always means spiritual and not political freedom, just as the word "truth," as used by our Lord, always means spiritual truth, and not the truth of material science or

philosophy. When He says (John 14:6), "I am the way, the truth, and the life," His vast claim is that He is in His Person the substance and way of spiritual life.

If there could be the least doubt that the Lord spoke only of truth concerning the spiritual relationships of man to God, the context of the passage would be conclusive. In verse 31 he says, "If ye continue in my Word, then are ye my disciples." His Word was the Word of God. He himself was the Word of God incarnate (John 1:1). In verse 36 He says, "If the Son shall make you free, ye shall be free indeed." This "freedom" was freedom from sin, to the effectuating of which for men He came into the world.

That this teaching applies to spiritual truth and spiritual freedom, and not to truth related to the material life of man or to political freedom, is the affirmation of every Bible expositor of recognized standing and ability, past and present. Yet our readers are aware that rationalistic religionists in recent years have with persistence and determination sought to fill the minds of men with the idea that our Saviour in this passage was affirming that freedom and salvation for the human race are to be found through the quests of the human intellect for truth, whatever the field may be in which it makes its exploration.

Paul writes in the Second Chapter of 1 Corinthians, "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." And the Apostle adds (Weymouth), "The unspiritual man rejects the teaching of the Spirit of God; to him they are folly and he cannot learn them because they are spiritually measured." Not only is our Lord referring solely to spiritual truth in the passage from John, but unspiritual men find themselves blind in the whole field of that truth.

But all thus blind are unaware of the folly of undertaking to speak with authority concerning revealed religion without first complying with the conditions to spiritual understanding by yielding to their requirements. He who is the Way, the Truth and the Life Himself indicates the essential requirement. It is (John 7:17, Weymouth), "If any one is willing to do His will, he shall know about the teaching, whether it is from God."

Under competent spiritual guidance skeptics have more than once been challenged to put to the test the requirement in order to spiritual apprehension in the terms here set forth. And there is trustworthy testimony that when seekers have in good faith complied with this condition, they have forsaken skepticism for a life of victorious faith. But the glorious and mighty God of the eternities who in pure grace revealed Himself to a sin-marred race in the Person of His incarnated Son, has not seen fit to do it in terms that enable unbelieving, self-centered humanity to discover Him by spying upon Him, so to speak, from an ambushade erected by human unbelief and carnality. Men find God only when they surrender to Him.

The passage here discussed, with one or two others from the New Testament, is to-day frequently thrust forward both by the compromisers of the pulpit and by worldlings who would hold on to some measure of religion, who try to make the Bible itself their authority for an outlook utterly unwarranted by and antagonistic to clear Scripture teaching. They speak of "the abundant life" in a sense diametrically opposite to that in which the Saviour used it, as they do the Scripture, "the letter killeth, but the Spirit maketh alive."

We do not think ministers should give much time to replying to the errors of world-conformists who would justify their worldliness by the wresting Scripture passages. Yet pastors may often strengthen their people by showing the falsity and apparent lack of sincerity that characterize these popular perversions of truth. It would give their people an understanding of the subtle insincerity of those who labor to destroy genuine spirituality and God's Holy Book.

Another World Congress of Religions

IN EVERY part of the world Christians have been forced to become aware of an increasing number of congresses and the like, called in the name of God's people and with ecumenical pretensions. A dozen or more such meetings have been held since the first Congress of Religions at the World's Fair in Chicago in 1893.

It is safe to say that every one of these was hatched within the brains of a small number of liberal religious leaders, without being asked for by any Christian body. Christ's churches have never once been asked or expressed their views of the need of these high-sounding conclaves and will never be asked. Nor will the responsible leaders of Christian bodies be consulted, except perhaps to bring pressure upon them. A small group of self-gathered leaders who are enamoured of the idea of bringing the Kingdom of God on earth by observation—by human wisdom, manipulation, and combination—have initiated and dominated all these proposals.

The purpose of every such organization is to fasten its "findings" upon the rank and file of the churches of every Christian body. Most of them set up a so-called "continuation committee" to keep up the agitation for objectives they hatched their high sounding, self-originated conclaves. These religio-political rump meetings seem to aspire to function as a spiritual hierarchy of self-selected "best brains." They propose ends for Christian bodies and churches to carry out, in entire disregard of the sufficiency and divine authority of the ends the churches are already working to effectuate. Proposals for the cure of world evils by human strategy and wisdom abound in their "findings," to be put across by religious bodies who never asked their advice, and who are bound to take orders from God.

I

THE latest "World Congress of Faiths"—others are named differently, that seek the same ends—is scheduled to meet in London in July. In modern life neither distance nor lopsidedness of view affords assurance that such worldly-minded vagaries in religion, though set in operation purely by the presumption of a self-constituted group, shall not find its way by propaganda to the rank and file of God's people everywhere, to trouble and mislead the unwary. That it may do this is the major reason such "congresses" are ever held, and also for our writing of the London meeting.

The International President of this London Congress is Maharaja Gaekwar, of Baroda, India, presumably a Hindu. The announced aims of the Congress are:

1. To discover what the various faiths can contribute toward the establishment of world fellowship.
2. To discuss hindrances of world fellowship, such as class distinctions, nationalism in excess of defect, economic difficulties, conflicts of religion, race, language, etc.
3. To seek for methods of expressing that supreme ideal of human life which every man, of whatever race or creed, is seeking in his heart.

There is no teaching in the Christian's Bible which may fairly be used to encourage such assemblages of representatives of revealed faith with those of pagan faiths. It is easy to justify the co-operation of Christian persons of whatever faith or no faith as individuals and citizens, to encourage righteousness in society. A classic example of such co-operation in America is in effect in the Anti-Saloon League in its fight to stop the legal sale of liquor.

But the Anti-Saloon League principle of association is different. It opens up to the people something of which they themselves feel the need. It does not seek to thrust upon them from above and by outside propaganda what a few intellectuals are determined by hook and crook to make them believe. Again, the Anti-Saloon League is entirely without theological or ecclesiastical design. It does not aspire to fasten upon the Christian world particular interpretations or mis-interpretations of the Bible or of any other

source book of religion. World congresses of religion seek synthetic religion. But salvation is through Christ.

II

THIS "Congress of World Faiths," like all of its kind, places the revealed faith of Christ on a level with other religions of the world, as a basis for the discussion of world fellowships with them. We believe that is contrary to revealed Christian teaching and principle. If the Christian view of fellowship and its bases was fairly presented, can we possibly believe that sponsors of pagan faiths would be in position to accept that view?

The Christian view of world fellowship has embedded in its heart the principle of the crucified Son of God, adopted by and made regnant in the lives of His faithful followers. How much chance is there that representatives of pagan faiths would or could speak for their constituencies in terms of actual response to this revolutionary, life-transforming requisite in the Christian view of world fellowship? Obviously they could not and would not.

For advocates of such meetings to tell their would-be proselytes that we should be ready to bring our better faith to the conference table to confront the imperfect views of others, is plausible, but there is a joker. Yet this has been their favorite argument to persuade men and women to accept the proposal to co-operate with representatives of pagan philosophies and faiths. **Implicit in the proposal is the false assumption that pagan religion and Christian revelation differ only in degree and not in essential nature.**

Consider the third announced aim of the Congress, which in principle brings into view the whole proposal. It is: "To seek for methods of expressing that supreme ideal of human life which every man, of whatever race or creed, is seeking in his heart."

What is this supreme ideal of "every man?" In Christian faith, every man is by nature a lost sinner. To become a Christian one must be "born anew." This is a basal requirement of Christian faith, and is enshrined in the statement of faith of every real Christian body. That the would-be conferees at London not only ignore it, but by implication deny it, should discredit them in the eyes of all God's people.

What is the "supreme ideal" of the natural man? Bible-believers find it in the third chapter of Genesis, and then throughout the Bible. It is the ideal which Satan first "sold" to the mother of mankind—**self-progress, self-satisfaction, and self-improvement apart from God.** With all the high-sounding words stripped off, the fall of the first human pair in Eden fixed for all time "the supreme ideal" of mankind, "of whatever race or creed," apart from man's surrender to the Second Adam, who came to deliver him from his inheritance ideals by giving him a new nature.

III

THE London "World Congress of Religions" will doubtless set moving a fresh tide of propaganda in continuance of the determined efforts of each of its predecessors to sweep evangelical Christians of America and the world away from their moorings to holy revealed faith. Their theories are plausible, and this plausibility constitutes their availability for sustained promotion by "world-faith" meetings.

It would be unwise to ignore the meaning of the modern mania from religious combination. It is a world movement of vast proportions. While there is a genuine and praiseworthy coming together in fellowship of God's faithful people, regardless of denominational differences, which is shot through with high spiritual devotion, it never acclaims itself in such loud pretensions as do these "world" and "international" self-elected world-savers.

The Scriptures warn us that such self-important (2 Tim. 3:4, Weymouth) religious fakers will be a characteristic of the latter days, and Paul declares that heathen systems are backed by Satanic powers. Let God's people avoid them.

Paragraphic Comment

BEING GOOD WITHOUT CHRIST

Not he that does good, according to his own standards, but (Matt.7:21), "He that doeth the will of My Father which is in heaven," offers service acceptable to God. Many professing Christians are "doing good" according to standards which they have imbibed from the world about them, and are ready to fight against the admonition of faithful spiritual mentors who would woo them back to God. Most philanthropic and much religious work is done to-day with hardly a mention of the name of Christ. The term "religion," the spiritual visibility of which is low and "polite," is about the strongest that even not a few highly reputed ministers are disposed to use when they address the public or even the people of God. You may speak endearingly of wife, husband, father, child and friend—yes, and go wild in enthusiasm over public games, down to brutal prize fights. But if you speak the name of the blessed Son of God with reverence and enthusiasm, you are queer and guilty of offence. Goodness on such a plane pleases Satan better than do drunks and fallen women! May God arouse His torpid people!

WORSE THAN A WASTE OF TIME

In an editorial in its issue of June 10 the Biblical Recorder declares that Baptists want peace, and adds: "No Baptist, however, who is true to Baptist tradition, will waste his time in imagining situations in which he would refuse to respond to his country's call to arms." That is admirably expressed and most timely. But it puts one to wondering about the resolution adopted by the "Southern Baptist Convention in which we told the American Government that Baptists would not support it in war, except—. The exceptions were added and have been discussed by us. The resolution did "imagine situations." For the first time in history, Baptists in the South are positioned as trying to dictate to the government the terms on which they will be loyal to it in the carrying out of its constitutional responsibilities. And humiliation is the larger that this was done, following years of unwarranted and often Russian-Commune-supported agitation within universities and religious groups in this country to discredit patriotism and preparedness for war. We feel that if that proposal had been published in the Baptist press—as all such proposals ought always to be, so that the constituency may think them through—it would never have been adopted.

LOAVES AND FISHES DISCIPLESHIP FAILS

The Lord was willing for those who followed Him for the loaves and fishes to go away and that is what they did. Similarly, those who pray for temporal benefits selfishly that they may heap their fruits up unto themselves in a life dedicated to self and alienated from God, are uttering prayers that never reach God. He promises to hear the prayers of His people who humble themselves before Him and worship and obey Him, for temporal blessings as well as for spiritual blessings. Let us suppose that a group of Christians who have been living far off from God and who have very little faith in Him, under the stress of the present drought have brought themselves to pray for rain. What is one of these men praying for? Is he praying for rain to make the crops grow and the harvest abundant, to the end that he may have filled barns and easy living and money enough to spend upon himself for pleasure and satisfaction? Well, those are not the things the Lord said that His people are to live for. Material good has its value, but God's people are to live for Him. They are to recognize that the substance and increase that comes from their efforts are from His hand. They are to use it as His stewards and such stewardship places to the front the support of His Gospel, that it may be lived and preached throughout the world. It is obvious why many Christians are dumb when the proposal is made to pray for rain. They have too much conscience to want to be

hypocritical and in their hearts they know their lives do not comply with God's conditions of answers to prayer for material welfare. **Pray for rain, but first of all give yourself to God in honesty of heart and turn away from a run-down-at-the-heels religious living that tries to hold both the world and the Kingdom of Heaven. It will not work. If we do not see the utter incongruity of such a religious straddle, we at least do not deceive God.**

EFFORT TO DICTATE FAITH FROM OUTSIDE

Apostolic prophecies on the last days declare they will be characterized by a great falling away or apostasy. Our Lord's question, "When the Son of man cometh, shall He find faith on the earth?" implies the same. Paul speaks of the latter days as being characterized in religion by those "having a form of godliness, but denying the power thereof." The World Congress of Religions of which we write on the opposite page, names as one of the "very evident evils" to be discussed in London in July "religious differentiation." It sets forth in its long list of supporters prominent Church-of-England and Non-conformist preachers. It might be interesting to hear one of these discourse upon Paul's proposal of "religious differentiation" at Athens. But compromisers of revealed faith are facile in subjects that make their compromise look plausible, but appear blind to those—though the Bible is full of them—that show that God condemns every compromise between His people and pagan philosophies and religions. The breakdown of the Christian conscience is sought to be accomplished through an endless succession of such conferences as that announced at London. How humiliating it is that the "ecumenical" claims of such meetings, together with the promise of world applause to participants, is often able to secure on its programs outstanding voices of faith who have received their prestige from the support of Christians who seek to be, **NOT PROMINENT, BUT FAITHFUL TO THE TRUTH OF CHRIST, AND CONSISTENT IN THEIR WITNESS TO IT!**

PRAY FOR RAIN

When these lines are being written a Louisville daily has scare head-lines, "Crops Ruined by Drought in Kentucky." Unhappily, sensational headlines in the press (and under-pinning to match), are much of a piece with the general public attitude today, which grabs off the surface sensations of the passing moment, but is too hungry to catch the next one on the fly ever to stop and think anything through seriously that strikes down deep into life's foundations. The Governors of North Carolina and Tennessee recently asked that the people pray for rain. In the churches and elsewhere they did pray for rain. Press reports indicate that rains came in North Carolina, and some parts of Tennessee, doubtless saving suffering and millions in crop values. We like to see the chief officials of Government acknowledge our dependence upon God and asking His people to call upon Him for blessing in time of need and distress. We should be glad to have his excellency Governor Chandler of Kentucky admonish the religious people of Kentucky to call upon God for rain to fall upon the fields and forests, that growing things may spring to life and that man and beast may be fed and prospered. Commenting on the passage in James 5:15, where the Apostle assures Christians that the prayer of faith shall save the sick, Dr. A. T. Robertson says (Word Pictures, Vol. VI), "Precious promise, but not for a professional 'faith-healer' who makes merchandise of prayer." In the context the Apostle tells how God heard Elijah's prayer for rain, and says (Weymouth), "Powerful is the heartfelt supplication of a righteous man." A condition repeatedly held up in the Scriptures to temporal blessings in answer to prayer is repentance and obedience to God. **Selfish, self-seeking prayers are futile. Let us pray—but first repent our sins.**

Believers Between Death and the Resurrection

ROBERT LEE,
In "The Witness" of London

A WOMAN was dying in the poorhouse. Bending over her the doctor heard her whisper, "Praise the Lord!" "Why, auntie," he said, "how can you praise God when you are dying in a Poorhouse?" "Oh, doctor," she replied, "It's wonderful to go from the Poorhouse to a Mansion in the skies!" Most certainly. And that is true wherever we may be domiciled. Heaven will be wonderful because there "we shall see Him as He is" (1 John 3:2).

The messages on Heaven in *The Witness* have been to many an inspiration. But in response to enquiries a further study is required. "Just how are the departed believers while waiting for the Resurrection? In what form do they appear? What is their appearance and employment? Where are they?" These questions have frequently passed through most minds and hearts.

WHAT IS DEATH?

Of this let there be no doubt—death, most emphatically, is not a state but an act; it is not a condition but a transition; not an abode in which we dwell but a gate through which we pass. Yes; but just what lies on the other side of the gate? For it is a high and closely barred gate, and we cannot see through. What would we not give for just a peep. For we all have loved ones there. Besides, if the Lord carries, we ourselves will pass that way, so none can afford to be indifferent.

And certain statements in the Scriptures enable us to get that coveted peep. Most decidedly must we insist on confining our meditations to what the Book has to say, and not to what the church or any individual thinks. What warnings we have of the sad results that inevitably follow the other method in the wild, mad, grotesque ideas connected with Purgatory, Heaven, and Hell, in the Romish and other Churches. We cannot take Dante as a guide, weirdly interesting though his "Divine Comedy" may be. No; let us keep to Holy Writ. Let us proceed by a series of questions.

WHAT HAPPENS AT DEATH?

1. We are gathered. "Behold, therefore, I will gather thee unto thy fathers" (God's message to King Josiah 2 Kings 22:20) "soothes me very much," wrote a lady. The idea of being gathered suggests care and thought in the Gatherer, care that we shall not be lost, but carefully conveyed and treasured up. And 'to thy fathers' seems to suggest that we shall be with, not necessarily our ancestors, but with those with whom we have been en rapport, those who care for us as we have cared for them." Yes, we are all gathered by the Lord Himself as well as by His holy angels who are ministering ones to the redeemed.

2. We are Kissed Away. "So Moses, the servant of the Lord, died there in the land of Moab, according to the Word of the Lord" (Deut. 34:5). That certainly means that we believers, as Moses, die when the Lord wills that to be, and not before, that we do not get to Heaven without His knowledge, or before the Lord expects us. Yet that Scripture is capable of conveying an even more precious thought and fact.

In view of the old Rabbis "according to the Word of the Lord" is explained as meaning and signifying "by the Kiss of God." As though he were a tired child, over which God bent with parental tenderness, putting him to sleep with a kiss that drew out his life so that he sweetly slept to awake in Paradise. Yes, at death, He kisses us "with the kisses of His mouth" (S. of S. 1:2).

3. We are left alone? Of course not. The kiss could not be, save for His close and blessed presence. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me" (Ps. 23:4). This precious verse has been a comfort to multitudes of dying saints. That is the explanation of that otherwise puzzling statement by

There is a hunger among God's people to be informed concerning Bible teaching on the state of believers between death and the resurrection of the body. Much is revealed of which they are not aware... In our own observation during recent years little has appeared in the religious press and little is being said in pulpit instruction on this theme. *The Witness* is a monthly publication issued by Pickering and Inglis, Ltd., Paternoster Row, London, to open up the Scriptures to Christians, and more especially to ministers and Christian teachers. In its particular field we know of no other publication that surpasses it.—Editorial Note.

our Lord, "If a man keep My sayings, he shall never see death" (John 8:51). It surely means that, although death will come, our eyes will so really see the Lord Jesus Himself, that we shall not see death. He who, when we first came to Him as poor sinners, gave the kiss of Reconciliation, and the kiss of Affection, now, in the moment of death, gives us the kiss of Companionship.

WHERE DO WE GO?

Is it not most remarkable that of the few who were restored back to life from the dead all are silent concerning their experiences save one. How we ought to respect and honor that silence, remembering "The secret things belong unto the Lord our God" (Deut. 29:29). That one is the Apostle Paul. For there is no doubt that the experience referred to in 2 Cor. 11:25, "Once was I stoned," took place at Lystra and is the incident recorded in Acts 14:19 and 20, and referred to in 2 Cor. 12:1 to 4. No one could be subjected to stoning—the Jewish form of execution—and live. Most certainly a miracle took place when "he rose up and came into the City" (Acts 14:20).

Remembering that Paul had died, his statements made afterward regarding death and its accompanying experiences are of great value, and should be carefully noted.

1. We are Present with the Lord. "Absent from the body, and to be present with the Lord" (2 Cor. 5:8). This is a precious statement. At death we leave our bodies. But in a moment, in the twinkling of an eye, we are with the Lord. This means more than that He is present with us in the act of dying, though that is certainly gloriously true. That is His spiritual presence; whereas this means His bodily and corporeal presence. This also means that

2. We are with Him in Paradise. "Caught up into Paradise"—"the third Heaven" (2 Cor. 12:2 and 4) which means the immediate presence of God. Our Lord in Luke 16:19-31 teaches that there are two places for the departed; a place where the dead out of Christ go, and a place where the dead in Christ are found. Abraham's bosom was a Jewish phrase for Paradise.

Now we know that Paradise is no longer in the heart of the earth (note Matthew 12:40) as formerly, but in the Third Heaven. Without a doubt the transference of Paradise from the heart of the earth up to the immediate presence of God, took place at our Lord's Resurrection, as is shown in Ephes. 4:8-10. This is not a state of probation, or even an intermediate state.

Papists are taught that there is an intermediate state, and that it is a huge and grim reformatory, a state and place of penal discipline, but this is absolutely without an atom of Scriptural foundation, and is a libel on God and detracts from the perfection of Christ's work on the Cross.

We are, at the moment of death in Paradise with Christ. And to be with Him is Paradise. No; when the body dies our trial ends. Up to that time the bad may become good, and the good may become better. But at death all possibilities of this ceases, and therefore our destiny is fixed. After death there can be no change of character. As the tree falls, so shall it lie.

HOW DO WE APPEAR?

1. "We Shall not be Found Naked" (2 Cor. 5:3). With the exception of Enoch and Elijah, and those who will be alive when the Lord Comes (1 Thess. 4:15-17) who carried, and will carry their bodies with them into the celestial world, all departed believers leave their physical bodies behind them in the grave. Does that mean that they are now spirits unclothed? That surely cannot be in view of 2 Cor. 5:1-5. A body is part of the perfection of our manhood and womanhood. To dwell naked is a thing from which man sudderingly recoils.

Between our death and resurrection is there for us only a dim ghostly existence, where consciousness somehow persists without environment and tools? Rather, do the glorious departed not now wear such array as befits spiritual existences? "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the Heavens" (2 Cor. 5:1). Some Bible teachers of repute now see in this, not the glorious and glorified body in the Resurrection (which certainly will be ours by and by), but a certain celestial vehicle with which God invests believers the moment of their dismissal from the body.

The Apostle is speaking of a habitation the soul will go into, and is desirous of going into, so soon as it removes out of the earthly house of the body. The Jews, indeed, speak of a celestial body which the souls shall be clothed with immediately upon its separation from the earthly body.

Our Resurrection bodies are not said to be celestial, nor will they be from Heaven as this certainly will be, but they will be raised out of the earth: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the Resurrection of life; and they that have done evil, unto the Resurrection of damnation" (John 5:28 and 29). These are precious and comforting thoughts. The martyred remnant "slain for the Word of God" were not left naked spirits whilst they were waiting, but "White Robes were given unto every one of them" (Rev. 6:9:11).

Here we dwell in a body like a tent, a fragile dwelling place, subject to decay—there in a building, a house not made with hands—i. e., a corporeal frame derived from parents—but a building made direct by God. Here we dwell in a crumbling clay tenement which rains dissolve, and which will finally lie in the ground, a heap of tumbled ruins; there we shall dwell in a lovely building, God's direct work, which knows no corruption and change. There will be a further clothing—our Resurrection body, at the Lord's Coming.

WHAT KIND OF LIFE ARE THE DEPARTED EXPERIENCED?

Ponder lovingly and carefully on suggestive descriptions of that other life by Paul who himself had been allowed to sample it for a little while.

1. It "Is Far Better" Than This. Paul enjoyed this life to the full, but after sampling that other, speaks of being "in a trait betwixt two, having a desire to depart, and to be with Christ, which is far better" (Phil. 1:23) or as R. V., "For it is very far better."

Paul was convinced that there is a future state for believers beyond death, a conscious state, which commences the moment they die, and was beyond measure full of blessedness. "Blessed are the dead which die in the Lord" (Rev. 14:13). This is a place of real happiness, of intense joy.

As Dr. Maclaren puts it in a glorious sentence—Every believer "that has died is at this instant in the full possession of all his capacities, standing in God's presence, and feeling in every fibre of his being that life, which comes after death, is not less real, not less great, but more great, not less intense or full, but more intense and full than the mingled life which, lived here on earth, was a centre of life with a crust and circumference of mortality."

2. We Shall be There "At Home with the Lord" (2 Cor. 5:8). This implies consciousness. Into the immediate future

the soul passes immediately at death, and finds itself most blessed. We do not spend the long years and ages that may elapse between now and the Resurrection in a state of coma or unconsciousness. "At Home with the Lord" implies blessed and glorious consciousness.

Writes one: "It would be contrary to all reason, and a violation of common sense, to speak of a human spirit in a state of chronic slumber as present with the Lord." Death as a sleep might seem to indicate that the present condition of the departed is a dim, shadowy, half-conscious existence. But this would not be life! Sleep is only spoken of as related to the body, and not to its inhabitant. Our bodies shall sleep in the grave until the Resurrection, but we ourselves will be in the enjoyment of life to the full with our blessed Saviour.

3. The Departed are Alive, and alive in a glorious sense, for He is not the God of the dead but of the living (Mark 12:26, and 27).

4. The Departed Hear. Paul, when in Paradise "heard unspeakable words" (2 Cor. 12:4). It is, therefore, a place of conscious and intelligent existence, where glorious words are to be heard, and glorious words are to be said. Our powers of expression and realization there are far greater than can be possessed down here.

5. The Departed Have Clearer Knowledge. Here we know in part; much desirable knowledge can never be ours; but there shall we be known even as we are known (1 Cor. 13:9-12), and our knowledge shall be wonderingly full and complete.

6. There We Shall Behold His Glory (John 17:24) putting our whole being into rapturous and adoring contemplation of the revealed glory of Him who on earth suffered shame for us.

7. It Is a State of Mutual Recognition (Matt. 17:3) of joyous communion one with another. Moses and Elias, though long departed from this world, are here immediately recognized. We shall know each other better when the mists of earthly mortality have rolled away.

8. It is a State of Blessed Fellowship with the Lord Jesus (2 Cor. 5:8). How full, and complete, and wonderful, words fail to describe. There, perfect affinity with Him and fellow-believers, and perfect understanding also.

WHAT IS THE PRESENT EMPLOYMENT OF THE DEPARTED?

What is the present employment of our dearly loved departed, and what will be our occupation when we join them? Here we require to carefully note the Word. "His servants shall serve Him" (Rev. 22:3) is a plain statement, incapable surely, of misunderstanding. Just what kind of service it will be is nowhere indicated. It certainly will be a service constantly rendered in the full enjoyment of His unclouded face—"and"—blessed conjunction! Not only "serve Him" but "and they shall see His face!" that is a service robbed of all weary and burdensome and heart-breaking toil for though "they may rest from their labours, their works do follow them" (Rev. 14:13). Service, then, will be in the full and perfect will of God.

"Face to face with Christ my Saviour,

Face to face—what will it be?

When with rapture, I behold Him,

Jesus Christ, who died for me."

Brother W. O. Montgomery, pastor of Locust Grove and Pleasant Point Baptist Churches, Kings Mountain, Ky., has moved to 211 South Ann Street, Fowlerville, Mich.

The high-brow wing of radical Socialism and Communism might profit by giving heed to the words of Herbert Spencer, one of the philosophers to whom they go for other parts of their outlook. He said "Socialist legislation restricts the liberty of the citizen in two ways: First: by lessening that portion of his earnings which he can spend as he pleases; and secondly by augmenting that portion taken from him to be spent as public agents please."

Do God's People Pray to Him?

MILLIONS of dollars of values in produce are daily being hypothecated or destroyed in Kentucky alone at the time these lines are written. Indications are all too obvious that the prayer life of a large majority of professing Christians has been at a low ebb now for years. Spiritual, as well as economic and political, demoralization has been in evidence, especially since the World War. In other days many Christian homes daily read the Bible and had prayer in the family circle. Few of them do so now. In other days prayer meetings were well attended in the large majority of churches and there was life in them. There was the sense that the prayers represented an actual quest, and on occasion spiritual experiences were uttered that had in them the ring of reality. We still have prayers in the conventional places in church worship. And all of us still pray at least when we are in trouble and want God to help us out of it—an attitude which, stripped to nakedness and left by itself, is too self-centered, and devoid of genuine spiritual worship and purpose, for us to expect God to hear it. The cry of the Publican reaches God's ear, but it is a cry of repentance and faith. That of the Pharisee was utterly futile. We could give unimpeachable testimony to God's answers to prayer for rain. But it was prayer offered by people who worshipped and obeyed Him, as well as cried to Him for succor in times of need. Some of us in our own conceit have become too "learned" to believe that God can enter into the natural order He created and direct it as He wills, thanks in part to the skeptical professor who teaches his unbelief to immature undergraduates. O that God may bring his people to cry out to Him in repentance and faith, and for both spiritual and temporal blessings!

An Important Message From the Foreign Mission Board

THE June first report of the Treasurer of the Foreign Mission Board reveals a condition which we feel should be brought to the attention of the denomination. Therefore the Board has instructed me to bring these facts to the attention of members of our churches through the Baptist press. For these members are the only ones qualified to correct this condition and our faithful Baptist papers are the only practical medium for reaching them.

We are not in the habit of crying "Wolf, wolf!" but we do believe in facing facts honestly and squarely, and giving these facts to those most concerned. The Board has promised the denomination that we are going to live within our income, and pay our debt. This we intend to do at any cost. We are paying our debt, and up to this time have lived within our income.

The treasurer's report of June 1, shows a loss in cash position on that date, as compared with the corresponding date of 1935, of \$20,000. The budget receipts for the month of May, 1936, as compared with the receipts for May, 1935, show a decrease of \$10,000. The excess expenditures for the first five months of 1936 over the sum provided in the budget amounts to \$20,723. The budget funds on hand June 1, 1936, of \$89,932 compared with the \$110,065 in hand June 1, 1935. With no interest charges to pay in June and July, and with no further missionaries' travel to provide within those months, we should regain some of the lost ground between now and August 1, assuming that the receipts should continue about on the same level as at present. The indications are that June income will just about equal that for last June.

The larger expenditures for the first five months of 1936 are occasioned by the extra expense of sending out a number of missionaries and other unusual expenses. We shall have to adjust our expenditures for the last seven months of the year to offset the larger expenditures for the first five months.

The work of the Board goes on throughout the year, sum-

mer as well as winter, with expenditures each month of approximately one-twelfth of the total budget. Therefore, it is just as important that we have as much money in the summer as in the winter. The Board is facing the necessity of prolonging the furloughs of thirty-seven missionary families now planning to sail in August for their respective fields. Whether they sail or not depends on whether we regain our financial position June and July.

We already have listed twelve candidates for appointment at the October Board meeting. At the last meeting of the Board the Secretary was instructed to write these young people not to make any definite plans for there is a strong possibility that the Board will not be able to appoint them in October due to the falling off of our receipts.

Every one of these young people should go out as a missionary to replace some worn out missionary or go to some field that needs reinforcement, but in spite of this, it is the intention of the Board to keep young people at home unless we can see our way clear to send them out without incurring a deficit at the end of the year. If these missionaries, present and prospective, do not go out this year, there will be much disappointment on the fields, and our work will suffer. I, therefore, as President of the Foreign Mission Board, send this word to the denomination with the request that our members keep up their gifts during the summer to the Co-operative Program and otherwise, increasing your gifts wherever possible.

Richmond, Va.

L. HOWARD JENKINS,
Pres. Foreign Mission Board, S. B. C.

Rev. Lucian Pinnix, member of the Southern Seminary Quartet, and Miss Jane Pinnix, both of Louisville, Ky., have been conducting the music in a series of meetings in Sardis, Miss., in which Pastor W. R. Storie did the preaching.

Dr. A. T. Jamison, who has been Superintendent of the South Carolina Baptist Orphanage at Greenwood, S. C., for nearly three decades, and who is a valued life-long friend of the Western Recorder Editor, in a recent issue of the orphanage monthly has these appreciative words of Mrs. Joel S. Aiken, of that city, sister of Mrs. V. I. Masters, whose sudden death a month and a half ago is mourned by many: "The recent death of Mrs. Joel S. Aiken in Greenwood brought sorrow to many of our Orphanage people. For some years Mrs. Aiken was closely connected with us, having been the first music teacher at the institution. She took great interest in instrumental work as well as in vocal instruction. While it has been many years since she was listed as one of our teachers, she has lived in Greenwood during the passing years and has been counted as a friend. Her loss will be very much felt in the community where she has been a conspicuous and useful worker in church, civic and patriotic causes."

Dr. Daniel A. Poling, Editor of the Christian Herald, who is recently out in an Editorial to admonish American denominations, "Unite or Die," has accepted the call of the Grace Temple Baptist Church in Philadelphia. Dr. Poling has been the pastor of churches in several denominations, and is himself not a Baptist, unless he should see the way open to become one in connection with this call. His case seems to be much like that of the brilliant Dr. Fosdick, when he was pastor of the First Presbyterian Church in New York. Known as a Baptist, the Presbyterians were naturally and not improperly much perturbed in connection with his service, and in the end he was eliminated. Dr. Poling is the forceful voice of many brand new religious attitudes, as the "Unite or Die" editorial above will suggest. It was sent to religious paper editors in the country, writing comment to religious paper editors in the country, inviting comments. It is unpleasant to think of the possibilities of connection with this pastorate. And perhaps even more so to think what it will mean for Baptists to take it as a matter of course.

**CHINA BAPTIST CENTENNIAL
NEXT FALL**

The China Baptist Centennial is being held this year in Canton, South China, October 13-18. This is your best time to see what Baptists have done in China during the first hundred years and what we face in the dawning of the new century. If you want to see China and the Orient, then visit the Celebrations in Canton, get an insight into our work and bring back to the home people what you have seen and the inspiration that you will receive from the epoch-making Centennial.

The steamer ticket round-trip from San Francisco or Seattle is \$350, good for a year. All who desire to go should notify Missionary J. R. Saunders, 316 Mission Road, Glendale, Calif., at once. Many of the best steamers are being filled rapidly for the autumn travel. Your reservation on the steamer should be made as soon as possible.

J. R. SAUNDERS.

BRIEF REPORT OF BAPTIST BROTHERHOOD OF THE SOUTH

J. T. Henderson, General Secretary, Knoxville, Tenn.

By instruction of the Convention the Brotherhood Committee recently elected Lawson H. Cooke of Richmond, Va., as Associate Secretary and he is now on the field, making his headquarters in Memphis, Tenn.

The denominational press indicates that there is a quickened interest among our laymen all over the South. This revival of interest in the enlistment and development of our man power is a most significant omen; the leaders of our denomination are recognizing that it is vital to enlist not only the masses of our men, but especially the men of large capacity. They recognize that it is really the part of wisdom to major on the enlistment of Christian men who successfully conduct great commercial enterprises, large manufacturing industries, and other big business. The Kingdom of Christ is the biggest business in the world and we are beginning to recognize that its success calls for the service and support of these men of affairs.

During the past year the Brotherhood has continued its policy of stressing the organization of Brotherhoods, both church and associational, Missions, Stewardship of Life, weekly support based on the tithe; the association as an enlistment agency, church schools that included men, study classes for deacons, Layman's Day, Belmont Covenant Plan, the promotion of these and some other minor interests in thorough harmony with the pastor, the church and the denominational program.

The Southwide Conference of men held in connection with the Convention

last year in Memphis was an occasion of large significance. At least 1,500 men attended one or more of the three sessions.

Among the many examples given showing the value of the work done by the Brotherhood, we quote this one: "Following seven days of preparation, which was intended both to enforce Scriptural teaching on the subject and to deepen spirituality, the canvass was launched. The church had no pastor, and the invitation came from the Finance Committee. The Chairman of this Committee, a prominent deacon, suggested that the Secretary should stress the obligation to tithe and the Committee set their goal at 200 new titheers. Before the campaign was completed the Chairman of the Committee reported that the church had gone beyond its goal in securing titheers and had received 260 more pledges already than were made the year before. The pledges up to date were approximately \$15,000 ahead of the previous year and yet some of the largest givers were away in Florida."

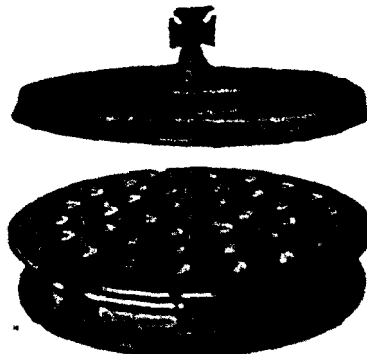
Rev. Theron Marshall Chastain, of Modesto, Calif., who is now a student in the Southern Seminary, and pastor of the Port Royal Church, has just concluded his Daily Vacation Bible School at his church, with a total enrollment of 106, and an average attendance of over ninety.

M. A. Hatton has been ordained as a Deacon at the Middletown Baptist Church, Middletown, Ky. Pastor James A. McCaleb, of Middletown, Pastor David E. Weaver, of Pleasant Grove, and Pastor M. J. Schultz, of Long Run, and a number of deacons, participated in the ordination exercises on Wednesday night, June 10. Mr. Hatton has been serving for a number of years as Treasurer of the Church, and is a very effective leader.

We appreciate from Prof. Jeff D. Ray, of the Southwestern Seminary at Fort Worth, the following kind words in connection with our St. Louis Convention Report. Our reporter wrote the report without notes after reaching our editorial offices. Dr. Ray says: "Don't ever take any more notes for reports of Conventions, if you can always do as well as you did this time from memory. Your report made the Convention move before me like a panorama, and I do not think I have ever seen better newspaper reporting." Hearty thanks, dear Doctor. It is always pleasant and frequently helpful when our friends assure us we have done well an honest piece of work.

In Chicago Dr. Melvin P. Boynton has resigned after a pastorate of thirty-nine years of the Woodlawn Church, effective February 7. He is to be succeeded

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by Dr. Eugene Myers Harrison, who received his Ph.D. degree at the Southern Baptist Theological Seminary at the last commencement. Dr. Harrison hails from Florence, S. C. and some years ago was pastor at the Ryker's Ridge Church, near Madison, Ind. He was later a professor in Judson College, in Rangoon, Burma. While in Burma he formed the acquaintance of Dr. Boynton's son and his wife. He later returned to this country and attended Crozer Theological Seminary and the Southern Baptist Theological Seminary. Dr. Harrison will serve as associate pastor until Dr. Boynton's resignation takes effect.

"The decline of life has begun—prepare to meet it. How? By participating in one of the old age security plans of the Relief and Annuity Board."

Bible School Department

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

East Union Association

Brother G. S. Gibson of East Union Association writes for literature on the Associational work. Plans for pushing the work are being made. We will watch East Union Association this summer.

Crittenden Association

Word comes from Superintendent L. B. Simpson that the workers in Crittenden Association are resolved to do more for the Sunday-schools than ever before. They are working at it and we may well expect to see things pick up in that section.

Aftermath of Lexington Conference

The aftermath of the Associational Officers Conference held in Lexington in May is better than we expected. Interesting letters are coming in from various associations about new life in the workers. Let us all catch the spirit and work.

Primary Department Standard

The Primary Department of the Walnut Street Church, Louisville, under the leadership of Mrs. S. L. Durham and her fine group of workers has qualified for the Standard Award. This department is one of the largest Primary Departments in the state and it has required heroic work to meet his high grade.

The pastor, Dr. F. F. Gibson, was seen recently coming early into this department to greet the children, giving an encouraging word here, a friendly smile there, and leaving a spirit of comradeship and co-operation that every real pastor longs to create.

New Spirit of Work

Letters are coming in asking for literature and extra help to start and carry forward the District Association Sunday School work. "Like a mighty army" will these workers, some new, some old in the service, move forward in their own local churches and in the churches of their Association.

Some results will be seen quickly, such as new interest, new enthusiasm, but the greater results will be forth-coming in the next few years. New teachers and officers will be found and enlisted. New interest in going out after absentees and others who should be in Sunday School will be taken. Curtains will be hung in the one room country church. New rooms will be built. New schools will be organized. More boys and girls, men and women will be won to Christ and His service.

We thank God for this New Spirit of work that has come to Kentucky Baptists and may it move into a great Revival of Bible Study and Evangelism. "Like a mighty army" let us march together for the Lord.

Visit to Fulton

It was the pleasure of the writer to be with Pastor Woodrow Fuller and his people on a recent Wednesday evening. After Prayer Meeting a conference was held with the Associational Superintendent, Brother W. C. Valentine, concerning the work. Brother Fuller was with us and was of much help.

The church is looking to the coming of Dr. R. G. Lee for a revival. Prayer meetings were being held in the homes and quite an interest was manifested. May the Lord graciously bless them in the revival spirit and in the salvation of the lost.

Severn's Valley Convention

The Severn's Valley Annual Sunday School Convention was held in Sonora June 17. Pastor Hugh R. Peterson of Sonora presided in a fine way. Plans were adopted to complete the new type of District Sunday School Association and make the Annual Meeting a feature of the Sunday School Association. Pastor Peterson was elected Superintendent. The workers who attended the Lexington Conference were enthused about the work.

Vacation Bible Schools Reporting

Many Vacation Bible Schools are being reported to us. Unity, Ashland had 239 present one day; Mrs. Olie Byrne reports a good School at Calvary, Lexington; Pastor J. R. Flynn of Eddyville reports the close of a good School and he also reports that the church is erecting an addition to the building; Pastor J. G. Cothran of Princeton had 233 enrolled in his V. B. S.; Pastors H. C. Chiles of Barbourville, W. E. Waterhouse of Horse Cave and Don Gambrell of Berea report good Vacation Bible Schools.

It is desired that every Vacation Bible School be reported to our office. We set our goal for 201. We hope this number will be held. If you do not have report blanks be sure to write us for them.

SUNDAY SCHOOL ATTENDANCE

June 14, 1936

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

Louisville, Walnut Street	1,134
Newport, First	1,043
Owensboro, First	815
Louisville, Ninth and O	601
Lexington, Porter Memorial	564
Lexington, Calvary	561
Louisville, 23rd & Broadway	545
Harrodsburg	545
Danville, Lexington Avenue	532
Owensboro, Third	516

Mayfield, First	509
Fulton, First	505
Paducah, Immanuel	501
Murray, First	500
Somerset, First	489
Hopkinsville, First	465
Akron, Ohio, Calvary	441
Louisville, 18th Street	437
Louisville, Baptist Tabernacle	431
Louisville, Clifton	411
Covington, Madison Avenue	391
Covington, Latonia	384
Bellevue	345
Jellico, Tenn., First	334
Louisville, Baptist Temple	329
Louisville, Virginia Avenue	318
Corbin, Central	313
Louisville, Third Avenue	301
Louisville, West Side	299
Pineville, First	293
Salem (Near Shelbyville)	252
Paducah, East	244
Farmdale (Near Louisville)	241
Versailles	222
Erlanger, Elsmere	218
Beechland (Near Valley Station)	210

Miss Beulah Threlkeld, recent graduate of the W. M. U. Training School, and Mr. J. S. Bell, recent Seminary graduate, were married on June 12. The ceremony was performed by Rev. R. P. Caudill. Mr. Bell hails from Lexington, Tenn., and is now pastor of the Baptist Church at Whitesville, Tenn.

Mrs. W. S. Scantland, wife of Pastor Scantland, of the Monticello Baptist Church, has been in the Kentucky Baptist Hospital for several weeks suffering from severe burns. Also Miss Scantland, their daughter, who graduated from the Kentucky Baptist Hospital School of Nurses this year, was operated on last Tuesday.

Three members of the Baptist Student Union Convention of Kentucky were recently elected to executive council offices for the eleventh annual South-wide Baptist Student Union Retreat at Ridgecrest, N. C., Southern Baptist summer assembly grounds. They include: Reporter, C. W. Horner, Georgetown College; Young Woman's Auxiliary Representative, Miss Sarah Fox, Louisville; president of the Ministerial Alliance, Ira Peak, Louisville.

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DADDY

My Daddy is the finest pal
A fellow ever had;
And when I get to be a man,
I want to be like Dad.

He's just a dandy, good, old sport.
He's just a great big boy.
His heart's as young as any lad's
And just as full of joy.

He understands and cares about
The little things I do
And never gets too busy for
A romp with me and Sue.

He sits right down upon the floor
And plays with her and me
And lets me ride upon his foot
With Sue upon his knee.

We run to meet him at the gate
And hug him good and tight;
And all together, in we march
With eyes and faces bright.

For Mother's waiting at the door
With open arms for Dad.
I've got the dearest Mother, too,
A fellow ever had.

Our house is not so very fine,
It's not so much for show;
But there is not a sweeter spot
In all the earth, I know.

For Mother, Dad and Sister Sue
Are all the world to me
And I mean everything to them.
We're happy as can be.

I'm glad that this is Daddy's Day.
It's fun to keep it, too.
We all have something nice for him,
Clean down to Baby Sue.

But every day is Daddy's Day
With Mother, Sue and me.
I hope your Dad is just as glad
As every Dad should be.

DAVID E. GUYTON,

Blue Mountain, Mississippi.

"NEVER HAD A CHANCE"

By John F. Cowan

"I'll trudge ten blocks out of my way to dodge the fellow who wants to whine in my sympathetic ear his 'I never had a fair chance.'"

If I kept a harness store I'd be very happy to meet him—I'd like to sell him a rawhide whip to take out behind the garage and whip himself with for being such a nincompoop.

There's a coal-heaver in New York who has put on exhibition thirty much-talked-of paintings—Benito Quinquilla Martin—who has been sent by the Argentine Government to study the painters of this country.

He taught himself are while working as a longshoreman in Buenos Aires. He

was a foundling child, adopted by a couple who earned a scanty living by a small coal business. His first designs were drawn on the walls with bits of charcoal—portraits of his comrades in toil. At twenty he had taught himself to read and write. Then he got his hands on a book of an artist.

You say, "But he had latent genius." He had to make his chance, however, to learn how to read the book that inspired his genius.

Clarence D. Chamberlain, one of the three 1927 Atlantic fliers, says in his book, "Record Flights":

"Another idea prevalent is that the pilots who make these long flights are a breed apart, a small and select group of super-airmen—America has a thousand airmen capable of non-stop flight from New York to Europe, if the opportunity, the equipment and the patience and ability to learn and to prepare were also theirs."

Do you want to know how "Opportunity" fell on Lindbergh's neck?

"Oh, I know—sheer good luck."

Lieutenant Lester J. Maitland, United States of America, one of "Slim's" closest pals, tells this interesting story of how Lindbergh made his opportunity.

"Very few people knew what a hard fight Lindbergh had to get backing. He was a mail flyer, threatened with dismissal for his persistent habit of daring storms to put through the mails. The law of averages had prompted his superiors to fear he would come to grief in one of his daring flights.

"He got the 'hop-the-Atlantic' bug and made the rounds of the usual 'hope of aviators' with reputation for backing aviation stunts. After repeated failures he even went to the makers of a famous product to finance a flight to Paris in a plane bearing the name of their brand. He finally sat down and quietly studied the field, selecting a group of important St. Louis business men of civic pride. He coined the phrase, 'Spirit of St. Louis to appeal to them.'

It did; but Lindbergh had dug his chance out of hardpan.

Here in my country is a high-school boy who has had to run a chicken ranch and care for an invalid mother for two years while carrying on his high school work. He captured his chance from the nests of eighty hens, giving from four to six hours a day to them. And he's going to make them pay his way through college, as another student made a cow educate him.

"I slipped once," owned Henry Snodgrass, known as "The King of the Ivories," for his wonderful piano broadcasting. "A wild party; a tough gang; too much drink—but that's all past. I

took my medicine. The law said I owed society three years' hard labor. I paid the debt."

He made his chance in Jefferson City, where he became a member of the prison band. A concert was broadcast. He played so well that the Governor, who listened in, became interested. Thousands of radio fans wrote of their enjoyment—8,000 letters, 4,000 telegrams, 300 long distance messages. And when he came out of prison his admirers chipped in \$3,700 to set him up.

The woods are full of successes who have had no fat chance handed them on a silver tray. They had to get up early in the morning and turn up a chance. President Garfield once said: "Waiting for a chance to come is sitting on a stump in the pasture and waiting for the cows to come and be milked."

Chances don't turn up—only poor relations and bad pennies do. The head of a certain great advertising agency had a chance to go to school only four years and that intermittently because of ill health. When he was eleven he struck out for himself, selling maps made by a small-town preacher in New York. From that he got into a newspaper office as errand boy, and fought every round of the ladder up, while the chaps who lament they never had a chance were waiting for the elevator to take them up.

—Methodist Protestant Recorder.

The First Church at Shelbyville, Dr. C. W. Elsey, pastor, began a two-weeks' series of revival services on June 14. Pastor Robert E. Humphreys, of the First Church of Owensboro being the evangelist. W. Earl Robinson, of the Third Church, Owensboro, will be in charge of the singing, and Mrs. Robinson will be accompanist. We appreciate a visit to our office from Dr. Elsey. Shelbyville is near to Louisville, and Dr. Elsey is a prime favorite among the Western Recorder people. But we do not have the pleasure of many visits from him. May the Lord give to the church and to the ministers who have responsibility in the meeting evident tokens of his blessing and of high spiritual fruitage in these services.



EXECUTIVE COMMITTEE OF SOUTHERN CONVENTION MEETS

The outstanding feature of this meeting, which was held at Nashville, Tenn., June 17, was the election of Dr. Frank Tripp, pastor of the First Baptist Church, St. Joseph, Mo., as Director of Promotion. It will be remembered that at the last meeting of the Convention, on the recommendation of the Executive Committee, this new office was created.

For the past three years Dr. Tripp has led quite successfully, without cost to the denomination, the Baptist Hundred Thousand Club movement, raising a half million dollars for the liquidation of the debts on the institutions of the Southern Baptist Convention.

Dr. Tripp has the matter under prayerful consideration and will render his decision as soon as possible. If he should decide to accept this position of course this would necessitate his moving to Nashville. He would be expected to promote the Co-operative Program as well as the Hundred Thousand Club.

Other officers elected by the Committee were: Dr. J. E. Dillard, Birmingham, Ala., President of the Committee; Dr. H. L. Winburn, Arkadelphia, Ark., Vice-President; Dr. Austin Crouch, Nashville, Tenn., Executive Secretary; Walter M. Gilmore, Nashville, Tenn., Recording Secretary, Treasurer, Publicity Director and Press Representative of the Convention.

The following is the list of the standing committees with their Chairmen for another year:

Administrative, Dr. J. W. Storer, Tulsa, Okla., Chairman; **Co-operation and Enlistment**, Dr. Louie D. Newton, Atlanta, Ga.; **Baptist Hundred Thousand Club**, Dr. Frank Tripp, St. Joseph, Mo.; **Arrangements for Convention**, Dr. Hight C. Moore, Nashville, Tenn.; **Investments**, Mr. F. N. Smith, Clarksville, Tenn.; **Opdyke Scholarships**, Dr. Jas. M. Shelburne, Danville, Va. There was only one new member of the Committee appointed by the Convention, Dr. C. H. Bolton, Florida.

The Committee, which was well attended, handled the many routine matters referred to it by the last Convention. However, no plans were projected for promoting the work of the Convention this fall. It was thought best to await the decision of the Director of Promotion.

At the request of the Chinese brethren, who are celebrating the Centennial of our Baptist work in that country this year, for the appointment of two representatives from the Southern Baptist Convention to meet with them, Dr. John R. Sampey, Louisville, Ky., was elected as one of these representatives and some lady to be selected by the Executive Committee of the W. M. U. as the other representative. President Sampey was authorized to give official letters to any others who may find it possible to attend the Chinese

Centennial celebration in Canton next October. Dr. and Mrs. Sampey will go at their own charges.

The climax of the meeting was reached when President Sampey made an impassioned appeal to read the Acts of the Holy Spirit and John's Gospel and Epistles and for each of us to rely more on the power of God's spirit, going afield as flaming evangelists of the Gospel of Christ, winning the lost to his side and service. This will do far more, he maintained, to solve all the problems of this sin-cursed world than the appointment of committees and the passage of resolutions.

WALTER M. GILMORE, Publicist,
Nashville, Tenn.

CELEBRATION OF J. J. WILLETT'S FIFTY-FIFTH ANNIVERSARY AT MEADE COUNTY

There was a homecoming at Hill Grove Baptist Church in Meade County on Sunday, June 14, in celebration of the fifty-fifth anniversary of the ordination of Brother J. J. Willett in this church.

Brother Willett was born and reared in the Hill Grove community but had not lived there for more than fifty years. He has been engaged in the Gospel Ministry all of these years and his work has extended over several states. He now resides in Owensboro where for a number of years he has been pastor of one of the city churches but recently resigned from the active pastorate. He came from a family of preachers and is the only remaining one of his generation.

There were a few of his age and early acquaintances in attendance upon this occasion. Mrs. Annie Shacklette, who grew up in this community and is eighty-eight years of age, was the oldest person present. Mrs. Charley Scott and Mrs. Charley Hardaway bore the distinction of being the only two persons there who sang in the choir at the time of his ordination.

Brother Willett spoke at 11:00 o'clock in the morning and again at 3:30 P. M. He was introduced to the audience by Mr. Jacob Williams, a boyhood friend. His 11:00 o'clock message was full of the old-time Gospel Truth which has been characteristic of his long ministry. There was a large crowd assembled who remained throughout the day and filled the house to overflowing. An old-fashioned dinner was served on tables in the churchyard and everyone enjoyed the hospitable spirit that prevailed.

The program of the day was interspersed with special features: Hon. W. A. Stith, a member of the local congregation, made an appropriate and interesting talk in introducing the guests present. Mr. James Shacklette, editor of a Campbellsville newspaper, featured "Some Memories of the Years Gone By." John Imrie and wife, singing evangelists, offered some musical numbers. Jacob Williams gave an interest-

ing talk on the history of Hill Grove Church. Dr. W. J. Shacklette, Hodgenville, spoke on the subject, "What is the Relation of Sickness to Sin."

Brother Willett closed the program with a thirty-minute address which had the ring of a farewell message to his old home community. Brother Calico, pastor of the church, was gracious in his ministrations as host to the large crowds in attendance. Many people from various parts of Meade County who had known Brother Willett in former days came to greet him upon this occasion.

Those in attendance from a distance who have not been mentioned are Mrs. J. E. Jordan and daughters, Misses Elvine and Emma Jordan, Louisville; Mrs. Sanford Shipp, Owensboro; Mr. Armp Barnes, Louisville; Mrs. J. J. Willett and daughter and grandson, Owensboro.

It was a great day of home coming and reunion where many old friends greeted each other for the first time in many years. Everyone went away feeling that he had spent a joyous day mingling with old friends and acquaintances.

EASTERN UNIVERSITY PRESIDENT PREACHES IN TEXAS MEETINGS

I closed a meeting of eight days with First Baptist Church of Galveston, Tex., on May 31. This is, as we all know, one of the great churches of Texas. There were a number of conversions and additions. The pastor of this good church is Doctor Harold L. Fickett. His ministry at Galveston has been of the highest type.

I have conducted a number of evangelistic meetings in some of our best churches in Texas and other States, but I have never found one better organized or with a finer program. Doctor Fickett is one of our most efficient pastors and is greatly loved by his people.

The First Church, Galveston, has a fine plant and no debt. I wish also to add that this is one of the most spiritual churches I have found in Texas.

Pastor Fickett is a close student of the Word, knows the truth as revealed to us in the Word and preaches it without compromise.

CHARLES T. BALL, President,
Eastern University,
Philadelphia, Penna.

The Middletown Baptist Church, Middletown, Ky., has called as their pastor Brother James A. McCaleb, of the East Audubon Church, Camp Taylor, Ky., and he began his work there on June 1.

Rev. R. B. Hooks, of Kuttawa, Ky., has been called to the East Audubon Church, Camp Taylor, Ky., where he has succeeded Pastor James A. McCaleb. Mr. Hooks is a student at the Southern Baptist Theological Seminary.

SOUTHERN SEMINARY REPORT TO SOUTHERN BAPTIST CONVENTION

The number of young men studying in the Seminary during the session which has just closed rose to 389, thirty-seven more than were matriculated during the previous session. The total number of men who have studied in the Seminary since its origin in 1859 is 7,379.

The past session was one of quiet study, with a marked interest in religious activities on the part of the students. Almost every student gave himself to some definite Christian work in or near Louisville. Since the Foreign Mission Board has begun to appoint men and women to strengthen our missionary forces some of our best men are volunteering for service on the front line. All this serves to quicken evangelistic zeal in all our hearts. The young men who remain in the homeland will go forth to kindle missionary fires in the churches that they serve. Retreat and discouragement are no longer sapping our strength. We have taken the offense against the forces of darkness.

Through receipts from the Baptist Hundred Thousand Club we have met the required semi-annual payments on the principal of our Mortgage Loan, and the interest, as in all previous years, has been paid promptly out of other funds. The churches have sent their young ministers to the Seminary to be educated and trained for the pastorate or for evangelistic and missionary work, and the Seminary has earnestly striven to help these young men to meet the needs in the homeland and on the foreign fields. The Southern Baptist Theological Seminary is pre-eminently the child of the Southern Baptist Convention. The Seminary is loyal to every department of the Convention's work and seeks in every possible way to serve it.

The Board would direct attention to the necessity of increasing the endowment of the Seminary in the immediate future. Because of cheaper interest rates bonds yielding four and one-half or five percent have been called, and it is difficult to reinvest in safe bonds that yield as much as four percent net.

The Board would invite attention to the efforts of the Alumni of the Seminary to endow the Chair of Old Testament Interpretation with One Hundred Thousand Dollars in honor of President John R. Sampey, who has taught Hebrew in the Seminary for the past fifty-one years. Already more than **Thirty Thousand Dollars** has been paid in, most of which came in small amounts. May we not hope to raise the remaining seventy thousand during 1936?

The Board would call attention to the fact that Dr. W. O. Carver has completed forty years of distinguished service as a teacher in the Seminary.

Total operating receipts for the year, \$196,585.42; total General Endowment Accounts receipts \$696,530.91; total Students' Aid Fund receipts, \$33,875.43.

HEALING THE SICK IN CHINA

There are three Baptist Hospitals in North China, all in inland cities of Shantung. They are, the **Warren Memorial** at Hwanghsien; the **Mayfield-Tyzer** and **Kathleen Mallory** at Laichow; and the **Oxner-Alexander Memorial** at Pingtu. One young physician who spent a year ministering to the suffering in Warren Memorial has been transferred to Chengchow. The regular missionary has returned from furlough, and is busy. Fortunately for him, another Chinese doctor has been added to his staff. There have been one thousand in-patients—the largest number for any year since the establishment of the hospital; between six and seven thousand out-patients; operations performed, suffering relieved, lives saved. The expenses of the hospital are about \$1,800 Chinese currency a year. With the exception of \$150 (gold), and not including salaries of missionaries, this comes from the field, the work being almost self-supporting. Much charity work has been done.

In Laichow, the physician, herself seriously ill for some time, writes, "While the year has been filled with many hardships and discouragements, still it has been a year abounding in the Father's blessings. We have seen many miracles of grace, answered prayers for souls and bodies, and always enough money to meet our immediate needs, although many times our faith has been tested."

The Oxner-Alexander Memorial Hospital in Pingtu expresses gratitude that the routine work of the hospital was not interrupted during the year. There is joy in being able to 'Carry on.' And can you visualize the evangelistic opportunity afforded by the average stay of ten days each of the nearly one thousand 'boarders' in the hospital? Some of these patients have been followed by the literature mailed to them.

An unusual number of children have been treated, and thus their mothers 'see' and hear the Gospel. This has produced a change in the attitude of these ignorant women. Fears and suspicions soon yielded to confidence and gratitude. Kindness and cleanliness work wonders.

W. E. Craighead, our missionary at Cernauti, Roumania, on the Russian border, writes that the Bessarabians are now publishing a supplement for young people to the monthly magazine, and ask that we send some material about our work in America. The Craigheads plan to come home on furlough in 1937. "Great interest in Bible courses has

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been manifested this year at Botin, a city on the Russian-Roumanian border, where there were more than seventy participants. At Balti, a large commercial city near the same frontier, there were about sixty representatives, and at Kishineff, about forty. Dr. Everett Gill and a Russian Christian professor took part in the court at Kishineff. Some of the brethren came a hundred miles through mud and cold weather. In connection with these courses evangelistic services were held. This year there seems to be a special movement of the Spirit upon hearts. . . . The 'crowns' of the field are connected as usual with 'crosses.' Although the central authorities have promised liberty to Baptists, our brethren in these parts continue to suffer cruel persecution. Only recently a group of about ten were arrested and beaten severely for several days. A famine is now raging in the southern part of Bessarabia. Whole carloads of children have been torn away from their parents and sent to other parts of the country for sustenance. Although the Russian-Roumanian border has theoretically opened there is little intercourse between the two countries, which condition makes the economic life of Bessarabia almost unbearable. There have been strenuous efforts made by false brethren to destroy the unity of Bessarabian Baptists, but without much success. Other crosses might be mentioned, but these will suffice to show that in spite of all these things our brethren are more than conquerors through Him that loved them."
—Florida Baptist Witness

The Standard Oil Company of New Jersey, considers its pension plan a matter of duty. Mr. Walter C. Teagle, President, says: "We know that it is productive through improving the moral of the entire organization. A man who is relieved of the common fear that when his hands lose their cunning, or when his hearing or eyesight become affected, he will cease to earn a livelihood, is a much better workman. However, I do not feel that it is necessary to justify old age pensions on such selfish grounds. It is the duty of any service to which people give the best part of their lives in loyal employment to see to it that they spend their declining years in comfort."—The Relief and Annuity Board.

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.



Rev. David Calhoun, Sandy Hook, Ky.

David Calhoun was born October 16, 1905, in Ninety-Six, S. C. He was educated in Sumter public schools; Southern College, graduate in Pharmacy (1927); and Moody Bible Institute (1933-34). He was converted January 5, 1933, during a revival held in Grace Church, Sumter, S. C., and immediately felt called to missionary service. He was then in the drug business. Disposing of his business, he attended Moody Bible Institute two semesters. Learning of the new work opened in the Appalachian Mountains by the Home Mission Board, he felt led of the Lord to offer his services as helper to Rev. L. W. Martin at Hazard, Ky. He served five months as volunteer missionary without salary, working in churches, C. C. Camps and destitute communities and was appointed missionary of the Home Mission Board, February 6, 1936. He was ordained by his home church, Grace Baptist Church, Sumter, S. C., in February, 1936.

—Mrs. U. R. Lawrence, in "Missionaries of the Home Mission Board."

Mr. Calhoun has recently been appointed by the Home Mission Board as a missionary in the mountains of Kentucky. He is now located at Sandy Hook, Ky., and has four other preaching stations within a radius of twenty miles from Sandy Hook.

Kentucky W. M. U. is delighted to welcome Mr. Calhoun into our Kentucky missionary family, and pledge him our interest, our co-operation and our earnest prayers in the great task he has undertaken.

Mr. Calhoun is in serious need of a good second-hand Ford car, to use in his work. Won't you pray, definitely, that God will supply this need and then, if

possible, won't you help answer that prayer?

A Reminder

Many of our women are writing to Mr. Martin and others of our Home and State Missionaries in Kentucky, asking for articles and various kinds of information about their work. I am delighted at this interest shown, and although these missionaries are very busy, they are glad to take the time to give this requested information, knowing that information lends to inspiration and inspiration to increased co-operation. But, when you write, do you remember that these missionaries receive very small salaries and their postage bill is often a serious financial problem? Please be thoughtful and **always enclose return postage when you write them.**

Plays

A very interesting Stewardship play, called "Stewardship Etchings," written by Mrs. David Howard, can be purchased from the W. M. U. Office, 1111 Comer Bldg., Birmingham, Ala., for five cents a copy, or fifty cents a dozen. The time required is about twenty-five minutes and very little equipment is necessary. The characters are: A reader, Lois, Timothy, a widow with her mite, Judas, a rich man, Lydia, a Nobleman and his three servants (Parable of the Talents).

Free copies of another splendid Stewardship play, "The Prove-Me Plan," by Mrs. Carter Wright, can be ordered from the W. M. U. Office, 205 E. Chestnut St., Louisville, Ky. The characters are: President of the W. M. S., Treasurer of the W. M. S., Young People's Director, Chairman of the B. W. C., and two lady visitors. The play is intensely interesting and challenging. Try giving it in your church.

Training School Report

When the report of the W. M. U. Training School was given in St. Louis, one section contained the report of "Gifts from States" to the school during the year. I know you will be interested in the gifts sent by Kentucky women:

One quilt, 8 tea towels, 2 hams, ½ bushel hickory nuts, two-thirds bushel turnips, 3 squash, 1 pint grape juice, basket of fruit, 19 dozen eggs, 2 packages noodles, 1 package beans, 6 bottles pickles, 1 jar honey, 1 pint strawberries, 483 jars preserves, canned fruit, vegetables, jelly, etc., 78 cakes. Checks: \$88.50 Fellowship Fund, \$78.00 undesignated. One box smocks for Kentucky girls.

New Regional Vice-President

It is with great joy that we welcome Mrs. W. S. Browning, Elkton, Ky., as Vice-President of Southern Region.

Miss Minnie Berry, the former Vice-President, has resigned to accept appointment by the Home Board for Mission work in the mountains of Kentucky. M. N. L.

Minutes of State Meeting

The minutes of Kentucky W. M. U. meeting have been sent all State officers, superintendent, Chairmen, Regional and Associational Young People's Leaders. If any other worker desire a copy, there are some extra ones on hand which may be had on request. M. G.

THE LOST SHEEP

What do we read in the fifteenth chapter of Luke? There is a shepherd bringing home his sheep into the fold. As they pass in, he stands and numbers them. I can see him counting, one, two, three, up to ninety-nine. "But," says he, "I ought to have a hundred; I must have made a mistake," and he counts them over again. "There are only ninety-nine here; I must have lost one." He does not say, "I will let him find his own way back." No! He takes the place of the seeker; he goes into the mountain and hunts until he finds the lost one, and then he lays it on his shoulder and brings it home. Is it the sheep that finds the shepherd? No, it is the shepherd that finds and brings back the sheep. He rejoiced to find it. Undoubtedly, the sheep was very glad to get back to the fold, but it was the shepherd who rejoiced, and who called his friends and said, "Rejoice with me!" "There were ninety and nine that safely lay

In the shelter of the fold,
 But one was out on the hills away,
 Far off from the gates of gold—
 Away on the mountains wild and bare,
 Away from the tender shepherd's
 care." —D. L. Moody.

Pastor R. M. Gabbert, of Lancaster, Ky., will begin on July 27 a series of special meetings at the Mt. Freedom Church, where Brother T. H. Shelton is pastor.

Miss Mary Ruth Morgan, daughter of Mrs. Thomas William Morgan, and Mr. Randolph Hobbs, III, will be married on June 30, at 4:00 o'clock, at the First Baptist Church of Birmingham, Ala. Young Mr. Hobbs is a son of Pastor J. R. Hobbs.

News from the Church at Eddyville, Ky., is that it is prospering spiritually and is warmly interested in the successful addition of needed improvements for the present house of worship. A recent Vacation Bible School has been held. Congratulations to Pastor John R. Flynn.

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The Co-operative Program for May, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Little River	4 30		Fairview	4 22	
BAPTIST—			Locust Grove	19 40		Fullerton		9 23
Battle	2 94		Macedonia	3 32	1 02	Grayson	4 10	
Lawrenceburg	161 34	7 90	Salem	3 63		Greenup	7 51	
Mt. Olivet		0 20	West Union	2 12		Leach		4 40
Salvisa	1 97	4 00	Bethel Woman's College	23 53		Pollard	20 00	
Sand Spring	40 54	6 59	CRITTENDEN—			Russell		2 00
BARREN RIVER—			Dry Ridge	12 00		Union		2 61
Summer Shade		5 60	Gardnersville	15 75		Unity	100 00	23 17
BELL COUNTY—			Lawrenceville	3 83	5 00	Vanceburg	1 41	1 70
Middlesboro, First	15 00	10 00	Sherman			GREENVILLE—		
Pineville, First		9 00	Turners Ridge	4 00		HENRY COUNTY—		
BETHEL—			Williamstown	23 62		Bethlehem		8 00
Auburn		20 40	DAVIESS-McLEAN—			Drennona Ridge		16 23
Dripping Springs	9 71	3 50	Bethabara	11 50		Emmence	205 00	35 00
Elkton	66 93	45 30	Buena Vista	8 47		Pleasureville	9 00	
Guthrie	14 00		Buck Creek	12 30	10 00	Port Royal	51 13	8 20
Mt. Gilead	2 00		Dawson	3 50	1 00	Smithfield	4 00	2 00
Muddy River		2 43	Eaton Memorial	4 80	4 00	IRVINE—		
New Union	7 00	16 50	Friendship	6 20		JACKSON COUNTY—		
Russellville	121 34	27 75	Glennville	10 00		LAUREL RIVER—		
Spring Valley	3 20	85	Green Briar	11 25		East Pittsburg	3 20	
Trenton	27 65	6 00	Karns Grove		4 00	London	7 00	1 00
Walnut Grove	21 80		Macedonia	5 75		LIBERTY—		
Whitaker's Grove	9 00		Maceo	13 00		Canmer	56 21	
BLACKFORD—			Mt. Liberty	3 20		Glasgow	66 91	20 00
BLOOD RIVER—			Owensboro, First	700 00	122 42	Hillsville	1 70	
Benton	2 92	13 40	Owensboro, Third	507 46	85 00	Horse Cave	33 94	
Bethel	26 00		Panther Creek	9 57	1 00	Walnut Hill	2 50	
Cherry Corner	27 12		Pleasant Grove	7 00	1 00	LINCOLN COUNTY—		
Elm Grove	11 35		Seven Hills	9 60		Crab Orchard	2 50	
Flint	6 65		Sorgho	6 25	1 00	Hustonville	1 20	25
Gilbertsville	15 67		South Hampton	2 50		McKinney	2 00	
Hazel	3 60		Sugar Grove	14 15	15 25	LITTLE BETHEL—		
Murray	285 34	12 00	Ulica	77	34 47	Charleston		1 06
New Bethel	9 65		Walnut Street	15 00	7 00	Concord	4 75	
New Mt. Carmel	9 42		Whitesville	83 24	4 00	Corinth	23 84	
Poplar Spring	13 05		EAST LYNN—			Dawson Springs	4 50	2 70
Salem	59 62		Bethel	17 25		Diamond	7 00	
Sugar Creek	14 65		Pleasant Hill	5 25		Earlington	21 81	
West Fork	16 97		EAST UNION—			Manson	4 27	
BOONES CREEK—			Gatlin	4 10		Harmony	25 00	
Boones Creek	1 91		High Cliff	2 00	2 20	New Salem	8 07	
Calvary	10 50		Jellico, Ky.		65	Nortonville	8 00	
Irvine, First	12 50		Pruden	1 00	1 00	Pleasant Grove	10 00	
Mt. Olive		23 32	EDMONSON—			Salem		2 00
South Irvine	10 17		ELKHORN—			White Plains	4 00	
Williams Memorial	2 00		Ashland Avenue	61 32	15 33	LITTLE RIVER—		
BOONEVILLE—			Bryan Station	1 20		Cadie	69 00	1 00
New Zion	1 00		Calvary	192 90		Donaldson	2 00	2 00
BRACKEN—			Cane Run	8 00	1 00	Liberty Point	4 15	
Carlisle	25 12	35 50	David's Fork	7 35	6 00	Oak Grove	4 39	
Dover	2 50	4 23	East Hickman		1 00	LOGAN COUNTY—		
Flemingsburg	1 25	1 00	Felix Memorial	41 99	2 00	Chiff Hill	15 00	
May's Lick	25 00	18 85	Georgetown	77 75	73 41	Liberty	7 25	
Millersburg	8 80	6 00	Great Crossing	16 20		Pleasant Hill	75	
Mt. Olivet	2 89		Immanuel	183 42	16 75	LONG RUN—		
Mt. Sterling	38 04	41 50	Midway	6 48		Baptist Tabernacle	26 00	11 79
Two Lick	11 00	14 00	Millville		67 50	Baptist Temple	26 56	9 45
BRECKENRIDGE—			Mt. Freedom	9 50		Hardtown Road	3 00	2 00
Cloverport	19 40	6 00	Mt. Pleasant	10 00		Hochmont	10 22	24 00
Dry Valley		2 00	Mt. Vernon	28 07	7 00	Huchel	17 79	2 00
English	2 05		Nicholasville	50 00		Calvary	136 74	
Goshen	8 00		Paris	172 05	6 00	Carlisle Avenue	20 00	4 25
Hardinsburg	15 37		South Elkhorn	15 05	2 00	Cedar Creek	2 07	
Hites Run	4 56		Stamping Ground	5 50		Crescent Hill	200 25	123 13
Irrington	9 65	2 00	Versailles	65 90	10 00	Crestwood	320 40	109 20
CALDWELL—			ENTERPRISE—			Deer Park	246 05	26 25
Association	100 00		Inez	3 00	3 35	East	35 05	26 75
Cedar Bluff	1 55		Irene Cole Memorial	28 50	12 00	Eighteenth Street	198 77	26 75
Donaldson	5 00		Ivyton		1 00	Elk Creek	5 05	1 00
Eddy Creek	15 96	1 06	Mash Fork		5 00	Fairdale	2 00	1 00
Eddyville	20 00	3 00	North Benson	9 50		Farmdale	20 47	
Fairview	1 64		Pikeville	30 00	15 50	Fisher'sville	1 25	1 00
Harmony		3 36	Magoffin Institute		5 00	Fourth Avenue	207 25	127 25
Hebron	5 85		FRANKLIN—			Franklin Street	13 55	
Kuttawa	6 00		Frankfort, First	314 05	64 00	Grace	5 52	1 00
Liberty	2 40		Mt. Carmel	5 73	1 00	Hazelwood	58 92	19 25
Macedonia	2 92		North Fork		3 00	Highland	270 28	94 40
Mt. Pisgah	3 14		Providence	2 50	3 00	Highland Park, First	26 00	8 00
Pleasant Grove	3 68		Swallowfield	7 45	1 00	Immanuel	207 05	117 27
Princeton, First	185 42	16 00	FREEDOM—			Jeffersontown	66 10	1 00
Princeton, Second	3 00		Burkessville		6 43	Kings	27 39	9 00
Quinn	3 23		FRIENDSHIP—			Lee's Lane	50	1 00
Walnut Grove	14 40		Ephesus		2 00	Little Flock	12 00	4 00
White Sulphur	16 72		Winchester, First	8 47	20 00	Lyndon	7 27	2 25
CAMPBELL COUNTY—			GASPER RIVER—			Meadow Home	5 00	2 00
Bellevue	67 86	9 00	Morgantown	19 00	6 00	Middletown	9 11	
Dayton, First	69 07	45 47	GOOSE CREEK—			Ninth and O	84 25	25 00
Ft. Thomas	68 00	9 00	Association		1 25	Ormaby Avenue	22 54	12 75
Grants Lick	8 98	8 00	Caneysville	5 65		Parkland	252 63	8 00
Ludlow	10 00	2 00	Clarkson		1 00	Pleasant Grove (2 C)	9 09	1 00
Newport, First	164 87	14 00	Leitchfield	46 25	18 00	Plum Creek	18 08	8 04
Silver Grove	11 75	5 00	New Hope	1 00		St. Matthews	12 10	47
CENTRAL—			Shrewsbury	6 00		Shawnee	24 25	15 00
Bethlehem		7 50	GRAVES COUNTY—			Sturley Memorial		2 00
Lebanon	16 57	2 00	Cuba	40 00	28 00	South Jefferson	25 43	8 00
Springfield		3 00	Liberty		20 00	Taylorville	106 24	18 20
CHRISTIAN COUNTY—			Mayfield, First	75 25		Third Avenue	150 00	1 00
Bainbridge	3 00		Wingo	12 00		23rd and Broadway	96 00	28 35
Casky	1 13	1 00	GREENUP—			Virginia Avenue	100 00	27 00
Concord	3 55		Ashland, First	424 92	14 00	Walnut Street	1 523 76	2 00
Gracey	1 34		Cannonsburg	25 81	10 00	Weaver Memorial	52 33	2 00
Hopkinsville, First	199 00	57 50	Catlettsburg		24 37			
Hopkinsville, Second	12 99	12 85						

	Budget	Desig.
West Broadway	127.91	53.18
West Side	10.18	2.00
LYNN		
Buffalo	21.64	25
Mt. Moriah	1.80	
LYNN CAMP		
Calvary		2.22
Piney Grove	1.50	
McCREARY		
MT. ZION		
Association		66.25
Bethlehem		3.00
Corbin, First	48.67	6.00
Corbin, Central	90.38	33.85
West Corbin	20.00	.60
Williamsburg, First	150.00	
MUHLBERG		
Cherry Hill		1.00
NELSON		
Bardstown	80.00	1.00
Belmont	2.80	6.00
Boston		2.00
Cedar Grove	3.25	
Chaplin		7.13
Cox's Creek	2.50	1.00
Lebanon Junction	45.00	
Little Union	8.40	1.00
Mill Creek	12.00	1.65
Mt. Carmel		2.00
Mt. Washington	12.69	
New Salem	34.00	8.00
Riverview	9.14	2.00
Shepherdsville	81.74	10.00
Vine Hill	4.00	
NORTH BEND		
Bullittsburg		7.40
Burlington	10.16	1.00
Covington, First	65.00	4.00
Crescent Springs	20.30	
Erlanger	58.92	31.50
Ft. Mitchell	8.75	
Immanuel	82.50	
Latonia	156.25	29.25
New Bethel	4.00	
Oak Ridge	10.82	
Petersburg	12.52	6.64
Sand Run	25.00	10.25
South Side	49.16	
Walton	56.97	
NORTH CONCORD		
OHIO COUNTY		
Beaver Dam	152.94	71.67
Hartford	54.74	5.00
Huff's Creek	4.68	
Mt. Carmel	4.31	
New Liberty		1.45
New Panther Creek	.88	2.00
West Point	3.69	
OHIO RIVER		
Mexico	1.00	
Smithland		16.00
OHIO VALLEY		
Audubon		4.65
Calvary	43.50	7.12
Corydon	33.17	1.00
Geneva	2.00	
Henderson, First	80.61	
Immanuel	67.50	
Morganfield	61.41	6.00
Poole		5.75
Providence	18.10	
Sebree	5.87	1.00
Uniontown	3.85	
Walnut Street	27.15	
Woodland	4.59	
Zion (H)		1.00
OLD BETHEL		
OWEN COUNTY		
Beech Grove	9.50	
Dallasburg	26.47	8.00
Mt. Hebron	1.00	
New Liberty	8.25	
Old Cedar	45.49	
Owenton	34.00	7.00
Pleasant Ridge		4.26
Salem		14.00
PULASKI		
Association	85.23	56.90
High Street		10.00
Somerset		3.07
ROCKCASTLE		
Brodhead	6.49	8.75
Conway		2.00
Mt. Vernon	5.41	
RUSSELL COUNTY		
Friendship	4.32	3.01
Poplar Grove	7.86	
Providence	3.00	
Russell Springs	26.15	3.00
RUSSELL CREEK		
Beech Grove	4.64	
Campbellsville	388.71	46.65
Charity		3.75
Columbia	27.80	
Friendship	2.88	
Greensburg	23.80	
Macedonia	7.30	1.00
Milltown		6.00
New Salem	6.55	
Pleasant Valley	8.50	
Trammel Creek	8.86	
SALEM		
Buck Grove	19.75	9.00
Guston		3.00
Muldraugh	12.00	2.00
New Highland		4.00
Otter Creek	11.51	21.69
Salem	11.00	
West Point	13.35	17.00

	Budget	Desig.
SEVERNS VALLEY		
Barren Run	18.00	
Cecelia	8.35	
Gilead		55.15
Rineyville		1.00
Severns Valley	387.08	
Vine Grove	7.50	20.21
Youngers Creek	6.75	
SHELBY COUNTY		
Bagdad	22.76	6.00
Buffalo Lick	12.50	
Dover	45.00	
Finchville	13.35	
Mt. Pleasant	1.20	5.42
Salem		9.00
Shelbyville	161.02	4.00
Simpsonville	23.00	
Waddy	14.67	1.00
SIMPSON		
Franklin	52.97	
Sulphur Spring	5.06	9.10
Whippoorwill	19.00	
SOUTH CONCORD		
SOUTH DISTRICT		
Beech Grove		18.46
Benton	16.11	
Burgin	3.40	
Danville, First	18.76	6.00
Harrodsburg	248.43	49.86
Lancaster	8.67	
Lexington Avenue	52.00	
Shawnee Run	5.00	6.00
SOUTH KENTUCKY		
SOUTH UNION		
SULPHUR FORK		
Antioch	1.00	
Ballardsville	13.85	5.00
TATES CREEK		
Kirksville		12.00
Liberty	5.17	
Red House	10.00	
Richmond, First	15.23	2.00
TEN MILE		
Clarks Creek	8.51	
Concord	2.15	
Elliston		2.00
Glencoe	5.00	
Mt. Zion	11.70	6.00
Paint Lick	3.00	
Poplar Grove		1.00
Ten Mile	25.67	
THREE FORKS		
Defiance	10.00	4.00
Duane	1.00	
Fleming	22.40	11.43
Hazard, Second	5.00	
Lothair	3.57	
Neon	3.00	
UNION		
Beaver	5.52	
Cynthiana	25.00	
Morgan	3.00	1.00
Union		17.70
Willow		2.00
UPPER CUMBERLAND		
Benito	1.00	
Black Mountain	1.00	
Harlan	100.00	10.00
High Splint	19.71	21.00
Kentucky King	5.00	1.00
Loyall	12.00	7.00
Lynch	4.00	
Verda	3.00	
Wallins	1.55	
WARREN COUNTY		
Association		16.00
Bowling Green, First	365.37	88.06
Bowling Green, Second		1.00
Friendship	12.50	
Oak Forest	4.10	3.00
Oakland	12.00	
Rocky Spring		.50
Smith's Grove	20.10	10.00
Woodburn		3.00
WAYNE COUNTY		
WEST KENTUCKY		
Association		2.00
Arlington		3.00
Clinton		32.00
David's Chapel		3.50
Fulton, First	118.55	10.00
Hickman	18.84	
Oakton		3.45
West Hickman	4.65	
WEST UNION		
Bandana	3.54	13.70
Barlow	4.48	3.00
Belleview	2.25	4.75
East	63.00	10.70
Harmony		42.35
Immanuel	46.25	46.00
Lone Oak	97.01	88.06
Oak Lawn		12.00
Olivet	2.00	19.16
Paducah, First	295.01	191.00
Spring Bayou	7.75	1.00
Twelfth Street	21.05	33.00
Wickliffe	9.00	1.00
WHITES RUN		
Carrollton	37.94	8.00
English	1.34	1.00
Ghent	1.60	
Mt. Herman		1.00
Warsaw		3.00
Whites Run		1.00
Worthville		4.00
MISCELLANEOUS		
"A Baptist"		5.00
Third Baptist Church,		
Vanceburg, Ky.		5.00

	Budget	Desig.
E H. Henderson,		
Greensburg, Ky.		1.00
Mrs. Ada McGlinis,		
Greensburg, Ky.		1.00
W. M. U.		36.20
Distribution of Receipts—May, 1936		
Foreign Missions—		
Budget	3,329.45	
Designated	352.81	
Total		3,682.26
Home Missions—		
Budget	1,553.75	
Designated	526.39	
Total		2,080.14
Southwide Education—		
Budget	1,143.11	
Total		1,143.11
Ministerial Relief—		
Budget	466.12	
Designated	6.33	
Total		472.45
New Orleans Hospital—		
Budget	166.48	
Total		166.48
S. B. C. Bonds—		
Budget	277.45	
Total		277.45
State Missions—		
Budget	2,774.55	
Designated	880.68	
Total		3,655.23
Education in Kentucky—		
Budget	2,080.91	
Designated	11.54	
Total		2,092.45
Ky. Bapt. Children's Home—		
Budget	693.64	
Designated	107.60	
Total		801.24
Louisville Bapt. Orphans' Home—		
Budget	208.09	
Designated	96.53	
Total		304.62
Ky. Baptist Hospital—		
Budget	1,144.50	
Designated	526.37	
Total		1,670.87
Church Building—		
Budget	34.68	
Designated	.85	
Total		35.53
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	225.13	
Total		225.13
100,000 Club		1,814.85
Miscellaneous		2,032.21
TOTAL RECEIPTS		21,079.02
Distribution of Education in Kentucky		
Georgetown College		817.46
(Held in reserve)		
Bethel Woman's College		347.42
Campbellsville College		347.42
Cumberland College		347.42
Hazard College		74.93
Magoffin Institute		47.68
Oneida Institute		61.31
Expenses		48.81
Total		2,092.45
We appreciated a pleasant visit from		
the Pastor and Prof. M. J. Schultz.		
Brother Schultz is pastor of the old Long		
Run Church, out east of Louisville, and		
belonging to the Long Run Association.		
The church is open for worship on the		
first and third Sundays. We congratulate		
them on the excellent man they		
have as their leader.		

VIRGINIA AVENUE CELEBRATES TENTH ANNIVERSARY

The Virginia Avenue Baptist Church, Louisville, Ky., recently celebrated its tenth anniversary with special services. Tuesday night, June 9, there was a sermon by former pastor, Rev. L. W. Benedict, now pastor at Third Avenue, Louisville. Reports were made by representatives of the various departments of church activities, showing progress of the work for the ten years.

On Wednesday evening, June 10, the W. M. S. presented a pageant showing the work of that organization for the period, and this was followed by a brief address by Pastor W. R. Lambert. Sunday, June 14, charter members of the church were recognized, and Dr. C. M. Thompson, General Secretary of the State Board of Missions, brought an uplifting message on "Back to Bethel." Music for all these services was furnished by the church choir under the direction of Mrs. J. R. Holdridge, choir leader. An interesting feature was the report of T. J. Parrott, chairman of the strangers' committee, showing that more than 5,000 visitors had placed their names on the church register during the ten years. A memorial service at night concluded the anniversary program. Other visiting brethren who participated in the meetings were Rev. J. S. Ransdell, and Dr. W. M. Wood, of the State Board, and Rev. George R. Jewell, of the Western Recorder.

This church has an interesting history. Organized June 9, 1926, with 309 charter members, it was a vigorous body from the beginning. Meeting for some time in the Masonic Temple in Parkland, it soon acquired the valuable site at Virginia Avenue and Twenty-sixth Street. A suitable building was erected which was dedicated November 28, 1926. This is its present home, and the only debt the church has is about \$6,000 owed on this property, and this is well financed and easily carried.

Rev. L. W. Benedict was the first pastor. The first deacons were C. M. Haddaway, Sr., J. M. Delph, W. T. Bruner, J. H. Cole, E. R. Rothweiler, and J. R. Barnes. Other deacons who have served are G. B. Brownfield, Sr., W. F. McAdams, J. E. Lewis, Joe Campbell, W. L. Wright, H. W. Hammond, Jacob Weinhardt, E. P. Brown, L. T. Morgan, D. L. Brickey, H. M. Dunn, and C. E. Morris. Two of these, J. H. Cole and Jacob Weinhardt have been taken by death. H. L. Hoagland, W. L. Wright, and W. F. McAdams were the first trustees, Hudson Wahler, the first clerk, and J. H. Wilson, the first treasurer. The present clerk is Franklin Fuhrman, Jr., and the current expense treasurer, W. A. Schumann, and mission treasurer, Franklin Fuhrman, Sr. G. B. Brownfield, Sr., is chairman of the deacons.

The Virginia Avenue Church has had a phenomenal growth. During the ten years 430 have been baptized. A total of 1,300 persons have held membership

in the body. Forty-four have been claimed by death. Present membership is 825, more than three hundred families being represented in this number.

The Sunday-school, organized in 1926, has had an average attendance of 355 per Sunday for the ten years. The present enrollment in the main school is 554, with a total of 728 including Cradle Roll and Home Department. Chas. M. Haddaway, Sr., has served as Superintendent throughout the ten years, with the exception of a few months when G. B. Brownfield, Sr., was in charge, and who was forced to retire from the superintendency on account of ill health. The church is financed largely through the Sunday School and a good showing is made in this part of its activities from year to year.



Pastor W. R. Lambert

There is a full graded W. M. S., with five circles and all auxiliary groups, such as Y. W. A., G. A. R. A., and Sunbeams. Presidents of this organization through the ten years have been Mrs. H. L. Hoagland, Mrs. Joe Campbell, Mrs. Jacob Weinhardt, Mrs. Myrtle Sandmeyer, Mrs. J. M. Delph, and Mrs. N. C. Hicks who is now serving.

Work among the young people has not been neglected. All along there has been much emphasis upon this branch of the church's activities, several young people's organizations being maintained. At present there is a B. T. U. under direction of H. C. McFarland, there being one each of the B. A. U., Intermediate and Junior B. Y. P. U. There is also a flourishing Boy Scout Troup immediately under direction of the church, being directed by a church scout committee and under the capable leadership of Scoutmaster A. D. Shelburne.

One interesting feature of the work at Virginia Avenue is that a local church paper is maintained which is going weekly into every home in the membership. "The Church Courier" is its name, and Rev. E. E. Ballard, one of the

members and chairman of the publicity committee, is the editor and publisher. In addition to this a large number of the members take and read the "Western Recorder," so that they may be informed as to what is going on in the denomination at large.

Although this good church has never been known as a "rich" church, it has contributed liberally throughout its existence to the support of all causes both local and worldwide. A total of \$116,178.68 has been raised for all purposes during the ten years, of which amount \$24,886.24 has gone for missions, education, and benevolence, the rest being for the support of the local work. During the associational year 1935, the total amount raised was \$8,989.91, of which \$2,205.44 was given for missions, etc. No method of raising money other than the Scriptural one of voluntary giving, has been used by the church, as they prefer to adhere to the Bible plan rather than the commercial one of raising money by suppers, bazaars, etc.

There have been only two pastors. Rev. L. W. Benedict served from the beginning until November 15, 1934, when he retired to accept the Third Avenue Church, Louisville. On the same date, Rev. W. R. Lambert, who had been called from Florida, assumed charge of the work, and is having a most blessed and happy ministry with this noble people.

Pastor L. W. Carlin, of Waynesboro, Tenn., will assist Pastor T. Hicks Shelton in meetings at Cornishville beginning June 29.

Rev. M. O. Cheek has resigned as pastor of the First Church of Hubbard, Texas in order to become pastor at the First Church of Kerens, Texas.

Dr. Harold W. Tribble, Professor of Theology in the Southern Seminary, is now in Switzerland studying under Dr. Karl Barth at the University of Basel. He will return August 15.

"Nearly everybody except the minister has organized, or has enlisted the Government's aid, to make us pay more for his goods or his services. At the same time high-powered salesmanship and adroit advertising prevent a buyer's strike.

"The minister modestly and singly rests his case upon the conscience of his congregation. He belongs to no trade union, enjoys no protective tariff, employs no agent, and, with rare exceptions, does not advertise.

"The churches have not intentionally taken advantage of his confidence, but the results have been just as disastrous, both to the minister and to the churches, as if it had.

—The Relief and Annuity Board.



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

State and Southwide Schedule For July

Theme: Faith is the Victory in Our Citizenship.

Scripture: Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God (Rom. 13:1 ASV).

What To Do: Lead every member to read the Constitution of the United States. Read Stop-Light, by W. L. Poteat. Attend the Southwide Baptist Training Union Leadership Assembly, Ridgecrest, N. C., July 26-31. Win new citizens for the kingdom of heaven.

New Study Course Book

We are glad to announce a new book in Course 9, Missions for the Seniors; and in Course 10, The Church Member and Missions for Adults. The book is "He knoweth Not How" by Park Harris Anderson. The following information is taken from the new Study Course pamphlet concerning this book. "Single copies 75 cents; in lots of five or more, 60 cents each. This is a story of Chinese Baptist initiative. It portrays a hundred years of growth in South China. Excellent for use in study of Chinese Centennial. An elective course for 1936. In requesting awards for Mission books please indicate whether for Senior or B. A. U. class." Please consult the latest Study Course pamphlet before making plans for a Training School.

The Constitution

In keeping with the theme for July as stated above, "Faith is the Victory in our Citizenship," and the suggested Scripture as found in Rom. 13:1, I am recommending that you lead every member of your union to read the Constitution of the United States. A very attractive sixty-four page book can be purchased at the Baptist Book Store for ten cents. In this book will be found the Constitution, the Amendments, a chapter on the making of the Constitution, a discussion of the writing of the Declaration of Independence, Lincoln's Gettysburg Address and the dates on which states were admitted to the union.

Good Citizenship

In training for good citizenship it is suggested that all members read a very concise, informing, challenging book called "Stop-Light" by W. L. Poteat. This book deals with the problem of alcohol under the following headings: "Whence Comes It?—A bit of History," "What Is It?—A bit of Chemistry," "What Does It?—A bit of Physiology," "What Do We?—A bit of Government." This Stop-Light on beverage alcohol

may be purchased from the Baptist Book Store for seventy-five cents.

Rates To Ridgecrest

Although the Ridgecrest literature says for rates apply to your local ticket agent, there have been so many calls for rates from Louisville we are giving these as follows:

Southern Railway—

Leave Louisville 8:30 P. M.
 Arrive Ridgecrest 11:43 A. M.
 Fare one way coach \$6.38
 Round trip, coach \$12.76
 Round trip Pullman, 15 day limit..\$17.05
 Lower berth to Asheville \$ 3.00
 Upper berth to Asheville \$ 2.40

Bus—

Leave Louisville 11:00 A. M.
 Arrive Ridgecrest 8:40 A. M.
 Leave Louisville 10:30 P. M.
 Arrive Ridgecrest 6:55 P. M.
 One way fare \$ 6.20
 Round trip \$11.20
 10 percent discount to party of ten buying round trip tickets at same time.

Rates For Clear Creek Assembly

Rates for Clear Creek Assembly were \$1.50 per day room and meals, single meals 50 cents. Single night's lodging 50 cents.

Transportation to Clear Creek

Many people will go to Clear Creek in cars. If you go on the bus or train, you should see your local ticket agent for rates. However, since some inquiries have been made concerning rates we are listing below the rates from Louisville to Clear Creek.

L. & N.—

Leave Louisville...7:15 A.M. 8:00 A.M.
 Arrive Pineville...6:17 A.M. 3:20 P.M.
 Coach Pullman
 One way fare \$3.06 \$6.12
 Round trip fare 6.12 8.20
 (15 day limit)
 Lower berth 2.50

Bus—

Leave Louisville..7:00 A.M. 11:00 A.M.
 Arrive Pineville..4:30 P.M. 8:20 P.M.
 One way fare\$3.05
 Round Trip 5.50
 10 percent discount to party of ten buying round trip tickets at same time.

**Daily Program For Training Union
During Clear Creek Assembly
August 3-13**

9:00-9:50 A. M.—Four Classes

Trail Makers in Other Lands—

For all Juniors—Miss Annie Marion Brown, State Junior Leader

Messengers of Light—

For all Intermediates—Miss Grace Morehead—State Intermediate Leader

Planning A Life—

For all Seniors—Wm. Hall Preston, Southwide Associate B. S. U. Secretary

The Fine Art of Soul Winning—

For All Adults—Byron C. S. DeJarnette, State Training Union Sec'y.

No special class in Junior and Intermediate work is planned for leaders and

sponsors. All leaders and sponsors are expected to take either the Senior or Adult course. These books will be very helpful to these workers because it will furnish them the necessary foundation for leadership in dealing with Juniors and Intermediates.

On Sunday night, August 9 from 6:15 to 7:30 the Training Union will meet first by departments then in General Assembly to be merged at 7:30 into the larger congregation for the Special Young People's Service when Rev. Donato Ruiz, Home Board Missionary, will speak.

**Baptist Student Union Class At
Clear Creek**

From 8:30 to 9:00 each morning during Clear Creek Assembly, August 3-13 Mr. William Hall Preston will teach the B. S. U. class. It is hoped that all college students and prospective college students and others will take advantage of this period.

RECORD OF ATTENDANCE

June 14, 1936

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

	Att.	Vls.	En.
Danville, Lexington Av..	108	10	198
Owensboro, Third	107	8	156
Lexington, Porter Mem..	104	20	185
Harradsburg	91	13	134
Akron, Ohio, Calvary....	89	11	130
Owensboro, First	83	19	133
Louisville, Bapt. Temple	81	12	137
Louisville, 23rd & Bdwy	76	12	119
Louisville, Ninth and O..	72	11	122
Gatliff	71	114

**NEW BOOK OF SERMONS BY
B. H. CARROLL**

B. H. Carroll, founder of Southwestern Baptist Theological Seminary and the greatest man and greatest preacher I ever knew, died twenty-two years ago, but his work was immortal, so none of us will wonder that the Baptist Sunday School Board has accepted for publication a new volume of his sermons, with the title, **The Day of the Lord.**

I edited these sermons and do not hesitate to say that they are unexcelled in sermonic literature. I hope your readers will watch the lists of new Sunday School Board publications, and will get this book as soon as it comes from the press. It deals with the vitalities of our faith, with a particular bearing on what the theologians call eschatology, and what we commoners call "last things." J. B. CRANFILL, Dallas, Tex.

KILL ALL FLIES



Placed anywhere, Daisy Fly Killer attracts and kills flies. Guaranteed effective. Neat, convenient—Cannot spill—Will not soil or injure anything. Lasts all season. 20c at all dealers. Harold Somers, Inc., 150 Du Kalb Ave., Brooklyn, N. Y.

DAISY FLY KILLER



Any book listed below may be ordered from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky.

Prophetic Preaching, by W. R. Rig-gell, published by the Broadman Press, Nashville, Tenn., 137 pages, price \$1.00.

The pastor of the First Baptist Church at Johnson City, Tenn., undertakes in this work to interpret the life and preaching of John the Baptist, who is presented in ten chapters, each chapter offering a specific aspect of John's character for study.

The Better Part of Valour, by Donald Davidson, published by Pickering & Inglis, Ltd., London, Eng., 98 pages.

These are Bible stories attractively told to inform and teach the young. Besides being refreshing reading they open up to those who teach young people many helpful suggestions concerning the best methods of presenting Bible truths interestingly.

For Me To Live, by Alice M. Ardagh, published by Bible Institute Colportage Ass'n., Chicago, 208 pages, price \$1.00.

This is a story of three young people, and how God entered into their lives, and how they became channels of His divine power. Hollywood, Hong-Kong, and other thrill places give the thrilling background for the sequence of events and the mighty working of God in their lives of the three outstanding personalities of the story.

Carey, by S. Pearce Carey, published by Marshall, Morgan & Scott, Zondervan Publishing Co., Grand Rapids, Mich., 127 pages.

American readers of missionary annuals are ordinarily imperfectly acquainted with the life of William Carey. This is an abridged edition, selected from a much larger work by the same author. The little book amounts to a study of Carey, and contains much new material from various sources.

After Conversion—What? by Lionel B. Fletcher, published by Marshall, Morgan & Scott Co., 128 pages.

This and other Marshall, Morgan & Scott books are obtainable from Zondervan Publishing Co., 815 Franklin St., Grand Rapids, Mich. The author is one of the outstanding younger evangelists of England and South Africa, the latter apparently being the field of his earlier ministry. He was one of the speakers at the Keswick Convention last year, following which he was engaged in evangelism in England for some

months, and with marked spiritual fruitage. There is about the written message of Mr. Fletcher a vigor and freshness and spiritual understanding which give power to his messages, a factor which was also largely in evidence in his evangelism in Great Britain. The present work deals with a much neglected and important element on a well-rounded Gospel ministry. All too little attention has been given in the large majority of cases in America to the spiritual nurturing and guidance of young converts. This book is worth a place in the library of every minister, and of every young Christian as well.

The Gospel We Preach, by George Goodman, published by Pickering & Inglis, Ltd., London, Eng., 96 pages.

This little work is of practical value in answering the question, "What is the Gospel? and how must it be preached? and with what result?" The author adheres closely to definite Scripture teaching in developing his replies to the several questions. They are questions that press for answering today. Many a man in the pulpit needs a clearer answer than he has.

Full Salvation, by J. A. Broadbent, published by Marshall, Morgan & Scott Co., 128 pages.

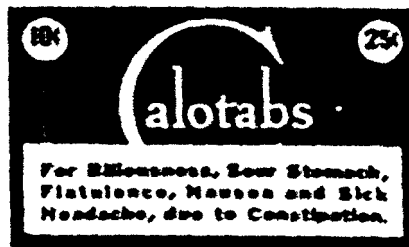
In more than twenty chapters the author, who is the Principal of Cliff College, in England, a Methodist institution, pleads for and shows the way to a deeper Christian experience. The plea is based directly upon Scripture teachings, and is sought to be reinforced by reference to spiritual giants of the past and the present crying needs of the world for renewed and deeper faith.

The Christian Faith at the Nation's Capital, by Rufus W. Weaver, published by The Judson Press, Philadelphia, 205 pages, price \$1.00.

The author, who is native of North Carolina, and whose life has been developed within the fellowship of Baptists in the South, has for years resided in Washington, D. C., where he became pastor in 1930 of the First Baptist Church, and from which he has recently resigned. Keen and penetrating in mind, and warmly devoted to the problems that grow out of the effort to relate Christian dynamics to the life of the public, the sixteen sermons here brought together constitute an intriguing and informing approach to the relationship of Christianity to society in America.

See These Banners Go, by Frank S. Mead, published by Bobbs-Merrill, Co., Indianapolis, Ind., 273 pages, price \$2.00.

It is intriguing to set an epitome of the growth of the various evangelical bodies in America presented with such mechanical attractiveness as that accomplished in this work from the press of Bobbs-Merrill Co., of Indianapolis.



The story is told by the author of the growth of each of twelve outstanding religious bodies. Mr. Mead has not burdened his story with statistical tables. Already the work has been brought out in three editions. The book is composed of material that the author first used in *The Christian Herald*, an un denominational publication issued in New York.

Life-Changing Evangelism, by Joseph Pearce, published by Marshall, Morgan & Scott Co., 128 pages.

The writer has achieved freshness and manifested spiritual understanding and insight in the thirteen chapters in which he treats evangelism. The work magnifies the pulpit, and deals with the principle of soul-winning through spiritually dynamic preaching, regardless of whether the preacher is a pastor or an evangelist. It is well worth reading by any pastor who covets for himself a ministry of spiritual power.

This Questioning Age, by Frank B. Fagerburg, published by The Judson Press, Philadelphia, 178 pages, price \$1.00.

The booksheaf introduces the author as "one of the youngest preachers today occupying an outstanding American pulpit." He is pastor of the First Baptist Church in Los Angeles. The book is composed of fifteen sermons directed especially to young people. In an introduction Pastor L. W. Smith, of the First Church of Syracuse, N. Y., declares that the discourses are the fruitage of wholesome, creative and noble Christian living. Here are three sample subjects of the book: "Why Be Honest?" "How Determine What is Right?" "What is Essential in Religion?"

A Systematic Study of Bible Doctrine, T. P. Simmons, published by the Baptist Book and Bible House, Ashland, Ky., 503 pages, price \$2.50, postage fifteen cents.

In forty-eight chapters the author sets forth compactly a view of Christian doctrine. Each chapter was used primarily as a lecture. The author disclaims any more for his work than that it sets forth the results of his study and convictions as to the teachings of the Word of God. Such systematic study is always helpful to the Christian, and this book will probably find its largest usefulness among those who desire in the brevity of a single volume to bring fresh to mind a comprehensive study of all of the great Scriptural doctrines.

NORTH CHINA MISSION

At the Seminary hearts and voices are lifted in praise to our Lord for the promise of a substantial increase in appropriations for 1936. A hearty 'Thank you' is extended the Secretary, the Board and the churches for their sacrificial co-operation during these trying times. Pray for the Seminary. We believe the greatest opportunity of any mission in China lies before us in the field of theological training.

Deep gratitude is expressed by those in Hwanghsien for co-operation in paryer for that entire field. 'When we cannot prevail with men for God, we can still prevail with God for men.'

Laichow-fu hospital expresses deep gratitude to the women of North Carolina, Alabama and Jefferson City, Missouri, for their generous gifts. Pray for a doctor for the men's hospital and for a surgical building.

Grateful words from the Pingtu Hospital. "Our obstetrical work is largely with difficult cases, and God helps us in a marvelous way. We are grateful to the Maryland White Cross Societies and to the Pimlico Church, Baltimore, for our enlarged obstetrical department. And to the White Cross Societies for our new ward for children and for needed repairs and alterations in building. We are hoping that some other state will join Maryland in this over-and-above love gift."

One thousand dollars from the North Carolina Woman's Missionary Union has lifted the debt from the Harbin City Church.

The Tsingtao Church is planning to open work early in the year in a large market town where we have no regular work.

Chefoo is grateful for a gospel hall, a clinic, and a kindergarten.

Three out-stations in the Harbin field are asking for church organizations next year. The coming of a new missionary couple to Harbin will make possible more extensive evangelism and the opening of new work. The Harbin workers are looking forward to the time when boarding schools will be provided. They are also praying for residences for the missionaries and believing that God's people will provide these.

From Dairen. Our report for 1934 concluded with the hope that we might have a new pastor and that our chapel might be enlarged. Both desires have been fulfilled.

Commodore William Colgate Eaton, of the U. S. Navy, died on June 1, at Hamilton, N. Y., where he had lived in retirement since 1908. Commodore Eaton was born at Hamilton, N. Y., February 4, 1851, and was a son of the late President George Washington Eaton of Madison University (now Colgate University) during the years 1856 to 1868, and of Colgate Seminary from

1861 to 1871. He graduated from Madison in 1869, earned his A. M. in 1872 and his Ph.D. in 1881, and was Professor of Engineering in that institution from 1888 to 1890. He graduated from the U. S. Naval Academy in 1874, and married Miss Lizzie Blish, of Brooklyn, N. Y., in 1890. Although retired, he re-entered the service of his country during the World War and served as inspector of engineering material at Cincinnati from 1917 to 1919. It will be remembered by students of history that Commodore Eaton's father was Professor of Ancient Languages at Georgetown College from 1831 to 1833, and was Acting President of that institution during the last six months of that time. He went from there to Madison University.

Thomas Loraine Rouse, Superintendent of the Sunday-school of the First Church of Vernon, Texas, died on May 27. He was a son of Rev. W. T. Rouse, who is a teacher of Bible at the College of Denton. He is survived, in addition to his father, by his mother; his wife, Mrs. Mamie Lou Baldwin Rouse; two brothers, Dr. Milford O. Rouse and W. T. Rouse, Jr., of Dallas; and two sisters, Misses Eleen and Margaret Rouse.

LILLIAN PAXTON MADISON

Sad and sudden was the call
Of one so dearly loved by all
It was a bitter grief, a shock severe
To part with a Teacher we loved so dear.

Our sadness over the loss of our beloved friend and teacher, May 5, 1936 is mingled with deep gratitude to God for her ten years of teaching and companionship and the warmth of her affection.

tion. Her kind and genial disposition, her unbound enthusiasm, her unselfishness, her gracious manner, her interest and love for her class and home, reserve a warm place for her in the hearts of all who knew her.

She will be missed not only by the class, her church, the W. M. S., the civic and educational groups, but her neighbors and friends throughout the world. Her marvelous influence was far reaching for she practised what she taught. Her constant helpfulness and tact, those acts of kindness bestowed upon all, made her an inspiration to the Rainbow Philathea Class.

West Broadway Baptist Church loses a most faithful member who was constantly winning the one next to her, and truly she could do all things through Christ who strengthened her.

Therefore, be it resolved, to her husband, C. Hunter Madison, the daughter and her two sons, we extend our deepest sympathy and assure them of our prayers. However sudden was the call, "Friend, come up higher" we know she went with joy to meet the Saviour whom she so greatly loved and sweetly served. Remembering Paul's glorious words: "To depart and be with Christ is far better."

They are not dead who live
In the hearts they leave behind
In those whom they have blessed
They live a life again."

MRS. A. B. JOHNSON,
MRS. D. H. BUECHELE, Jr.,
MRS. A. F. STROHMEIER,

Rainbow Philathea Class,
West Broadway Baptist Church.

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