

WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, JANUARY 31, 1935

No. 5

Prayer Our Great Need

BACK of every great movement in the Kingdom is prayer. The most useful people in all of the churches to-day are the best pray-ers. They are far more useful than large givers who do not pray. They are far more useful than preachers who only preach. Great pray-ers are far more needed than great preachers, great givers, great singers, and great workers, all put together.

If we can have great pray-ers we can have everything else. In many a pulpit to-day is a cultured preacher fooling away his time on labored, scholarly sermonettes, which fall on the people as the dead leaves of the forest under mid-winter's frost. Vast sums of money may be put into great meeting houses with costly equipments, yet the whole be like a display of cut flowers, without life, and lacking the attractive fragrance of the garden of the Lord. People who are endowed with a deep sense of the spiritual essence of things refuse to be cheated by a lifeless procession. They will not accept word-pictures of bread for bread itself.

What is needed in these valleys of dry bones, these beautiful cemeteries of dead churches? The overwhelming need is the Spirit of power and life to make the dead live before the Lord. How can we have the Holy Spirit back in our churches? By prayer. It is a wonderful promise. If two agree as touching anything—this thing of power and life through the Holy Spirit in the church—God will do it. It is sheer nonsense to resort to tricks to work up revivals. It must come down from the Father of mercies, and the right kind of praying can get it.

Ten men could have saved Sodom. Two real pray-ers can save any church. I lay it on the hearts of all who believe in prayer. Take no fright from circumstances, or difficulties. Pray and look to God. He can manage it all. He has lifted distracted, lifeless churches from the dust and converted them into victorious armies.

The short of it is, the Kingdom will come by power, and power is with God. It comes in answer to believing prayer.—Dr. J. B. Gambrell, in Parable and Precept.

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

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Is Baptist Student Program a Menace to Denominational Schools?

CLYDE L. BRELAND, Th.D., Pastor First Church, Richmond, Ky.

FOR SEVEN years, or ever since the Lord gave me the privilege of ministering to Baptist people in a state college community, it has been my growing conviction that one of our most far-reaching Baptist opportunities lies in a more effective ministry to our own people in State and private colleges and universities. Until recent months it has been an almost virgin field, so far as denominational activity goes. And even yet the effort to meet the challenge is so meager as to indicate little more than half-hearted interest.

That the large majority of our pastors and thoughtful members are expressing sympathy with this work is a source of encouragement. But here and there opposition is encountered, based on various assumptions. One main ground of objection which has been advanced in recent months is that a program of religious guidance for Baptist students in State schools is essentially competition with the interests of our own denominational colleges. "Every time we strengthen such a program on State campuses," it has been said, "we make it easier for Baptist young people to go to these institutions rather than our own."

I

I TRUST that I should be among the last persons to seek to thwart any legitimate effort to strengthen our denominational college program, already on precarious ground. The denominational school has its particular field of usefulness, which no other institution can begin to enter. Some of us are not at all ready to subscribe to the theory that, since the State is steadily enhancing its facilities for higher education, the time is at hand when the churches should withdraw from the field.

But there is no essential antagonism between our denominational program and the effort here advocated to reach our own young people on other campuses. Such conflicts in denominational interests are far more fancied than real. One could just as readily defend the opposite theorem, that our effort on State campuses would encourage transfer of the more spiritually-minded students to our own schools. But when it is considered that Kentucky stands well toward the foot of the list of States in per capita college enrollment, one wonders why there should be serious ground for jealousy among the colleges, with so large a field of potential enrollment as yet virtually unreachd.

The brethren who discourage the student religious movement in State colleges are obviously sincere. Some of them are honored and beloved in our Baptist life, and their opinions are worthy of all respect. But it is difficult not to believe that, in this instance at least, they have permitted their zeal for the cause of denominational education to override their usual sound judgment. Any program of religion in State schools, no matter how efficient, must be conducted under handicaps which are fatal to any hope of competing with the spiritual atmosphere which ought to characterize our own schools.

II

FOR ONE thing, these programs suffer the handicap of a heterogeneous constituency. Many of our students in State schools, to be sure, are as splendid in their spiritual devotion as can be found anywhere. But they are decidedly in the minority.

They represent, in large measure, those who would have enrolled in our own colleges, were it not for the additional expense involved which they have regarded prohibitive. State college groups lack the spiritual inspiration to be found in the presence of any considerable number of young men whose lives are devoted to the work of Christ's ministry, or of young men and women who have dedicated themselves to His call to foreign fields. A considerable number of these young people lack adequate spiritual background. They come from homes which live on the border-line, with minor emphasis on the things of the Spirit.

This heterogeneous group from our Baptist life is one with which our own denominational schools would be unable to cope, even if it was possible to attract them there. In 1923, Dr. J. M. Dawson, of Waco, Texas, in his article, "Baptist Illiteracy in the South," made the observation that there were only 33,680 Baptist college students in the South, and that "in proportion to their numbers, Baptists are not sending their children to college in anything like the ratio of other denominations."

One doubts seriously that a like charge could be substantiated now. In Kentucky colleges alone, there are more than 6,000 Baptist young people, only some 700 of them being enrolled in our own schools. How utterly impossible it would be for us to care for this great host of students in Baptist schools! Whether we will admit it or not, we face the responsibility of making some provision for their spiritual needs wherever they may be.

III

AGAIN, our program in State schools suffers the handicap of an indifferent environment. This does not mean to imply that State college administrations are personally indifferent to our efforts. So far as I have learned, every State school administration in Kentucky has been most cordial in its attitude toward our work.

Nor does it mean that there are no individual faculty members who are deeply concerned for the spiritual welfare of the students. On the contrary, some of them are doing splendid work along spiritual lines. But the very genius of State college life must of necessity be one of official indifference to any denominational effort as such [type emphasis ours.—Ed.].

What a reflection would be cast upon our denominational schools if they offered no superior spiritual advantages to those which are found upon State college campuses! The State college can make no demands upon its faculty members in regard to their religious lives or views. Whether a teacher be Christian or atheist is a matter of official indifference to the State. As a result one can find represented virtually every shade of religious and social viewpoint on the average State college faculty.

But in our Baptist schools, every faculty member is—or ought to be—both a Christian and a Baptist. His life is—or ought to be—glowing with the Spirit of Christ to influence the lives of his students. Indeed what reason can we advance for the maintenance of our own schools, if they are to offer no superior spiritual advantages, and are to make no contribution toward the maintenance of our common faith?

Some months ago, a number of the brethren became agitated over the revelation that the janitor—or some other such

official at our Baptist headquarters was not a Baptist; and that perhaps several of the printers and linotype operators in our printing plant were of other than Baptist faith. One fails to see how the janitor would sweep a floor better if he were a Baptist; or how the linotype operator who sets 5,000 ems of type per hour would be enabled to set 6,000 ems by becoming a Baptist. But there is ground for concern wherever our Baptist faith is entrusted in the classroom to other than Baptist hands. The linotype operator deals with mechanical things. The teacher deals with immortal souls, and with a precious faith.

"But there is no Baptist mathematics," is the ever recurring objection. And yet there are Baptist mathematicians, and the best of them regard mathematics as only one of many avenues through which God reveals His truth, and believe that mathematical truth must ever be subservient to spiritual truth.

There is no Baptist Latin. But I shall never cease to thank God that He gave me to gather something of my meager store of Latin under the guidance of the saintly Dr. A. J. Aven, at Mississippi College. To him Latin lessons were something worth praying over; and prayer was the introduction to his every class. Sundays to him were days in which to serve the Lord; and found him always giving himself to the teaching of a class of young men in the Bible school. I doubt that there was ever an unsaved student who did a semester's work in his classes, but that, alone with Dr. Aven and God, he was brought to the matter of his soul's eternal welfare during that period.

IN MY JUDGEMENT, IT IS THIS FIRST AND MAINLY THAT OUR DENOMINATIONAL SCHOOLS HAVE TO OFFER WITH WHICH STATE SCHOOLS CAN NEVER COMPETE. IF MATHEMATICS, AND LATIN, AND ENGLISH COMPOSITION, COMPRISE OUR STOCK IN TRADE WE NEED TO ABDICATE. DR. SAMPEY ONCE SAID, "ANY COLLEGE THAT RECEIVES DENOMINATIONAL FUNDS FOR THE MAINTENANCE OF A CHRISTIAN COLLEGE, AND THEN FAILS TO OFFER SOMETHING DISTINCTIVELY CHRISTIAN, IS GUILTY OF OBTAINING MONEY UNDER FALSE PRETENSES."

The Christian Church, the Great Sleeping Beauty

DR. J. B. CRANFILL, Dallas, Texas.

THE Church, the Bride of Christ, is sound asleep. Many clamant voices seek to awaken the somnolent hosts of Zion, but in vain. In the Western Recorder, of January 10, are many able, insistent, loving, stirring appeals for the payment of the debts of our Southern Baptist Boards, and here and there some watchman on the walls of Zion sounds out a louder call than others in the ranks, but the millions of our Baptist hosts (and I love them and appraise them as the greatest people in the world) sleep on and take their rest.

True enough, there is much poverty among our churches, but poverty is not the disease that really afflicts us. The twelve apostles were shy of money, but their voices were heard in every country in the world. Their lives were affectionate adventures in the salvation of the lost and they achieved a conquering immortality that yet challenges the best that is in us.

Here's one of the strangest things in the world. The members of our churches as a rule have all the necessities of life, and many of them enjoy life's luxuries. I haven't heard of any of our members denying themselves automobiles, theatre tickets, fine clothes or luxurious indulgences to the end that the money thus salvaged might be used in paying our debts. Of course, I don't know all of our dear people, but I know many of them and I have yet to find any one among us who has impoverished himself that the Kingdom of God might be enriched.

Baptist preachers are the noblest class of men on the earth. They are really the salt of the earth. They hold up

IV

OUR STUDENT programs in State colleges suffer the handicap of being constantly defensive. Aggressively and gloriously offensive they are, to be sure, with their stories of gracious conquest in the name of Christ. But there is also the ever-present consciousness that there are strange ideas abroad which threaten to undermine faith and make shipwreck of holy aspiration.

We cannot share the conviction recently expressed by a university president that when a student reaches college he ought to be able to stand alone intellectually; and that, if his faith is wrecked, it is because the home has failed in making secure its anchorage. Young people are not mature, else they would not be in college. They are impressionable, rather than critical; and reason is easily swayed by an attractive personality with a specious argument.

Therefore the need and opportunity for our denomination to make a worthy effort to help our Baptist students to a straight course amidst the hazards of strange doctrines and philosophies afloat in the educational world as elsewhere. In as much as these philosophies may and often do run counter to revealed Bible truth the youth who are exposed to them need the help of mature Christian minds that they may rightly appraise the new theories and not lose their anchorage to revealed Bible faith.

The students who are in college to-day will largely determine the character of our denomination tomorrow. They will be in large measure the leaders of our church life, for bane or blessing. If we fail them now, may God protect us then! If we refuse them this ministry of spiritual guidance in their student days, we cannot plead innocent if our churches are engulfed in a tide of spiritual darkness in the days when these students lead.

And we may rest assured that, if we refuse to enter the door which God has so graciously opened for us, others will not be so remiss. For the same door that is open to Baptists is of necessity open to all others. Far-seeing minds with strange ideas already are recognizing the tremendous importance of influencing the student thought of this generation, and they will not long hesitate to enter in. May God give us eyes to see, and hearts to enter, the open door.

the banner of the Cross. They give to mankind the celestial message that causes that arrest of thought that makes for the highest and best in civilized life. As a class, they are sacrificial in life, noble in spirit, gentle in their attitude toward suffering, dying humanity; and lofty in their character and conduct. But we preachers are not doing our best. We are jogging along, but need to move the back-band of our plough-horses farther forward so that we may plough deeper, and turn something up.

There is no reason why our Boards should be in debt. There is no reason why we shouldn't have all the money needed for sending the Gospel to all the regions beyond. If we were fully awake, we Baptists of our dear Southland, we would not only pay all the debts on the Boards with a turn of the hand, but would cause our Mission treasury to bulge with extra money, so that waiting men and women might be sent to new fields of service, and in these new fields hold aloft the Banner of the Cross, and call men to life's higher and nobler and better things.

The thing about us is that we are too artificial. There are many widows among us, but no widows giving the widow's mite. There are many disciples, but not of the apostolic type. I know of no Christian man or woman who has given all they had. **We need not only the surrender of money, but the surrender of life [our type emphasis.—Ed.].**

I love all of our editors, mission secretaries and denominational leaders with a fadeless affection. But all of us are moving along as slowly and indifferently as terrapins move when they have no coals of fire on their backs. If anything

unusual happens, we draw our necks and heads back into the shell, and clamp our mouths shut, and sleep on. The editorials in our Baptist papers are not burning their way into men's hearts and lives. In this new age, when new strident voices call men into allurements of sin and vice, we need a quality of consecration, devotion and downright blood earnestness that are too often distinguished only by their absence.

Not only is this true in our immediate and intimate religious activities, but it is true out in the big arena of civic life. With one stroke of the pen, our President illegally submerged all America in beer, with hard illegal liquor following fast upon this most ghastly procedure known in American life. In every nook and corner of dear America, we have a wild riot of liquor lawlessness that would break our hearts if we were awake.

We walk among these scenes of crime and vice and lawlessness as calmly as trained veterans in our armies walk among the dead. The fires of patriotism have burned down into ashes, even the embers are dead. Our preachers no longer lift up their voices against the liquor traffic, which is the deadliest and most damnable expression of Satanic destructiveness ever known in our world.

We're asleep. Our children and our neighbors' children are smashing their way into hell through these cocktail parties, night clubs, beer saloons and bootleggers' joints, and all of us seem quite content that Hell should enlarge itself to receive them.

I wish that I knew how to impress all that I am saying here upon men's hearts. I wish I knew how to awaken American womanhood. I wish I could blaze forth with thoughts that breathe and words that burn, and with an earnestness that, like red hot branding-irons known in my cowboy days, would burn their way into the lives and consciences of our dear sleeping hosts of what should be our militant Christianity.

I wish I could infuse fresh zeal into the sluggish columns of our Baptist papers, many of which are but little less than studies in literary dullness.

If I could, I would motivate our preachers to bring into requisition a new and fiery quality of preaching that would exchange the old dull dumb dead discourses for message of fire blazing at white heat out of their hearts.

Am I doing my best? No! I'm asleep at the switch just like the rest of you.

Let It Get to the Churches!

JOSEPH A. GAINES, Kentucky Leader,
Hundred Thousand Club Campaign, Glasgow, Ky.

IN ONE of the arid states of the far West some years ago a splendid irrigation project completely failed for a considerable time to do the thing it was intended to do, which was to convey the fertilizing, life-producing water to the lands of the farmers, for whose special benefit the project was conceived.

The failure was not due to a bad plan, or faulty execution. A great dam was built, a fine lake of water was impounded, canals were cut to carry the water to the farms. Every necessary thing in fact was done, save one, that was the actual delivery of the water, through the farmers' sluice-gates, into the fields that were parching with thirst. A legal dispute had arisen, the whole project was in the courts, and it was not until a long drawn out litigation had been settled that the water reached the land.

There is a possible parallel to that story in the situation of our Kentucky Campaign for the Baptist Hundred Thousand Club at the present stage of the movement. A simple, but sufficient and satisfactory organization has been set up. The State Leader, the central Committee on Publicity, and a similar Committee on Speakers are the canals through which the "materials" of the movement reach Kentucky from the office of our General Leader, Dr. Frank Tripp.

In every district association is an Associational Leader who may be thought of as an extension of these channels.

But the "sluice-gate" into the local church is—may he pardon me for the comparison—the pastor. It is often said "the pastor is the key" to everything that concerns the church. Verily, he is more. He is the door. If he be "an open door" the movement will reach his people. If not, most of the people will never be touched by it.

My plea just now is to my fellow pastors, that they will open the door and let the Hundred Thousand Club idea get to the churches. Many, possibly the great majority, of these divinely appointed under-shepherds of the flock are ready and eager for their people to hear and heed the call to help lift the load of debt off our Southern Baptist institutions. They know that interest in this will lead to deeper interest in the work of the Lord, at home and abroad. And the people, certainly those warm-hearted ones who love the Lord and all of the Lord's agencies for spreading the gospel, will respond to this call, when they understand exactly what it is. But the main fact I would now emphasize is that without the sympathetic advocacy of the pastor, the people will never know just what it is all about.

Now, brother pastor, I beg your co-operation. All of our labor is lost if the ultimate end is not attained, which is that we let this matter get to the churches. Lift the gates and let the stream of fertilizing information flow in!

Sunday School Seedlets

February 3, 1935

PETER'S RESTORATION

Mark 16:7; John 20:1-10; 21:1-23

Much of the domestic unhappiness in the homes of our world is said to be due to the fact that members of a family too often neglect those acts and expressions which show their love one for another. It is a serious mistake to assume that the natural loves of the home can always be taken for granted. If brothers and sisters do not regularly manifest their mutual affection by little—or large—deeds of kindness and by affectionate expressions; if parents and children do not embrace opportunities to prove their mutual devotion; if husband and wife ignore the sincere demonstration of their love for each other,—then the happiness, the idealism, and possibly the permanence of the home are seriously jeopardized.

Love which makes no effort to express itself is one of the outstanding earmarks of a slovenly spirit. It will bring no happiness to anyone: neither to the person in whose heart it is hidden, nor the one toward whom it is felt; and ultimately it will die of inaction. But if love is expressed in words and in service, it will live, thrive, and abundantly bless the lives of both giver and receiver.

All this Jesus knew perfectly. He knew, too, as Peter insisted, that that disciple loved him devotedly. But he also knew that unless Peter's love found active expression in service which was possible only through His Spirit, rather than the old self-sufficient spirit of the flesh, it would wither and perish, sinking finally into the graveyard of neglected emotions. He therefore commanded Peter to feed His sheep, not only because the sheep must be nourished, but also because Peter's self-emptied and transformed heart would in this service become fashioned after His Lord's.

In our own day, my fellow-traveler, Jesus, knows that we love him. We need not prove it to him, but we must be constantly proving it to ourselves through loyal service.

New Castle, Ky.

C. W. CRAFT

New Bowling Green Pastor Appreciated

DEAR DOCTOR MASTERS: After a year in Madison, Indiana, we are now in Bowling Green, Ky. Please change our address on the "Western Recorder" mailing list to 815 Broadway, Bowling Green.

We attended the worship service of the First Baptist Church this morning and heard Brother Skinner for the first time. He is a great preacher of the great Gospel. He declares the unsearchable riches of Christ no uncertain terms, and he is backed up by a great congregation of worshippers. The very atmosphere of the great auditorium was deeply spiritual, and a soul refreshing view of Jesus and His word seemed to compass us about as we heard him boldly declare the truth.

He used as a basis for his sermon Paul's journey to Rome, illustrating thereby, the journey of life, the danger of being influenced by the "soft breeze of the South" rather than the "still small voice."

Our impression of the service seemed to come in the following terms:

We walked into the massive church
The worship Spirit did pervade,
We saw in all its grandeur there
The handiwork that men had made,
We heard the mighty organ swell,
And while God through his servant spoke
We saw it manifested much
The handiwork that God has made.

I have been enjoying the messages of Dr. Cranfill and those of your own editorials and paragraphic comment on the need of revival. I join my prayers with Dr. Cranfill and others for a glorious realization of this vital need.

Bowling Green, Ky., Jan. 20. BEN F. MITCHELL

The Annual Seminary Conference, March 11-15

DON NORMAN, S. B. T. Seminary, Louisville, Ky.

DURING the week of March 11-15, the Southern Baptist Theological Seminary will hold its Seventh Annual Conference for ministers. Each year this week of spiritual inspiration and practical guidance has come to hold a place of increasing importance in the calendar of the Seminary's Alumni and other religious workers.

The 1935 Conference promises to be one of the most interesting and fruitful yet held. President John R. Sampey's fortieth year of service on the International Sunday School Lesson Committee will be celebrated, and the occasion will bring together notable leaders in the field of Religious Education from over the nation. The theme of the Conference will be: "Forty Years of Progress in Religious Education."

The Gay Lectures will be delivered at the same time by one of the world's outstanding missionary statesmen, Dr. Nicol Macnicol, of India, whose general subject will be: "Christianity and the Other Religions."

The tentative schedule for the week follows:

Monday, March 11

- 10:00 to 11:00 A. M.—Sectional Conferences of the Louisville Ministerial Association.
11:00 to 12:30—Meeting of Ministerial Association, with address by Dr. P. E. Burroughs: "The Pastor Training His Educational Leadership."
8:00 to 9:00 P. M.—Address, "Economic Rebuilding," Dr. Hugh S. Magill.

Tuesday through Friday

- 9:00 to 10:00 A. M.—Promoting the New Training Course for Sunday School Workers, led by selected workers.
10:00 to 11:00 A. M.—The Gay Lectures, Dr. Nicol Macnicol of India.

Tuesday—"The Religions; Fundamental Differences."

Wednesday—"The Religions: The Fruit They Bear."

Thursday—"Oriental Influences in the West."

Friday—"The Limits of Syncretism."

11:00 to 12:00—"Forty Years of Sunday School History."

Tuesday—Dr. R. E. Magill, Southern Presbyterian.

Wednesday—Dr. E. B. Chappell, Southern Methodist.

Thursday—Dr. Ira M. Price, Northern Baptist.

Friday—Dr. I. J. Van Ness, Southern Baptist.

12:00 to 1:00—"Present Trends in Religious Education," Dr. Harry C. Munro.

3:00 to 4:00—Conference with Seminary Representatives, President John R. Sampey and Dr. G. S. Dobbins.

7:30 to 8:00—"Facing the Future":

"In the Religious Education of Children," Miss Willie Jean Stewart.

"In the Religious Education of Adolescents," Miss Mary Virginia Lee.

"In the Religious Education of Young People and Adults," Mr. William P. Phillips.

"In Church School Administration," Mr. Harold Ingraham.

8:00 to 9:00—"Religious Education in an Age of Social Rebuilding."

Monday—"Economic Rebuilding," Dr. Hugh S. Magill.

Tuesday—"Educational Rebuilding," Dr. Harry C. Munro.

Wednesday—"World Rebuilding," Dr. Robert M. Hopkins.

Thursday—"Spiritual Rebuilding," President John R. Sampey.

Friday—"The Authority of Christianity," Dr. Nicol Macnicol.

A limited number of men can be entertained in Mullins Hall at \$1.00 per day. Entertainment may be had in private homes near the Seminary at reasonable rates. Write at once to Mr. W. S. Bullard, Superintendent, for reservations.

Rural Churches In Kentucky

THE rural population add eventually to the town and city population. If they bring religion with them, which they invariably do, they will increase the membership of the town and city churches. But too many rural churches, either from lack of ability to pay preachers or to get preachers, or from lack of spirituality upon the part of people, are declining in numbers and declining in membership. This should not be.

From the country have come our great merchants, our great railroad men and many of our great statesmen, and from the country should also come the fervent religious spirit of orthodox Christians who have been raised on the Bible and who have lived by the Bible. If rural churches in Kentucky are without a minister or unable financially to employ a minister they should have someone of the congregation conduct a service every Sunday, even if it is confined to the reading of the Word and singing the old gospel hymns.

Keep the church doors of the rural country open. Keep the spirit of Christ manifest in the rural churches. The rural churches are more accessible now to the people than they were twenty-five years ago. All of the rural roads are better, some of them excellent, and nearly every family has an automobile. It is inexcusable to have a church and not worship in it.—Elizabethtown (Ky.) News.

A Preachers' Institute is being conducted January 28-February 1 at the Leesville Church in Louisiana, where Rev. Alfred Schwab is pastor.

Missionary Frank Lide is greatly improved in health now after some months rest with his parents, Rev. and Mr. R. W. Lide, now residing at 6 Underwood Avenue, Greenville, S. C. He expects to do some preaching for some months, and later on this year he will return to his work in North China.

EDITORIAL

"Canst Thou By Searching Find Out God?"—Job 11:7

THE dogmatic Zophar, who rightly believed Job could not find out God by searching, was yet confident that he had wisdom in himself to know all about God. At no time so much as now has the world been so determined to find out God for itself, and make Him such a One as will please its fleshly predilections, or else refuse to have Him at all.

It is doomed to failure. "No man hath seen God at any time. But the only begotten Son, which is in the bosom of the Father—He hath made Him known" (John 1:18). "Whom no man hath seen, nor can see" (1 Tim. 6:16). "In the wisdom of God the world by wisdom knew not God," but "it pleased God by the foolishness [in the eyes of the world's wisdom] of preaching to save them that believe." What is revealed is of God, not wrought of our thoughts or preferences.

There is nothing more foolish than for men to imagine that they can take THIS faith—all of God and owing NOTHING to man—and dress it up in clothes that will make it acceptable to the natural (self-centered, God-ignoring) heart that is in man. The present mighty effort in that direction is utterly futile, except as Satan uses it to deceive men and lead them to trust in the counterfeit "religion" he espouses, instead of faith in Christ, who alone can mediate with God for man in the matter of sin and salvation.

Human wisdom has accomplished much. The marvelous mastery of man over the forces of nature, chaining them to do his will, excites all admiration. But man's amazing folly and sin are shown in his vain imagination that by searching he will find God, to that end rejecting and trampling under his feet God's own matchless revelation of Himself.

The Social Gospel In Mission Study Books

DR. C. J. WOODBRIDGE, General Secretary of the Independent Board of Presbyterian Foreign Missions, the new Board established by that wing of the body which has refused to support the inclusive policy on mission fields, has an article in *Christianity Today* in which he quotes from mission study text books now recommended for use by adults by the Board of Foreign Missions of the Northern Presbyterian General Assembly, the old body from which the Independent group has separated.

We will take from the article a few specimen teachings of those mission study books, as quoted by Dr. Woodbridge, who in each case gives the author and the page. We do this because it constitutes a warning that needs to be spread abroad among Bible-believing Christians at the present time. Presbyterians have been among the most staunch exponents and defenders in America of the old Gospel of individual spiritual regeneration. They have taught the doctrines of grace to the young, through catechism and otherwise, with more diligence than most evangelical groups have shown.

For years it has been known to those who were careful to inform themselves that the Northern Methodist body has been honey-combed with books both for mission study and for the instruction of their preachers that take their point of view from this determination to thrust to the front a philosophy of social amelioration through the teachings and example of the man Jesus as a substitute for the revealed Gospel of individual redemption from sin through the shed blood of Jesus Christ. In other large Christian bodies the trust of the churches has been betrayed by similar enemies in strategic positions.

About ten years ago a Northern Methodist bishop was quoted in the press as congratulating the Northern Baptist and Northern Presbyterian bodies on having at least enough spiritual vertebrae within their respective groups to fight the attempted penetration of their churches by the new Liberalism. But he declared that in his judgment no such vertebrae even existed on any hopeful scale within the Northern Methodist group. We are not in close enough touch with Northern Methodists to say what became of that bishop. Exalted as is the office he held, the new compromise spirit has a way of tacking defamatory characterizations and ill repute upon such a fearless voice of essential truth.

But to our quotations. To begin with, one of the books was written by a Buddhist. Comment here should be unnecessary. The general point of view of the books is anti-doctrinal. The writers create, as do their kind everywhere, a false antithesis between doctrine and life. One author writes: "Devotion to doctrine stifles love." Elsewhere he says that

what Japan, Great Britain, America, etc., need "is not the knowledge of Christianity, but rather the practice of love."

Another text-book writer, on the type of missionaries needed in Japan says the missionary "must of course be well trained to teach religion" but that he "must be allowed a large measure of freedom as to his method and his theological point of view." This same writer places much emphasis upon the "spirit of Christ," as opposed to His atoning work. By the small "s" spirit of Christ he and his kind in America do not mean the Holy Spirit, the Third Person of the Godhead. They merely mean the mood or temper or disposition of Jesus the man.

One of the writers is quoted by Dr. Woodbridge as saying that while the saving of the individual may be a lasting work, "the church to-day is confronted with a vastly greater mission, incalculably more difficult and especially more in accord with the spirit of Jesus, namely to permeate the entire life of the people and the social order with the Christian principles of world brotherhood, universal service, human equality."

There is much more to the same effect. This will do, however. The thoughtful reader will not fail to see that the program involved is a way station on the road to Communism. And the station is much nearer the terminal than it looks. Christianity minus individual regeneration and salvation is in fact NO CHRISTIANITY AT ALL. It is a philosophy of man that would steal from the Bible whatever it thinks it can use to build such a Utopia as the human brain can fabricate, while it rejects God's remedy for individual and national sins. That is next door to Communism. It is amazing that Satan has blinded many men so that they do not see this.

Southern Baptist Sunday-school literature has been exceptionally free from this world-pervading anti-Christ religious lie. We commend our Board, but many of our people are aware that some of this new philosophy has insinuated its way in now and then and caused confusion and distress, and was apologized for. Our Board will be wise to scourge every word of dalliance with this apostate teaching from its literature for our Baptist people. There is no compromise or possible mediation here without unfaithfulness to God and to Baptist faith.

Our mission study books by Southern writers, so far as we know or believe, have commendably avoided giving sanctuary to these Christ-dishonoring theories. But now and then mission study books by outside writers which were obviously tarred by the "new-wisdom" brush have been approved by those responsible to our people in such matters and have been scattered everywhere among our mission societies, our young people and our churches. This can and should be avoided.

"Awake, Awake; Put On Thy Strength, O Zion"—Isaiah 52:1

ARE REVIVALS failures? Is spiritual revival something of the past, not to be looked for any more? Are we to judge spiritual revival, as to its depth and significance, by many of the hasty and superficial efforts which pass under the name of revival quite generally to-day?

We are in a time of spiritual backsliding. The need of coming back to God is crucial beyond all chance of over-emphasis. The spiritual complacency of many churches evidences the need. The breakdown of the moral forces in society that restrain from wickedness cry aloud of it. The abandon of the masses to the gratification of their appetites and the perverted use of men's intellects to justify this course, whether in the name of "religion" or of atheism, declare it. The increased filling of the hearts of men with fear and the broadspread breakdown of all human authority tell of the need of revival.

But even here Satan has done his work of blinding the hearts of men. Many Christians, many preachers, prejudice unfavorably every appeal to spiritual revival. If those who do so were the Modernists only, we would not be surprised. The logic of the Modernist position is necessarily opposed to spiritual revival, but there are many others among us who regard revival indifferently or unfavorably.

I

MANY gather their idea of revival from the smallness of what in a backsliden condition God's people have too often dignified by that name. In many religious circles any series of meetings of from three days upward in an effort to bring in new members to the church is called a revival. Such an effort may be a revival. But it is so only on condition that it is born of prayer and characterized by faithfully holding up Christ's offering for sin, and man's guilt and helplessness in sin. Often this is not done.

When it is done, it may more properly be called evangelism than revival. Not that the two should be disassociated. They should not. But there may be evangelistic effort without faithful revival effort. Such an evangelism allows a spiritually backsliden church to remain spiritually backsliden, and is not of Scripture pattern. But even this cheap effort has in the popular mind been loaded on to the high Scriptural idea of revival and has helped to discredit its meaning.

Spiritual revival is also belittled in connection with spiritually superficial emotionalism of a certain type of evangelists in their efforts to bring persons to "accept" Christ and join the church. There are pastors who are guilty of the same fault. Efforts to stir up people emotionally in the name of the holy faith of Christ by pathetic human stories and appeals, without faithfully holding up God's Word on sin, the mercy and holiness of God, and the all-sufficiency of Christ for the sinner, are vain and confusing to the hearer. Such efforts are responsible for many coming into the churches who are not prepared to do so. As a result of this caricature of the spiritual revival the Bible everywhere teaches and appeals for, many among us have without spiritual understanding turned against revivals.

II

REVIVAL was needed in Israel, and Isaiah appealed for it. It was frequently needed among the Hebrews and frequently the prophets appealed for it. It has frequently been needed among the people of Christ under the New Testament Dispensation until this day. Ebb-tide and flood-tide in spiritual life have characterized the people of God in every generation. One may say that this is not ideal, and may bring to his support attractive arguments. He may hold up perennial revival as ideal and may outline plans for the realization of the ideal.

But the ideal has not in history been justified by large or general achievement. It was justified by the churches in the Acts of the Apostles. But it failed in most of the churches soon after that date. Our Lord's message to the

seven churches in Asia through John in Revelation reveals the failure. From then until now ebb-tide and flood-tide in the inner spiritual life of the churches has obtained.

For what God's people are may be and usually is vastly different from the purposes of God for them. He purposes that their lives shall be hid with Christ in God. But with multitudes of them the part that may be conceived as hidden with Christ in God is often so small and dormant that its very existence comes into question. The fleshly part of their lives takes practically all of time, heart and thought in search for ITS satisfactions. And this fleshly life, with multitudes of them, flourishes like a green bay tree.

The grace of God in the Christian is effective only as that Christian becomes a spiritual vessel to receive and contain it. One's spiritual capacity to receive determines the amount he receives. And the desire of his heart measures his spiritual capacity. God's grace is as boundless as the seven seas, but if the heart of the Christian is so contracted spiritually that we may conceive of it as only a pint cup, then the ocean of grace operates only as a pint cup factor in his witness and spiritual worth to the world.

III

WHAT he needs is spiritual revival. What untold multitudes of his kind need is spiritual revival. Backsliden Christians may reduce their notion of spiritual revival to a pint cup outlook—alas, many do!—but the churches of Christ languish, the world in its blindness has not held up before it the great and true Light of Jesus Christ, and untold saving forces that God wants to release in and through His people are restrained and unavailable, because God's people do not return to Him.

We read and hear about personal evangelism. We also read books on evangelism that specialize on the kind of revival needed now. Every age has its own peculiar points of temptation, and we do need to understand our own times. But the kind of revival needed now, the only kind that will take care of backsliden churches now, and bring them back to spiritual health and to where they shall actually be spiritual lighthouses from which light shall go forth to show the Way of Life to men, is the same kind of revival that has obtained since God first revealed Himself to this lost world.

There are two main conditions of revival. One is praying preachers and praying churches. The other is like unto it—Christians who search the Word of God to find out what He has to say concerning their need and the world's need. Multitudes in our churches to-day run to their secular newspapers to get even their notions about "religion." Naturally they get only that religious outlook that Mammon has found will "not interfere with his business"—an up-to-the-minute religion that flatters man and allows him to keep heart and time centered on material good and fleshly satisfactions.

The distraught world needs God. The message of Christ, when we get to where we will live and preach it as He gave it, will draw men and will save them. The most difficult group God has to deal with in bringing spiritual revival, is not worldlings but His own backsliden people, who gain-say and negative the Gospel of His grace. They are stiff-necked and set in their comfortable ways now, just as they were among the biggest Jewish ecclesiastics in the Old Testament.

Many are indifferent, others are active in pursuing worldly satisfactions, others imagine that to "know" more and "do" more will take the place of being more by daily self-crucifixion with Christ. But all fails because we do not give ourselves to Him.

May God bring us to pray more and more of us to pray. May He bring us afresh to search His own Book about backsliding and sin and salvation. The "best" thought of our age has failed us, along with every other device of man's self-sufficiency. It ought to be obvious to those who know God at all that they should try Him, who has never once failed those who fully trusted and obeyed Him.

Paragraphic Comment

WITNESSES FOR CHRIST Men are lost in sin. How are they to be reached with God's provision that the lost may be found? How will they come to know Christ's love for them and the perfection and completeness of what He has done that they might know God and be saved from the ruin to which sin leads? Beyond the veil God works, but in this world His plan is to work through the witness-bearing of those who have found Him. Their witness does not consist of philosophy or precepts on how to be good or practical counsel on how to get most out of this life or impart the most help to others in regard to creature satisfactions. It consists in setting forth saving truth as to Christ and persuading men to accept Him as God's one supreme and all-sufficient offering for sin—that "whosoever believeth in Him should not perish but have everlasting life." To be such a witness one must himself know Christ and must in his own experience be able to testify that He saves. This is a very "old story." But it has in it for the world incomparably more than all the "best minds" of men of all ages have been able to discover. If we who name His Name do not in our hearts really believe that—that will explain why so many of us fail as His witnesses.

NO CROSS NO CHRIST In the absence of Pastor Finley F. Gibson, in a revival at Richmond, Va., Prof. W. Owen Carver, of the S. B. T. Seminary, preached an able and searching sermon in the Walnut Street Church, Louisville, Sunday evening, January 27, on "No Cross, No Christ." Bishop H. M. DuBose, of Southern Methodists, in the January Christian Faith and Life, writes on the future of evangelism. After a bird's-eye view of the ups and downs of evangelistic preaching in history, he declares that the norm of true Gospel preaching is still found in the example of apostolic preaching, which expounded Christ's ministry in the light of prophecy, and applied the atonement in the words of Jesus Himself. The bishop says that we had such evangelism in America until pulpits begin to substitute and give way to the mandates of materialistic science so as to lose the quickening vitality of Christian doctrine and Gospel appeal. Dr. Carver's sermon exemplifies what is the heart of true evangelistic preaching. Around the Christ centers all true evangelistic preaching. It happens that Professor Carver in his classes must deal much with the philosophy of religion. But he does it as one who knows that Gospel preaching and the philosophy of religion are not the same. A vital Gospel in the pulpit is one of the requisites of spiritual revival.

AVOID THE FIRE AND ALSO THE FRYING-PAN We are intrigued by the reference of Editor Grouse in his paper published for Primitive Baptists to what he calls the "bed-bug" theory of election, the "power-plant" illustration of atonement, with its "Means" doctrine. Each of these he says is infecting the Progressive wing of Primitive Baptists. What is the bed-bug theory of election? This bug works by stealth while his prey sleeps. The figure does not lend itself to proper reverence, but one wonders how our Primitive brethren apply it. Similarly we stumble over power-plant atonement. But we begin to see the light when it is related to the Means doctrine. Primitive Baptists split from Missionary Baptists mainly on using human instrumentalities to bring the lost to Christ and build them in Christ. The Primitives declared in effect that Sunday-schools and other teaching instrumentalities of the church dishonor God by meddling with His Sovereign election. For the same reason they opposed missions and evangelism. It would seem that the Means doctrine represents a movement in the Primitive fellowship toward Missionary Baptists. Brother Grouse must not expect us to be sorry for that. But we do sympathize with the fear he seems to feel that the tendency is accompanied by a dis-

position to magnify man and minimize God. We confess to him in all humility that the doctrine of "human instrumentality" in God's work has with many of us seemed to degenerate into the vain notion that God is merely the silent far-off partner in our religious work, dependent upon our smartness and wisdom in perfecting plans through which He may work. God spare Primitive Baptists the folly of jumping out of the frying-pan of do-nothing-ism into the fire of imagining that it is God's business merely to switch on the power after we have decided what should be done, and by our wisdom have manufactured and geared up all of the machinery needed to do it.

SPEAK DISTINCTLY IN PUBLIC ADDRESS Our honored friend Judge F. S. Yager of Lexington in a letter asks us to admonish our ministers and others who stand before the people with a spiritual message to take care to speak with clear enunciation and adequate reach of voice. Our friend thinks such admonition may have a timeliness in connection with the meeting presently of the Kentucky Baptist Sunday School Conference at Princeton. But it applies to all speakers always. Some may not need to remind themselves to articulate distinctly, but many do. Brother Yager says in part: "Our religious speakers should speak in such tone of voice that every person in the gathering can hear what they say. I have been a Baptist for seventy-five years and have heard many good preachers. While my hearing is not now so acute as once, I can still hear if a speaker is not slovenly in articulation. I am persuaded many others would second my admonition here." This is something worth more consideration than is given it. To have something worth saying is so important as to be unsuitable for comparison with how one may say it. And yet what is he speaking for at all but that those who sit quietly before him for that purpose may actually hear his message? The writer has often benefitted in public address when he happened to know one or more of his auditors had difficulty in hearing. The conscious effort to articulate distinctly for those persons added to the effective reach of the voice to all the rest of the assembly.

PRIMITIVE BAPTIST TROUBLES Elder William H. Grouse publishes the Banner-Herald at Statesboro, Georgia, for the Primitive Baptists and honors the Western Recorder with an exchange copy. In a recent issue he writes, under the heading "Brotherly Advice," to admonish the Progressive and Old Line wings of the Primitive churches to get together and cease seeking Bible texts to the end of justifying cleavage. There are about 90,000 Primitive Baptists in the country. They have their largest State groups in Georgia, North Carolina and Kentucky. Brother Grouse says the "organ controversy" has wrought evil in the Primitive fellowship. The strict element objects to organs or other instruments in public worship. He names other more recent causes of trouble that seem to have percolated in from the outside religious environment, one of them being an itch to do "big" things. In passing, he unsheathes the sword of apologetics against certain doctrinal tendencies of the Progressives, but only far enough to exhibit his facility. He says: "The 'bed-bug' theory of election, the 'power-plant' illustration of the atonement, the 'Means' doctrine, so boldly advocated by tongue and pen we uncompromisingly opposed, and received all too little support." Apart from the ultimate value of his contention, it is sad to read the confession—"all too little support." The worldly spirit of our times expresses itself in religion in a sentimentalism that makes a virtue of its ignorance of Bible doctrine, and with an empty-pated gesture of superiority affects to despise it as little and narrow. We sympathize with our brother. We had hoped "the spirit of the times" had not seduced Primitive Baptists at least.

The Bible Teaching Concerning Hell

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IN A former article I developed reasons why I believe in Hell—in the future punishment of the wicked. I shall now develop what I conceive to be the teachings of the Scriptures concerning the awful place to which the wicked and impenitent will go in the future life.

Before doing so, however, I wish to quote from some conservative scholars who are greatly honored by Baptists: In his volume on Revelation Dr. B. H. Carroll asks, "What do you understand by the lake of fire?" The answer he gives to the question is as follows:

It is a place. All finite beings must be deposited. It is a prepared place, originally prepared for the devil and his demons. But there is enough room in it for those who follow the devil. It is a prison; Peter speaks of, "the spirits in prison." Jude says, "The demons cast down in chains and bondage." It is a place of torment, weeping, wailing and gnashing of teeth. It is a place of companionship without friendship. You will have the company of liars, thieves, murderers, idolators. You will have the company of the devil, his demons, but it will not be a happy crowd. It is a place of conscience, memory and despair; the mind does not quit thinking, the conscience does not quit aching, but hope never comes. It is eternal.

In his commentary on Matthew, Dr. John A. Broadus says: "Whether eternal punishment involves any physical reality, corresponding to fire, we know not; there will be suffering as bad as fire, and doubtless worse, for no earthly image can be adequate."

Dr. James P. Boyce on page 444 of his "Abstract of Theology," says "that the language of Scripture as to fire and brimstone is figurative is true . . . so far from men drawing comfort from any conviction they may have that there is a literal fire, they should only the more be filled with dread and apprehension of some fearful condition which the Scriptures here attempted to describe by terms which express the severest anguish men can endure in the body; the statements made evidently fall short of telling the nature of a punishment which our present condition forbids that we should understand."

I do not think of heaven as a place of golden streets, and every several gate a pearl. I think of it as something far greater even than that and more glorious—far beyond what these figures of speech portray. Touching this Dr. Dagg said:

Some have sought relief in the apprehension of future misery, from the idea that the language of Scripture which describes it, is figurative. The descriptions of future happiness in heaven, are figurative. But the figures convey very imperfect ideas of the reality. So it is with the figures which describe future misery. The fire prepared for the devil and his angels; the lake of fire; unquenchable fire; the worm that dieth not and the fire that is not quenched; are terrific descriptions; but they are not exaggerations. They are figures, but they come short of the reality.

KNOWING the awfulness of a burn, we shrink in horror from an eternity in a lake of fire and brimstone. But the capacity of the soul for suffering we of necessity only partially know in this life.

As touching this same question, Dr. Mullins taught, "The spiritual truths involved in the doctrine of hell find expressions in many forms in Scripture. For the most part they are figurative or symbolic expressions and must be so interpreted. . . . And we may be sure the figures employed fall short rather than go beyond the reality of hell."

For those who insist on hell being a literal lake of fire, what of the words of Jesus on three different instances all recorded in Matthew that the lost, shall be cast into "outer darkness?" A lake of fire and brimstone in nature is a thing quite different from darkness.

All who are familiar with their New Testaments know that in various passages it teaches degrees in rewards and punishments in the life to come. This teaching is set forth

in parable and direct statement. Man's ability, fidelity and opportunity are all to be taken into account in the matter of his reward or punishment. The Judge will in the light of all the facts that have to do with the life of each individual, "render to every man according to his deeds."

Hell for individuals who have had every opportunity of the Gospel pressed upon them and refused even unto death to accept the same, will reap punishment infinitely greater than that of persons from heathen lands who never enjoyed any Gospel privileges. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

For those who may think that persons who never had the Gospel may not justly be punished at all Paul adds, "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another." I have often said if I had to go to hell and could choose I would prefer going from the darkest heathenism of earth.

The God of all the earth is going to do right. Every soul is going to get just what is coming to him or her and all the millions that have lived are going to know that they got justice and that everybody else got it. Glory to our God, who is infinite in holiness, omniscient in knowledge, and omnipotent in power, who in the great day of His power will hear the universal voice of man cry, "Holy, Holy art thou Lord God Almighty. The whole earth shall be filled with thy glory."

II

THE MATTER of rewards in heaven gives me no concern, for each redeemed soul shall enjoy heaven to the extent he has developed a capacity to take it in. In a very real sense each believer is making his or her heaven. But if as many believe, hell is a literal lake of fire, the problem with the wicked is not so simple. For there will be no two of all the billions of the lost whose guilt is exactly the same, so for each there would need to be a different degree of heat in the lake of fire. All things are possible with God, but is not such a view a bald literalism that would compel a literal interpretation of many passages where the language is obviously figurative and symbolic? Who feels that we must believe that the streets of heaven are solid gold and every several gate one pearl? To me it is more in accord with the Scripture to think of men making their hell and that each will suffer in proportion to his sin against the light that environed his pathway through life.

Is some one thinking, why all this effort when one, comparatively speaking, believes in a literal lake of fire? Such are reckoning without the facts. I have been at pains to know and there are many preachers, now, not a few of them college and seminary graduates, who believe in a literal lake of fire. One who believes as I do, thought it unwise as I am writing lest it might lead some babes in Christ to wonder if I have turned Modernist. But what we all most need in regard to God's Holy Book, is to understand and teach what it actually teaches us.

Before passing, suffer these quotations—that might better have come a bit sooner. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

"And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:13-25).

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end

be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Pet. 4:17, 18)?

III

HELL was not made for man, but for the devil and his angels. The devil and his hosts have no material bodies. They are spirits and, so far as we know, might be in a lake of fire without suffering. Paul tells us that flesh and blood cannot inherit the kingdom of heaven and that we sow not that body that shall be, but he does not inform us as to the sort of resurrection body the wicked shall have. Yet several considerations lead one to believe that it will not be a corporeal body, and I incline to the belief that it would not suffer in a lake of fire, as would a material body of flesh and blood.

Another fact that seems at least to have some weight, is the figurative use of the word fire all through the Bible. Use your concordance and let the passages where the word fire is used figuratively, speak for themselves. Take such passages as, "God is a consuming fire;" "My heart was hot within me and while I was musing the fire burned;" "These are a smoke in my nose, a fire that burneth all day;" "Lest my fury come forth like a fire, and burn that none can quench it;" "His Word was in my heart a burning fire shut up in my bones."

As I see it, the New Testament teaches that the gist of hell's suffering is memory and conscience. Abraham's words to the rich man, "Son, remember," sound the deepest depths. A condemning conscience is a worm that never dies. Even in this life it dethrones the reason of many and causes some of them to get out of this world by the suicide route, in the vain hope of escaping the hell into which their consciences have brought them.

We are told, "There shall be weeping and gnashing of teeth when you shall see Abraham, and Issac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." What memories will flood the soul as one witnesses loved ones saved and remembers it might have been, or sees loved ones sink down into hell and knows that his or her example and influence led them there? Every appeal for right in life whether from parents, Sunday-school teacher or a faithful preacher, will be like so many scorpion stings throughout eternity. Then every sin, in word, thought and deed, will rise up to haunt you with an added sense of guilt. Then to have to witness loved ones who, possibly through your example, have missed heaven writhe in guilt will, it would seem, be an agony surpassing fire and brimstone. If Jesus had to use the terrible figures of speech He did use, what must the reality be?

IV

IS SOMEONE asking, Do you find any trouble in believing that a holy and merciful God can stand for the hell of the New Testament? Not a particle. As I see it, God's holiness and mercy calls for just such a hell. As touching sin, "God is a consuming fire." Not to consign the wicked to the place of their own choosing would come short of justice and also of the mercy due a redeemed and rejuvenated earth and the host of righteous who in life availed themselves of His mercy, instead of despising the same.

The one thing between the unsaved and heaven is their will. "Ye WILL not come to me that ye might have life." Myriads are going to destruction as fast as time can carry them, in spite of God's love in providing a way of escape; in spite of the wooing of God's Spirit; in spite of the prayers and entreaties of God's people, and in spite of the urge of their awakened souls to a sense of their danger.

How can any one blame God for men being lost after all He has done and is doing for their salvation? His love, patience and forbearance are to me amazing. That hell is a place I question not; but to me hell is more of a state than a place. In a deeper sense of the term, can and will be in hell anywhere when he is brought to see God in all of His holiness and himself as sinful and depraved and excuseless as God sees him.

The saving factor for any and all men is that they have between them and a holy God, the holiness of the Lord Jesus Christ. By faith His imputed righteousness becomes ours.

That and that alone saves. "He that believeth on the Son hath everlasting life and shall not come into condemnation; but is passed from death unto life."

Death is a finality. The theory of a second chance is a hoax of the devil. The duration of heaven and hell are expressed in the same terms. Dr. A. H. Strong points out that the words used to express the eternal duration of God, are used "to describe the future punishment of the wicked," and that "if they do not declare the endlessness of that punishment, there are no words in the Greek language which could express that meaning."

What an unspeakable fate awaits the finally impenitent! Why, O why, are not God's people more moved by the impending doom of the unsaved millions of earth? "He that is wise winneth souls." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Man and the Machine

IN MANY of our large cities a plan known as the "Safety Lane" has been inaugurated for checking up on the mechanical condition of the automobiles that are in frequent use. These safety campaigns have grown out of the rapid increase throughout the nation of fatalities from automobile accidents. Latest available statistics indicate that last year some 35,000 deaths resulted from such accidents.

There is no thought in our mind of criticizing these safety efforts. They have their value. They are an indication, however, of a trend of thought which has been growing more and more pronounced with each passing year. That is "to regard things as more important than men." It is making the machine, as Dr. Lynn Harold Hough has recently written, "to seem more important than the driver." Principal Jacks, of Oxford, says that we are writing the term, "Machine Age," with capital letters and blaming most of our troubles on the machine, with little or no thought of the responsibility that rests upon the "driver." The trouble is that man has developed the machine and secured large control over the forces of nature before he has learned to control himself. The solution of the problem does not lie in improving the machine but in developing among men "intelligent self-control."

Society has restored the legal consumption of liquor to the automobile driver and then strives to reduce accidents by perfecting the brakes of the automobile. Safety tests probably help, but it still remains true that no matter how perfect the machine, accidents will continue to happen if the driver is drunk. Safety lies not only in better cars but even more in better drivers.

The world is engaged in an effort to restore normal economic conditions, but in the efforts so far made not enough emphasis has been placed on the building of better men for this better social order. The security of the civilization of the future does not depend on national planning, the elimination of crooked business practices, the establishing of old-age insurance, unemployment benefits and the many other things that are proposed. It depends rather upon the building of Christian character in men and women. It will always be true that the man is more important than the machine.—Christian Observer.

The Watchman-Examiner is now 117 years of age.

T. F. Reece, of Lynchburg, Va., is going to assist Dr. Latimer at the First Baptist Church of Greenville, S. C.

Dr. M. E. Dodd has resigned as President of Dodd College in Shreveport, La., on account of press of other duties. The junior college is now operated as a local institution.

Dr. William A. Keel, of Mercer University, Macon, Ga., and Singer C. H. Mount, Atlanta, Ga., have been helping Pastor Guy F. Winstead in meetings at the First Church of Beaufort, S. C., recently.

New York Church Calls Dr. R. G. Lee

THE friends of Dr. Robert G. Lee, pastor of the large Bellevue Baptist Church, were surprised several days ago to learn of his being called by the Calvary Baptist Church of New York City, to succeed Dr. Will H. Houghton, who has now assumed the presidency of Moody Bible Institute of Chicago.

The Calvary Church of New York City has long been one of the outstanding churches in the North and East. It was started in November of 1846 as "The Hope Chapel Congregation" with fourteen charter members, and with Rev. David Bellamy as the first pastor. Bellamy was succeeded in 1850 by Dr. John Darling, who resigned a little more than two years later.

On the first of August in 1852 Dr. A. D. Gillette was selected as their pastor, and it was under his pastorate that the name was changed to that of "Calvary." R. J. W. Buckland was called and took up the work of the church in 1864. The longest tenure of office of any pastor began March 9, 1870 when Dr. Robert Stuart MacArthur, a senior in Rochester Theological Seminary, was called. He preached his first sermon for them as their pastor on the following Sunday, May 15, and continued as their pastor for forty-two years.

For about a year and a half following Dr. MacArthur's resignation in 1912 Rev. Joseph Kemp preached for the Calvary Church. Dr. John Roach Straton became pastor in the middle of 1918, and he remained with them for eleven years, or until his sudden death on October 29, 1929.

Dr. Will H. Houghton was called from the Tabernacle Church in Atlanta, Ga., on February 26, 1930, and did a very effective work in the metropolitan center during more than four years.

Southern Baptists will watch with interest the decision of Dr. Robert G. Lee. He has long been recognized as a gifted man in the pulpit, and the several churches of which he has been pastor have shown marked growth under his leadership.

Some Characteristics of True Christian Witness

WHEN Theodore Roosevelt was charged with drunkenness, by a Michigan paper, he said he would fight the charge and would show once for all that it was unfounded. How did he proceed? Just as our Lord went about establishing His Church and declaring to the world His divine Sonship.

Ex-President Roosevelt called witnesses. He called men who knew him. Some of them were life-long acquaintances. Some were his college classmates. Others had been members of his Cabinet in Washington. He gathered together men who had been with him on railway journeys, on his speaking tours, and associated with him in several political campaigns. He subpoenaed reporters of the daily press who had listened to his speeches and who had personally interviewed him. He called editors and publishers with whom he was affiliated. He assembled friends who had traveled with him to Africa.

All these men who had known him intimately were brought together in a little town in Michigan, and one by one they were called into the witness box to tell the jury what they knew about Mr. Roosevelt. They were good witnesses. They knew the truth, and spoke the truth. Their witness to Mr. Roosevelt's character and conduct completely vindicated him on the charge maliciously brought against him.

And so our Lord Jesus, as He was about to ascend, said to His disciples: "Ye shall be witnesses unto me." He sent them out to witness to Himself and the power of His message. What his friends did for Mr. Roosevelt in Michigan, our Lord counsels His disciples to do through their personal witness to what they know of Him, His message and His saving power.

The true Christian witness goes where his testimony is needed. It would have been useless for the men whom Mr. Roosevelt called if they had gone to Egypt instead of Michigan. There their witness was needed. A true witness to Christ goes with his testimony to those who need to hear it. In his sermon, Peter said: "These things speak we unto you." Peter and John went together to the Temple to prepare the way. Peter fastened his eyes upon the crippled man and said: "Look on us." On the day of Pentecost he stood up and declared to the people the saving power of His Lord. He spoke where His testimony was needed. This truth that all Christian believers are appointed to be witness-bearers needs to be cried out in the time in which we live. The Gospel is God's message for every person. When a man is saved, his first obligation is to do His utmost to bear his witness to Jesus Christ.

The true witness gives his testimony where his testimony is needed. Where is that? Among the unsaved multitudes anywhere.—Don O Shelton, President National Bible Institute, New York.

Owensboro Stirred by Truett

THE First Baptist Church of Owensboro, Ky., had a ten-day's revival January 8-18, which was outstanding in several respects. The Pastor, Rev. Robert E. Humphreys, has sought diligently for the past five years to have Dr. George W. Truett of Dallas, Texas, lead in a revival at our church and the answer to this effort and prayer came when on January 8, the "Prince of Preachers" arrived in Owensboro.

The revival was not limited to the First Church alone but people from miles around came in great groups. The Baptist churches of the city co-operated beautifully in giving every support possible. The auditorium was filled to overflowing each evening. An amplifier was installed with speakers in three of the Sunday-school assembly rooms to allow those who could not be seated in the auditorium a place to hear.

On Monday, January 14, the ministers of Western Kentucky were invited to a luncheon at the church which was held following the noonday service. Dr. Truett spoke to fifty ministers at this meeting.

On Tuesday morning the pastors and deacons of Owensboro attended a breakfast at which Dr. Truett spoke.

The music of the revival was led by a chorus choir of eighty voices under the direction of the assistant pastor.

There were seventy-five additions to the church with many others who came to reconsecrate themselves to the Lord.

Dr. Truett brought the Gospel in a plain simple manner which gripped the souls of men and made all who heard him want to follow the Lord he so ably presented. Our church was richly blessed and will outlive the benefits of this refreshing season from God.

Owensboro, Ky.

MAXWELL CHAMBERS

Assistant Pastor

Our special correspondents in different sections of Kentucky rendered a service so acceptable to our readers last year that we are now seeking to get a special correspondent from each association to write the Baptist news from his association, not less in once in two months. Also, along with this news service, there are periods in which too few of our pastors and others in Kentucky are found in the contributors' columns of the Recorder. The Western Recorder is honored and our readers helped that so substantial a number of the best writers in the South favor our columns with contributions, in recognition of the exceptionally large South-wide clientele and outlook this old paper has had throughout its history. But that does not change the fact that more of our pastors should write in Kentucky. Their contributions of witness to truth needed for the building of the faith of Christ and the fellowship of our people.

ORDINATION OF BURTON E. CALLICO

In response to an invitation from the Clifton Church, of Louisville, a council met at the church Wednesday night, January 16, to examine Brother Burton E. Callico as to his fitness for the work of the Gospel ministry. Brethren E. C. Stevens, Kyle M. Yates, D. T. Jones, C. J. Smyly and R. E. Brown formed the council, which elected E. C. Stevens Moderator, and R. E. Brown Clerk.

At the request of Brother Callico, Brother Stevens was asked to lead the examination, which was public, at the Prayer Meeting hour, the congregation hearing the questions and answers. The council unanimously recommended that the church proceed with the ordination.

Brother Yates preached the sermon and Brother Smyly led the prayer, followed by the laying on of hands.

Brother Callico has been called as pastor of the New Brandenburg Church, at Brandenburg Station, and begins his pastorate at once. He has been active in service at the Clifton Church and many friends bid him God-speed in his new work.

R. E. BROWN, Clerk.

AMERICAN BAPTIST THEOLOGICAL SEMINARY RECEIVES GIFT OF A BEAUTIFUL CAR

R. W. Halley, Office Secretary.
A. B. T. S., Nashville, Tenn.

On the morning of Wednesday, January 15, at 11:00 A. M., a large and enthusiastic gathering of friends and well wishers of the Seminary assembled in the Chapel of the school to see and hear a well prepared program.

The purpose and object of this occasion was the unveiling and presentation of a lovely and serviceable, four door touring Dodge sedan, 1935 model, with a built-in trunk for drayage and utility service, which was purchased at a cost of \$885, and presented to the Seminary, as a gift, by the Education Committee of Woman's Auxiliaries to the National Baptist Convention, U. S. A., Inc., of which Mrs. Maude J. Brockway, of Oklahoma City, is Chairman, Mrs. A. M. Townsend, Nashville, Secretary, and Mrs. E. T. Brown, Nashville, is Treasurer.

The location of the Seminary on Whites Creek Pike—a distance of three miles from the City of Nashville, makes a car an absolute necessity. The car will be used by the Dean, Faculty and students in attending Convention, Associations, Church and other meetings in the interest of the Seminary.

A most appropriate program was carried out by the Local Committee in charge of Mrs. E. W. D. Isaac, Sr., Chairman-President of the Local City Union of Nashville. Among those who appear-

ed on this program were Mrs. A. M. Townsend and Mrs. E. T. Brown, Secretary and Treasurer, respectively of the National Education Committee; Rev. M. C. Durham, President of Nashville Ministers' Conference; Mrs. Roy A. Mayfield; Mrs. J. F. Pierce, Superintendent of Tennessee Vocational School for Colored Girls; Mrs. R. C. Barbour; Mrs. Anna R. Haynes; Mrs. C. E. Dickerson; Mrs. E. W. D. Isaac, Jr.; Mrs. J. C. Mapp, Chicago, Vice-president of Woman's Auxiliaries of National Baptist Convention; Mrs. M. J. Brockway, Okla., Chairman of Education Committee; Dr. A. M. Townsend, Chairman of Board of Directors of the Seminary; E. W. D. Isaac, Treasurer of Seminary; Mrs. E. T. Brown, Chairman of Local Purchasing Committee; Dr. E. P. Alldredge, Acting Ex-Secretary of Commission of the Southern Baptist Convention on the Seminary; and Mr. R. W. Halley, Office Secretary and Assistant under Commission on the Seminary, Southern Baptist Convention.

The music was in charge of Mrs. R. C. Barbour, Director, assisted by Mrs. E. W. D. Isaac, Jr., at the piano. Devotion

was given by Mrs. R. A. Mayfield. Welcome address by Mrs. J. F. Pierce. Mrs. J. C. Mapp, of Chicago, Vice-President of Woman's Auxiliaries of National Baptist Convention, who with the President, Mrs. J. W. Layton, has done much to place this matter before and upon the hearts of the women of the Convention throughout the states, gave a thrilling and inspirational message to the large and enthusiastic audience.

Mrs. Maude J. Brockway, Oklahoma City, Chairman of the National Education Committee, with very fitting words presented the automobile to the Seminary.

In the presence of the assembly, which then gathered on the campus of the Seminary, the car was unveiled, as Mrs. C. E. Dickerson offered the dedicatory prayer. Dr. J. H. Garnett, Dean of the Seminary, after an acceptance speech, received the car in behalf of the Seminary.

The program and services were closed with a prayer by Rev. J. C. Miles, teacher in the Seminary and Director of the Extension Department.



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A Greater Than Solomon \$1.00

By ROBERT G. LEE

Pastor of Bellevue Baptist Church, Memphis, and marvelously efficient as shepherd of the people, Doctor Lee's throne is the pulpit, he loves to preach. Mighty in the Scriptures, at home in the world's literature, actively informed on current movements, keenly sensitive to the needs and burdens of humanity, and deeply conscious of the all-sufficiency of the gospel of Christ, he preaches as though he had a message that must be delivered. The title sermon of this collection may be considered one of his masterpieces; it has been requested for publication by many gatherings, and all who have heard it will be glad to have it in this permanent form. The other sermons in the volume are typical of the great preacher's best, and to a remarkable degree the printed pages preserve the graceful, earnest, compassionate delivery of this master of the pulpit. We are happy to present this as volume number one of Broadman Sermons.



A Rainbow For Every Cloud \$1.00

By DAVID M. GARDNER

The author of this volume of sermons is qualified by both temperament and inclination to speak on the title subject. Genial, sympathetic, radiant in personality, cordial, friendly, helpful in personal contacts, childlike, practical, happy in faith in God, Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts. As pastor of the First Baptist Church, St. Petersburg, Florida, Doctor Gardner ministers every year to thousands of tourists, many of whom will be delighted to know that a collection of his sermons is now available. Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. We introduce, with pride, this second volume of Broadman Sermons; shortly, we expect the name, "Broadman Sermons," to suggest the very best products of our Southern Baptist preachers.

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Whitesville Is Standard

Again Whitesville qualifies as a Standard Sunday-school. W. G. Potts is pastor and J. Frank Bruner is superintendent.

Have Your School Doing Standard Work

We would like to ask every Superintendent to adopt the Standard of Excellence as his program of work or as his guide to good work. Get your Sunday-school to do all the things outlined in the Standard and then check up each week to see that it does not fall below these requirements.



Miss Margaret A. Frost

State Sunday School Conference Rates

The clergy ticket from Louisville to Princeton is only \$1.82. The full fare is \$3.63. These rates are for one way. The best time to go is at noon on Wednesday, February 20.

Hotel rates are low. The Henrietta Hotel will be headquarters. They have agreed to give us rates of one dollar



Miss Jennie G. Bright

per person to the room when only one person occupies the room, or seventy-five cents per person with two in a room. The rooms with baths are a little more but they all have been reserved.

Elementary Conference Leaders

Mrs. Gardiner is very happy in her choice of leaders for the Elementary

conferences at our State Sunday School meeting. Miss Mattie C. Leatherwood will have the Cradle Roll Conferences, Miss Jennie G. Bright will have the Beginners; Miss Alene Bryan will confer with the Primary workers, Mrs. Gardiner will conduct the Junior conferences and Miss Margaret A. Frost will assist these workers. We give the pictures of these conference leaders on this page.



Miss Mattie C. Leatherwood

Intermediate Conference Leader

We are happy to have Mrs. Eureka Whiteker to conduct the conferences for workers with Intermediates. Those who attend her conferences will be well paid. We give her picture on this page.

One Thousand at State Sunday School Conference?

Mr. H. L. Brantley, publicity chairman for our State Sunday School Conference, suggests a goal of one thousand in attendance. This seems to be reason-



Mrs. W. A. Gardiner

able. A great program has been arranged, combining inspiration and information. Your problems are to be discussed in a sympathetic way by trained workers. Some of the best speakers in the South are to be with us. Dr. Alldredge will lift our eyes to the field and enable us to see a mighty opportunity as well as a challenge to reach out for the hundreds of thousands who are lost about our churches. Dr. T. D. Brown is not as well known in Kentucky as he soon will be but he never fails to stir the hearts of his hearers. He is one of the greatest preachers among us. We cannot mention all the speakers this week. Watch for next week's Recorder.

Robert Louis Stevenson says: "Worthwhile folks don't just happen, you aren't born worthwhile; you are born only with possibilities of becoming worthwhile."

SUNDAY SCHOOL ATTENDANCE

January 20, 1935

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

Louisville, Walnut Street	1,228
Newport, First	978
Owensboro, First	859
Owensboro, Third	584
Lexington, Calvary	579
Louisville, West Broadway	553
Harlan	524
Mayfield, First	490
Louisville, 18th Street	479
Lexington, Porter Memorial	476
Louisville, 23rd and Broadway	475
Louisville, Baptist Tabernacle	473
Louisville, Clifton	466
Louisville, Franklin Street	455
Lexington, Ashland Avenue	417
Louisville, Victory Memorial	394
Jellico, Tenn., First	388
Louisville, Westside	372
Covington, Latonia	368
Harrodsburg	363
Henderson, First	356



Miss Allene Bryan

Greenville	344
Covington, Madison Avenue	337
Elizabethtown, Severn's Valley	328
Paducah, Baptist Tabernacle	325
Louisville, Highland Park, First	319
Bellevue, First	315
Louisville, Baptist Temple	307
Princeton, First	302
Henderson, Audubon	301
Versailles	225



Mrs. Eureka Whiteker

Pastor Dana Terry, of Winnsboro, La., has written us that his brother, Rev. A. J. Terry, missionary and teacher in the Colegio Baptista, of Rio de Janeiro, Brazil, has his headquarters for the present at Box 828, Black Mountain, N. C.

**A SUNDAY SCHOOL RECORD—
OR IS IT?**

H. Harry McKenney of the Beaver Dam Baptist Church has attended Sunday-school for eight consecutive years without missing. Mrs. Raymond Chick has attended four years and her son, Wendall, three years, and four others one year without missing.

Including our mission school at Taylor Mines where a large number of our members reside, the Beaver Dam Baptist Sunday School had an average of 285 during the past year. For the same period 31,321 chapters were read by the members of the school and 5,428 sick visits reported.

Thirteen have read the Bible through one time during 1934 and two have read it through twice.

J. M. WILLIAMS, Supt.,
Beaver Dam, Ky.

**INDEX LAMENTS PASSING OF
F. L. SPEIDEN**

Dr. Louie D. Newton, during the absence of Editor O. P. Gilbert, has written the following editorial in the Christian Index, Atlanta, Ga., regarding the passing of Mr. Fillison L. Speiden:

"Sunday morning last, Mr. F. D. Miller handed me a beautiful brochure bearing the resolutions adopted by the employees of the Southern Freight Tariff Bureau and members of the Railroad Association Employee's Club of Atlanta, on the death of Mr. Fillison Latham Speiden, born in Louisville, Ky., February 18, 1875; died in Baltimore, Md., December 27, 1934.

"One sentence in the fitting tribute stands out in my own thought of this dear friend: 'He lived as he lived—honored and respected by all men.' It was my good fortune to know Mr. Speiden in a casual way after he moved to Atlanta in 1931. From the moment I met him, I knew that he was a Christian gentleman. His life was a constant token of joyous discipleship. He was a beloved member of the First Church, Atlanta, serving as a deacon and chairman of the finance committee of that great church. Often I have heard Pastor Ellis A. Fuller speak of him in deepest expressions of satisfaction."

ELAINE—A HOSPITAL STORY

Elaine is not yet two years old, and her parents are very poor. Living on a small rented farm, several years of poor crops and depression prices reduced them to want. And along came Elaine into this home of poverty. An undernourished mother could not properly nourish a baby, and Elaine merely existed. About four months ago her condition was such that she not only suffered, but it seemed that she could not live. Her aunt came to beg us to admit Baby Elaine and try to save

her life—for she was as precious to her mother as is any child to its mother.

When Elaine came she was a pitiable-looking creature indeed and her cries were so faint she could scarcely be heard. Under the care of skillful, loving nurses and under the advice of a competent doctor, little Elaine began to improve; and now that a third of a year has passed she is plump and rosy-cheeked, and her bright blue eyes notice everything about her. Nurses are fond of her and will regret to see her leave. But her life has been saved and she will go back to her mother. Elaine is only one of many such helpless, suffering little guests of Southern Baptists in their Hospital at New Orleans. Do you have part in this beautiful ministry?

LOUIS J. BRISTOW,

New Orleans, La.

**FORMER KENTUCKIAN NOW IN
ARKANSAS**

Friends will be glad to know that great opportunities are facing me on this side of the Mississippi. We have here at Ouachita College an enlarged student body of about 500 with about eighty of them ministerial students and evangelistic singers. We have about 300 enrolled in our classes in Religious Education. I never saw a finer Christian spirit in any school.

The brethren and churches of the State have given me a very fine welcome to the State and I see no reason why I should not multiply my services over and over again through the lives of the students who enter this Baptist school.

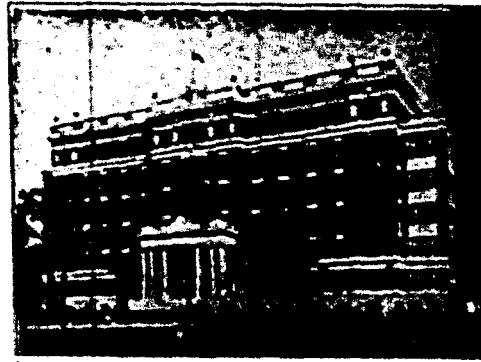
I do not love Kentucky any less by coming and I shall always look for the Western Recorder to make a weekly visit to my desk, bringing to me the news from Kentucky as well as from the brotherhood of the country.

O. W. YATES.

ARE WE BEING HONEST WITH GOD?

Do we know the true meaning of giving? Are we happy because God has given us treasures, which can be divided with others? Are we happy because we have found the true source of giving? Are we putting our Lord and His plan first? And do we not offer many excuses, as to why we don't want to support the Co-operative Program of our church?

If we want God to bless us, and give us joy and fellowship with Him we must be careful how we spend money with which he has trusted us. If we heard that our bank, or corner store, was being robbed, we would run to aid them. When we fail to bring a tenth of our income to God, we rob Him who gave us all. Gen. 28:22 reads, "On this stone, I set up as a pillow, shall be God's house, and all that God gives me,



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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, Supt.

"I will surely give a tenth to thee." Leviticus 27:30 reads "All tithes of the land, seed or herds, a tenth is Holy unto the Lord." Tithing is not a question of giving but of obeying God. Bring our Lord's money into our Lord's house.

We read in 1 Cor. 16:2: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him. That there be no gathering, when I come."

Mat 3:8-10: "Will a man rob God, ye have robbed me, but ye say, where have we robbed thee, in tithes and offering. Ye are cursed with a curse, for ye have robbed me, even the whole nation." Mat. 6:19-21: "Lay not up for yourselves treasures on earth, where moths and rust corrupt, and where thieves steal, but lay up treasures in heaven, where moths and rust corrupt not, and thieves cannot break through and steal. For where your treasure is, there will be your heart also." Matt. 16:15: "For what is a man profited if he gain the whole world, and lose his soul."

MRS. WILLIE D. SIZE,
Louisville, Ky.

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ORDINATION OF WILLIAM I. JONES

Rev. William I. Jones, of McVeigh, Ky., was ordained to the full work of the Gospel Ministry by prayer and the laying on of hands at the Baptist Church of McVeigh, Ky., Sunday, January 20, 1935.

Brother Jones had previously been examined by the following brethren: Rev. J. C. Cantrel, former pastor of McVeigh; Rev. J. C. Jones, First Church, Williamson, W. Va.; Rev. J. C. Magar, pastor of Second Church, Williamson, W. Va.; Rev. H. C. Fraiser, pastor of Stone Church, Stone, Ky.; Rev. E. L. Howerton, pastor of First Church, Pikeville, Ky.; and the deacons of McVeigh and Stone churches, who after examining him as to his Christian experience and call to the ministry and his knowledge of God's Word, and his beliefs in the same, finding him sound in the faith unanimously recommended his ordination to the McVeigh Church, which set him apart to this work.

Brother J. C. Jones could not be present at ordination on account of illness of his wife's father, but the rest were present and J. C. Hagar preached the ordination sermon from Malachi 2:6, and delivered a fine sermon. The ordination prayer was offered by Deacon R. W. Robinson of Stone. The charge to the candidate was given by E. L. Howerton, and the charge to church by H. C. Frazier. Presentation of the Bible by J. C. Cantrell, then befitting remarks by the candidate Brother Jones; after which the hand of fellowship was given to Brother Jones and he was welcomed into the ministry.

We bespeak for Brother Jones a long and useful ministry. He is a young man of only twenty, and a college student at the Pikeville College, and is supply pastor of his home church, McVeigh, Ky. We thank God for this young man and pray that he shall be greatly blessed of God in his ministry in this needy field.

E. L. HOWERTON,
Pikeville, Ky.

INSURANCE COMPANY ANALYSIS FINDS HIGHER DEATH RATE

Frank E. Hand, Manager of the Reliance Life Insurance agency in Louisville, and prominent member of the Beechmont Church, this city, calls our attention to a statement he recently saw in the Journal of Commerce of October 29, 1934. The article is entitled "Metropolitan Life Reports Slight Increase in Death Rate." In brief, it reads as follows:

"A reduction in the number of suicides and homicides, a slight increase in death from alcoholism and outstanding improvement in mortality from tuberculosis, diphtheria and puerperal diseases were signal features of the mortality record of the United States and

Canada for the first nine months of 1934, as compared with that for the corresponding period of 1933. The general death rate was 3.8 percent higher than for 1933, a record year for low mortality."

People who are accustomed to blame everything on "Prohibition" will probably exercise some difficulty in making it the scapegoat for this increased death rate during the first three-quarters of last year. Prohibition is no more. Who will get the blame now? Who? Distillers and brewers do not want to be blamed for it might hurt their business. They justify themselves by saying "If we don't make it someone else will." Saloon proprietors and others retailing liquors do not want to be criticized. Who then is to blame? Echo answers "Who"? Where are all of the politicians who promised that the abolition of prohibition would usher us into an area of prosperity, that would solve all our problems? What do they think of the increased death rate?

FROM SOUTHERN CALIFORNIA

Dear Brother Masters: Am sending an item that may interest many of your readers:

Rev. J. T. Watson, D.D., of Seattle, Wash., remembered by many in Kentucky and the South, as a S. B. T. Seminary graduate of other years, preached at the morning service last Sunday, January 20, to the congregation of the Roger Williams Baptist Church, Los Angeles, Calif., located on West Adams, near Vermont. This fine young church grew out of the union of three small congregations, and there are a number of Kentuckians among its members. One of these churches was Orchard Avenue Church, which Dr. Watson served as pastor about twenty-five years ago.

Dr. Watson preached an excellent sermon from Jer. 18:1-2. About 100 of his former parishioners were present, some coming as far as fifty miles. At the conclusion of the service a reception was tendered Dr. and Mrs. Watson (who was Miss Wileanor Eloise Abbot, of Shelbyville, Ky.), closing with a delightful luncheon served by the friends in the large social hall of the church.

After this pastorate with this church Dr. Watson served several years as Executive Secretary of the Southern California Baptist Convention. About sixteen years ago he accepted the work of Executive Secretary of Baptist Convention of the State of Washington, with offices in Seattle.

Later that afternoon they spent three hours or more calling on old friends in Glendale, at which place Dr. Watson was pulpit guest at night of Dr. Jas. W. Brougher.

Dr. Brougher, as you may know, has just come to First Church, Glendale, as Associate pastor with his son, J. W.

Brougher, Jr. The Watsons will spend several weeks vacation in Southern California.

With Christian love and fellowship.
WILL M. WRIGHT,
Glendale, Calif.

GOOD YEAR AT WHITESVILLE

The Lord blessed our efforts at Whitesville during the year of 1934. The attendance and interest at the regular services both were real good. Nearly ninety percent of those attending the Sunday-school remained for the preaching service.

Our Sunday-school was standard again, as it had been for several years.

Our offerings for local work and the Co-operative Program about normal. The special offerings through the Sunday-school, on special days, amounted to more than three times that of the year before. The school sent a nice donation to the Seminary for the pantry shower."

The church paid the pastor's expenses to the Southern Baptist Convention. And in December they installed a furnace under the parsonage, which we are enjoying very much this cold weather.

We presented the Hundred Thousand Club plan and secured a few pledges, and hope to get several more this year.

From October 15 to 27 Rev. W. O. Beatty of Louisville helped us in a good revival meeting. This was the fifth time we had been together in meetings and it was a pleasure to have him with us. Our members enjoyed his pleasant visits in their homes and were well pleased with his strong sermons. The crowds were exceptionally large during the entire meeting. There were twenty-four additions to the church, thirteen of which were for baptism. There were eight additions at our regular services.

Mrs. Potts was elected director of the Young People's work in the W. M. U. Department. She aided in the re-organization of the Sunbeam Band and the Junior G. A. and in the organization of the Intermediate G. A., the R. A. and Y. W. A. This made our W. M. U. full-graded with the W. M. S. A-1. Their gifts during the special seasons of prayer being nearly four times that of 1933. The W. M. S. sent a large box of provision to the Kentucky Baptist Children's Home for Thanksgiving.

Besides the work here I aided two neighboring pastors in meetings. September 24 to October 5 I was with my good friend, D. Arthur Dailey, at New Panther Creek. There I met some good workers. The church was revived and six were added to their number. October 29 to November 8 I was with the good servant of God, Rev. G. C. Lovan, pastor at Utica, and Moderator of Daviess-McLean Association. I had a pleasant stay with him and his good people. We had a very good meeting

with seventeen uniting with the church, ten of which were for baptism.

May God bless all the readers of the good old Recorder.

W. G. POTTS,
Whitesville, Ky.

COMMENTS FROM OUR READERS

Dear Dr. Masters: I like the new dress you gave the Western Recorder for the new year. I think it fits fine. I don't remember when the old paper was not in my home—first in my father's home, and then in my own. May this be a great year for the Western Recorder and the Recorder Family. Yours,
Wallonia, Ky. T. E. TAYLOR, Mod.
Little River Association.

Dear Dr. Masters: I am enclosing my renewal of \$2.00. Please advance the figures on my Western Recorder label. It seems to me that the old paper grows better each succeeding year, and I hope never to be without its inspiration in my life and ministry. My personal regards for your continued good health, prosperity and usefulness, Cordially yours,
A. T. CINNAMOND,
Kosciusko, Miss. Pastor

My dear Masters: I don't know what re-action you may have from other readers. But I am sure the outstanding editorial for the year in our Baptist papers will be that which you had in the Western Recorder of January 10 on "Prayer and Spiritual Success"—unless you yourself excel it later.

Too many of our standards of success are other than spiritual. The denominational press has a great opportunity and responsibility to hold up before our people the need of coming back to the Lord, and looking to Him for the power of any worthy success.

Some of us who are older than we once were, were nurtured in a day when spiritual religion was a living force in our churches and ministry far more than now. What better thing can we do now that we are nearer to facing the realities of eternity and the final test of religion than to realize more deeply the need for a faith can and will faithfully carry us and others away from this life and all of our programs, and into the life which is eternal. Undoubtedly there is to-day among us too much religion "by ear," and too little as the outgrowth for genuine spiritual experience. With all good wishes, Sincerely,
Barnwell, S. C. W. M. JONES.

Dear Dr. Masters: Cut another notch in my gun, or rather, put another star in my crown, for there is a little five-year old boy in the home of this new subscriber whose name I am enclosing and some of the things you publish will help shape the future of his life.

That is the immediate return on the six sample copies you sent me last week. I hope the ultimate returns will be still greater. In the meantime, send me about six more samples next week

and I'll try again. (I like to fish when the bait is good!)

'Twas generous of you to put that little paragraph in your paper about me—thank you. This subscription is also in the Cash Creek membership in Ohio Valley Association and brings our total to seven since September.

With kindest regards for you and Mrs. Masters, and with a prayer for your work, I am, Sincerely yours,
S.B.T.S., Louisville. S. R. STONE.

My Dear Doctor: Thank you for your editorial "Science Becoming An Ally of Faith." It is most helpful. Cordially yours,

ARCH C. CREE,
Salisbury, N. C.

EARLY BAPTIST LETTERS

From Rev. Dr. Leighton Williams and his sister-law Mrs. Mornay Williams the American Baptist Historical Society has received a collection of about seventy manuscript letters written between the years 1795 and 1825, most of these addressed to Rev. John Williams by Baptists who were influential during the period covered by these letters and whose influence is still potent in the Baptist history of America.

Students of Baptist history will recall Rev. John Williams as grandfather of Dr. Leighton Williams and his brother, Bornay Williams and as the father of Rev. Dr. Williams, both of these men eminent in Baptist life and service during two generations. These letters are not only treasures in themselves as a heritage from the early days but also a storehouse of Baptist history materials for the period which they cover. To Mrs. Williams and to Dr. Williams, and to their father and grandfather through them, Baptists are under an obligation which it would be difficult to estimate. The placing of these letters in the care of the American Baptist Historical Society is the more significant because so few Baptists of the early days were concerned to preserve such treasures, and a proper recognition of this service from the Williams family must be very unusual in view of that fact.

The names of those who wrote these letters are significant and a partial list at least is worthy of a place in this statement. At the beginning of this list may well be mentioned a letter from the Baptist Church in Manchester, England, under the pastoral care of John Sharp commending Rev. John Williams to Baptists in America. The names represented in these letters include Thomas Baldwin, John Biss, Caleb Blood, Lucius Bolles, Edmund Botsford, Thomas Brown, William Carey, J. Chamberlain, Joseph Clay, Christmas Evans, Moses Fisher, Andrew Fuller, Ann W. Gallaudet, Sally S. Gano, Thomas Griffin, C. D. Griffith, Daniel Hall, Elkanah Holmes, Griffith Jones,

COLDS
Creomulsion

● Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

John Jones of Bodedern, North Wales, John Key, Nehemiah Lamb, John Lloyd, Archibald Maclay, Howard Malcom, Richard Mardon, Thomas Morgan, Johann Gerhard Oncken, John Mason Peck, John P. Peckworth, F. M. Porter, David Rathbone, John Reynolds, John Rippon, William Rogers, Joshua Rowe, John Ryland, Daniel Sharp, Charles G. Sommers, John Stanford, William Staughton, John Sutclif, William Ward, Cornelius P. Whycoff, John Wickenden.

These letters, like other similar materials, are not only preserved in a fireproof building and in filing cabinets which give them special protection but are also arranged and indexed so as to be available for suitable use on the part of students of Baptist history who are qualified for this privilege.

This brief statement concerning this unique gift is made both as a token of appreciation of the gift from Dr. Leighton Williams and Mrs. Mornay Williams and also as an indication of the happy step which may be taken by other Baptists whose families have preserved such rare items of Baptist history, items which remain hidden and in danger of destruction until they are placed in a fireproof Baptist library.

FRANK GRANT LEWIS,

Librarian,

American Baptist Historical Society,
Chester, Pennsylvania.

Pastor A. A. DuLaney, Carthage, Mo., closed a two-weeks' revival in his own church, Sunday, January 20. The choir director, S. L. Stine, and his own choir of fifty members, led the singing. Fifty-one additions, thirty-seven of these being by baptism. Most of these were heads of families. The Sunday-school is averaging near 500 and the Baptist Training Union near 150.

The Kentucky Sunday School Association has organized a teaching staff among business men to radiocast the International Sunday School Lesson each Saturday morning during the Radio Devotional League Program, 7:00 to 7:30. These programs are heard over WHAS, Louisville, Ky. The following have accepted invitations to present the lessons: February 2, Farris A. Sampson; February 9, George E. Hays; February 16, Judge Huston Quin; February 23, Fred A. Kratch.

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.

Illness

We are very sorry to report the serious illness of Mrs. Ralph Couey, our very efficient and faithful superintendent of Bracken Association. To know Mrs. Couey is to love her. I am sure all of our women will want to pray that our Heavenly Father will comfort and strengthen Mr. and Mrs. Couey during these days of anxiety, and if it is the Father's will, that she may be speedily restored.

Hundred Thousand Club

Don't forget the special campaign in January and February for the Hundred Thousand Club. We hope all of our W. M. S. members will want to have a part in this great Southwide debt-erasing movement.

A-1 W. M. S. Organizations

The following A-1 reports have been received to date (January 21) from the W. M. S's (The Young People's organizations will appear later):

- Baptist Ass'n.:** Lawrenceburg W. M. S.
- Bethel:** Adairville; Guthrie; Russellville; Russellville Jr.; Trenton.
- Boone's Creek:** Irvine First; Winchester Central.
- Bracken:** Carlisle.
- Central:** Bethlehem.
- Christian County:** Hopkinsville—First; Walnut Street; Pembroke.
- Crittenden:** Dry Ridge; Williamstown.
- Davies-McLean:** Whitesville.
- Elkhorn:** David's Fork; East Hickman; Great Crossings; Lexington—Immanuel, Grace, Felix Memorial, Porter Memorial; South Elkhorn.
- Franklin:** Thornhill.
- Goshen:** Liberty.
- Henry County:** Eminence; New Castle; Pleasureville.
- Liberty:** Horse Cave.
- Little Bethel:** Dawson Springs; Madisonville.
- Long Run:** Beechland; Buechel; Louisville—Broadway, Crescent Hill, Clifton, Highland Park Second, Immanuel, Ninth and O, Parkland, Shawnee, Victory Memorial, Virginia Ave., Weaver Memorial, West Broadway, West Side, Middletown; Pleasant Grove (Jeff. Co.); Plum Creek; St. Matthews.
- Mt. Zion:** Corbin, First; Corbin, Central; Williamsburg, First.
- Muhlenburg:** Greenville.
- Nelson:** Bloomfield; Bardstown; Lebanon Junction; Mt. Washington; Shepherdsville.

- North Bend:** Big Bone; Burlington; Florence; New Bethel; Covington—Madison Ave., Immanuel; Union.
- Owen County:** Mt. Hebron; New Liberty.
- Shelby County:** Bagdad; Buffalo Lick; Finchville; Shelbyville; Salem; Graefenburg.
- Simpson:** Franklin; Providence.
- South District:** Burgin; Danville First; Harrodsburg.
- Sulphur Fork:** Corn Creek.
- Tate's Creek:** Berea; Buffalo; Richmond First; Calvary, Freedom; Liberty; Viney Fork.
- Ten Mile:** Glencoe.
- Three Forks:** Whitesburg.
- Union:** Cynthiana.
- Upper Cumberland:** Cumberland; Harlan; Lynch.
- Warren:** Smith's Grove.
- West Kentucky:** Hickman First.
- West Union:** Barlow; Paducah-East Church.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

As One R. A. Leader Looks Back Over 1934

Mrs. A. W. Vanarsdall has written us a letter in which she reviews the work of her Royal Ambassadors at Donansburg, Ky. during the year of 1934:

"There is not space on the annual report for the remarks I want to make concerning our R. A. work. I have certainly enjoyed the work with the boys this year. We had a Mission Study class in February. Seven boys studied the book and seven received the Mission Study certificate with seal. They were certainly proud of them and want to have another class in 1935 and we are planning to have one.

"Here is what sounds good to me and makes me rejoice,—seven of my boys were converted during the year and I witnessed their conversion.

"We visited homes of the shut-ins and had services in their homes. It seemed that our songs, Scripture and prayers brought smiles to the faces of the shut-ins. It brings happiness and joy to me to see the boys working for Jesus and to hear their voices lifted to God in prayer while they are young.

"The boys carried boxes and flowers to the blind and shut-ins. How I do enjoy hearing the reports they bring back to the meetings from their trips. They sometimes walk, sometimes go horse-back or mule-back. They are willing to work."

Greetings From Florida S. B.

The following word of greeting by Mrs. Estelle Tant, of Daytona Beach,

Fla., was in January "World Comrades" under "Homeland letters":
 "About two thousand years ago Jesus left this earth. We know Before He left, He gave command To tell of Him in every land, So we, the Happy Sunbeam Band Are going to far away lands To help the missionaries over there By sending money and faithful prayer. By our prayers and money we hope to win Many foreign children from death and sin.

We are going to let them know Of Jesus Christ who loves them so. Would you like to help them too? Well, we can tell you what to do,— Just give your tithes and pray, you see What a great helper you then can be And how very, very happy you will be!"

It always pays to read "World Comrades" and "The Window" from beginning to end. And, of course, everyone will want to see the January and February issues featuring Sunbeam Focus Week, February 10-16. Read Miss Mather's column in "Royal Service," too, telling all about the Focus Weeks and may Sunbeams be well centered upon February 10-16 in Kentucky.

DR. O. W. VAN OSDEL DIES IN MICHIGAN

At 1:50 on New Year's Day my father, Dr. Oliver W. Van Osdel, went home to his reward. He had been very near the gates since October, when he was eighty-eight years of age. He breathed his last in the same house in Grand Rapids, Mich., from which he had gone out day after day for twenty-ve years in ministry with the Wealthy Street Church.

It seems ungrateful that his only child was not there to lay him away but I could not see my way to go. I was at his bedside early in his last illness and loving hearts and hands have done all they could for him. Mrs. Gasper, my wife's sister, has been his shadow ever since my mother died in 1922. She will come back to us as soon as father is placed beside mother in the little mausoleum he built there for us all.

I wish I knew how many thousands father has led into the Kingdom and through the baptismal waters. The last two in September were men of two hundred pounds.

His two grandchildren, Boyce and Harriet Van Osdel, are preparing for full-time Christian service. The former is director of young people's work in the First Church, Oakland, while a student at Berkeley Divinity School. One brother, Walter S., is still living in Mississippi.

EDGAR B. VAN OSDEL,

University of Redlands,
 821 East Cotton Ave.,
 Redlands, Calif.

Issues and Men

A Reply to H. L. Mencken

As one who was in favor of the repeal of the prohibition amendment to the Constitution, I cannot allow to pass unchallenged my friend H. L. Mencken's review of a year of legal liquor in The Nation of December 12. It seemed to me inaccurate, entirely one-sided, and an unfortunate playing down of the tremendous evils which have followed the reinstatement of the sale of liquor. As the Dallas, Texas, Journal has pointed out editorially, Mr. Mencken's article "is delightfully devoid of statistics—and correspondingly full of Menckennialia."

He deliberately refrains from printing any of the figures as to increased drunkenness, so clearly evidenced in the alarming increase in drunken drivers of automobiles, in his effort to portray that all is well with the drinking world. Here are some of the facts which he carefully failed to print: The Travelers' Insurance Company of Hartford, Connecticut, reports a sixteen percent increase in automobile fatalities in the first ten months of 1934 as compared with a similar period for 1933, and declares that in the total number of drivers involved in automobile accidents there has been an increase of almost twenty-four percent in the number who were intoxicated. As for the pedestrians involved in automobile accidents in 1934, the records show an increase of more than fifty-five percent in those intoxicated.

If there is any reason to doubt the figures of the Travelers' Insurance Company, let us take those of the New York State Department of Correction, which on August twelve reported that arrests for intoxication in the State had increased since repeal no less than twenty-three percent. The same report announced an increase of 2.7 percent in the number of major crimes committed during that period. It would be, of course, absurd to say this latter increase was solely due to the repeal of prohibition, but in view of the statistics cited above it is surely warrantable to attribute a fair proportion of them to increased intoxication.

When the International Association of Chiefs of Police met in annual convention in Washington at the end of September, 1934, a large portion of their time was given to a discussion of the drunken driver. Dr. T. W. Kilmer, police surgeon of Hempstead, New York, produced figures showing how the number of drunken drivers who come into contact with the police has increased since repeal: New York twenty-five percent, Massachusetts thirty-seven percent, District of Columbia forty-two percent, Rhode Island 100 percent, Pennsylvania seventy-seven percent, Oregon thirty-six percent. In cities the figures ran as follows: Philadelphia 300

percent, Cincinnati 380 percent, New Orleans 122 percent, Los Angeles twenty-four percent.

But let us turn to the general results of repeal over which Mr. Mencken gloats so enthusiastically. He declares that "the present supply of the latter (hard liquors) comes mainly from lawful distilleries, but there is still some bootlegging. . . ." That is certainly an extraordinary way of putting the facts. Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, has said: "Since the beginning of 1934 . . . the seizures (of illicit distilleries) have actually increased. In January 732, in February 582, and in March 674 were seized, a total for the quarter of 1,988."

Many, he said, were large plants of the most modern description with stills tall enough to extend through three or four stories of well-equipped buildings, with almost incredible capacity of 67,905,770 gallons. He declared that if this increase continued throughout 1934 there would have been seized 7,952 illicit plants with a combined annual capacity only about twelve percent less than the legitimate total permitted by the alcohol administration. In other words, the bootlegging trade in liquor is today about equal to the legal. And this fact is what Mr. Mencken dismisses with the words, "but there is still some bootlegging."

In passing, let it be pointed out for Mr. Mencken's attention that on December 8 the Coast Guard captured in New York harbor \$330,000 worth of bootleg alcohol on one ship. Secretary Morgenthau does not share Mr. Mencken's easy optimism. He is reported to be organizing the greatest drive yet undertaken to suppress bootlegging—how many such have we had!

Again, Mr. Mencken says that repeal achieved the "destruction of both motives for excess" drinking, and so "the demand quickly settled down to parity with the actual national appetite, which turned out to be very moderate. How did it become moderate? Here again it seems to me we may seek a cause in the effects of prohibition." Well, here is what the Chicago Daily News, which was never accused of being for prohibition, has to say about one year of repeal in Illinois:

"So far as a year's results may be judged from experience in Illinois, the enthusiasts for repeal were as much astray in their predictions as were the enthusiasts of prohibition. None of the promises have been fulfilled. The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, the revenue returns to the State treasury are far below the hopeful estimates of 1933, and

checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

the cost of fighting the illicit traffic is still burdensome. From other States than Illinois similar conditions are reported."

So the national appetite is moderate? In New York City arrests involving drunkenness rose from 4,492 in the first ten months of 1933 to 5,357 in 1934 for the same period of the year. The New York State Motor Bureau reports that up to November, 1934 the licenses of 3,653 drivers had been revoked or suspended for driving when intoxicated, as contrasted with 3,008 during the entire year of 1933.

Dear Brother Mencken, the situation is alarming enough to cause national concern. The remedy is, of course, not to return to prohibition, but to work out a decent and sane system of rigid liquor control. That should have been done in every state before repeal.

OSWALD GARRISON VILLARD,
From The Nation,
January 9, 1935.

KENTUCKY PREACHER TOURS FLORIDA

My wife and I have returned to our home in Ludlow after enjoying a tour of the State of Florida. We went down and came back by different routes, thus being able to visit many points of interest. However, the Baptist churches along the way were the sights in which we rejoiced the most. While in Tampa we worshipped in the Palm Avenue Baptist Church, where Pastor Glen Eric Wiley is the beloved undershepherd. We knew him while in Louisville, and he is still preaching the blessed Gospel in a wonderful way.

VICTOR L. STEPHENSON,
Ludlow, Ky.

Dr. Francis Pendleton Gaines, President of Washington and Lee University, and formerly President of Wake Forest College, will speak on the Kentucky Education Association program on Thursday morning, April 11, in Louisville.

FALSE TEETH

CAN NOT EMBARRASS

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little PANTIDENTIL on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get PANTIDENTIL at any good drug store. Small, medium and large sizes.

THE FIRESIDE

WAITING

'Tis day by day the young grow old,
And day by day a life is told;
For day by day is fruitage seen
From seed sown birth and death
between.

Here, day by day are lessons brought;
And day by day are meanings taught.
From day to day life's leaves are turned,
Though yester's lesson's yet unlearned.

Youth may not glimpse unfolding age;
No one may read tomorrow's page.
Yet, at life's end, like one long thread
That runs straight through, the tale is
read.

Then, happy, one, with eyes made keen,
By whom a Sov'reign Hand is seen,
That, reaching downward to the soul,
Is working in and through life's whole.

Thrice happy, then, who learns to wait
Until God's wisdom—soon or late—
In letters bright is there made plain,
And that deemed loss is proven gain.

So, day by day, like gold from dust,
The Lord's glad "May" gleams from his
"Must,"

And sweeter to the yielding soul
Grows rest in One who wields control.
SALLY NEILL ROACH.

WHAT A SCRAPBOOK DID

"Don't you think it would be nice to make each scrapbook of one subject?" Betty Lou asked, laying down her scissors and holding up a particularly beautiful Bible picture.

"What d'ye mean, all one subject?" Billy Bivens wanted to know. Billy wasn't so very keen about scrapbooks, anyway.

"Well," and Betty Lou sorted pictures rapidly, "here is a pile about animals, here's one of birds, and these are of flowers. Iris has a lot showing scenery. Jerry has some of children, and . . ."

"I found some of girls' and boys' rooms," interrupted Jennie Lee. "Wouldn't they make a nice book?"

"I should say they would," agreed Wanda, "and maybe they'd give some other boy or girl a really practical idea."

Billy sniffed at the suggestion but began hunting through his magazines. "There," he announced, after a few minutes spent in tearing out pages, "I have a whole stack of pictures of boys playing games, and I can add some of our own ball team dad took with my kodak. What do you think of that for an idea?"

"Grand!" Betty Lou clapped her hands delightedly. "Let's all put kodak pictures in our books. They'll be more like real presents."

"Let's have another meeting right away," said Jerry. "I thought scrapbooks were just for sissies, but if we can put boy stuff in them, that's different. I'll bring a lot of kodak pictures, too."

Thursday afternoon the whole class gathered around a long table, each with a pile of pictures. Miss May, their teacher, brought jars of paste and books made of bright-colored cloth, the edges all notched.

"I want a red one," Jerry shouted. Billy chose yellow, and Tommy green, while the girls took blue and pink. When they were all finished, the books were laid in rows on the table and everybody walked around and looked at them.

"I think they're the nicest scrapbooks we ever made," Jennie Lee announced proudly.

"I wouldn't mind having one myself," Billy admitted, "specially if it came from a long way off."

Away down in Alabama, Sambo Green dashed into his little cabin home excitedly. "Mammy!" he shouted, "there's a white man comin' to our Sunday-school Sunday, and he's bringin' presents for everybody. Won't you come, please?"

"Ain't I done tole you not to tell fibs?" his mother scolded. "There ain't no white folks gwine gib present to cullud chilluns. Course I ain't gwine."

"But, mammy, dis ain't no fib," Sambo protested. "Our teacher done tole us las' Sunday 'bout some boys and girls far, far away what's been makin' things jes' to send us. Come on, mammy: please come."

Lily White and George Washington Brown coaxed their mammies, too, but not a one of them would go, so the three children trudged off to Sunday-school to join the other little boys and girls who had been told of the white man's visit.

Sure enough, there he was, and he had a big package all wrapped in paper and tied with a stout string. When the lesson period was over and a good many songs had been sung, he told them about people who loved Jesus and wanted everybody else to love Him, too. "You know," he said, "Jesus was always doing things for other people, and when boys and girls give their hearts to him, they want to do something, too."

All the children were sitting on the edges of their chairs, their eyes shining, their white teeth showing in big smiles. At last the man opened the package and gave each member of the Sunday-school a present.

Sambo couldn't say a word when his teacher handed him a yellow book filled

with pictures of white boys playing games; and he almost cried for joy when he came to the very last picture on the very last page. It was of a boy all by himself, smiling just as he would smile at one of his friends, and under it was written, "From your friend, Billy."

Lily and George Washington and all the others had books, too, but Sambo didn't wait to look at them. He ran home as fast as his legs could carry him and burst into the one room, shouting, "Look, mammy, look! A white boy did send me a present, and it says, 'From your friend, Billy.' I tole you they was gwine do that."

Mandy Green took the book in both her hands and looked at every picture. Two big tears rolled down her black cheeks. Just then Sambo's teacher came to the door with another book.

"This is for Aurelia," she said. "I thought she'd like pictures of babies."

Aurelia was Sambo's baby sister, too little to go to Sunday-school.

And then Sambo's mother just sat down and cried. "I nebber 'sposed white folks cared for cullud chillun," she sobbed.

Sambo's teacher sat down beside her. "When they love Jesus it doesn't make any difference whether they are white or black," she explained. "See, here is a book of pictures about him. I am taking it to little lame Bobby at the end of the road."

"Is you-all sayin' this here Jesus makes folks all alike?" Sambo's mother questioned.

"All alike on the inside," the teacher answered.

"Does they learn 'bout him in Sunday-school?"

"Why, mammy, I tole you we did!" Sambo spoke up quickly. "I tole you lots of times."

"Yes," the teacher smiled. "We learn about him in Sunday-school. These boys and girls who made the books are in Sunday-school, too."

"Then I'se gwine, and so is Aurelia an' all the rest of my chillun. I'se gwine learn about this here Jesus myself, I is."

And maybe you think the Sunshine Class wasn't happy when they heard how much good their scrapbooks had done, for Lily White's mother and George Washington Brown's mother and a good many other mothers and fathers went to Sunday-school, too—all because they found out some one loved them.

—Pearl Holloway in Advance.

Rev. Wilburn Smith, formerly pastor of the Buck Creek Church, Finchville, Ky., has resigned the pulpit of the Jackson Hill Church, Atlanta, Ga., to accept a call to the First Church of Cairo, Ga.

Fellowship Tidings.

Pastor Alfred L. Murray, of the First Church, Lansdale, Penna., has been granted a leave-of-absence furlough for an extended tour through the Holy Land.

Dr. C. C. Warren, of the Lexington Avenue Church, Danville, Ky., is to be with Pastor E. L. Howerton at the First Church of Pikeville in meetings beginning February 18.

Dr. Howard A. Kelly, world renowned surgeon on the staff of the John Hopkins Medical School and Hospital, gave a series of lectures recently on Christian Morals and Science and the Bible, at Wheaton College, near Chicago.

Dr. J. C. Masee and his evangelistic party expect to begin meetings with Dr. Leland J. Powell at the First Church of Norwood, Ohio, near Cincinnati. They will begin the last of March, and continue through several weeks of April.

Sergeant Alvin C. York, world famous hero of the World War, addressed the Consolidated Forces for Prohibition at Macon, Ga., recently in a state-wide rally. Mr. W. W. Gaines, well-known Atlanta attorney who hails from Kentucky, presided during the sessions of the body.

Dr. E. F. Estes, pastor of the West Broadway Church, Louisville, will spend two weeks beginning February 18, to March 3, with Pastor Norris Gilliam, at Kenova, West Virginia. Brother Gilliam formerly lived at Fort Worth, Texas. Pastor W. A. Criswell, Mt. Washington, Ky., will supply one Sunday at West Broadway while Dr. Estes is away.

Forest Avenue Baptist Church, Kansas City, Mo., Dr. William H. Butler, pastor, has had good attendance the first Sundays in the year. Four baptisms last Sunday evening. At annual business meeting on the ninth encouraging reports from all departments were heard. One hundred and on additions to the membership were reported for the past year. The church adopted the rotary system for the deacons.

Dr. George W. Truett, President of the Baptist World Alliance, will be the guest of Druid Hills Baptist Church in Atlanta, Dr. Louie D. Newton, Pastor, on February 9-10-11. Dr. Truett will be heard over radio station WSB on Saturday night, February 9, from 6:30 to 7:00 o'clock, central standard time, at which time he will speak on the Baptist Hundred Thousand Club and other vital denominational matters. His Sunday morning sermon February 10 at Druid Hills will be heard over radio station WGST from 11:00 o'clock to 12:30 o'clock, central standard time. Dr. Truett will address a mass meeting of Atlanta Baptists at 2:30 Sunday afternoon, February 10, and Sunday night he will be heard

again over station WSB from 9:30 to 10:00 o'clock, central standard time, when he will deliver a special address to the young people of the South. He will be heard again Monday at noon in an address to the young people of the South. He will speak again Monday at noon in an address to the business, professional and civic leaders of Atlanta at the Biltmore Hotel. Friday night, February 15, Dr. M. E. Dodd, President of the Southern Baptist Convention will be the guest of Druid Hills Church and he will be heard over radio station WSB at 5:15 central standard time, in an address of particular interest to Southern Baptists. This station may be heard throughout the territory of the Southern Baptist Convention and our friends are cordially invited to hear these great leaders in the above denominational programs.

First Church, Wichita, Kansas, celebrated the Fourth Anniversary of its pastor, Dr. Will C. McClung, on Sunday, January 29. Dr. McClung brought an anniversary message, at the close of which, there were twenty-nine who presented themselves for church membership. The record of achievement for the four years has been commendable. There have been 1,143 members received, 515 of this number have been received by baptism. The total membership is 2,773. The Bible School enrollment is 2,037, and there has been \$171,803.57 received for all purposes. \$54,275.32 of this amount has been received for benevolences.

Brother Vertner Saxton, the well known singing evangelist, whose headquarters are in Lexington, Ky., has recently had to wrestle with a case of flu. We are glad to see that he has recovered, and appreciate a recent visit by him to our office. All that year he was actively and prominently engaged in leading the worship of song in revival meetings and institutes among our Baptist people, both in Kentucky and beyond. Brother Saxton is also well known as an artist in radio broadcasting. We welcome him back to his usual health, and have no doubt he will be largely engaged this year. In fact, he already has a number of desirable engagements.

LOTTIE MOON OFFERING OF OUR WOMEN

The members of the Woman's Missionary Union of the Southern Baptist Convention have already practically exceeded their Christmas goal for gifts to the Lottie Moon Memorial Christmas Offering to Foreign Missions. Reports to date record \$148,000. The goal was only \$150,000.

Last year the aim was \$135,000 and the final amount received was approximately \$175,000.

The prospects for the final results of this year's gifts promise even a greater excess of the goal set than last year's records disclosed.

The Baptist Foreign Mission Board is profoundly grateful for this continuing loyalty on the part of the Baptist women of the South.

The six years of depression and retreat was stopped and an advance started last year by the women's special Lottie Moon Memorial Christmas Offering to Foreign Missions. From Christmas, 1933, until the present there has been a steady increase in regular gifts to Foreign Missions. The annual report records \$220,000 more given to Foreign Missions in the year 1934 than in 1933.

Receipts from the Co-operative Program for 1934 show an increase in gifts to Foreign Missions of more than \$50,000 over the receipts from this source in 1933.

Without any deficit in current funds, the Foreign Mission Board begins the year 1935 with a cash balance in the bank.

Southern Baptists have not only rallied in special love offerings and in regular, systematic giving from Sunday to Sunday during 1934, but they have also reduced the Foreign Mission debt considerably. They have reduced this debt by \$133,400 during the year 1934. At present the debt that stood above a million dollars a year ago is only \$924,500.

THE WEAK BATTERY

It takes more strength to shine than it does to sound. That is what an amateur electrician found out sometime ago. An exchange says that he rigged up an electric light for his room and found after a little that it flickered and faded. A friend examined his plan and told him that it would never again run a light but it might run a call bell. He declared that the battery was not strong enough to make a light but was still able to make a noise.

And that is what is the matter with some of our church members. They are not strong enough spiritually to make a light, but they are strong enough otherwise to make a noise! And the noise they make is so disturbing that they actually disturb the peace of Zion.

Shine, but be silent!

—Hight C. Moore.

The First Baptist Church of Newport, Ky., where Dr. H. C. Wayman is pastor, has set for itself this year a budget of \$20,000. This will take care of their current expenses, interest and payments on their standing debt, and gifts to missionary causes. It represents a twenty percent increase over the budget of last year.

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

North Kentucky Association

On Tuesday Night, January 15, in the First Church, Covington, it was my privilege to attend and have a part on the program of the eighteenth annual banquet of the North Kentucky Training Union.

Plans had been well made and were carried out nicely. There were about 250 present. New officers were installed and they are looking ahead.

Bethel Woman's College, Hopkinsville

An inviting campus, well arranged buildings, home-like atmosphere, an ideal and practical president, efficient faculty, a curriculum reaching a high standard, a happy, well-behaved student body and a wholesome Christian spirit. These are some of the characteristics impressing me. It was a most pleasant and profitable visit I enjoyed January 16-17 with Dr. and Mrs. J. W. Gaines and their immediate and school family.

The Presidents of both Senior B. Y. P. U's are students in the College.

Muldrough, Salem

We have received an interesting report from the Director of the Muldrough Baptist Training Union in Salem Association.

After giving names and addresses of new officers, the director writes, "We are beginning new this year to be A-1."

He then states their aim:

"(1) To shake hands with each person that comes in our church doors. (2) To have the best Baptist Training Union in our Salem Association. (3) To train, and win the lost for God."

Their goals are: "Awards, 75; won to Christ, 40; A-1—one out of each of the three Unions; Bible Readers for year, 75 percent; Baptist paper 20; Tithers, 30."

I wish all of our Unions would enter the new year with definite aims and goals.

New Subscriptions

Several orders have come through this office for subscriptions to the Baptist Training Union Magazine. Perhaps many others have gone direct to the Baptist Sunday School Board; at Nashville. I am glad of all these new subscriptions. I hope every Union may have access to a copy each month.

Western Recorder

Did you read the issue of January 10, about the Baptist Hundred Thousand Club? Have you read last week's number about the State Sunday School Con-

ference at Princeton, February 20-22? Read it all every week. Attend the conference.

Calendar for 1935

Theme: Magnifying His Church.

Scripture: Christ also loved the church, and gave himself up for it (Ephesians 5:25).

Song: I Love Thy Kingdom, Lord.

February

Theme: His Church the Herald of Salvation.

Scripture: They therefore that were scattered abroad went about preaching the word (Acts 8:4).

What To Do: Plan a training school for March. Plan to have courses in Missions and soul-winning. Enlist members in Baptist Hundred Thousand Club.

Kentucky in the Magazine

Do not fail to read and use the material in the February number of the Baptist Training Union Magazine. You will be interested to read on page six, "How Our Baptist Training Union Reached the Standard," by Mrs. J. A. Hemphill, of the First Church, Fulton. You will also see on page twenty the picture and write-up of Nelson Associational Convention, Kentucky, by Miss Kathryn Osborne, of Lenore.

On pages thirty-one and thirty-two you will see Kentucky's record on Bible Readings and Standard Unions. I congratulate those whose names are there, but I am not satisfied with that record. Are you?

Program for Associational Training Union

[Suggested in February number of Baptist Training Union Magazine.]

Theme—His Church the Herald of Salvation.

1. Songs and Prayer (ten minutes).
2. Devotional—Acts 8:1-6. See editorial (ten minutes).
3. Roll Call, Business, Announcements (fifteen minutes).
4. Song.
5. Talk—Christian Church Members Should Be Soul-winners.

(See pages two, four and five—twenty minutes).

(Note—The Juniors and Intermediates may be separated into another room if desired.)

6. Talk—Planning the Training School—Why and How (fifteen minutes).
7. Open Discussion—Led by Associational Director (ten minutes).
8. Discussion—Making the Associational Baptist Training Union More Effective (See pages twenty-five and twenty-six—twenty minutes).
9. Special Music.
10. Talk—The Baptist Training Union and the Hundred Thousand Club (see page 7) (ten minutes).

Ashland, Unity—Greenup

On Saturday night, January 19, it was my privilege to be in the home of Pastor and Mrs. E. L. Edens and family and

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discuss with them the work of the Training Union in Unity Church.

Prestonburg, Enterprise

Sunday morning, January 20, found me speaking to the church at Prestonburg. In the home of Pastor and Mrs. Josef Nordenhaug I enjoyed fine hospitality and held a conference with several of the workers concerning the Training Union which is being organized. The director has been elected and is taking hold of the situation in a fine way.

Pikeville, Enterprise

I was with the First Church, Pikeville on Sunday, January 20, and at the request of Pastor E. L. Howerton I preached to an attentive congregation and followed this with a conference concerning the organization of a Training Union.

Shelby Associational Union Studies Church

"Magnifying His Church" was the theme of a program of the Shelby County Associational Training Union held Saturday, January 12, at the Simpsonville Church. The subjects discussed were: Christ the Head of the Church, Magnifying Through Christ-like Living, Through Soul-winning, Through Christian Training, Through Personal Service, Through Spiritual Growth, Through Prayer, Through Christian Fellowship, Through Loyalty, and The Church the Body of Christ.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

January 20, 1935

	Att.	Vls.	En.
Louisville, Grace	163	20	161
Corbin, First	121	8	125
Henderson, Audubon	120	24	161
Louisville, Crescent Hill.....	112	17	166
Louisville, Bapt. Temple..	97	16	137
Lexington, Grace	95	5	110
Jellico, Tenn., First	95	8	193
Newport, First	90	13	119
Louisville, H. Park, 1st....	90	19	106
Louisville, 23rd & Bdwy.	85	8	148
Lex.-Porter Memo.	84	29	125
Owensboro, First	81	7	118
E'town, Severn's Valley..	79	3	131
Harrodsburg	75		

Children's Colds

Yield quicker to double action of



VICKS VAPORUB

STAINLESS now, if you prefer

Fellowship Tidings.

T. C. Gardner, General Director of the Texas B. T. S. Convention, Dallas, saves every copy of the Western Recorder and has them bound into a complete volume for permanent reference each year.

Rev. Frank P. Lide, a missionary in China, who has been a guest patient in the Southern Baptist Hospital in New Orleans has recovered and now is visiting his father, Rev. R. W. Lide, in Greenville, South Carolina.

Editor O. P. Gilbert, of the Christian Index, and Mrs. Gilbert were at the bedside of their son, Prof. Andrew Gilbert, Principal of the Soperton High School, in Georgia, during last week. The younger Gilbert was thought by his physicians to be seriously ill. Most of the editorials for the Christian Index were written by the paper's former Editor, Dr. Louis D. Newton, now pastor of the Druid Hills Church in Atlanta.

The Sunday School Board is now beginning to bring out a new series of books under the name of Broadman Sermons. The Board is expecting to bring out six or eight of these a year, and they will sell for a dollar a volume. The first two in the series have just come from the press. They are "A Greater Than Solomon," by Robert G. Lee, of Memphis, and "A Rainbow For Every Cloud," by David M. Gardner, of St. Petersburg, Fla.

Mrs. Carrie Benika-Emig, seventy-one years of age, died in Louisville on January 21, 1935. She was the mother of Mrs. Eleanor Benika Green (wife of Pastor Guard Green of the Donelson Baptist Church), of Donelson, Tenn., and Rev. John R. Benika, a Presbyterian minister of Troy, Mo. Funeral services were conducted by Pastor Fred G. Tucker, of the East Church, Louisville, at Bohlsen Funeral Home, and burial took place in Cave Hill Cemetery. She was born February 22, 1853.

FROM EVANGELIST HARRY BECKMAN

Dear Brother Masters: We conducted our first campaign of this year at Prairie Church, near Noblesville, Ind. The power of God was felt in a wonderful way during the meetings. In spite of an epidemic of flu and the mumps, we had fine attendance during the entire campaign.

The building blew down about a year ago. Under the leadership of the fine pastor, Rev. N. M. Bodenhorn, the new house has been built, with art-glass windows, and all bills paid with the exception of about \$100. Pledges of over \$200 will more than pay all outstanding debts.

There were sixteen professions during the campaign, six adults and ten chil-

dren. Thanks be to God that children are saved early enough to give a life to God.

We begin a campaign in Chicago, February 3, backed one hundred percent by the officers and teachers of the Sunday School. In eighteen years of experience we have never had all of the Sunday-school officers and teachers guarantee to stand in back of the evangelist with their influence, prayer and personal work. HENRY BECKMAN, Owensboro, Ky.

SEMINARY ALUMNI AT HENDERSON

At Henderson, on November 14, we had present ninety Alumni of the Seminary at a delightful banquet served by the ladies of the Immanuel Temple Baptist Church, of which Dr. F. O. Crimminger is pastor.

After hearing Dr. S. S. Hill pay an earnest, glowing tribute to Dr. Sampey, the following resolutions were offered by Brother Walton R. Cole, Dayton, Ky.:

1. That we the Kentucky Alumni of the Southern Baptist Theological Seminary set as our heartfelt purpose the completion of the endowment of the J. R. Sampey Chair of Old Testament Interpretation during this the fiftieth year of the service of our beloved teacher to our great Seminary.

2. That we request each alumnus to attend to this important matter as soon as possible, if he has not done so already.

3. That our sincere affection prompt us in this action.

These resolutions were adopted unanimously and enthusiastically.

J. G. BARBE,
Franklin, Ky.

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GALE HENDERSON

Whereas, God in His infinite wisdom has chosen to remove from our midst Brother Gale Henderson, a man of earnest Christian character, a cherished son; a true and devoted husband, and a father of loving care, and

Whereas, his faithful services as both deacon and Sunday School superintendent have made his name of lasting association with the church he loved so well; therefore, be it resolved:

That Beulah Baptist Church express to the bereaved family, and to the brethren at large, her deep grief and humble sympathy in this our common loss.

ROY L. PUCKETT, Pastor,
TILDEN ROSE, Committee.

MRS. ALICE WINN

Whereas God in His infinite mercy January 7, 1935 called from us one of our most beloved W. M. U. members, Mrs. Alice Winn.

We do not weep for her as of one that had no hope, but rejoice with the angels in Heaven that her name was written in the Lamb's book of life and her untiring consecrated life of service. When her lips were forever sealed, her expression gave evidence of that sweet peace that passes all understanding, as she stands and beckons us to come up higher. May we every one be more determined our W. M. U. Circle will never be broken in Heaven.

And we further extend our sympathy and love to the bereaved family, Mrs. C. R. Bummell, Miss Martha Burd and Brother Tommie.

We submit them to the Heavenly Father that doeth all things well.

MRS. W. R. OWEN, Chairman,
MRS. M. C. MORGAN,
MRS. W. W. RIDER, Com.

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**BLESSED ARE THE PURE IN HEART;
FOR THEY SHALL SEE GOD**

Matthew 5:8

The winter winds that wildly blow
From off the western icy plain,
Just dropped a crystal flake of snow
Upon my cottage window pane.

With microscope I scan its grace,
With scientific mode and skill,
And wonderingly its beauties trace,
While all my soul with raptures fill.

A straight-lined star with diamond
point,
Yet outlined true, hexagonal,
A shining jewel at each point,
With crosses laid diagonal.

I blow my breath upon the pane,
When lo' its spirit forth has flown,
And in its place a drop of rain
Is bred and born and fully grown.

But most' mysterious of all
This crystal snow-flake forming game,
Of all the myriads that fall,
No other flake is formed the same.

A gem of glory—God's own art—
To charm, enchant, enthrall, allure
The most aesthetic human heart,
But best of all that flake is pure.

When summer suns embrace the earth,
Sweet showers fall and soft winds
blow,
All Nature sings as she gives birth
To countless flowers and bids them
grow.

Of every size and type and hue
That mock the rainbow's gorgeous
light,

Most charming from my point of view,
Are roses, lillies that are white.

Though other flowers more fragrant are
And longer may their life endure,
These two I think surpass them far
Because they seem to be more pure.

In this great world so stained with sin,
This secret prayer I would disclose,
"God make each human heart within
Like snow, the lilies and the rose."

GEORGE CLINTON CROMER.

MOODY FOUNDER'S WEEK

The twenty-ninth annual assembly at the Moody Bible Institute, Chicago, Ill., in honor of its eminent founder, D. L. Moody, will begin with the 8:30 session on Tuesday morning, February 5, and carry on with an almost continuous program until the climaxing service on Friday night, February 8. Tuesday, the fifth (the founder's birthday), is Alumni Day; Wednesday and Thursday will be given to a wide range of subjects of a practical nature for Christian workers; and Friday will be Missionary Day, with many Home and Foreign missionaries receiving recognition on the platform, and Dr. George W. Leavell of China, as a chief speaker.

The new president of the Institute, Dr. Will H. Houghton, will preside and be heard in a number of addresses. Dr. James M. Gray will present expositions of the Book of Revelation. Studies in Isaiah will be given by the internationally known Hebrew Christian, Max I. Reich. Rev. Herbert Lockyer, of Liverpool, England, will ably sustain the reputation of British speakers of other years.

Along with the current of prayer, Bible exposition, and inspirational messages, will run the usual noble offerings of praise in hymns, special songs, and outstanding anthems, led by the trained Institute Choir. The music of Founder's Week is always an abiding and a hal- lowed memory.

**MOUNTAIN BOYS AND GIRLS
DELIGHTED**

"Teacher! Teacher! I have read the little red book, and can repeat all those verses, too," said little Bessie, as she raised her hand in excitement, and was given permission to speak by the faith- ful teacher in one of the mountain schools of eastern Kentucky.

Bessie was only one of the 89,848 boys and girls in the 3,100 mountain schools of the South and the Ozarks who had received a copy of the Gospel of John (Horton's edition, with helps) sent to them by the Bible Institute Colportage Association of Chicago during the past four months. Of this large number, the teachers reported that 17,302 had read the Gospels and memorized nine se- lected verses, and to each of these was given a copy of the Pocket Treasury, consisting of thirty choice chapters of the Bible, twenty-five familiar gospel songs, and valuable material as a re- ward.

So many of these mountain teachers were delighted with the interest taken by their boys and girls in reading the Gospels and memorializing the verses in order to earn a Pocket Treasury, and wrote to the Association that their pu- pils were eager to memorize additional Bible verses, so they could secure a New Testament.

One of the teachers wrote "I have never found anything which my pupils enjoyed more. They very quickly com- mitted to memory the nine verses of Scripture, and read the Gospel clear through . . . They are very anxious to receive the Testaments and are wonder- ing what they must do to receive them. I do not think anything could be more helpful to our school, a rural school especially, than this type of work . . . Please send the fifty Pocket Treasuries soon. We are anxiously awaiting them."

In order to secure a New Testament, it was required that the boys and girls commit to memory and repeat to their teachers twenty-eight important Bible verses printed in a Colportage tract, en- titled, "Four Things That God Wants You to Know." Since the beginning of

the fall term, no less than 8,699 of these mountain boys and girls have memoriz- ed the required number of verses, and to each one a beautiful New Testament, bound in suede, has been sent by the Association and they are delighted with them.—Presented for publication by Bible Institute Colportage Association.

RESOLUTIONS

Whereas, it has been the privilege of Lewisburg-Mt. Pleasant Baptist Church, Lewisburg, Ky. to have as its pastor for the last four years Elder S. T. Skaggs, and

Whereas, he felt definitely led of the Holy Spirit to sever this relationship that he might further pursue his college work and thereby better qualify himself for the task of doing mission work in Brazil, to which he feels that the Spirit has called him.

Therefore, be it resolved,

First, That we express our deepest appreciation to him and his wife for their zeal and enthusiasm for the on- going of the Kingdom of our Lord, and for the examples of Christian fellowship in their lives, and that we especially commend Bother Skaggs for his loyalty in presenting the truth of God's word, yielding to no compromise with sin and error, always contending for those things that he believed the Book to teach.

Second, That we as a church pledge ourselves to remember them in our prayers that the Lord may make it possible for them to enter into the work unto which He has called them and set them apart.

Third, That we seek to treasure up the timely advice received under the relationship as pastor and people and that we try to put this advice to prac- tical use in our lives.

E. F. JOHNSON,
M. H. THOMPSON,
V. R. ROSSER, Committee.

We find that Dr. C. P. Stealey, of Oklahoma City, preached at Gary, Ind., on Sunday, January 20. The notice says that "he went up there in the interest of the larger interest of the P. B. M. F." Whatever it is, we are satisfied our friend Dr. Stealey believes it is good, and it ought to be good. If the National Administration turns to alphabetic capi- tals to take care of all of the new department creations, why not Baptists? When you get too many, and each of them too long, it is the natural thing to do.

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