

WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, JANUARY 17, 1935

No. 3

Spurgeon

Nothing will bring us back to Spurgeon's stand,
And give the secret of his great success,
Till we are sure we hold within our hand
God's very Word, conscience and heart to bless.

A doubt concerning Inspiration brings
Weakness in witnessing to Truth Divine:
Only as Faith, God-given, in its wings
Brings this assurance, will our witness shine.

Back to the Bible! as on bended knee
The Spirit proves to us God gave the Word;
Then shall we rise and tell consistently
We have a Message from the Living Lord.

Apostles, Fathers, Saints and Martyrs told
The Truth they found had satisfied their hearts:
Through this assurance Christians are made bold,
Able to stand in spite of Error's darts.

Back to the Bible! All ye men of God,
Who in the pulpit share Christ's embassy;
Only as faith in Truth is spread abroad
Will the Redeemer His new triumphs see.

Talk not of Spurgeon as if to admire
The gifts and culture God on him bestowed;
It was the Word, which burned in him like fire,
To which he knew his wondrous work he owed.

Put out Faith's hand, and take again the Sword
The Spirit chooses His work to perform:
The power of Truth Revealed will yet afford
Success, though in the midst of Error's storm.

—William Olney in The Bible Witness

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

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How to Fill An Empty Church—Charles H. Spurgeon

WE KNOW by experience that the idle part of the church is that in which sin has the strongest hold. If a farmer should leave one part of his field uncultivated, it would be a hot-bed for weeds, and the garlic, the nettle and the thistle would from that centre spread over the whole of his estate.

The unworking part of the church, like the mixed multitude that came out of Egypt, falls a lusting and brings mischief on the whole of Israel. In the human body if a bone should become dead, it becomes the origin and seat of disease. If any gland in the entire system should cease to produce its proper secretion, it begins at once to do mischief by gathering together or producing some foul purient matter.

Even thus in the church, if you are not serving God you are hindering His cause; if you are not contributing to the progress of the Redeemer's kingdom, you are a drag upon its wheels. All Christians must take their share of holy labor.

Sometimes, as President of a College I have a letter sent to me, asking for a minister in something like these terms: "Dear Sir:—Our chapel is very empty and our congregation is small. Can you kindly send us a minister who will fill the chapel?"

On one occasion I replied that I had not a minister large enough to fill a chapel [A Non-Conformist, or Dissenting Church in England, often called "chapel."—Ed.]. Of course, then came an explanation that they did not wish him to fill it corporally, but to fill it by bringing others to listen to him, and retaining them as seatholders.

Then I wrote—and to gain this opportunity my first joke was perpetrated—reminding the friends that it was quite enough for a pastor to fill the pulpit well, and that the filling of the pews depended very much upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry;—if they would support him by their earnest cooperation the meeting-house would soon be full.

I remember when I first came to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the

place. I always imputed my early success to my warm-hearted people, for they were so earnest and enthusiastic in their appreciation of the young man from the country that they never tired of singing his praise.

If any of you are mourning over empty pews in your places of worship, I would urge you to praise up your minister. There can be no difficulty in discovering some points in which your Pastor excels: dwell upon these excellencies and not upon his failures. Talk of the spiritual benefit which you derive from his sermons, and then you will induce the people to come and hear him, and at the same time you will do him good, for the full house will warm him up, and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him.

I have already said, those who are doing no good are the very ones who are creating mischief. Have you ever observed that exceedingly acute critics are usually wise enough to write no works of their own? **Judgers of other men's work find the occupation of the judgment seat so great a tax upon their energies that they attempt nothing on their own account.**

Mr. Gough used to tell a story of a brave man and admirable critic in Russia who on one occasion was visited by a bear. Now there was a ladder which led up to a room on the roof, and the aforesaid hero climbed it nimbly and for fear the bear should come after him he took up the ladder and left his wife with bruin below. His wife, who must have been the "better half," seized a broom and began to belabour the beast right heartily, while her hero lord and master looked on from above and gave her his opinion as to how to deal with him on such terms as these: "Hit him harder, Betty; more over the nose, Betty. Try the other end of the broom, Betty"—and so on in the most judicious manner. Surely his spouse might have said, "Good man, you had better come down and fight the bear yourself."

Those who are doing nothing are great in discovering flaws in the modes and manners of those who bear the burden and heat of the day. Surely they would be much more nobly occupied, and usefully occupied, if they would show us our faults by doing better themselves.

The Vigor and Vitality of the Bible

W. M. ROBERTSON, in "The Bible at the Bar."

THE Bible differs from all other books in its perpetual freshness and persistence. Some strange gift of indestructible life is hidden in this volume. History is strewn with the wrecks of a hundred perished literatures; but time has no destroying effect on the Sacred Scriptures.

Other books have their day and die. Their language grows obsolete. The world's thoughts run in new channels and they are left mere stranded wrecks on Time's shore. But the Bible belongs to all the centuries and outlives them all. Scientific and other text books soon become antiquated. The kaleidoscopic changes of human knowledge and opinion render them obsolete. The standard works of to-day become the stranded wrecks of tomorrow!

Not so with the Bible. Though it treats of the sublimest subjects the mind of man can contemplate, it remains untarnished, always up-to-date, the last and latest, best and

brightest, only and omnipotent authority on every question relating to God, man, sin, salvation, Heaven, and Hell! Centuries of progress have added nothing to the sum of knowledge on any of these subjects. It is the incomparable Book.

And what shall we say of its persistence in the face of every attempt to extinguish it? Again and again have the prophets of Infidelity proclaimed its extinction; but while their voices have been silenced in death, it has lived on, hoary with antiquity, yet fresh with the vigour of youth. Every weapon that the fury of Hell and the fanaticism of men could forge has been used against it, but the weapons are broken, and the Old Book survives triumphant. The stars of Heaven have been invoked against it, but they have become beacons bearing testimony to its integrity. The stones of earth have been hurled at it, but they have become cairns of confirmation! as if its enemies had never existed, it still

instructs the ignorant, reclaims the erring, consoles the sorrowful, saves the sinner, and soothes the dying.

There is but one book in the world that has focused upon it the fiercest, foulest, and most murderous attacks, and that book is the Bible. This itself is a tribute to its value! From generation to generation this vitriolic, vindictive vituperation has been hurled at it. Even at this moment the Bolshevik Government of Russia is railing against it, and stamping in furious impotence at its refusal to be submerged! Even those who profess disdainfully to discount its claim by some strange infatuation, cannot leave it alone. What is the explanation of all this? The answer is simple, it will not leave them alone.

The Bible is the faithful witness that refuses to flatter man. It has nothing in common with the fulsome flattery of exponents of evolution. It does not prate of progress, and the divinity of humanity. It speaks in clarion tones of man's ruin by sin, and of his utter inability to redeem himself. It does not look upon him as the creature of circumstance, the unwilling victim of adverse conditions to be pitied and not condemned. It does not applaud his achievements and extol his wonderful civilization. It has nothing to say of his exalted ideals.

It says that the "wisdom of man is foolishness with God." It foretells the downfall and doom of a world that refuses to obey the Gospel of God, and it makes no apologies for its unflinching witness on the fate of those who refuse its testimony. It is this that has aroused the latent passions of men and brought upon it the relentless wrath of many.

Men like to be fawned upon the flattered. The Bible declares the truth and trims nothing. What the Lord Jesus said regarding the world's hatred of Himself can be applied with equal cogency to the Bible: "The world cannot hate you (His unbelieving brethren), but Me it hateth, because I testify of it that the works thereof are evil" (John 7:7).

Give up the Bible? Yes, when we get a clearer light than shines from its pages, a purer morality than is taught in its precepts, a greater Saviour than its Messiah, sweeter consolation than is given by its promises, brighter hope for the future than we have from its unveiling of the heavenly country.

Nay, we can never give up the Old Book. It has been the only true and steady light which has shone through the long night of the ages. Like a beacon, it has flung its light across the dark and troubled seas of time, guiding life's voyagers, amidst rocks and shoals, into the Haven of safety and rest. It has been the only power which has lifted the fallen, and brought hope to the despairing. It is God's voice to the sinner, calling home the prodigal and encouraging the saint in his struggles and trials. It rings with the music of a Saviour's love, and tells of a Father who cares and consoles.

"Crowns and thrones may perish,
Kingdoms rise and wane;
But the blessed Bible
Forever shall remain!"

Dr. Broughton With Miami Baptists in Meeting

DR. LEN G. BROUGHTON closed a meeting with us in December 1934. The meeting was gracious and very fruitful. There were eighty-one additions and many reconsecrations. The church and community were greatly blessed. There were meetings in the majority of the other Baptist churches at the same time and in fact it was a simultaneous evangelistic movement in all of the Miami Baptist Association in which twenty-five churches were co-operating. It was a season of gracious revival and there were about six hundred additions to the churches.

Dr. Broughton preached to church members at the morning services and his messages were what the Christian people needed at this time. He lays great emphasis upon the work of the Holy Spirit and the teaching on that vital doctrine is thoroughly scriptural and always presented with the evident approval of the Holy Spirit. His evening sermons were great

appeals as well as teaching, to the unconverted. There is nothing of the professional evangelist in Dr. Broughton's makeup. He preaches the Gospel of Christ and depends upon the Holy Spirit for the results. The years of experience through which he has passed have enriched his messages and he is even a greater preacher to-day than he was ten or fifteen years ago. He is Broughtonian from beginning to end. He thoroughly understands the pastor's problems in the local church. He is a great reinforcement by his personality and his messages to the pastor's work and the ongoing of the church. There will be no unhappy after-effects following Broughton's meetings. He leaves no gaps down for the pastor to close.

Dr. Broughton came to us in a time when he could be most helpful. We are entering a campaign to raise \$25,000 during the next few months with which we will be able to re-finance our church indebtedness for \$75,000 for a period of five years. At the suggestion of Dr. Broughton a Prayer League was formed which many have joined and it is giving hope and courage to many of our people and at this time I wish to ask all of our friends everywhere to join with us daily in the prayer that God will show us His way and our part in it to meet this opportunity and so save one of the best equipped church buildings in our country for our Baptist cause.

I must add a personal word. Dr. Broughton and I have been friends from early youth. We were in college together. I held a meeting at the church at Riedsville, N. C., while he was practicing medicine and I shall always feel glad that that revival meeting, which swept the town, had something to do in helping Dr. Broughton to yield to the Spirit of God in devoting himself to the Gospel ministry. We have held meetings through these years in each other's churches and many of our greatest revivals have been when we were pastor and evangelist co-operating with each other. It was a joy to renew the bond of friendship and to feel that we are in each other's hearts for time and eternity.

I need not commend Dr. Broughton to our pastors, but allow me to say that any one will be happy and blessed to have him in a meeting. Let us all pray that these last years of his remarkable life may be the best of all.

First Church, Pastor's Study,
Miami, Fla., Jan. 2, 1935

J. L. WHITE

We have heard with deep regret of the break-down of the health of the beloved Dr. Claude W. Duke, pastor of the First Church, at Tampa, Fla., where Dr. Duke has served for perhaps a quarter of a century. The nature of his disability is not clearly known to us, but seems to be that of a nervous break-down. Dr. Duke has long been an outstanding personality and a constructive force in the life and work of Florida Baptists. He is known throughout the Southern Convention among our Baptist people, and has many appreciative friends in every section. May it be the will of the Father to give him yet again health of body that he may continue to gladden the home which is graced by the wonderful Mrs. Duke and to serve and bless many, as he has done for so long.

One of the most prized ministerial friends the writer ever had in a personal way was Dr. Livingston Johnson, who passed away some years ago, and who was throughout his life, as pastor, Secretary, and Editor of the Biblical Recorder, wholesomely prominent in the North Carolina Baptist fellowship, and in the Southern Convention. His brother, Rev. Archibald Johnson, was less well-known beyond the limits of the great Tar Heel Baptist kingdom. But he exhibited many of the admirable qualities of the brother who preceded him by a few years into the better Land, and was broadly known and loved. For many years, and almost to the time of his death, he was Editor of *Charity and Children*, a publication of the North Carolina Baptist Orphanage at Thomasville, which also rendered a unique service to the general weal and attained unusual spread and influence. We join with North Carolina Baptists in mourning his recent death.

Fine Hospital Service; Some Misconceptions Removed

M. P. HUNT, D.D., Louisville, Ky.

OUR beloved Baptist Hospital is now entering its eleventh year of ministry to the sick. For the most part the trustees today are those that built and equipped the building and put the hospital in operation. The institution has made for itself a large place in the life of our goodly city of Louisville and that of our Baptist people throughout Kentucky. At first all of us, save an employed superintendent, were new at our task. That some mistakes should have been made is to be taken for granted. Yet I am persuaded that such criticisms as are heard now and then grow out of lack of information concerning all the facts rather than any mistakes that may have occurred. This article develops that thought.

I

ON our payroll of some ninety employees there is one Catholic. This has occasioned criticism in a few instances. This individual was employed by a former superintendent and has served with such marked efficiency as to be almost indispensable. It appears to our critic that, with so many needy and capable Baptists, no one but a Baptist should be employed.

Those who say this are unaware that the Hospital last year had one hundred and thirty-two Catholic patients. We would not have had them if it had been the rule of the institution that only Baptists can work therein. So far as the writer is advised, no hospital refuses to employ any but members of the denomination running it. Protestants are employed in Catholic hospitals.

We have a staff of some ninety physicians and surgeons, of whom there are only some ten Baptists. On this staff are men of many faiths and of no faith. More than one is a Catholic. Think they would serve on a staff of an institution that had a rule that none but persons of its own faith could be employed as helpers in it? The medical staff of a Hospital constitutes a large factor in its life and success. Without our outstanding staff, our Hospital would soon have to close its doors. With us a staff of none but Baptist physicians is unthinkable. Does any one think these more than eighty physicians and surgeons would serve on our staff if only a Baptist could fill even the humblest position of service in it?

The following as to the faith of the patients of the Hospital during the last year will be of interest. The Hospital had 2,952 patients, of whom 1,130 were Baptists, 328 Christian, 335 Methodists, 290 Presbyterians, 81 Episcopalians, 132 Catholics, 86 Evangelicals, 100 German Protestants, 86 Lutherans, 24 Lutheran Reformed, 25 Jews, 11 Unitarians, 5 Christian Scientists, and 43 of other religions, while 241 gave no religious preference. Can any one think that, had we have had a closed institution against all Hospital help but Baptists, many of these non-Baptist patients would have come to us? Yet Baptists on our payroll out-number all other faiths and no-faiths put together.

It must be remembered that our Hospital was born out of a conviction that, as a Baptist people, we should make our

DR. HUNT did significant work in stirring our people to establish the Kentucky Baptist Hospital, and has been one of its trustees since its establishment eleven years ago. He has also been a member of the Southern Baptist Hospital Commission in charge of the South-wide hospital at New Orleans. Dr. Hunt here deals with some misconceptions that have arisen at one time or another among some of our people concerning the operation of our Hospital. This he does in a way, we are confident, that will be appreciated by any who may have had doubt as to the way in which the Trustees and Superintendent have administered for Baptists this their worthy contribution to healing the ill. Our hospital has worthily wrought a large and high service and our Baptist people are coming more fully to realize this. Misconceptions that may have existed grew mainly out of the fact that many of our people do not live where they have intimate knowledge of some of the factors involved in the conducting such an institution. It is our thought that those who conduct the Hospital may be assured of the appreciation of Kentucky Baptists and of their confidence that every value of our holy faith shall in it be faithfully conserved. To Superintendent George E. Hays and his associates we extend best wishes for a happy and useful New Year in carrying forward the high service they are rendering with such fidelity and success.—Editorial Note.

In one or two instances there have been differences of opinion among the trustees as to what should be paid, and the majority determined the issue. That some of the help are worth in compensation more than they are receiving is freely admitted. However, this is true of millions. It is one of the faults of our present economical system.

But this is to be said: We are open to comparison with the wages paid in similar institutions. With some knowledge of the situation, it is our judgment that such a comparison will put us in a favorable light. Every one about the Hospital who has responsibility in this matter would be pleased to see everyone of the employees better themselves. So long as our Hospital has such strong and active competition as exists in this field, the raising of wages above what competitors pay is out of the question. You may be surprised to learn that we lose patients, some of them Baptists, because for less desirable room in other hospitals are a bit cheaper.

If every low-waged employee at our Hospital should quit at once we could fill every place ten times over at the same wage and less, if we were disposed to do so. We are glad to note the trend as to this evil is in the right direction and the notable improvement of the last few years is the prophecy of still further lifting of the wages of underpaid workers.

III

SOME have said that the charges for rooms are too high. Some say, "we can get a room in one of the more expensive hotels for what we have to pay at the Baptist Hospital."

The trouble is, people unfamiliar with hospitalization have no idea of the actual cost of such service. Every patient in a Louisville private hospital that pays only \$4.00 a day or less, is there at less than the actual cost of hospitalization. This is not only true in Louisville, but of hospitals all over the land. The American Hospital Association can furnish all the data wished as to this.

(Please turn to Page 12.)

contribution to the work of good Samaritan to suffering humanity, regardless of their religious convictions or want of the same. If it was possible to have an institution closed to all but Baptists, for one this writer would be against conducting one on that basis. It would be a selfish institution utterly lacking in the spirit of the Master, whose heart took in the "whole family on earth."

II

OF course a Baptist Hospital should be managed by Baptists. Ours is so managed. All the Trustees, the Superintendent, the Superintendent of Nurses, the Engineer and the buyer in charge of the store rooms are all Baptists.

One of these, because of his especial fitness, was employed and came to us, though he was other than a Baptist; but to-day he and his wife are active members of a Baptist church.

It has been said that in some instances salaries are too high and in others wages too low. This is a difficult problem with many sides to it. The salaries of some of our trained help is determined for us by their organization. As, for instance, that of trained nurses.

Who Was Jesus?—Edward Haun, Lily, Ky.

WHEN the Christmas season dawns upon us each succeeding year, it is a natural thing for us to turn our thoughts toward the man Christ Jesus and try to solve anew the question as to who He was. Was Christ divine, or was He just a mere man? The whole system of Christian theology rises or falls with the divinity of Jesus. This fact cannot be called into question. It was this thought that led me to ask again:

WHO WAS JESUS?

THERE is not another question in all the realm of human thought so immensely important as this one. There can be asked no other question that is quite so penetrating, so profound, so fathomless. It is a sublime query, one that causes a deep feeling of awe and reverence; especially when one soars into lofty regions in an attempt to answer it. And the way one answers this question determines the destiny of one's soul. There is no way to avoid giving some sort of an answer to it. This question is for every individual to answer; none escape.

Jesus has been discussed from every angle of thought. He has been acknowledged by intellectual giants as the Saviour of the world, and He has been denied His Saviourhood and robbed of His glorious Divinity by men equally learned—men who proudly and defiantly styled themselves as infidels. It often happens in great engagements that the hottest of the battle centers around the standard. Likewise, it always happens in trying to answer the question, "Who was Jesus?" There are certain problems centering around the person of Jesus which no human intellect is huge enough to fathom. No one has ever thoroughly understood His dual nature—being both God and man. We can all say with Sir Isaac Newton, that we are just school-boys walking by the seashore and picking up pebbles here and there, while the vast sea of knowledge rolls unexplored at our feet.

Neither can we all agree on every little doctrinal incident centering about this momentous question. Who has any patience with a perpetual heresy-hunter anyway? One who is always trying to split theological hairs with his ecclesiastical razor? But when it comes to the Deity of Jesus, we should all be one mind and help the lost world to answer the question correctly. They are ever crying, "Sirs, we would see Jesus." Men have hunted all these many centuries for the "missing link." Here it is. Not between the man and the monkey, but between the man and his Maker. This is the only missing link concerning man and his place in the chain of life.

WHAT GREAT MEN HAVE SAID ABOUT JESUS

JESUS no doubt knew that this question was being discussed among men everywhere in His day. And it led Him to ask His disciples, "Whom do men say that I the Son of man am?"—Matt. 16:13. One little short man over in Jericho, a hardened sinner—a chief among the Publicans—"sought to see Jesus; who he was."

He even climbed a sycamore tree to see if he could tell who He was by looking at Him as He passed along the highway. People during the ministry of Jesus, as to-day, seemed to doubt His divine nature, though probably not in so great a proportion. For when they answered the above question, His disciples said: "Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets." These answers were drawn mostly from among the Jews.

Great men like Bacon, Galileo, Kepler, Milton and Newton placed His name above that of any other. Jean Paul Richter declared that "the life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." All infidel professors, who do not believe in the Deity of Christ, should ponder over this statement from one whom they cannot term as an ignoramus. Should an infidel by chance happen to read this article, I invite him

to lend a listening ear to what a man far beyond the pigmy caliber of any infidel had to say about Jesus.

"I esteem the Gospels," says Goethe, "to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the Divine could ever have manifested upon earth." Let us now hear what Thomas Carlyle said about Him: "Jesus of Nazareth, our divinest symbol! Higher has the human thought not yet reached."

No one of a reasonable amount of learning, who knows any history at all, would think of calling the first Napoleon a weakling, a "sissy," a tenderfoot, a coward, or by any means an ignorant man. He was a man of gigantic intellect and strode about among the men of his day like a Colossus, however base and morally depraved he may have been. History says that Napoleon had a habit of comparing himself with other great men. And one day while conversing with his friends upon this subject, while on the island of St. Helena, he astonished them by suddenly turning the trend of thought by asking one of his suite this question: "Can you tell me who Jesus was?" The officer frankly admitted that he had never given that question any thought.

Whereupon Napoleon, after comparing himself and other great men of antiquity with Jesus, proceeded as follows: "I think I understand somewhat of human nature, and I tell you all these were men, and I am a man, but not one is like Him; Jesus Christ was more than a man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." Again he said, "Men wonder at the conquests of Alexander, but here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race!"

WHO GOD SAYS JESUS WAS

"NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matt. 2:1, 2.

Back in the Old Testament, in Isaiah 9:6, God says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." When Jesus was baptized, a voice from Heaven said: "This is my beloved Son, in whom I am well pleased."—Matt. 3:17. Peter said in Matt. 16:16, "Thou art the Christ, the Son of the living God." In speaking of Jesus Christ, John tells us in 1 John 5:20, "This is the true God, and eternal life."

And what He really means to hungering souls is beyond expression. I could write upon this subject for hours; but space will not permit. No wonder the angels sang in such sweet and glorious refrain, "Glory to God in the highest, and on earth peace, good will toward men," when Jesus was born! No wonder Paul said that it had not entered into our minds to know what He had prepared for us when we get to Heaven! May we all say with Thomas, "My Lord and my God."

Pastor H. W. Ellis recently conducted meetings in his church at Humboldt, Tenn., being aided by Evangelist Arthur Fox and Singer J. Dalbert Coutts, 166 being added to the church.

The First Baptist Church of Burlington, N. C., Rev A. D. Kinnett, Pastor, has just had a "raiser" month, namely, they have raised (1) the budget for 1935, (2) the amount given to missions, (3) the pastor's salary, and (4) the membership of the church by the addition of fifty-nine new members.

EDITORIAL

Knowing Christ and His Gospel

IN A SERMON from the text, "That I may know Him, and the power of His resurrection" (Phil. 3:10), Spurgeon declares that all that Paul desired to know was that which was definitely connected with our Lord Himself. Paul was versed in the wisdom of the world, but after the marvelous transaction which took place on Damascus Road, his entire life was given in the search to understand and to be able to know and propagate the revealed wisdom of God.

In this quest the Person of Christ always stood supreme. "That I may know Him," come before the Apostle's desire to master even the most precious values which Christ released for the building of His people. Jesus first, the power of His resurrection second. Jesus first, because only thus is there life to be nurtured. Paul had looked to Jesus before now. He had come to know the power of His death, but he desires that the holy vision of his faith may have added to it the knowledge of experience in his daily walk. Mr. Spurgeon comments:

Beware of studying doctrine, precept or experience, apart from the Lord Jesus, who is the soul of all. Doctrine without Christ will be nothing better than His empty tomb; doctrine with Christ is a glorious high throne, with the King sitting thereon. Precepts without Christ are impossible; commands; but precepts from the lips of Jesus have a quickening effect upon the heart. . . Always let your preaching and your hearing look toward the personal Saviour. This makes all of the difference in preaching. Ministers may preach sound doctrine by itself, and be devoid of spiritual power, but those who preach it in connection with the Person of the blessed Lord have an anointing which nothing else can give.

Doctrine is as needful to a sound Gospel as the bones are to a man's body. The sermon developed by the great preacher after the remarks we have quoted is a wonderful exposition of "the power of His resurrection." But as a skeleton is valueless and lifeless in itself, so lack of personal knowledge of Christ through faith in Him leaves men dead in trespasses and sin.

To preach even the great doctrines of grace apart from experimental knowledge of the Person of Christ who saves brings unwarranted reproach upon doctrinal preaching. The same reproach is brought upon preaching the application of Christian ethics to social and community needs in the same way—by failing to establish the vital nexus of these desirable results with the only power in the universe that can effectuate them.

God's people vastly need to know the power of the resurrection of Christ. This is the power of life which becomes possible by daily union with the living Christ, as the branch is united to the vine. Relatively few Christians seem to try to live such a life. Their Christian experience throughout life is permitted to consist mainly of memories of what happened when they first cast the burden of their sins upon Him in conversion.

Multitudes of professed Christians appear to remain permanently in this primary class. It is not the purpose of God that it should be so. The Acts of the Apostles and the Apostolic Letters everywhere teach to the contrary. A chronic weakness of present-day Christianity is its failure to realize or seriously consider that the New Testament standard for normal Christians is that of spiritual maturity through daily union with Christ. It is not that of infants who become permanently dwarfed.

Progress in attaining spiritual maturity is to be had first of all on the condition of personal knowledge of Christ in the pardon of sin and in the daily quest of the heart. The way to attain maturity in spiritual things is first of all to go back to the Cross of Christ, where the burden of sin's guilt was lost. But we are to go there not to sit down with hands forever folded, but to learn that the spiritual infant born there one glad day was intended to grow in the Christ in whom and through whom he had his birth.

"No Contribution to World Thought"

SOME intelligentsia challenged a well-known Methodist bishop with the criticism that Methodism has made no contribution to world thought. The bishop replied, "But Methodism has given the world something to think about." It was a good reply, abundantly justified by the facts.

Historically American Methodists have carried the Gospel of grace to untold multitudes. Alas, that many Methodists and persons of other Christian groups that once had a redemptive Gospel for lost men, are now seeming to be enamoured of the boastful claims of that "school of thought" which blindly imagines that to make a "contribution to world thought" it is necessary to trade off the Gospel of the Son of God for ancient pagan philosophies, revamped as "modern."

Man becomes a vain and puffed-up creature when he seeks to put God on trial before biased pre-suppositions against Him that have been hatched up by an unbelieving intellect. Yet this is the price that many second-rate intellectuals are paying as their membership fee in what is bruted before the world to-day as the cult of the best thought.

The world needs to be made to think of sin and salvation and judgment; it does not need to be subjected to the philosophy of ambitious and vain schools of thought whose main claim for support is sophistical arguments to help men forget God and trust in their own self-sufficiency.

Abundantly and increasingly the destructive criticism of the Bible is being weighed and found wanting. It is being dealt with by a Christian scholarship that is its equal if not its superior in erudition and ability, with the result that the unethical and sometimes dishonest extremes to which it went to force the Bible to support its rationalistic theories are now understood even by many Christians who are unfamiliar with scholastic technique.

"Is the Bible true?" The destructive critic says, "No!" To make his negative impressive he develops his school of thought and his begging-the-question system of criticism. This system is designed to safeguard the hypothesis that the supernatural is impossible. It proceeds by finding some pretext for throwing out everything in the Bible that involves the supernatural entrance of God into this world.

How will Christians bear their witness against such unwarranted procedure? The most vital contribution the common man and also the exceptional man can make is that of a life daily lived in and through the power of the living Christ. But Christians are not to be non-suited in the court of intellect. The intellectual defenses of Christianity are abundant, and those who know how to use these defenses are increasingly vocal in their witness, and increasingly the thoughtful public is hearkening.

But Christianity will never make the success God intends for it to make against its would-be betrayers, until Christians ask of themselves and other Christians, "Are you true TO the Bible?" The destructive critic is not, obviously not. But that is a comparatively small matter. Are we Christians, "the world's Bible"—are we true to the Bible? Many of us have not been so, and herein lies the vastly enlarged power of the destructive criticism to uproot in the minds of men faith in God and in His Christ.

A far more vital thing, if we are humble enough in spirit to receive it—incomparably bigger than making a new contribution to world thought—is by our lives and witness to bring the world to know that God will call every man to account for the deeds done in the body, but that He has provided a glorious salvation through faith in Jesus Christ for all who repent and turn away from their sins to lives of faith and righteous living.

Since "man by wisdom knew not God," there is a far more trustworthy gauge of the spiritual significance of Christian bodies and individuals than that they should make "contributions to world thought." It is that they make contributions to world living.

"Because They Have Left Off to Take Heed to the Lord"—Hosea 4:10

AT A RECENT meeting of the Retail Merchants' Association in Louisville an address was made by a guest speaker who is broadly reputed for his knowledge of economics and government. As reported by a friend who was present, after commenting with insight upon what has happened under the New Deal and since the opening of the depression in 1929, the speaker said about the following:

I know that many of you are wanting to ask me to give an answer to the question, "What caused the depression?" I believe I can give the answer. Go back and recount what happened in the churches of this country in the period immediately before the depression and you will have the answer. People seemed to forgot God in their haste to get wealth, to pile up to themselves the material satisfactions of the flesh and to enjoy them.

This speaker bears the same testimony other distinguished laymen have been bearing as to the basal cause of America's economic depression. Mr. Roger W. Babson has by pen and vocal utterance broadcast his witness to this nexus in our recent experience between the turning away of God's people to worldliness and the fulfillment in them of the warning which the prophets of God so often uttered to His people of old.

I

IN THE context of the passage used in the heading, Hosea, after recounting how the people had despised God and His righteousness that they might follow their own lusts, says: "Therefore shall the land mourn, and everyone that dwelleth therein shall languish." The whole opening portion of the fourth chapter of Hosea, fearful arraignment that it is, is full of instruction to God's people in this day.

Who among us does not remember that the period before the depression was a period of increasing materialism and of backsliding in the churches? In the religious field regard for the things that money could accomplish in a tangible way took on supremacy ever what it could do to make mighty our witness to spiritual truth. The Southern Convention Minutes show that the value of our church buildings increased \$11,000,000 in 1927, while our gifts to missions and benevolence decreased \$318,000. During the next year, the money value of church structures again advanced \$10,700,000, while in that year our gifts to missions and benevolences receded \$441,000 further than in 1927.

We doubtless need regularly to remind ourselves that such tangible results as can be expressed in figures do not and cannot portray the whole situation where spiritual life is the theme. Figures usually portray a very small percentage of the entire picture as God sees it, and this we ought to try to see.

Yet the above figures are a significant comment upon what was happening to our Baptist people in the period just before the great depression came—the highest peak of prosperity in American history. A study of the number who were baptized and were lost to church membership, and the average conditions under which those who received baptism were brought into the churches during that period, would point in the same direction.

II

IN PSALMS 9:17 David declares that "The wicked shall be turned into hell and all nations that forget God." God's whole dealing with the Hebrew people, as set forth in the Old Testament prophets, was one of warning that the nation would be punished for disobedience as well as sustained and blessed when it faithfully worshipped God.

Bitter lessons have been given to instruct our American people during the years since 1929. They had been blinded by the lusts of the flesh and the abounding plenty for their satisfactions. If the churches had let the light of the Gospel of God shine upon them by faithful admonition and by unselfish and flesh-crucifying living, they could have wooed the deceived multitudes back to a better life, while they saved themselves from humiliation. But too often it was with them

as Hosea declared it was with Israel, when he said (Hosea 4:9) "like people, like priest."

Every preacher should be a good example of humility in spirit. The nature of his calling requires that. For he has no effective power whatever to accomplish his task, except as God gives all of it. But it does seem that it would humble in the very dust any discerning preacher to consider the truth of Hosea's words, "like people, like priest."

For in these distressful times there has been no fad of intellect, however alien to revealed Christian truth, no political theories, however far-fetched, which won the popular acclaim of the world, without scores of preachers of a certain type racing around to get in front of the procession and setting up as megaphones-in-chief of the new ideas. And this same self-seeking spirit has made such false prophets remain silent when witness was needed to revealed truth that is unpopular with the worldly-minded.

But God is searching the hearts of His people this day. And among those whom God is using in this wholesome exercise, He is honoring His faithful ministers of the Gospel increasingly, doubtless beyond any other group.

III

IT HAS been truly said that in the crises of recent times every great dependence of the world for safety has failed. Law enforcement has broken down. Education has failed to do one-tenth of what its sponsors said it would do, tremendously expensive as it is. Government has failed. Political wisdom of the nations has failed to rise to the demands of the hour. A better characterization of efforts toward preserving international peace is not justified.

But God has not failed, nor has any people failed who put their trust in Him. Yes, "religion" has failed, and will; but the faith of Christ has not failed. When the World War was crushing down on us, and our treasured sons were being taken from their homes to the ruthless game of carnage and death in France, some flippant women, who loved their sons, but ignored God and selfishly lived to please themselves, railed upon Christianity for having failed. With immobility they heralded for the public ear their intended refusal ever to bear children who might perhaps be called on in his life to bear arms.

And so blind were multitudes of church people, in the midst of the orgy of materialism which had settled down upon America, that they did not even seem to know how to answer the false charge that Christianity had failed. Yet the answer was simple. It was and is that Christianity has not failed, for it has never been fairly tried, not even by most of those who profess to follow it. Everything else has failed, everything we have tried. And while the boasted wisdom of men has failed, because its fine philosophies and theories lacked in their voices and in the masses for whose consumption they spoke that subordination of selfish interests to righteousness which is of God and not man, multitudes of churches of Christ—which have no excuse for existence but that of living and preaching His Gospel—themselves began to weaken, placing self-saving thoughts before Christ. Our God is putting both churches and nation in a strait place to see if anything can drive us back to Him.

There are forces that are working under God to bring spiritual recovery. May He in His might and mercy so vitalize them that they shall first of all possess the hearts and dominate the lives of His professed followers and then reach out to help this world, which has been drunk in its lust for pleasure and power and gratified ambition, to turn away from these follies and worship and serve Him.

Here is a great text for our times. 2 Chron. 7:14: "If My people which are called by My Name, shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from heaven and will forgive their sin nad will heal their land."

A great text for the pulpit. Is it not appropriate for each of us to use in, preaching a private sermon to himself?

Paragraphic Comment

GEORGETOWN COLLEGE

The Trustees of Georgetown College held a meeting in Louisville last week, and there was published in the Louisville press what purports to be the action of that body in response to action taken by the General Association last November. The Western Recorder has received no communication from the Trustees, and inquiry from Secretary C. M. Thompson shows that none has been received by the Kentucky State Board of Missions, which we understand will soon meet in Louisville. Until an official copy of the action of the Trustees is available, we deem it inadvisable to make publication of newspaper reports of that action, since it is an official matter within the denomination.

"GIVETH GRACE TO THE HUMBLE"

When Peter wrote, "God resisteth the proud, but giveth grace to the humble" (1 Peter 5:5), he doubtless remembered the scene in the Upper Room at Jerusalem some thirty years earlier, in which Peter first refused to let the Master wash his feet and next desired Him to bathe also his hands and head. The Saviour then said, "What I do thou knowest not now, but thou shalt understand hereafter." And Peter did come to understand in a great way. After the utter despairing of self that followed his denial of the Lord and after Pentecost, he was until the end immeasurably more mature spiritually. Humility of spirit was one of the fruits of the Spirit in his life. No more plotting for primacy of worldly position, no more confidence that he had in himself power to be faithful to Christ. But admonitions to others to "gird yourselves with humility to serve one another . . . for God giveth grace"—His unmerited favor and support—"to the humble"—not to the fortunate or the gifted or the self-assured and self-seeking go-getter. It is a rich Sunday-school lesson next Sunday.

TAKING AIM

In the Acts and elsewhere in the New Testament the preachers always had a definite aim. They sought to bring to Christ those who heard their message. It would help many a preacher as he faces his congregation, if he would ask himself: "Why am I in this pulpit?" He is there on the manward side because of the needs of men in regard to their sins and to God. He is there on the Godward side because of the wonderful redemptive love of God in Christ. In his Yale Lectures Dr. Burton says: "It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more and subjects only as God's instruments of good to men, I should have had more show for my labor." It is a great attainment to know how to love men, and a greater to know the love of God for men, and to know the Christ and the sufficiency of His salvation to supply every need of the human heart and life, even from the most depraved and abandoned to the most moral and honored. It is needful to know that one must take aim, and better still for his whole heart and life to be within the power (dynamite) of the Gospel, which alone can give conquering impetus to the message which engages his lips and life.

"CONTRIBUTION TO WORLD THOUGHT"

Some intelligentsia challenged a Methodist Bishop with the criticism that Methodism has made no contribution to world thought. The Bishop replied, "But Methodism has given the world something to think about." It was a good reply, abundantly justified by the facts. Historically Methodism has carried the Gospel of redemption to untold multitudes. Alas, that many Methodists now seem to have joined themselves to that boastful school of thought which blindly imagines that, in trading off the Gospel of the Word of God for the re-vamped unbelieving philosophy of the ancients, it makes a "contribution to world thought." Man becomes a vain and puffed-up creature when

he seeks to put God on trial before his puny intellect, as his membership fee in the "best-thought" cult. The world needs to be made to think of sin and salvation and judgment, not to be subjected to the philosophy of ambitious and vain "schools of thought" that would save it by helping it to forget God and trust in its own self-sufficiency. The above is sufficient to get one called an obscurantist by "schools of thought." But such a frame of mind even by a thought-cult should not and will not prevent real Christians from bearing witness to divine truth and exposing unbelieving sophistries that would discredit it.

OUT OF THE MOUTHS OF BABES

The following is vouched for by Dr. C. W. H. Amos, a former professor of Clare College, Cambridge, and the able and brilliant author of several recent books that have in them a triumphant apologetic for Bible Christianity as against modern rationalism. A little boy of six years, who was unusually alert and active, attended a school in Birmingham, Eng., where man's evolutionary origin was taught. Supposing that so bright a child was worth special attention, his teacher called him to the desk and produced two pictures. The first was of a very old man and the other of a monkey, and there was a superficial resemblance. Asking the child if he did not see in the pictures evidence of man's animal origin, the professor received the thoughtful reply that in Genesis the Bible says, "And God said, Let us make man in our image, after our likeness . . . and God created man in his own image, in the image of God created he him." It was a case to which the words of Psalms 8:2, quoted by our Lord Himself, seem most applicable: "Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." The child exhibited a far better judgment of truth than the teacher. Think of the shame of a scientific hypothesis that has so little appeal to balanced mature minds that to maintain its standing it must be rammed down the throats of helpless little children by men who, as evolutionists, have the assurance to pose as the particular guardians of wisdom and knowledge!

DR. TRUETT ON RADIO

Dr. George W. Truett is announced to speak at three periods in Atlanta, Ga., on February 8 and 9, over a broadcasting station. The first address will be from 6:30 to 7 p. m., Central Standard time, on Saturday, February 8, before Baptist pastors and laymen and will emphasize the Hundred Thousand Club Movement. It will be broadcast by WSB, the 50,000 watt Atlanta Journal Station, which dials at 74 on standard receiving sets, and which has a clear channel in all Southern territory, except perhaps Texas, where a strong station just over the Rio Grande at 730 k.c. out-shouts contenders on contiguous air lanes. Sunday evening from 9:30 to 10, Dr. Truett will also be heard over WSB in an address to young people. Sunday morning, he will speak for Pastor Louie D. Newton, in the Druid Hills Church and the services will be broadcast over WGST (dial for 890 kilocycles), sending power 1,000 watts. This can be picked up by a large number of interested persons, if air conditions are favorable. The WSB always comes strong and clear at night in all parts of Kentucky. Many will wish to make a note of this announcement and to hear Dr. Truett, broadly famous as a preacher and now gracefully wearing unique distinction as the President of the Baptist World Alliance. Dr. Truett has just been preaching in a meeting for Pastor Robert E. Humphreys at First Church at Owensboro, Kentucky, where his service was highly appreciated. Indeed our Baptist people everywhere in Kentucky are pleased to know that Dr. Truett is preaching in the State and regret they cannot hear him. Many of them will be listening to him on the air in the Atlanta broadcast.

A New Emphasis Needed—Rethinking Christian Education

H. E. WATTERS, D.D., Jackson, Tenn.

THOUGHTFUL observers see the need of re-thinking our Christian education program. This generation, the one responsible for the present leadership, is slipping. Does any observer doubt it? There is everywhere a revolt against restraint. There is a very definite trend toward liberalism in government, in morals, in religion.

This trend or revolt is in a large part a result of the World War. Students of history are not surprised at it. They expected it. Some of us predicted it in addresses before we were drawn into the war. Every near-world conflict since the dark ages has resulted in releasing suppressed forces. Some of them liberated slaves, some gave more liberty to peasants, some overthrew tyrants, some broke political bonds, but all gave greater freedom of thought. The more widespread the conflict the more unrestrained were the liberated forces. The nearest approach to a world war preceding our last one, that long period of struggle which included our own revolution and culminated in the French Revolution threw off mental restraints which led not only to political liberty but to excesses in morals and atheism in religion.

I

HISTORY repeats itself. Witness the revolution of thought in Russia, in Italy, in Germany, in America, and in all parts of the world. Everywhere it is the same—a breaking away from old beliefs and customs, a surge for liberty which, unrestrained or improperly guided, ends in excesses. This new urge for liberty in trampling upon the restraints of prohibition, in calling for a repeal of the laws against lotteries and other forms of gambling, and in its unrestrained form, in a general disregard for law and in a wave of crime.

It is producing revolutionary ideas in government, new ideas of freedom for women and between the sexes. It is manifesting revolt against organized religion—the leaders speak of it as a protest against "sectarianism." It is destroying church discipline and undermining church loyalty: With it is going respect for the authority of the Bible and the sense of accountability to God.

What is to be done about it? Again we may learn from history. Our fathers met the tidal wave of the French Revolution by and through Christian education.

When Luther Rice returned to America for recruits a little more than a century ago he found every college in the land a hotbed of infidelity. One authority says that in Princeton from 1778 to 1782 there was but one professor of religion. At Bowdoin College in 1807 there was only one Christian. At Yale for four years there was but one Christian, and but four or five in other years about the beginning of the century. Many of the students assumed the names of leading infidels and atheists. Often every student was a professed infidel or at least outside the church.

Rice led a crusade for new Christian colleges to train leaders to combat this dreadful spiritual condition. Under the influence of that movement which spread to other denominations nearly all of our older Baptist and other church schools were organized.

What were the results? The tide was stopped and overcome. The spirit of the colleges was changed. Statistics from eighty state schools in 1921—one hundred years later—showed that out of 152,461 students 130,486—eighty-five percent had religious affiliations. In church schools the percentage was as high as ninety-eight. It is a far cry from none (in the oldest church schools, mind you) to ninety-eight percent. It happened in one century as a result of a definite, intelligent, persistent effort in Christian education.

II

THE PRESENT movement is different from the one a century ago. It is more subtle. It poses as the friend rather than the enemy of religion. It proposes to break the "enslaving restraints of sectarianism" and set religion free. How like the first deception which proposed to the poor in-

experienced pair in Eden to free them from the bonds of ignorance and set them free in new knowledge!

Christian education turned back the giant tidal wave from the French Revolution: May it not conquer the one from the World War?

We may not hope to succeed by the same tactics our fathers used. We must adapt our methods to modern conditions. They founded new schools. They were needed. Thus they established opposing lines—a chain of competing fortifications. We cannot do that. New schools are not needed. We must meet the subtle enemy on the inside—inside our churches, inside our schools.

Defensive measures are not enough. Crusades are won on the front line of an advance. We have been on the defensive long enough. Let us consolidate our lines and go forward. We must go forward first within our churches. They are slipping from disintegrating forces on the inside. They are slipping in orthodoxy because of the ignorance of so many of the membership. To many laymen, especially among those educated in secular schools, orthodoxy is only "narrow sectarianism."

Our church members are slipping in loyalty to the church because of ignorance and worldliness furnishes the lure while ignorance of God's Word and of the meaning and mission of His church weakens the spiritual anchors that should hold them. (The reference is to real Christian church members.)

The remedy is apparent—Christian education within the church. Preaching is not enough because so many of our young people do not hear it. The Sunday-school is not sufficient because so much of the so-called teaching is ineffective. The B. T. U. (B. Y. P. U.) is not succeeding as it should because so few young people take it seriously—the social, too, often swallows up the spiritual, and indifference defeats the teaching elements.

The weakness of the Sunday-school is due to lack of trained, consecrated teachers, and that of the B. T. U. is due, first, to lack of trained leaders among the young people, and second, to the lack of appreciation and intelligent direction on the part of pastor and church.

III

A PROGRAM of education must be put on that will arouse pastor and the entire church—one that will revitalize and render more effective all of the present agencies of education and training in the church, and perhaps add and develop others which I believe are needed. This calls for leadership—strong, courageous, intelligent leadership that will develop a practical program and sell it to our people—that will arouse our churches to the urgent need of putting the program on, and inspire them to do it.

Second, in our schools. Our Baptist colleges must be strengthened and enabled to redouble their efforts to train a leadership loyal to the Truth and to Baptist faith. A program of training more effective than any yet devised must be developed for assisting the colleges in developing this leadership and tying it on to denominational work. Some plan must also be worked out by which this training can be given to at least a part of our boys and girls attending secular schools. We must not leave them unsupported in their effort to stand against the insidious liberal spirit that would engulf them, nor allow our churches to lose this potential leadership.

Our pastors and churches must be taught not to neglect the local high schools. It is here that the tide rises and the drift starts. Much wisdom is needed in working out a program here. A lady teacher in Bessemer, Alabama, in a letter to me puts it tersely. She says:

We submit our children to everything in grammar and high school and then suddenly become frantic when they start to college—complacency through the twelve formative years, and sudden alarm at the four maturer years.

We need to give thought to our whole secular educational system from kindergarten to university. Note the steps we have taken in our Public School System. First, we ruled out "sectarian" instruction, then the Bible, then all Bible and religious teaching. Then we censored our text books and cut out everything Biblical and religious, and even most of the great moral teachings.

In the beginning we had silence as to religious subjects; now we have open scoffing. This condition can and must be corrected. A program can be worked out by which much of the ground lost can be regained, both in schools and in churches. Shall we do it? The future of Zion hangs upon the answer.

Appreciation of Dr. L. R. Christie

THE Louisville Baptist Pastors' Conference is suffering a heavy loss in the removal from our midst of Dr. Luther Rice Christie. During the limited time that he has been in our city he has so conducted himself that he has won the love and admiration of all our pastors, has shown a keen interest in our denominational affairs, has offered fine leadership in both local and State-wide Baptist life, and in addition he has won a warm place in the hearts and esteem of the city at large.

While we deeply regret the loss which we and the Baptists of Kentucky are suffering, we heartily congratulate Tallahassee, and the State of Florida, in securing such a valuable addition to their fellowship as Dr. Christie will offer to them.

Adopted by the Louisville Baptist Pastors' Conference, December, 1934.

HANSFORD D. JOHNSON,
for Committee.

Mid-Kentucky News

THE Elkhorn Ministerial Conference, Dr. W. E. Mitchell, President; Rev. W. A. Huyck, Secretary, met at the Calvary Baptist Church, Lexington, Monday, January 7, in their regular monthly meeting. The reports made by those present indicate that the work among the brotherhood of Elkhorn Association is being blessed of the Lord.

Mt. Pleasant Baptist Church, Rev. T. W. Spicer, under-shepherd, is enjoying sustained interest in positive Christian work.

Rev. C. H. Ervin has recently been called to lead the saints of the Sadieville Church. It is reported that the work under his direction is advancing rapidly. Personally, we feel that the folk of Sadieville are to be congratulated on calling such a splendid leader.

Rev. A. B. Watson, pastor of Spears Mill, is cheered over the progress made in their church during the past year.

Evangelist T. C. Crume, is now in his third meeting with the Grace Baptist Church, Lexington, Rev. W. L. Shearer, pastor. The revival is being held in their recently completed building, a structure of which they are justly proud.

Felix Memorial, Lexington, has called as their pastor, Rev. J. Perry Carter, formerly of Ormsby Avenue Church, Louisville. We welcome Brother Carter into our midst and congratulate Felix Memorial upon securing this consecrated and fearless Christian leader.

Rev. Clarence Walker recently conducted a gracious revival in the historic Shawnee Run Church in Mercer county. Rev. L. B. Parker is the pastor of this church.

Dr. T. C. Ecton preached the ordination sermon of Rev. Augustus Weeks, pastor at Campton, Ky., on Sunday evening, January 6. Assisting in this ordination was Rev. O'Ray Weeks, brother of Augustus.

During the holidays, this writer and his wife were graciously granted a leave of absence by our church, for a three weeks' visit with loved ones and friends in Florida and elsewhere. During this time the writer had the privilege of preaching two sermons in the First Baptist Church of Tampa, Fla., Dr. C. W. Duke, the beloved pastor for the past thirty

years; of attending prayer meeting at the Palm Avenue Church where Rev. Glenn Eric Wiley is pastor; of worshiping with the Jackson Heights Church, Paul Cooper, pastor; and fellowship with the Buffalo Avenue Church, Roy Mason, pastor. The saints of this last mentioned church are still talking of the wonderful meeting recently held by Dr. George Ragland, of Lexington. Besides this we had the joy of visiting Dr. and Mrs. F. Orion Mixon in Tifton, Ga.; of visiting Rev. J. H. Knight and family in Rossville, Ga.—here we were called upon to lead the prayer services; and of being in the home of Rev. D. C. Sparks of Harriman, Tenn. These exiles from our State send their love and best wishes to the folk of Kentucky.

Lexington, Ky.

CONNIE LEE HARGROVE

Appreciation of Rev. A. M. Vollmer

WHEREAS, Brother A. M. Vollmer has been a fellow-worker in Louisville for quite a number of years, being a member of Walnut Street Church, and ordained to the Gospel ministry by that church before going to Harlan, Ky., as assistant to Brother Black, and has now accepted the call to the pastorate of the First Baptist Church at Dyersburg, Tenn.

And, whereas, he has for nearly eleven years been the efficient and faithful Educational Director of Walnut Street Baptist Church.

Therefore, be it resolved, that the Louisville Baptist Pastors' Conference extend the Rev. A. M. Vollmer a unanimous vote of thanks for his splendid and faithful service in our midst; that we shall welcome his presence among us at any time; while our prayers and good wishes follow him to his new field.

I. FERD GRAVES,
J. P. CARTER,
L. W. BENEDICT,

Committee.

Louisville, Ky. Dec. 10, 1934.

Love and Doctrine

A recent writer seem to want to relieve his mind by making this statement: "There is more in love than in doctrine." But why put love and doctrine in opposition to each other? There surely can be love where there is doctrine. Some of the most lovable people we know are sturdy in their beliefs. The fact is, if a man believes firmly in the Lord Jesus Christ and in the Bible as God's inspired Word, his belief ought to lead him to love all his fellowmen. On the other hand, are the people who hold to no clear-cut doctrines always of such a loving temper? We have recently read a pamphlet by a liberalist, who declaims against doctrine and dogma, and we find that every page bristles with harsh epithets against those who stand for the plenary Christian faith. We do not find the non-doctrinal folks overflowing with love. True love and right doctrine normally walk together.—Leander S. Keyser in Christian Faith and Life.

Dr. Frank Carney, sixty-seven, professor of Geology at Baylor University, died recently following a week of illness due to cardiac asthma. Born in New York State, he taught school in several institutions in his native State, including Cornell University, and later taught thirteen years in Granville, Ohio, at Dennison University, and in summer sessions at the University of Virginia, Cornell University, the University of Chicago, and the University of Michigan. In 1917 he left the class room and became a petroleum engineer with a Cleveland concern, and spent twelve years in Texas oil fields. Having gained a considerable fortune in a few years he retired from his business interests in 1929 and established the Department of Geology at Baylor, teaching in the department himself. A memorial service was conducted by President Pat M. Neff on Thursday, December 27.

SUNDAY SCHOOL SEEDLETS

January 20, 1935

PETER'S LESSON IN HUMBLE SERVICE

John 13:1-17; 1 Peter 5:5.

One of the great vanities of human nature is fondness for exercising authority over one's fellow-men. The desire to become a magistrate or ruler is a natural ambition; too natural, to be consistent with the spiritual aspirations of the true Christian. If seekers after such offices were motivated by no thought of self-advancement, but only by the impulse to find a broader field for humble service to their neighbors, there could be no question of the worthiness of their purpose. But those who aspire to places of authority are moved far more by considerations of personal promotion far oftener than by any desire to be of service to their fellows.

Can we envision a state of society in which no citizen would seek public office or wish to secure any form of social or political control?—a state wherein all would "be subject one to another, and be clothed with humility?" The skeptic will doubt whether such a society could be possible. It would have at least one powerful factor in its favor, namely, its complete freedom from petty rivalries and jealousies which so often grow into mutual hatreds and destroy the harmony of human fellowship. It goes without saying, of course, that such a community would have to be unanimously Christian,—without one shred of self-interest in any individual member. Under present conditions, this is obviously impossible except on a very small scale.

In washing his disciples' feet, Jesus dignified all lowly labor of service to others. Real humility is the rarest of all virtues; but he who has it in full measure is the most Christ-like of all the children of God.

New Castle, Ky.

C. W. CRAFT.

Dr. Broughton Going Strong at Seventy

MY DEAR MASTERS: Well, December 5, I passed my seventieth birthday, and would you believe it, I am just as handsome as ever and that is going some.

Christmas closed the best fall in my Evangelistic and Bible Conference ministry if one may judge by visible results. I have seen the largest proportion of grown people come into the church on a profession of faith ever in the same length of time. In one sense this is encouraging. It shows that unsaved men and women are turning again to the services held in the church building; and when that is true they can be reached with the Gospel. No clap-trap machinery needed.

Preaching, Prayer and Personal work, with reliance upon the Holy Spirit's power, will result in a revival in any pastor's church or field. My soul rejoices to see the power of Pentecost working in the same old way to-day. Oh, that the churches might awake and see the blessedness of what we may have if they would really go in for a real revival! I am expecting to see greater things yet before my days have ended.

But it is great to know that it is not by might nor physical power that spiritual blessing comes. There is only one equipment that can bring it, and that is His Spirit. Richard Baxter shook England with his evangelistic ministry when he was so feeble that he had to hold to the pulpit while he preached. Waves of spiritual power would roll over the congregation as he stood with a weak body and poured out

his soul for renewing the saints and urging them out and on to bring in the lost.

Let me say a word about Miami, Fla., the greatest mission city in our country. My last meeting, before Christmas, was with Dr. J. L. White of the First Church. We had a gracious time together—eighty-six additions to the church. Dr. White has a church which Baptists must help him save. They got caught, as many others did, in the crash of the boom. It has looked as if they were doomed, but this great preacher and leader held on, and now an arrangement is made by which, if they pay \$25,000 during this year, they may then have the great property by paying \$75,000 in five years. The bond holders have made them this proposition.

Dr. White's people have lost all they had and they must have help with this first payment. They have gone at it the right way by organizing a prayer league to pray daily that God may give them help as they pledge to help to the limit of their ability. Friends, join with them in this Prayer League.

Atlanta, Ga.

LEN G. BROUGHTON.

[Whatever the reader may forget of Dr. Broughton's letter—and what he says is not easy to forget—we hope the first sentence of his third paragraph sticks firmly in the mind of each one—especially each pastor. It is: "Preaching, Prayer and Personal Work, with reliance upon the Holy Spirit's power, will result in a revival in any pastor's church."—Ed.]

FINE HOSPITAL SERVICE; MISCONCEPTIONS REMOVED (Continued from Page 5.)

Our Hospital, with an average of a hundred patients daily, has on its pay-roll some ninety employees. Aside from the food required the patients and this army of helpers, a number of additional costly items that are absolutely indispensable in a first-class, up-to-date institution.

Having had to do with our Hospital from its inception and also with the Southern Baptist Hospital in New Orleans as a member of the Commission charged with its erection and the running of the same, I am not only surprised, but amazed at the amount of costly service patients receive at our Hospital for the cost. The trustees of our Hospital are Baptists and all except this "poor dust" are outstanding business men. They both give of their time freely, and by their gifts are constantly evidencing deep concern for the Hospital's welfare.

As an illustration, in our last Trustees' meeting Superintendent Hays called attention to the need of an electric dish and glass washer, which would all but save the time of one helper and would stop the heavy breakage of glasses and dishes we now have. The pressing need for every dollar in sight to meet current bills and pay interest, forbade the installation of the much-needed machine.

A day or two after the meeting, Mr. N. B. Perkins, of Williamsburg, one of our trustees, sent a check for \$250 and the machine has been installed. This by no means his first gift. Nor is he the only one who through the years has manifested the same liberal spirit.

IV

WHILE there has not been much criticism, the Trustees are anxious that, so far as possible, there be no occasion for any. In most instances the facts would only make our Baptist people appreciate and value more the service of our institution and criticism would turn to pain. In fact praise has been the dominant note and is increasing so, and that from quarters and of a character that makes glad the hearts of all who are held responsible for its on-going.

It was my privilege to have to do with inauguration of the movement that brought about our beloved Hospital. My conviction abides that Kentucky Baptists took an advance step in that move, that shall permanently stand out as epochal in our history. If our Lord delays His coming, Baptists of Kentucky are to witness a great growth in this their service in healing the sick, and instead of one institution, I expect them to have hospitals at other strategic centers in the State.

If what is here written helpfully enlightens any as to the problems of running a hospital, it has therein served its purpose. The sympathy and prayers of all people for our Hospital are devoutly desired.

OLD FRIENDS HAVE "REUNION" IN RECORDER COLUMNS

J. E. Nunn, 14 Nunn Bldg.,
Amarillo, Tex.

Dr. A. C. Davidson, whose picture a few weeks ago graced the front page of the Recorder in celebration of his eighty-first birthday, was pastor of the Eminence Baptist Church during the first five years of my stay in that town. He was graduated at Georgetown College June 1, 1871, and I was graduated the same day from LaGrange College, LaGrange, Mo. He went immediately after his graduation to become pastor of the Eminence Baptist Church and I went the same summer to work in the Eminence Baptist Seminary. He and I were very intimately associated in the five years during which time I formed for him a very close attachment and devoted friendship, which has continued during the sixty years from that time until now.

I was delighted to see his picture on the Recorder, and to note the many testimonials of appreciation which have been published in the Recorder since then, all of which I myself thoroughly endorse.

A short time before the close of his pastorate in Eminence he married my teacher of music, Miss Lizzie Keene, who was a very devoted helpmate for him until her death a few years ago.

Rev. A. S. Petty, who was co-worker with me there during his pastorate and during the latter part of my stay in Eminence, was also, a very highly esteemed friend and brother, and for him I retained great respect until his death a short time ago. He, as well as Dr. Davidson, became a very eminent and popular pastor and prominent among Kentucky Baptists for many years.

I saw also in the Recorder a notice of the death of Rev. Dr. J. H. Butler, Henderson, who was said to be the oldest living graduate of Georgetown College. He was a fellow graduate of Dr. Davidson, and I have known him as long as I have Dr. Davidson. In connection with your first notice of Dr. Davidson you gave a list of men with whom he sat for a picture years ago. I was pleased to note the fact that I had a personal acquaintance with each one of them and each one I personally highly esteemed for his work's sake.

As stated heretofore, I have been a subscriber for the Western Recorder for more than sixty years, and take a perennial interest in the reading of the work of Kentucky Baptists. Having been absent from the State now for more than thirty years, I find that almost all of those whom I knew years ago already passed across the river and are now resting from their labors, but their "works do follow them." During the sixty years of my connection as a subscriber to the Recorder, I have had per-

sonal acquaintance with every editor excepting the present one, whom I know well, however, by reputation, and with every President of the Southern Baptist Theological Seminary, including the present highly honored President, Dr. John R. Sampey, whom it has been my privilege to know and esteem during the entire period of fifty years that he has been connected with the faculty of the Seminary.

NEWS LETTER FROM HAZARD

Perhaps Kentucky Baptists will be interested to learn something more of the work of Brother Lewis W. Martin.

In June, 1929, Brother Martin came to First Baptist Church, of Hazard, as supply pastor, serving so efficiently in that capacity that at the end of the first year he was called as pastor and served faithfully for four more years, resigning September 15, 1934, to take up Mountain Mission work with the Home Mission Board. During this pastorate the church made progress, showing a substantial gain in membership. Many of the unenlisted were enlisted, a burdensome debt was greatly reduced, a financial plan was inaugurated which operated so well that when our Every-Member Canvass was put on this year, without a pastor, the budget was more than pledged, even though it was several hundred dollars more than the previous year, which speaks well for Brother Martin's labors with us, and will surely lighten the burdens of Brother A. B. Pierce who came to us December 1 to take up where Brother Martin left off.

Brother Martin has a wonderful vision of Mountain Mission work and is moving rapidly into his new field of labor. One new Baptist church has already been organized with twelve members, one of whom is a minister and is in charge of the work.

Will Kentucky Baptists pray earnestly for Mountain Mission work.

E. H. BRASHEAR, Clerk.

HOW GOD HAS USED A YOUNG LEXINGTON CHURCH

Dear Dr. Masters: I have not asked you to publish anything from my work for some time, but I will send you a little bit of news and you can fix it up as you wish.

Grace Baptist Church, of which I am pastor, is beginning a series of meetings this week with Dr. T. C. Crume doing the preaching. He came to us Monday, January 7. Conditions are very promising for a good meeting. This is the third time Brother Crume has been with us. We are very fond of him. He is a great gospel preacher, he believes in the old-time Faith.

Our church is only ten years old. It was organized ten years ago this last July with only twenty members and

now has six hundred and sixty. It has been self-supporting all the time. They have never applied for any help from any board and have been able to take care of their needs in a very good way.

The Lord has led them in the erection of a beautiful auditorium, which has just been completed. I would like to tell you how the Lord led one of our men to supply the needed funds for the building, but it might take too much of your space. If you will come to see us some time I will tell you all about how it was done.

We are deeply grateful to God for His leadership in what has been done.

W. L. SHEARER,

Lexington, Ky.

[We should like to tell Pastor Shearer that the story of what the Lord has wrought through him and his people of the Grace Church is certainly in no need of fixing up which we might be able to do. Our fixing might injure, but could not help it. From our heart we congratulate Grace Church and their beloved pastor. We are coming to be suspicious of figures in trying to picture spiritual results. But the growth of Grace Church in ten years has been 3,300 percent! And this church has, under God, walked alone from its natal day. Booms, depressions, and cross-currents of religious uncertainty have not turned it from its great spiritual objectives. The story Brother Shearer withholds of how God led one of their members to make possible the new building should be told. May God richly bless the present meeting.—Ed.]

Rev. A. A. Stanley has been called to the Mt. Dora Church in Florida, and he has accepted. The Mt. Dora pastorate was made vacant some weeks ago by the coming of Pastor W. R. Lambert to the Virginia Avenue Church, Louisville.

There were 523 added to the Bellevue Church of Memphis during the year of 1934, bringing their present membership up to 3,638. The Sunday-school had an average attendance of 1,545. A total of \$55,701 was raised last year, and a grand total of \$428,760 has been raised during the entire pastorate of Dr. Robert G. Lee.

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

Standard Sunday Schools

The list of Standard Sunday-schools for 1935 is showing up quite well. On the tenth of the month we had received eighteen applications but four of them were not filled in completely, therefore we could approve only fourteen. We expect information about the others which will enable us to approve them. The following have qualified on or before the tenth of January.

- Ashland, First—Pastor R. A. Herring; Superintendent, Fred Menefee.
- Ashland, Pollard—Pastor, W. K. Wood; Superintendent, C. F. Farson.
- Oak Ridge—Pastor, M. M. McFarland; Superintendent, Frank Poetter.
- Pleasant View—Pastor, W. M. Wilson; Superintendent, Ben Atha.
- Concord—Pastor, G. N. Smith; Superintendent, R. B. Webster.



T. D. Brown

- Lawrenceville—Pastor, T. B. Taylor; Superintendent, L. B. Simpson.
- Cynthiana—Pastor, Marvin Adams; Superintendent, Jas. McMurtry.
- Covington, Madison Avenue—Pastor, H. D. Allen; Superintendent, M. Y. Rich.
- Covington, Latonia—Pastor, J. W. Black; Superintendent, S. M. McMillan.
- Bardstown Junction—Pastor, W. E. Bryant; Superintendent, J. I. Triplett.
- Turners Station—Pastor, F. D. Hewitt, Jr.; Superintendent, Lawrence Tate.
- Clarks Creek—Pastor, G. C. Mullins; Superintendent, Ollie Crouch.
- Dallasburg—Pastor, R. Paul Caudill; Superintendent, H. J. McNeal.

New Salem—Pastor, Howard E. Spell; Superintendent, H. W. Jones.

State Sunday School Conference

We are happy to give the pictures of the three brethren who will speak at our night sessions in the State Sunday School Conference. Dr. Alldredge will stir our hearts as to the challenge of our State. He will make us realize that we are not doing as much as we should in Kentucky in getting the Bible taught. Dr. T. D. Brown will lift us to the



J. B. Lawrence

heights in a gripping way in his message. He is one of the outstanding preachers of the Southern Baptist Convention. Dr. J. B. Lawrence will make us realize that our work with different groups in the Southland is one of the finest ways to do Foreign Mission work. Be sure you do not miss a night.

Rates to State Conference

We would like to call the attention of the preachers to the fact that the clergy rate on the Illinois Central Railroad is less than regular rates. In fact they are half the regular rates unless you are going to some point where there are competitive rates. The regular fare from Louisville to Princeton one way is \$3.63 but the clergy fare is \$1.87 each way. It will pay the preachers who attend the meeting to get the Southeastern Clergy permit.

Hotel Rates At Princeton

Just one dollar a day per person for room at the Henrietta Hotel for the State Sunday School Conference. Meals will be one dollar per day per person, making two dollars per day for both room and meals. This is a most attractive rate and large numbers of our people should avail themselves of this opportunity to attend the State Conference at a small cost.

Pay Workers' Expenses

It will be a good investment for your church to pay the expenses of some of your Sunday-school workers to the State Sunday School Conference which is to be held in Princeton, February 20-22. The cost in money will be very small and we believe the benefit to be derived will be large.

Report Training Class To Us

We are asking that you send your list of people for Training awards here to the Sunday-school Department, 205 E. Chestnut Street, Louisville. This will enable us to keep a little better record of churches doing training. We will send you a report blank if you will write us for one.

SUNDAY SCHOOL ATTENDANCE

January 6, 1935

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

Louisville, Walnut St.	1,254
Newport, First	1,086
Louisville, Ninth and O	874
Owensboro, First	807
Paducah, Immanuel	789
Harlan	712
Louisville, Parkland	696
Lexington, Calvary	681
Mayeld, First	649
Louisville, West Broadway	603
Owensboro, Third	598
Middlesboro, First	573
Somerset, First	537
Louisville, Clifton	534
Louisville, 23rd & Broadway	526
Louisville, Baptist Tabernacle	510
Lexington, Porter Memorial	505
Lexington, Ashland Avenue	502



E. P. Alldredge

Harrodsburg	476
Louisville, Franklin St.	446
Murray	441
Elizabethtown, Severn's Valley	427
Corbin, First	411
Jellico, Tenn., First	408
Covington, Latonia	407
London	401
Ashland, Unity	394
Shelbyville, First	379
Greenville	378
Danville, Lexington Avenue	377
Henderson, First	376
Covington, Madison Avenue	365
Paducah, Baptist Tabernacle	362
Louisville, Baptist Temple	335

Louisville, West Side	327
Richmond, First	311
Bellevue, First	310
Berea, First	300
South Jefferson (near Louisville)..	283
Hopkinsville, Second	255
Versailles	222
Erlanger, Elsmere	220
Louisville, Grace	219
Burnside, First	217
Beechland (near Valley Station).....	209
Beech Grove (near Perryville)	202

THE GEORGETOWN B. S. U.

Charles W. Horner,
Reporter, Georgetown, Ky.

The Georgetown College Baptist Student Union, under the direction of Frank Marion Powell Jr., of Louisville, and the other members of the council has made rapid strides on the campus since the opening of school, September 17.

Opening with the annual Fall Retreat, which was held at Tahoma Lodge on the Kentucky River, September 14 and 15, the council and the general organization have led in different meetings and entertainments.

Thursday, October 11, the Council presented a program explaining the purposes and function of the B. S. U. organization at the regular chapel period. An attempt was made to keep the Council in the background and to put the results of the Council's work in the foreground. This program was well received. The following night, the Council entertained the entire student body and faculty at a party at the Arts and Crafts Building. Everybody seemed to enjoy themselves immensely.

Then students, most of them members of the Council, attended the Southwide B. S. U. Conference at Memphis in October. John Gordon Mein, president of the Georgetown B. S. U., was elected president of the State organization at a meeting of the Kentucky delegation. He succeeds W. O. Vaught, Jr., of the Seminary.

Under the leadership of Roy Evans, third vice-president of the Council, a noon-day prayer meeting is held in the chapel every day during the week. These have proved very beneficial to the spiritual life of the campus. One of the novel ways in which Mr. Evans stimulated interest in the meetings was a "Sorority and Fraternity Week." The three fraternities and the three sororities had charge of the programs. A similar week was held later which was called "Faculty Week," a member of the faculty was the speaker each day. These meetings proved to be helpful.

Thanksgiving morning, at 6:45 o'clock a Sunrise Service for the college students was held in Euepian Hall, with a crowd present. The program, in charge of John Gordon Mein, consisted of brief devotional periods led by several different students and special music by students. This meeting was intended to

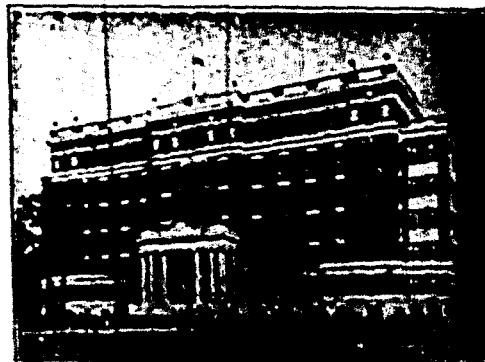
be a very spiritual one and proved to be such.

"Anne of Ava," a missionary playlet, was presented by the B. S. U. at the Georgetown Baptist Church prayer meeting, Wednesday night, December 5. This play was presented as part of a celebration of the Southwide Week of prayer for Foreign Missions conducted by the W. M. U. From all reports "Anne of Ava" made those who saw it realize more than ever the great need for foreign missions. Sunday night, December 16, the Council was in charge of the service at the local Baptist Church. The program included short talks and special musical selections.

Many other entertainments have been given on the campus that the B. S. U. has been active in staging, but not all are reported here. We are looking forward to greater things during the remainder of the year. Our prayer is that we may more perfectly exemplify the Christ that we profess. We solicit the prayers of our Baptist people that we may accomplish our aims, viz, to live the Christ-life ourselves and to use time, influence and money in winning others to the life that is in Christ Jesus. Pray for us and for our college!

Frank Powell, our new student worker, is a big, jovial fellow, only eighteen years old. He is the son of Dr. F. M. Powell, Professor of Church History at the Seminary in Louisville. He is a graduate of Mars Hill Junior College at Mars Hill, North Carolina, and while there was a leader in religious and extra-curricular activities. Powell succeeds Miss Margaret Bruce, who resigned last year to accept a position as State Young People's Leader of Tennessee. He is taking a pre-medical course at the college besides directing the activities of our Union.

Our present Council is as follows: president, John Gordon Mein, Pernambuco, Brazil; first vice-president, June Daves, Beaver Dam, Ky.; second vice-president, Robert Mein, Pernambuco, Brazil; third vice-president, Roy Evans, Richmond, Ind.; secretary, Virginia Purdue, Cairo, Ill.; treasurer, Thelma Baker, Richmond, Ind.; reporter, Charles Horner, Shelbyville, Ky.; publicity manager, Cecilia Moore, Wewoka, Okla.; pianist, Jane Burns, Owensboro, Ky.; chorister, Howard Sumner, Princeton, Ind.; president of Y. W. A., Grace James, Beaver Dam, Ky.; president of boys' Sunday-school class, Maurice Lewis, Whitesburg, Ky.; president of girls' Sunday-school class, June Daves, Beaver Dam, Ky.; director of B. T. U. Robert Mein, Pernambuco, Brazil; president of one B. T. U., Virginia Purdue, Cairo, Ill.; president of other B. T. U., Lewis Bratcher, Pernambuco, Brazil; president of Ministerial Club, Roy Helton, Campbellsville, Ky.; Town Representative, Alice Ford, Georgetown, Ky.; faculty adviser, Dr. J. S. Pierce, Georgetown, Ky.; local pastor, Dr. W. W. Stout, Georgetown, Ky.; student worker, Frank M. Powell, Jr., Louisville, Ky.



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The same services may be had in a two-bed ward at \$3.50 or a four-bed ward at \$2.50 per day.

None of the prices mentioned will cover the actual cost of the services rendered. The institution is not operated for profit, but it is our purpose to care for the sick and suffering in the best possible manner. GEO. E. HAYS, Sept.

Arthur Lincoln Wilson, retired preacher residing at McMinnville, Oregon, died on December 23. Our readers will remember that he and his wife visited relatives in Louisville last summer. Born December 26, 1859, in Guernsey County, Ohio, he attended Dennison University, the Southern Baptist Theological Seminary and the School of Osteopathy. Most of his life work was done in California, Utah, Idaho, Washington and Oregon. For two or three years before retiring he was pastor at Haines, Oregon. Brother Wilson was contemplating the publishing of a small volume for laymen and young people on the Book of Revelation, and had already done considerable work on it. His pastor, Brother W. Everett Henry, has kindly written us of his unexpected death.

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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

How Shall We Respond In 1935?

R. S. Jones, Field Representative

The payment of the debt of the Foreign Mission Board would release money now paid for interest sufficient to maintain fifty missionaries on the foreign field. With the ranks depleted reinforcements are needed everywhere, but no advance can be made until this debt is paid. Southern Baptists can and will pay this debt. Why not pay it now? We have made a good beginning. Let us arise in the strength of our Lord and perform the doing of it.

The success of the Hundred Thousand Club would remove the millstone that is grinding out the lives of our missionaries. Many have broken under the strain and others will break before reinforcements can go.

Not only does the condition of the missionary force demand that reinforcements be sent, but also the ripeness of the harvest demands more laborers for the harvest. The fields were never so white as now. Every day Southern Baptists are hearing the call: "Come over and help us." The Lord speaks to us as He spoke to Isaiah, "Whom shall I send and who will go for us?" May we respond, "Here am I, send me!"

FOREIGN MISSION BOARD

Southern Baptist Convention

RECEIPTS—DECEMBER 1934

Co-operative Program.....	\$24,760.55
Designated Gifts	12,647.83
Debt Receipts	8,773.71
Lottie Moon—	
Christmas Offering.....	6,094.94
Miscellaneous Income.....	2,665.07

Grand Total\$54,942.10
The total of the Lottie Moon Christmas Offering for 1934 to January 1, 1935, is \$6,506.25.

Financial Highlights for 1934

E. P. Buxton, Treasurer

Total receipts for 1934 show an increase of \$220,000 over the total receipts for 1933, indicating that the decline in receipts for the last few years has been definitely checked.

There was a reduction in the debt of the Foreign Mission Board during the year of \$133,400. Instead of being more

than a million dollars the debt now stands at \$924,500.

Of the total amount paid on the debt by far the largest part of it was received from payments through the Hundred Thousand Club and on the Bryant Plan.

Receipts from the Co-operative Program for 1934 will show an increase of this source in 1933. This is a fact of more than \$50,000 over the receipts from real significance that should give encouragement to all who believe in regular systematic giving from Sunday to Sunday.

Instead of facing a deficit in current funds as on January 1, 1934, the Foreign Mission Board begins the year 1935 with a cash balance in bank. This in itself is cause for sincere gratitude, and means much for the morale of our missionaries.

Dr. Maddry to the Orient

On January 5, Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, and Mrs. Maddry, sailed on the S. S. President Johnson for the Orient. Dr. Maddry was accompanied by Mrs. Maddry, and Dr. and Mrs. J. B. Weatherspoon of the Southern Baptist Theological Seminary, Louisville, Ky.

Thirteen years have passed since an Executive Secretary of the Board has visited Southern Baptists' missions in the vast territories of the East, and the need for a careful study and survey of these fields is urgent at this time when conditions in both Japan and China are changing very rapidly.

Arriving in Kobe, Japan, on January 24, the party will spend two weeks studying the mission work of Tokyo, Fukuoka, Kokura, Shimonoseki, Tobata, Hiroshima and Nagasaki, Japan.

A month will be spent in South China, observing the work, conditions, needs and prospects in Pakoi, Wuchow, Tai-Kam Island and other stations.

In March the commission will go to Shanghai to make a study of the China publication society and university.

On April 15, the Weatherspoons will leave Shanghai for America, in order to reach Memphis, Tennessee, for the annual convention sessions in May.

Dr. and Mrs. Maddry will give two more months to studying the work in North and Interior China.

Enroute home they will spend two more weeks in Japan, sailing from Kobe on July 10 for San Francisco, in order to reach Ridgecrest by August 11.

Gratitude to Baptist Hospital

"As you know, Dr. Louis J. Bristow has told Dr. Maddry to send to the Baptist Hospital any missionaries of the Foreign Board on furlough and in need of a hospital, and he would give them hospital service free.

Brief Itinerary of Dr. Charles E. Maddry's Travels in the Orient

- January 4—
Sailed from San Francisco, "President Johnson."
- January 24-February 9—
Fukuoka, Japan, care of Rev. E. B. Dozier.
- February 12-March 16—
Tungshan, Canton, China, care of Rev. M. T. Rankin.
- March 18-June 20—
Shanghai, China, Box 1581, care of Rev. J. T. Williams.
- June-22-July 3—
Fukuoka, Japan, care of Rev. E. B. Dozier.
- July 23—
Arrive San Francisco, "President Pierce."

Note:—Letters should be mailed at least four weeks in advance of dates. Postage five cents.

"I came here on May 30, with Kate and John, and we were most cordially received. I was worried about myself and not well. Here the doctor, indicated by the hospital, found I had amoeba (a rather serious tropical infection). A treatment was prescribed. I took it during the summer. Now I have come back for a check-up to see if I am cured. My doctor, Dr. J. Holmes Smith, Jr., took great interest in the work, and today reported that all laboratory tests have come through negative. So, he pronounces me cured. On coming this time, Dr. Bristow again took me in as a guest of the Hospital and one could not have finer attention than I have had.

"I would like to express my appreciation for what the hospital has done in my case. I am certainly delighted that my infection has been cured."—M. G. White, missionary from Bahia, Brazil—home on furlough.

BAYLESS SPEAKS AT PLEASANT GROVE

Pleasant Grove Church, Jefferson County, had one of the most enjoyable and inspirational programs that we have ever had, on Wednesday evening, January 9. After a short devotional and prayer service R. M. Bayless, of 1001 S. First St., Louisville, brought us a sermon in moving pictures. His text was Proverbs 22:6 "Train up a child in the way he should go and when he is old he will not depart from it." The picture, "The Stream of Life," portrayed the conversion and life of Philip Maynard. It was a soul-stirring message that would bless the people of any church.

We are planning to have Mr. Bayless back with us in the near future when he will give another sermon in pictures on "The Life of Christ."

DAVID E. WEAVER, Pastor,
Anchorage, Ky., R. 2.

NEGRO PUBLICIST DIES IN LOUISVILLE

William Henry Steward, colored, entered into rest in Louisville on January 3, 1935. Dr. Steward fifty-six years ago founded the "American Baptist," and has been its editor from its establishment until his death. For more than fifty years he has been Superintendent of the Fifth St. Baptist Sunday-school, Colored, in Louisville, where Dr. John H. Frank has been pastor for the last forty-nine years.

Editor Steward was born of slave parents in Brandenburg, Ky., July 26, 1847. When he was ten years of age his parents brought him to Louisville where he was enabled to go to school. In the year 1867 he taught school in Frankfort, Ky., and later in Louisville. His conversion took place on the first Sunday in May, 1867, while he was at Frankfort.

Though only a layman he ever kept the affairs of Baptists among his race to the fore. He was the first Secretary of the National Baptist Convention when it was organized, and in 1905 he represented this body at the Baptist World Alliance in London. He was appointed Chairman of the Board of Trustees which established State University (now Simmons University) by the Kentucky General Association of Colored Baptists, and he kept that position for sixty years—from 1875 until his death. Years ago he was a messenger for several departments of the L. & N. Railroad, and was the first colored Letter Carrier in the city.

Pastor Fred G. Tucker, of East Church, Louisville, wrote of his sickness in our columns several months ago. On account of his illness his organization has found it difficult to finance the American Baptist. Its publication was suspended for several months, but a new

issue has now been brought out, and plans are being made to continue its printing and circulation.

Colored Baptists will greatly miss the devoted servant who has ministered to them for more than half a century. The filling of any one of his positions would have been considered an accomplishment for most men, yet he carried the burden for more than a half century of editing a paper, being Superintendent of his Sunday-school, Chairman of Simmons University, Secretary of the Negro National Convention, and, besides all these, making a living. It is hardly to be expected that any one man can be found who will be able to do all of his work.

Our sympathy goes out to his family and associates in this hour of their sorrow.

REGARDING F. L. SPEIDEN'S DEATH

A letter has been received from one of our subscribers, Mr. Charles R. Young, of Atlanta, Ga., who was for so many years active in the affairs of the Deer Park Church, Louisville. Mr. Young was for about fifteen years Chief Clerk of the Louisville Freight Tariff Bureau, and now with the Southern Freight Tariff Bureau. He was probably more closely associated with Mr. Fillisen L. Speiden, both in business relations and personal friendship, than any other man during the last thirty years.

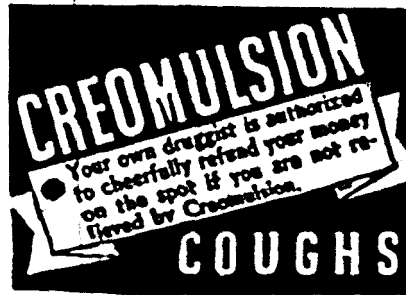
We are taking the liberty of lifting a few sentences from his letter for publication in the Western Recorder:

"If I were to attempt to go into Mr. F. L. Speiden's good qualities it would make this letter too long. . . . It seems with every day that goes by since his death I find more and more to commend him to me. We were all so attached to him, particularly those who were closest associated with him, that his life grows on us as an example to be followed the rest of our staying here. He was not only kind-hearted, and would do anything within his power to help the employees, but he was unusually bright along certain lines, and I have often wondered at the rapidity with which he reached a decision, and how often it was the true solution; so we all miss him, but have some satisfaction in believing that he is far happier now than he was on this earth."

A CORRECTION

Dear Dr. Masters: In your issue of the Western Recorder of this week, January 10, in the "Pastoral Changes" column, there is an error which I wish to correct. It states that Rev. J. B. Herndon has been called to Lafayette, La., and accepted.

We are just entering our fourth year history of the church. The past year here, with the finest prospects in the



has been the best in every way in the church's history. As a matter of fact, it is the first year since 1929 that every obligation of the church due in that year was met and paid in full, including the Mission Budget, both designated and co-operative, besides paying some back obligations (Even the pastor was paid in full). A balance was left in the treasury.

The facts in the case relative to Brother Herndon are these. He moved to Lafayette, to live with a son-in-law, due to the illness of Mrs. Herndon. He continues to pastor his churches in Mississippi. He has three children members of our church here.

J. C. WELLS.

Lafayette, La.

The First Church of Selma, Ala., has called O. L. Pearson, of the Citadel Square Church, Charleston, S. C.

The Illinois Baptist of January 12 carries on its front page pictures of the First Church of Anna Ill., and its pastor, Dr. W. K. Sisk, together with an article about both the church and pastor.

Dr. O. M. Huey, Superintendent of the Louisville Baptist Orphans' Home, says that friends of his institution have been very generous in sending them table vegetables and some fruit. And then he adds: "We would be greatly accommodated now if some Baptists would come to our aid during hog-killing time and send us some meat to go with our fruits and vegetables."

We very much appreciated on Monday of this week a visit from Dr. L. O. Dawson, of Birmingham, Ala., where he has for years been Professor of Bible in Howard College. Dr. Dawson was in Louisville in attendance upon a meeting of the Trustees of the Seminary. Our friend of many years is looking wonderfully well. He hardly looks his years, even if his years are fewer than sixty. However, they are more numerous. We believe Dr. Dawson has served in Alabama throughout his exceptionally useful ministry, but he is very generally known among Baptists throughout the South. Dr. Dawson told us that he is always telling his classes in the Bible that his effort is not to teach about the Bible, the Book of God, but to teach the teachings of the Book itself.

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.

CALENDAR OF PRAYER—Jan. 20-26

(For further information, see "Royal Service")

Sunday: The success of the Hundred Thousand Club.

Monday: All W. M. U. leaders in Mission Study, Stewardship, Personal Service, White Cross, College and Hospital Y. W. A's.

Tuesday: Misses Kate Murray, and Olive Lawton, China.

Wednesday: Local W. M. U. Executive Committee in Birmingham, Ala.

Thursday: Misses Jane and Florence Lide, China.

Friday: Dr. and Mrs. W. B. Bagby, Brazil.

Saturday: Miss Juanita Byrd, China.

Some Objections to Signing A Pledge

(1) "My income is uncertain. I do not know what I shall be able to give." One of the ways to insure a steady income is to play fair with God about His share in what He gives us. All of our incomes are in a way uncertain; health is uncertain; life is uncertain; yet we go on making pledges every day about other things. Why make an exception of the Lord's work?

(2) "I do not believe in letting people know what I give. The Bible says: 'Let not thy left hand know what thy right hand doeth' so I will just make no pledge." Now, in the first place, that passage was not spoken about the support of the Lord's work, but concerning private alms given to charity. Every Jew of our Lord's day was a tither, and his offering went into the public treasury of the place of worship. Furthermore, they were continually making vows of certain things unto the Lord which were the very strongest sort of pledges. It is, therefore, evident that this scripture does not have the meaning these people would give it. Moreover there is no more secret way of giving, and more in accord with the teachings of Jesus than to make our pledge without boasting, and each Sunday put it in our envelope and drop it in the plate. All envelopes are the same size, and whether it contains one penny or five dollars cannot be told by looking at it.

(3) There are those who will say: "Times are mighty uncertain, and I just won't pledge anything, but will give as I am able." Now if all should follow that method, it would mean chaos in

the Lord's work. We could send no missionaries to the foreign fields, we would have no assurance of being able to pay them. The pastors of our churches could not plan their affairs, and everything would be confusion. It is possibly a good time to say to those folk, just pledge the tenth of your income, if it is small you will give accordingly, and if it is large you will be able to give more. Under that sort of pledge your giving will exactly fit your income and the Word of God. Folk who pledge are much more apt to give than those who put themselves under no obligation.

**Message From Elizabeth Hale,
 Language School, Peiping, China**

"It would be such a joy to me to write a long letter describing: the perfect trip across the earth from there to here; the wonderful welcome in Shanghai from Ming Yung Yu and the missionaries who did so rejoice at even two recruits after so long a time; of the interesting days in that city and of the journey to Peiping; of some of the interesting sights of the first six weeks here (oh, I could write at length on my first visit to the Chinese Temple of Heaven or my first ride in a ricksha); or the joys and sorrows of the first lessons in Chinese; or something of the happy life here in the language school with new missionaries of various boards and lands; or of the thrill of seeing Dr. and Mrs. Dodd last week end.

"And I guess there will be the difference between three months and five years in trying to decide which few things totell you about in the one year I will have to talk in my first furlough time. Oh, well, I won't worry about that yet!

"I wish I could tell you something of the feelings deep down in the heart of one who for several weeks has been seeing with her own eyes sights of which she had read, and who is experiencing joys and heartaches never known before. I'd rather be here today than anywhere in the world and here, as I try to know His will for me in my own living and in relation to His other children whom I shall touch, seeing more fully the vastness of the problems ahead, I count, more than words can say, on your prayers that I may be faithful. And my petition will be the same,—from the tiniest Sunbeam to you who for years have guided me in many ways."

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

JOSEPHINE PROCTOR JONES
 Young People's Leader

Using "The Window of Y. W. A."

In November the Hardinsburg Y. W. A. had a very attractive banquet. The idea for the place cards came from the November "Window". They were tur-

keys cut around the top and painted and made to stand up with the menu under the wing. The "Window" always has such helpful ideas. Subscribe for it from:

1111 Comer Bldg., Birmingham, Ala.
 For \$1.00 a year, and read it.

Negro Missionary Organizations

At the meeting of the Woman's Convention, Auxiliary to the National Baptist Convention, in Oklahoma City, our Negro Baptist women adopted a graded system of Young People's work, which is as follows:

- Primaries (4-8 boys and girls)—
 Sunshine Band
- Juniors (9-12 girls)
 Red Circle Junior
- Intermediates (13-17)—
 Red Circle Senior
- Juniors (9-12 boys)—
 Crusaders Junior
- Intermediates (13-17)—
 Crusaders Senior
- Young Women (18-25)—
 Young Woman's League

(Within this will be a circle for married young women in these ages, known as "The Young Matrons' League.")

Guides for these organizations may be secured from: Miss Nannie Burroughs, Cor. Sec'y., Woman's Convention, Lincoln Heights, Washington, D. C.

These organizations parallel our own, so that it will be easy to pass on to them our helps.

A new quarterly magazine with the missionary programs known as "The Worker" costing fifty cents per year, may also be secured from Miss Burroughs.

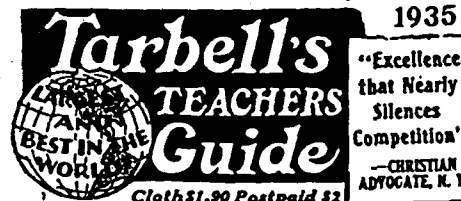
Quite a number of our organizations are helping in the Negro Work and surely no Personal Service is more needed.

**A QUESTION ASKED A MISSIONARY
 ON FURLOUGH**

Question: Is the Japanese Invasion of Manchuria Proving a Blessing or a Hindrance to Christian Mission Work?

Answer: Since the Japanese Government has come to understand the real purpose of Christian missions in Japan, Korea, along the South Manchuria Railway, and in other parts of the Far East where it has control, there has been no hindrance to the preaching of the gospel. The fact is that where Japan has been instrumental in bringing about better government and improved condi-

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tions in general mission work has profited, for the missionaries are, under such conditions, able to carry on their work in a better way.

When the Japanese military forces came into North Manchuria some of them regarded missionaries as spies of the countries from which they had come, failing to realize that we had been in Manchuria for years and that our interests were spiritual and not political, but Japanese high up in political and commercial life knew better. These have given assistance on many occasions, protecting us when traveling and in advising us of the presence of bandits and other dangers.

(1) One of the great commercial drawbacks in Manchuria has been the constant depreciation of currency. Frequently Chinese military and other authorities issued paper money which they forced the banks and the people to accept, but which had no financial reserve or other backing. Any who refused to accept the money as face value were shot. Yet only silver or gold were accepted by these same officials for payment of taxes. After these Chinese rulers had gotten as much silver in their hands as possible, they would then move to some other part of the country or issue still other currency. The paper money would then depreciate in the hands of the people, who lost heavily: Since the Japanese have come to Manchuria they have forbidden this and have now established a stabilized currency. Stabilization of currency has strengthened and stabilized business and has brought down the rate of interest.

(2) The great menace of Manchuria over many years has been the presence of bandits. Over much of the country it was impossible to travel without military escort. Farmers pressed their way back onto the plains and into the mountains, but by the time they had gotten together supplies, food or money it was taken away from them by the bandits. In other parts of China the general topic of conversation is food and money, but ever since we went to Manchuria ten years ago we have heard continuously as the main topic of conversation the presence and cruelty of the robber hands. These Chinese banditti treat their own people (the Chinese) most cruelly, and have been just as cruel to the Russians or others, whom they rob, or hold for ransom. Since the Japanese went into Manchuria the number of bandits has increased, many of the defeated Chinese soldiers becoming bandits. As Japan cleared Korea of bandits, so, it is hoped, she will be able to rid Manchuria of this great menace.

(3) Chinese soldiers in Manchuria have all through the years gone into service for what money they could get out of it. The writer has heard enlistment officers actually remind men whom they were wanting to enlist as soldiers that

there was always the possibility of procuring wealth by looting. The soldiers served whoever paid them most. They had no interest as a rule in protection of the people, but, if opportunity presented itself, would rob and steal and loot just as the bandits do. There were some real patriots among them, but, I regret to say, these were the exception. We are glad to say that the new regime is producing a better type of soldier.

(4) Although Manchuria already has a greater railway mileage than all the rest of China combined, nevertheless one of the great needs of that vast area is improved and extended communications. The Japanese are now building more railways and are projecting motor lines in all directions. Only by extension of motor lines into the outlying regions can the terrible bandit situation be overcome.

(5) The resources of Manchuria are unsurpassed anywhere in all the Far East. The great fertile plains and mountainsides produce annually millions of tons of soya beans and grain of every description. The soil is underlaid with vast mineral resources: gold, silver, copper, lead, zinc, iron and coal. The great forests of timber have hardly been touched. Japan is encouraging the development of these resources.

Hundreds of thousands of Chinese Japanese and Koreans are already flocking into the country annually. Southern Baptists should likewise enter in larger numbers and give the gospel of our Lord to these people, who carry with them an unusual opportunity and obligation to God's people to present to these pioneers in a new land the gospel of our Lord. As it is, our Foreign Mission Board has only two missionary families in Manchuria, one in North Manchuria (Harbin) and Rev. and Mrs. W. W. Adams, at Dairen on the extreme southern end of Manchuria. With increased contributions the Board will be able to reinforce its missionaries in that large, needy area.

CHAS. A. LEONARD,

Raleigh, N. C.

FLAT LICK ENTERS NEW BUILDING

During the year Flat Lick Church has had approximately 100 additions, the Sunday-school has nearly doubled, and we have built a new church home.

666 checks
COLDS
and
FEVER
first day
HEADACHES
In 30 minutes

LIQUID - TABLETS
BALVE - NOSE DROPS

The new building is expected to be ready for occupancy by January 1. This building is of a modern type, built of native stone picked up right here in the hills, and set by men who are skilled in the art of stone masonry.

We are using the pay-as-you-go system, and therefore have been able to keep out of debt so far. Our building is so constructed as to care for about 600, and we hope to reach our constituency by the end of the associational year. We take our census each year, taking in the consolidated school district.

Of all places the writer has worked this field has in it the greatest leadership. Five months ago when I came here the people were discouraged, but we led them in two weeks of earnest prayer. The Lord greatly aided us. We have stepped up from once-a-month preaching to full-time preaching. This is one of the oldest churches in the mountains, and is the mother of about fifty churches in this region.

WILLIAM HUNDLEY, Pastor,

Flat Lick, Ky.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical: only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

THE FIRESIDE

MOTHER

Our mother was busy at the loom each day,
Or dividing her time with wool;
Each night she was knitting our stockings gay
Or mending our dresses for school.
Her hands never idle, each day a task—
She was serving her household, for more she'd not ask.

There were always the babies, each welcomed with joy.
With never a murmur, whether a girl or a boy,
The cradle was never empty, tho' tasks increased
Always room for another, just more quilts to piece.
Just some more blankets and some more food
To be ready and waiting for her loved brood.

There were dishes to wash, a tub-full or more,
There were dresses and aprons by dozens or score;
There were trousers and stockings to mend each day
And shoes to be had and warm mufflers so gay,—
But her children were happy and healthy and strong
For this she was thankful the whole day long.

And when she at last was laid in her grave,
There were many to mourn tho' they tried to be brave,
Her memory lives always and her counsels renewed
As yearly we gathered from paths we persued.
For there is no one like mother, and no joys so sweet
As when she sang her lullabys and we sat at her feet.

Mrs. Sarah H. Terry,
Louisville, Ky.

MAWI AND THE ELEPHANT

"Way off in Singapore the palm trees grow very tall, and the sun comes down so scorching hot that any one but a little brown boy has to run for a shady place.

It was on one of these hot, hot days that little Mawi begged his father to let him ride on Husky Tusky when he went to work in the morning. For the great gray elephant, with his rough tough hide and his twinkly eyes like big, big shoe buttons, was the little boy's very best friend. Nobody knew much about it, though, for Husky just whispered down through his trunk into

Mawi's ear when he wanted to talk and they kept their secrets mostly to themselves.

But this morning his father was very firm and wouldn't let Mawi go, for "Business is business," he said, "and I can't be bothered," and all those things fathers say. So Husky just winked his tiny, shiny eye, flapped one ear, and whispered to Mawi, "Wait till tonight!"

Then off they went to work—Husky Tusky and Mawi's father. You thought elephants never had to work? Oh, yes, indeed: they have to work, and you'd be surprised to see how willing and how skillfully they are. Husky Tusky had to carry big blocks, which had been made of the tin after it was taken out of the mines. The ships with their broad black sides, were waiting to take this tin all over the world, and, who knows, maybe our very own roof is made of them, and the big milk pan in the kitchen, too!

Husky went on doing his duty patiently all through the blazing day, and Mawi waited at home and thought of what Husky had whispered down his trunk to him, and tried to make the time go faster by making little mud images and weaving grass mats.

But evening came at last, and Mawi's father and the big, tired elephant came home, tramp, tramp, along the dusty road. "Hello, hello, hello!" trumpeted Husky, as well as he could for the thirstiness which was choking him, and Mawi was so delighted the day was over that he jumped up and ran out to meet his father and his big, gray playmate.

Husky Tusky picked Mawi up with his trunk, quickly but very gently, and swung him up on his broad back. And there sat the little boy, just back of the elephant's big ear, where he could talk to him.

All three of them slowly wound their way down to river. At sight of the lovely, cool pool, Husky forgot all about being hot and tired, and hurried into the water with Mawi on his back. There were other elephants and their drivers there, having their evening bath after a hard day, but none so big and strong and gentle as Husky. Mawi was very proud as Husky drew the water into his trunk and then playfully threw it all over Mawi and his own broad back.

Husky could trumpet louder than any other elephant, too, and Mawi almost fell off his back with glee when he sent a long call through the jungle.

All at once the darkness fell like a soft warm blanket over everything, for that's the way night comes in countries near the equator. Then the large, twinkling stars came out, and Husky and Mawi's father started home. The

evening was cool, for as soon as the sun goes to bed in Singapore, it is not hot.

On the way Mawi saw Billy Mongoose hurry by and wave his tail in greeting. Jack the monkey chattered good night from a tree above, and Grouchy Camel gave a snarl from his surly, curly lips, for he was in a very bad mood, as usual.

By this time Mawi was getting very drowsy, with the soft regular pad of Husky's feet on the ground, and the rolling, swinging motion of his body, and soon he was dreaming. Or was it true that Husky Tusky walked ever so gently home, that the soft branches from the trees tickled Mawi's little nose, that at his very own door Husky tenderly lifted him down with his trunk, and that his father put him to bed?

It wasn't much trouble for his father because, you see, Mawi was already undressed and had had his bath at the river.—Picture Story Paper.

THE SMALLEST BIRD IN THE WORLD

The smallest known bird is the humming bird. It is found only in the New World, of which it is a native. It ranges from the Strait of Magellan, at the southern tip of South America, to Alaska. There are 488 different kinds of these birds, but only sixteen kinds are found north of Mexico. There is only one kind found east of the Mississippi River and north of Florida. This is the common ruby-throat humming bird which is familiar throughout the eastern half of the United States and Canada.

This interesting little bird received its name from the humming sound of its fast-moving wings. The ruby-throat is so-named because of the bright red spot on the throats of the males. We shall discuss this particular humming bird because it is best known.

The size of the humming bird seems very diminutive when compared with the world's largest bird, the ostrich. The smallest humming bird is found in Cuba, and its body is about one and one-fourth inches long, while the ostrich may be eight feet in height and weigh as much as 300 pounds. The largest known humming bird is the "giant hummer," eight and one-half inches long, found in the Andean mountains of South America. It resembles our swifts.

The beautiful colors of the humming birds are due to refractions of sunlight from the feathers. Many iridescent hues are produced, and color varies according to the angle of the light. This is why the colors seem to change as the birds change their position. Our common

ruby-throat is a bright, shining green color on its upper parts, and purplish on its wings and tail. Only the male has the red throat. So beautiful are the colors that Audubon, the great bird authority, has called these birds "glittering fragments of the rainbow." Others have called them "feathered gems."

The flight of these birds is especially interesting. They are the only land birds that can reverse their wing action, and move backwards as well as forwards. You have all seen them do this if you have seen them feeding at flowers. Their wings move so rapidly that one can see only a blur where the wings are. These wings make over two hundred vibrations, or beats, per second—which is five or six times as fast as an airplane propeller usually travels. Because of this, these birds can appear to stand still in mid-air, or can support themselves while they dip their beaks into a flower blossom for nectar.

Their speed is very fast when traveling. They are like "self-propelled bullets" as they dart through space at a speed of one hundred feet per second, which is more than a mile a minute. Their wing-muscles are very well developed, and much of their life is spent on the wing. Not only can they go forward or backward, but they can also rise straight up in the air at any point like a helicopter.

Contrary to popular opinion, these birds are not very peaceful, and they have very ugly tempers. In fact, there is scarcely anything that can exceed their fierceness when they are disturbed during the mating season. They attack intruders with bewildering courage for such tiny creatures, and they seem to be absolutely fearless. Many are the times when I have watched with amazement as one of them would put to flight a large crow or hawk. It is reported that even airplanes have been attacked by them. During the mating season, you may see a couple of males fighting in the air for hours at a time, occasionally falling to the earth with locked bills. They have never been known to attack human beings unless their nest is approached and endangered.

Their food consists chiefly of insects and nectar. They may be seen darting into groups of insects in the air. Their long tongue is able to snatch insects and hold them tightly. After the insects are partly digested, and the nutriment is all out, the birds regurgitate the remains and spit it out in tiny pellets.

Their fondness for nectar is secondary to their insect appetite. However, they delight to probe their long bills into the hearts of honeysuckle and trumpet vines, as well as petunias. They may be fed from a small bottle wrapped with bright cloth and filled with sugar-water, and hung among the blossoms of a vine. Try this and you will see some delightful sights. They may even become tame enough to take sugar-water from the

palm of your hand. They have been known to become so tame that they would take sugar held between the lips of a person.

Our humming birds have no song. However, they are not entirely silent, for their wings produce a whirr of rhythmic movement, and when these birds are angry they often give piercing "squeaks" and "twitters." Perhaps Nature thought that the beautiful colors of the humming birds were sufficient adornments for them, and saved the song abilities for the birds less brilliantly clothed.

Their nests are always very inconspicuous, and difficult to find. They are constructed of soft plant parts, such as the down of thistles, and are about the size of a teaspoon. On the outside of the nest there will be bits of bark, moss or lichens which help to conceal it. All these may be bound together with spider webs. Their nests may be high or low, and have been reported on almost all kinds of twigs and plants. Agnes Akin Atkinson reported in the Nature Magazine, November, 1932, that she found a humming bird's nest on an iron pipe of a flood gate unprotected from the hot sun, in California.

Two white eggs, about the size of peas, are laid and brooded by the mother. The father watches on a nearby twig, and after the eggs hatch, he helps with the feeding. Their food consists of regurgitated insects which are deposited far down their throats by the long bills of the parents. In about three weeks the babies are able to leave the nest.

The migration of these tiny creatures is remarkable. They return in the fall from Canada and the United States and go South into Mexico and South America. The males leave first, usually the last of August or early September, and the females linger a month or so longer while the young are strengthening their wings for the long journey South.

—John Harvey Furbay in Advance.

GOD'S OWNERSHIP; MAN'S STEWARDSHIP

W. K. Wood, Pollard Church,
Ashland, Ky.

God's ownership and man's stewardship should be acknowledged by all, and especially so by those who are saved.

God's ownership should be recognized by the right of His creation. "By Him are all things created, that are in heaven and that on earth." "If any man be in Christ, he is a new creation." Surely the New created ones will recognize God as owner.

God's ownership should be recognized because of His purchase. "Ye are not your own, ye are bought with a price; therefore glorify in your body, and in your spirit, which are God's."

Because God is the owner of all, we are only stewards. If the title belongs to God, then it does not belong to us. We cannot have a title to a piece of property while it belongs to our neighbor. If God is the owner and we are the stewards, He has a right to do what He pleases with what is His. We have no right to waste his property.

The property we possess is not ours. The real owner is God. As His stewards, He has trusted some of His property into our hands for Him and every penny must be accounted for here or hereafter. This truth is made plain in the parables of the talents and pounds.

We are stewards of our bodies and our spirits. They belong to God. Since our bodies belong to God we have no right to use or abuse them in a way that will dishonor Him. Movies, mixed bathing, immodest dress, bobbed hair, drinking, card playing and many other doubtful things would be easily settled if we would endeavor to glorify God in our bodies which are His.

The Bible says we are the stewards of the manifold grace of God. Grace given is not to be kept for self. We must pass it on to others. Does not the passage which speaks of grace for grace, mean that we are to give out as fast as God gives in. He supplies more grace but never wastes any.

The gospel has been committed to us as a sacred trust and we are under everlasting obligation to pass it on to others. Jesus would teach us that if it is necessary, that we should sell all we have of our earthly possessions to give the gospel to those who have it not. No man can face God with a good conscience who has not given at least one-tenth of his earthly income for the spread of the gospel. The curse of this hour is covetousness on the part of our Baptist people. Our leaders, and especially our preachers, will have an awful settlement with God if we do not teach our people the doctrine of stewardship as revealed in the word of God.

DR. RAGLAND IN HATTIESBURG

Dr. George Ragland of the First Church in Lexington, Ky., and Carlyle Brooks, singing evangelist of Atlanta, Ga., closed a successful meeting with the Old First Church in Hattiesburg on December 17.

Pastor Ragland is a mighty expounder of the Word. He delighted our people. Many are clamoring for his return for an engagement at some future time. Brother Brooks is a good soloist and a successful conductor of congregational singing.

The influence of the meeting will be a blessing to us in days to come. It is always so in revivals where fundamental principles are stressed and constructive preaching done.

THOMAS F. HARVEY, Pastor.

**Baptist Training Union
Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

**First Long Run Training School
Held November 19-23, 1934**

Before the Long Run Associational Baptist Training Union was a year old it held its first annual Training School, November 19-23, under the guiding hand of George W. Cummins, Associational Directors, and his co-laborers. The Association is divided into seven districts, having a total enrollment of 4,721 members, and each of the seven districts functions both independently from and in co-operation with the others. There were 973 awards issued in the seven districts to those who attended regularly and completed the examination satisfactorily.

Northwestern District

This district, under the splendid direction of R. T. McGinity, president reports an unusually successful school. Although their numbers were smaller than they had hoped for, the spirit was definitely progressive. There are five churches and one mission in this district with a membership of 446. Each church was represented at the school and each had some awards. 104 awards were issued for 23.3 percent of membership receiving seals and diplomas. Mr. McGinty says, "We are grateful to God, our Master for the benefits derived from our week of study and service."

Eastern District

David K. Bishop, president, with the help of Sunny Sampson, Vice-president, led in planning and conducting the school in the Eastern section of our Association. They report that from a membership of 569,—106 or 18.6 percent received awards. There were nine classes, each well attended and each with the same purpose, "To train for more efficient and more effective service for Christ."

Northeastern District

This district is made up of seven churches all just at the edge of Louisville. The leaders thought it best to have their school in June and report that it was the best ever held in the district. They have co-operated with the Associational leaders in a splendid way and are hoping arrangements can be made to hold their training school with the other districts next year. However, Northeastern reports ninety-nine awards and a membership of 350.

Central District

This district has nine churches and the Louisville Baptist Orphans' Home, with a membership, exclusive of the

Home of 733. Two churches failed to have representatives at the school. The eight classes were well attended each night. There was an average attendance of 130. This district had set as their goal 125 awards—128 awards were issued or 17.5 percent of the membership receiving a seal or diploma.

Mr. O. W. Stites is president and Mr. William Thirlwell, Vice-President.

South Central District

This district is the largest in the Association, having thirteen churches with a membership of 1,301. Each church was represented during the week and all but one received awards. There were 341 awards or 26.2 percent of the membership receiving a diploma or seal.

The fourteen classes were well attended by earnest, consecrated young people who were anxious to study so that they might serve Him who is their Master.

Mr. Lloyd Dawson, president and his corp of officers and committees deserve a great deal of credit for the success of this school.

Southern District

Although this district held no school this year, some of the members drove quite a few miles to attend the Eastern District school and as a result six awards were received.

We are anxious to see all our districts having schools next year and we feel that under the leadership of Mr. Lee Glasser, president of this district, Southern will be doing things for the Lord.

Southwestern District

This school, with an average attendance of 205 was the second largest in the Association. All the ten classes showed a satisfactory enrollment and the assembly periods were inspirationally fine. One hundred and ninety-one awards were given to Baptist Training Union members in ten of the eleven churches. This school was a very good one and we feel that under the direction of their president, Mr. Walter Horn, who has as his right hand man, Mr. Paul Grammer, this district will keep climbing upward.

In Conclusion

Pray for our work in the Long Run Association; for our director, George W. Cummins, who is giving so unsparingly of himself to this work; for yourself that you might find some definite work in the gigantic task which is our privilege to perform, that of leading lost souls to Christ and training them to witness for our Master.

We are expecting a large crowd at our Associational Rally at Walnut Street, Sunday, January 20, 1935.

VELMA SCHEIBLE.

Attention Treasurers and Missionary Committees

How many of you have written to any of our Missionaries for information direct from the mission fields? If you

have not, it would be an interesting, helpful thing to do. I suggest that you refer to the inside covers of the **Home and Foreign Fields** for names and address of both Foreign and Home Missionaries and write one or more of them. It will help your mission programs.

Sometime ago I received a good letter from our own Dr. L. M. Bratcher, Caixa 2844; Rio de Janeiro. He follows with prayerful interest our work here in Kentucky, his native state. He is ready and glad to give us any first hand news from the field. May we follow his work there in our prayers. Write him, or if you wish, write me what material you desire and how you wish to use it. Then I will write him.

Gasper River Association

The program of the first quarterly meeting of the Gasper River Associational Training Union was held at Richland Church and consisted of "Butler B. Y. P. U. History," Presentation of diplomas to graduates, What A B. Y. P. U. Means To Me: As a Junior, as an Intermediate, as a Senior; In My Church and Installation of Officers.

Sulphur Fork

The Quarterly Meeting of Sulphur Fork Associational Training Union was held December 30, 1934 with the Sulphur Church. The following program was carried out: Song, "Ready," Devotional, Special Music, Address, What Of Our Young People for 1935, Roll Call of Churches, Business and General discussion, Song "All Hail the Power," and benediction.

**RECORD OF ATTENDANCE
Baptist Training Unions reporting
enrollment of 100 or over**

January 6, 1935

	Att.	Vis.	En.
Louisville, Grace	197	4	203
Bowling Green, First	189	24	274
Louisville, Ninth & O.....	165	37	202
Henderson, Audubon	125	12	125
Louisville, Parkland	121	22	170
Paducah, Immanuel	120	20	120
Louisville, Temple	111	25	149
Corbin, First	110	23	150
Louisville, Beechmont	105	10	140
Campbellsville	102	18	119
Newport, First	102	10	190
Owensboro, First	97	23	125
Harrodsburg	96	8	129
Lex.-Felix Memorial	96	5	122
Jellico, Tenn., First	93	110
Severn's Valley	87	13	122
Danville, Lexington Ave. ..	74	10	102

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M. F. HAM PREACHES AT SPARTANBURG

The Ham-Ramsey Evangelistic party opened a meeting in Spartanburg, S. C., on January 6, in a tabernacle with a seating capacity of 5,000. Tremendous congregations greeted Dr. Ham in both the afternoon and night services on that day.

On Monday, January 7, at the regular monthly conference of Baptist pastors of Spartanburg and community, which conference includes pastors of eighty-three churches with a total membership of 27,978 Baptists, with a large number of these pastors present, the conference unanimously endorsed the Ham-Ramsey Soul-Winning Campaign in Spartanburg.

MARSHALL L. MOTT,
Spartanburg, S. C.

DR. HAGAN INTRODUCES HIS SUCCESSOR AT NOLYNN

Some forty years ago I was invited to assist Brother R. C. Kimble in a meeting with Nollynn Church, and during the thirty years since that time I have served them as pastor, closing last month on account of ill health. They unanimously called Brother Roy L. Puckett, son of W. J. Puckett, and it gives me pleasure to hear he has accepted. No pastor has been more kindly treated than the old and young of Nollynn extended to me. It was a great joy, when I could serve them no longer, to leave them united.

They are blessed with as fine young members as I have labored with in the fifty-two years of my work with the noble and cultured young man to lead them we will expect God's richest blessing to abide with them. My most earnest prayer is that Pastor Puckett and each member may be led of the Holy Spirit.

B. T. HAGAN,
Louisville, Ky.

CARROLLTON BAPTISTS PARE BUILDING DEBT

Christmas has come and gone and leaves a very pleasant memory with us here. Some time before Christmas we decided to take a Christmas offering for our building debt of a little more than \$1,000. For this purpose we passed out envelopes and when the returns were in \$728.63 was in hand to apply on our note in the bank. This amount brought our building debt down to \$303.86, and we expect to pay that off within the next few weeks and hope to dedicate our Sunday-school Annex in early spring.

This building cost us something like \$10,000, and was built during the depression and is now nearly all paid for. During all this time we have not failed to take care of our general expenses a

single month. All bills have been paid with regularity and a little has been left in the treasury for the next month.

One of the finest things about our church, too, is the deep spirituality which characterizes all of our services. One of our visitors remarked: "With an atmosphere like this you can do great things." While we have done some work on our church building there is yet much to do, and we will give ourselves to that task when the other one is finished. With all of this work we have also had something for missions, the orphans, and the general work.

Christmas was a time with the church when they showed in large measure their affection for the pastor and his family. Too many good things were sent in to count, and on top of all a new hat and a new suit of clothes for the pastor. If anybody in "Old Kentucky" has a better church than Carrollton I'd like to have him rise up and say so.

We are hoping for all of us a fine 1935, and added interest and zeal in our Lord's work. May our Heavenly Father grant us His blessing in health and usefulness and happiness.

M. E. STALEY,
Carrollton, Ky.

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If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystox (Five-ten.)

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Pastor O. L. Overlin, of Buffalo Baptist Church, conducted a revival meeting in Fort Wayne, Ind., in December.

Pastor S. R. Stone, of the Cash Creek Church, in the Ohio Valley Association, and not far from Henderson, Ky., sends two one dollar bills in a letter for a year's subscription to the Recorder for Mrs. Sallie A. Freeman, and says: "This is the sixth subscriber from Cash Creek Church since September 1. If you give sample copies would like to have six to take with me to Cash Creek." Brother Stone is a student at the Seminary. Blessings on that young man. What pleasant dreams we could have of some 300 more like him. He believes that the Baptist paper can and will do a work in the homes of his people that will re-inforce the spiritual ministry of his pulpit, and he is right—all the way through.

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At the first warning sneeze, stuffiness or nasal irritation, quick!—apply Vicks Va-tro-nol—just a few drops up each nostril. Its timely use helps to prevent many colds, and to throw off colds in their early stages.



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These twin aids to lower and shorter colds give you the basic medication of Vicks Plan for Better Control of Colds. You'll find full details of this unique, clinically tested Plan in each Vicks package.

VICKS PLAN FOR BETTER CONTROL OF COLDS

EX-KENTUCKIAN PREACHES IN TEXAS MEETING

The First Baptist Church of Huntsville, Texas, Rev. H. D. Bruce, pastor, recently closed a series of far-reaching meetings and evangelistic efforts. The pastor did the preaching at the unanimous request of the church, this being the second series of revival services in which he had done the preaching. He did even better preaching this time than in the first meeting.

Brother Joe Trussell, of Brownwood, had charge of the song services. There is no better singer, finer leader, nor more co-operative helper in a meeting than Joe Trussell. The revival came at a rather difficult time, at Thanksgiving, and added to this there was much rain throughout the first Sunday. But on Monday evening the tide turned upward and a fine spiritual meeting was given by the Lord. There were nineteen confessions of faith and twenty-five additions by letter. Many of the older members of the church say that this was the finest spiritual meeting the church had ever experienced.

Pastor Bruce has been at Huntsville for fifteen months and in that time there have been 209 additions to the church, about half of them by baptism. About \$17,000 have been given by the church for all purposes. In the last Associational year, the church averaged a little over \$21.00 per member.

The church came to the end of the year with all current obligations paid and all payments of interest and principal on our building debt paid to date. The pastor has been in seven revivals in which there were 151 additions during the year. The church faces the new year with courage and confidence.

TEMPERANCE RADIO PROGRAMS FROM MEXICO

Beginning Monday night, January 14 and continuing for at least thirty days, we shall speak over the big Mexican Radio Station XEPN of Eagle Pass, Texas on what is known as "The Voice of Temperance" program. This station is surpassed in power by WLW of Ohio only. It operates on 590 kilocycles, and is heard all over America.

The broadcasts will deal strictly with temperance as it relates to liquor and its attendant evils. They will be summons to sobriety and proclamations of purity. There will be two each evening and one each morning from Monday night through Saturday morning for four weeks. The evening messages will be of fifteen minutes duration between the hours of 7:00 and 9:00, separated by one hour. The morning message will be at 8:00 A. M. I shall be the speaker.

I believe you will agree with me that such a broadcast is needed on the radios today. No such broadcast can be arranged on the big radios of America so

I have arranged for them on this Mexican station.

I shall appreciate you announcing these broadcasts in your paper. The more people who know about them the more listeners; the more listeners the more good will be done.

SAMUEL N. MORRIS,
Stanford, Texas.

Fellowship Tidings.

The First Church of Charleston, S. C., has called Rev. Vance H. Havner.

Dr. Sparks W. Melton has resigned at Free Mason Street Church, Norfolk, Va.

During April Dr. J. C. Masee will conduct meetings at the First Church of El Paso, Texas.

O. E. Bryan, Jr., is now able to leave the Vanderbilt Hospital, Nashville, Tenn., and return to his home in that city.

Pastor S. G. Posey has resigned at Coliseum Place Church, New Orleans, La., to accept the call of the First Church of Austin, Texas.

Dr. Kerr Boyce Tupper, Philadelphia, is supplying the First Church of Richmond, Va., made vacant by the going of Dr. Charles W. Daniels to El Dorado, Ark.

Dr. L. E. Barton has resigned as Executive Secretary of the Alabama State Board. Dr. F. M. Barnes, Montgomery, Ala., will succeed him on April 1.

Mr. and Mrs. Eugene Beverly Robertson, of Crescent Hill, Louisville, have announced the engagement of their daughter, Miss Clara Louise Robertson, to Pastor William John Keech, of Los Angeles, Calif., in February. Several years ago Mr. Keech attended the Southern Baptist Theological Seminary. Brother Keech is now pastor at Banning, Calif.

Pastor R. T. Skinner is now located on the field in Bowling Green and is preaching regularly at the First Baptist Church in that city. He writes us in part: "I am just getting established on the field here in Bowling Green, and certainly I must not be without the Western Recorder. I am enclosing a check for a year's subscription. This is a great church here with one of the greatest opportunities I have ever known."

Following next Sunday, January 20, Dr. Finley F. Gibson, pastor of the Walnut Street Church, Louisville, will be for two weeks in a meeting at the Barton Heights Church, Richmond, Va., Rev. Wade H. Bryant, pastor. On the Sunday of the absence of Dr. Gibson, Dr. W. O. Carver will supply his pulpit. Some fifteen years ago Dr. Gibson was pastor of the Grace Church in Rich-

mond. As a member of the Foreign Mission Board he makes frequent trips to the old city, but this is the first time he is going there for evangelistic service. Barton Heights, a comparatively young church, has become one of the large churches in Richmond.

Our Dead.

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

MRS. VERA O'DELL

The morning of October 26, 1934, Narrows Baptist Church of Narrows, Ky., lost one of its most useful members when Mrs. Vera O'dell fell asleep to awake in the presence of her Heavenly Father whom she loved. She was born October 25, 1896. She is survived by her husband and two sons and other relations.

Inasmuch as our Heavenly Father has sent to call home our beloved sister we pray that God will cause his mantle to fall on another who will take up her work in the church so that they too may hear His word, "Well done."

We feel our loss is Heaven's gain. Blessed are the dead who die in the Lord.

MRS. LAURA COPPAGE,
MRS. ELGIE CARTERS.

MRS. MARGARET FRANCES ARNOLD

Mrs. Margaret Frances Arnold, sixty-six years old, died suddenly December 20, at Flingsville, Ky., after suffering from pneumonia for four days. She was born in Demossville, a daughter of Mr. and Mrs. Henry Aulick. She is survived by her husband, E. L. Arnold; her parents; one daughter, Mrs. Ben F. Elliott, Walton; and five sisters and three brothers: Mrs. T. J. Hudson, Atlanta; Mrs. P. T. Wheeler, Hazard; Mrs. LeRoy Beedle, Cincinnati; Mrs. Charles Hatfield, Georgetown; Miss Jewel Aulick, Butler; C. J. Aulick, Los Angeles; Rev. Henry Aulick, Plainview, Tex.; and M. S. Aulick, Newport.

She early united with the Grant's Lick Baptist Church, but about twenty years ago united with the Gardnersville Church. Pastors Thomas L. Wooten, of Walton, and R. H. Tolle conducted the funeral service.

Phone Highland 0104

Herbert C. Cralle

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