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No. 6

Alone With God

IT MAY be taken as an axiom in Christian life that our best and most strengthening experiences come to us when alone with God. Jacob was thus alone when, at Peniel, he wrestled with the angel and got his new name, Israel, and could go out without fear to meet his angry brother, Esau.

Moses was alone with God in the Midian desert when the voice of the great I AM commissioned him and fitted him to be the leader of his nation out of bondage into rest. It was also from lonely fellowship with God in "the secret place of thundering" on Sinai's top that he brought away the wondrous glory of his shining face that awed the people into obedience to Him from whose presence he had so unmistakably come.

Elijah was alone with God at Horeb when, after being humbled to the dust, he was girt with a strength for his great work. It was when alone with God in the Syrian desert that John the Baptist was endowed with the wondrous power that made his preaching of repentance bend the multitudes as trees are bent by winter's gales.

It was in the still deeper solitudes of Arabia that Paul, alone with God, away from all the surging old associations, and from all human teachings, listened only to the voice of God, was trained to become the noblest apostle of the cross. John got his wondrous visions of things to come while he was shut out from the noisy world by the dividing sea on the isle of Patmos.

Our Lord Jesus Himself was prepared for His great redeeming work, not only by forty days in the wilderness where, alone with the wild beasts, He battled with and overcame Satan, but also by His fellowship with the Father on lonely mountaintops in the silence of the night. To every one of us the best experiences come when he is alone with God. After all, our fight with the great adversary is a single combat. After all, spiritual strength to help others is found in lonely vigils with God rather than in the midst of multitudes. The roots of the tree are invisible, but there is no life or fruitage without them. Spiritual power comes in from the unseen God, or not at all. Men find it best when, amid the silences they can hear His still small voice, and not amid men's clamour and acclaim.—G. H. Knight, in "In the Secret of His Presence."

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

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A Religious Program for Students in State Schools

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THE Editor has been most indulgent in permitting space within recent weeks for brief articles in which I have endeavored to outline something of the need for an adequate religious program for Baptist students in State colleges.

The response to these studies has been most gratifying—although it is to be confessed that most of the words of commendation have come from beyond the borders of Kentucky. Apparently Kentucky brethren, whose is the chief interest to be served, are too conservative to commit themselves as yet on a problem of such major importance.

However, the interest which has been evoked thus far leads me to ask further indulgence that I may outline my own conviction regarding the type of program which will best serve the need for religious guidance of our Baptist young people on campuses which are alien to our denominational faith. A problem is never disposed of until it is solved.

Several suggestions present themselves for brief consideration, all of which have merit. But amongst them are some which, to my mind at least, possess inherent defects which render them impracticable at the present stage of our denominational life.

I

THE traditional attitude of the denomination has been to expect our churches in college centers to shoulder the entire responsibility which inheres in the presence of these young people in their community. This would appear to be unjust, for four reasons:

First, these young people come from churches located in all parts of the State, and shall return to the churches, for better or for worse, when their college days are at an end. Thus all the churches have a vital interest in the problem, and of right ought to share the responsibility.

Secondly, at least most of the churches which directly confront this responsibility are not financially and numerically able to shoulder the load which is thus imposed upon them. Churches at Lexington, Louisville and Bowling Green assuredly are. But for the most part our churches in college centers have an ample burden to care for their own community needs. Our own church at Richmond, for example, has been compelled to shoulder unaided an enormous building debt—which all but threatens to bankrupt the church—in order to provide housing facilities for some 500 or more college young people from all sections of the State. We must beware, in our program, of giving most aid through the churches which are most able to do for themselves.

In the third place, even where ability exists, lack of vision of the importance of the task will oftentimes prevent acceptance of responsibility on the part of the church. Distance does lend enchantment to the view. Missions in China are so much more romantic than missions in one's own front yard! Perhaps, if our churches could be transported to China, then they would grow enthusiastic over the opportunity which lies now at their very doorsteps. One is reminded of the statement of the lamented Dr. J. F. Love, that the Foreign Mission Board always examined the missionary records of applicants in their own churches before they were appointed to foreign service.

THE THIRD OF THREE ARTICLES BY DR. BRELAND ON A MATTER OF VITAL CONCERN TO BAPTISTS AND OTHER CHRISTIAN BODIES.

And in the fourth place, college churches feel that, under modern conditions, they have burden enough with their own young people. The youth at home is

hopelessly swamped in the great host of college students who come into the fellowship of the congregation during the college year. There is sometimes prone to exist an unfortunate—though perfectly human and understandable—jealousy on the part of local parents, a fear that their own children may be neglected in the face of such a student responsibility.

These conditions lead me to the conviction that the denomination must come to the rescue of the local churches in college centers if this opportunity is to be met.

II

AT THE other extreme, perhaps, is the suggestion that the college student program should be divorced completely from the local church. In some places, it is understood, the experiment of college churches has been tried. But this would seem to be impracticable, if not impossible of worthy fulfillment.

College students cannot be herded like sheep into any church. They go where they desire, and worship as pleases them. Furthermore, such efforts suffer the handicap of being somewhat at variance with the very genius of our Baptist faith, which exalts the churches already existent, as divinely established and commissioned. We must avoid creating an inference in the minds of college students that the church of any community is behind the times, and needs to be superseded in its ministry.

A recent suggestion, which has much to commend it, was presented in the columns of the Western Recorder some time ago by Dr. H. E. Walters, former president of Georgetown College, that chairs of religion be established in connection with the churches in college towns, filled by competent Baptist educators, and that the colleges be memorialized to grant limited credit toward degrees for the work done by students in such departments. It would be interesting to watch the course of such an experiment; although one would do well to guard against its implications of danger. There would be a constant pressure to have such chairs become inter-denominational, or "super-denominational;" and an ever-present temptation to tone down the essential Baptist emphasis of their teaching, in order to find favor with college administrations.

But, however desirable such a course of procedure, one doubts that, at present at least, Baptists generally would give it whole-hearted endorsement. Experiences in Louisiana do not give ground for encouragement that such would be the case. Implications of any violation of the principle of separation of church and State would have to be cleared up before Baptists as a whole would enter enthusiastically into the project.

The well-qualified student secretary, in my opinion, working on the local campus, officially independent of the college administration itself—although in a spirit of unofficial cordiality with it—and in close co-operation with the local church, is the key person in any worthy religious program for college students.

Under the student secretarial plan, as now operated very successfully in several Southern States, workers of consecration, educational qualification, natural aptitude and training, are employed by the State Boards of Missions to devote their entire time and energy to leadership of religious activities among the students on a given campus. Working in close co-operation with the local church and pastor, the worker has unlimited opportunity for the fostering of an aggressive program of student religious activities, including evangelism, and of affording to the students invaluable counsel and guidance while they are wading through the morass of doubt and skepticism which, sooner or later, they are bound to encounter.

III.

A CASE in point: During the past week a pastor from a neighboring city was the speaker at the chapel hour. He occupied the hour in an endeavor to set the students free from their "supersititious" ideas of the Bible, its inspiration and doctrinal content. According to his theory, the Old Testament was largely a record of "Hebrew mythology," with especial depreciation for poor, unfortunate Jonah. One must also free himself, in this day of "larger liberty," from the "traditional" doctrinal content of orthodox Christianity, so that he may be unhampered in making large application of a most valuable social content of the New Testament. Such was the thesis.

Two hundred Baptist young people heard the address, and some of them for the first time were confronted with the claims of Modernism. Needless to say, this local pastor has been sore put to it since in efforts to conserve the faith of some of the choicest of these young people. Even if the tenets of the learned doctor were true—which some of us vigorously deny—one doubts his wisdom in giving so large a dose of purgative. Doctors should not give calomel by the pound; the patient may not survive the ordeal!

What a wonderful aid a consecrated and trusted student worker could have given in such an emergency! Tactfully prayerfully, in the light of an educational experience which have covered the same ground triumphantly, he could have guided the faltering footsteps of students whose faith was severely shaken by one who bore the respected title of "Minister of the Gospel of Jesus Christ."

What a brilliant opportunity for one who trusted and loved the Divine Son of God, and who believed in the supremacy of personal salvation, to have presented the gracious progressiveness of God's revelation of Himself in the Old Testament, and the glorious consummation of His revelation in the person of the Saviour! But as it is, Baptists must suffer the possible loss of some of their choicest young minds under the onslaught. May God have mercy upon us!

IV

SUCH a student secretary must be, first of all, Christian, in the finest implications of the term. He must have an educational background which breeds respect on the part of the students—must stand on an equal footing intellectually with the faculty members themselves. He must believe the Baptist faith, and must have such a degree of consecration as will lead him to do this work largely from love for Christ, as the financial rewards can never be large.

And he will never suffer for lack of a job! We may not soon be able to establish chairs of religion. But there is no law against study course work, independently conducted. Nor can there ever be a law which Christians will honor to prevent the giving of loving, prayerful and trusted counsel to those who, removed from their own home influences for the first time, need such guidance most sorely. Such a person can multiply the usefulness of his life a thousandfold in the service of the Master.

One wonders when, in the present precarious status of our denominational finances, such a program may become practicable. We might pray earnestly that God would put it into the heart of some Baptist—or group of Baptists—of means, to endow such work under our State Board of Missions. Only eternity could fully measure the consequences of such a deed.

Baptist Press Association Meets

ELEVEN of the seventeen Baptist papers in the South were represented by their Editors or others, at the mid-winter two-day meeting of the Southern Baptist Press Association, which was held in New Orleans on January 24-25.

The Western Recorder Editor, who was absent, appreciates the courteous thoughtfulness of the group through its Secretary, Editor O. W. Taylor, of the Baptist and Reflector, in the following: "Dear Dr. Masters: At the meeting of our Association in New Orleans great regret was felt over the fact that you could not be present. I am instructed to express their great appreciation of you personally. In this I individually join. All of hope that when the Association meets in Memphis next May we may have the privilege of having you with us."

The New Orleans meeting was characterized by those present as one of the best in the history of the organization. The meeting, is both for business and fellowship. The business consists in the interchange of ideas concerning how to get Baptists to take and read the papers, and how to get the money wherewith to pay the heavy cost of the vast amount of material published free for denominational causes and organizations.

Also how we may make the papers better witnesses to the holy faith of Christ, and better spiritual helpers in the homes of Baptists throughout the land in the unsurpassed task of trying to hold the youth of to-day for Christ, and to fortify them by faithful teaching against the insidious teaching they are getting from many educational institutions and through the secular press to break down knowledge of and confidence in the holy faith of Christ.

Our papers render other invaluable services—such as un-failing devotion to a denominational program, and to the fellowship of the denomination. But the realization is pressing home upon them that their supreme obligation is, in the time of much worldliness, mental confusion, and spiritual backsliding, to hold up a faithful witness to redemption and sanctification through the wonderful Gospel of the cross and the empty tomb.

We doubt if there is another group in the service of our common Baptist fellowship which is more versatile in its responses to and understanding of every element of our people within this fellowship. We doubt if there is another group that has reached a larger measure of attainment in the art of speaking the truth in love. And we are pretty sure there is not another group among us that has placed in its hands a task that at once carries with it so much of obligation and the hearty free support to every other focal point of that fellowship, which is at the same time expected of itself to find and provide the cost of its own operation either entirely or as near that as watchful admonitions can make it.

We dare say each of us who labors at this task in the name of our Baptist fellowship in Christ, accepts his task and its limitations in sweet spirit and in all good faith. This is the proper spiritual implication of our position. It is a high privilege responsibly to serve so high a cause for so high a fellowship even if that fellowship does not always do all one could wish to help the Baptist paper fellow-helper. Yet this enlarged support is merited and much needed.

Pastor Clifford Walker has resigned the pastorate of the Sebulon Church, in Georgia, to accept the call of the members of the Twelfth Street Church, Gadsden, Ala., to be their pastor.

Dr. Sparks W. Melton has resigned as pastor of the Free Mason Street Church in Norfolk, Va., but information has reached us that the church has prevailed upon him to reconsider his resignation and remain with them.

"I charge thee in the sight of God . . . Preach the Word; be urgent in season; out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine."—2 Timothy 4:1-3.

Dr. Nicol Macnicol Comes to Louisville Next Month

DON NORMAN, The Beeches, Louisville, Ky.

DR. NICOL MACNICOL, for thirty-five years missionary to India, will deliver the Gay Lectures at the Southern Baptist Theological Seminary, Louisville, Ky., during the institution's Seventh Annual Ministers' Conference, March 11-15. The general subject of the series will be "Christianity and the Other Religions." Since coming to this country last year Dr. Macnicol has also delivered courses of lectures at Princeton Theological Seminary and at Columbia University.

At present holder of the lectureship on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn., Dr. Macnicol is an authority on Indian affairs. He is described by Dr. W. O. Carver, professor of Missions and Comparative Religions at the Southern Baptist Theological Seminary, as "the outstanding missionary to India in this century." Professor George H. C. Macgregor, of the University of Glasgow, calls him "a man truly great in the realms of scholarship and missionary statesmanship alike."

In accepting the invitation to deliver the series of lectures under the Gay Foundation, Dr. Macnicol wrote as follows: "I am looking forward with much interest to my visit to Louisville. My wife is hoping to come with me and see what Kentucky looks like." It will be our pleasure to have these distinguished guests with us during the entire week of March 11.

Three years ago, after leaving India, Dr. Macnicol was appointed "Wilde Lecturer on Natural and Comparative Religion" in the University of Oxford. His service in India, from 1895 to 1930, was largely at Bombay and Poona, the greater part of the time in connection with the Church of Scotland Mission. During his last three years in India, Dr. Macnicol was General Secretary of National Christian Council of India, Burma, and Ceylon.

While there he occupied a unique place in the respect and affection of the natives, both non-Christians and Christians. He is a notable Marathi scholar, and in addition to a great deal of translation has written many books. The most recent is "The Living Religions of the Indian People." Others include "Indian Theism," "The Making of Modern India," and "India in the Dark Wood."

He was a member of the Higher Education Commission, presided over by the Master of Balliol, Dr. G. D. Lindsay, which toured India, visiting the Christian Colleges there in 1930-31. This Commission published its report, "The Christian Colleges in India," in 1931. He holds the Doctor of Letters (D.Litt.) degree from Glasgow University, and the honorary D.D. from the same institution.

Dr. W. D. Mackenzie, president emeritus of the Hartford Seminary foundation, says, "I have for a number of years known the name of Dr. Macnicol as one of the leading authorities on Indian affairs. He is a man of the highest quality and has had many years of intimate experience, both with the problems of missionary life and work and with those of government in India."

Each year the annual conference for ministers at "The Beeches" has been a week of spiritual inspiration and practical guidance, and has come to hold a place of increasing importance in the calendar of the Seminary's Alumni and other Christian 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 appropriately celebrated, and the occasion will bring together



DR. NICOL MACNICOL
who is to deliver the Gay Lectures

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."

Dr. Harry C. Munro will speak each day at noon on some phase of the present trends in religious education.

The program of the entire Conference was published on page six of last week's Western Recorder, giving in detail the names of the speakers, their subjects, and time, hour and day on which they will address those in attendance.

Those desiring to obtain a room in the dormitory for occupancy during the period of the conference should write in advance to Superintendent W. S. Bullard, Mullins Hall, 2826 Grinstead Drive, Louisville, Ky. If rooms or small apartments are desired in nearby homes these may be had also by addressing Mr. Bullard.

[The Conference in connection with the Gay Lectures, which has for many years been a feature at the Southern Baptist Theological Seminary, is being found of increasing value to pastors and other Christian students and workers, and increasingly pastors are coming in from Kentucky and adjoining States to take advantage of the opportunity afforded. The program for this year includes a number of outstanding speakers and lecturers on vital religious themes, and upon present religious tendencies. It also includes lectures of practical concern to pastors and churches in relation to church growth and effectiveness. It is to be hoped that the attendance will be large.—Ed.]

Shall Christians Accommodate Their Message?

THE "Congress of Religions" which was held in Chicago in connection with the Columbian Exposition in 1892-93 marked a sort of turning point in the matter of interest in the study of Comparative Religions. Since that time books, magazine articles, lecture courses, and public interest generally have found here a most inviting and a most rewarding theme.

So many beautiful and helpful suggestions have been found in the sacred books of the non-Christian religions that many people have been led to feel that the time has about come for us to erect a sort of world-pantheon where the best of all earth's religions may be merged into a world faith for mankind. Many adherents of the Christian faith think that this tendency reached a climax in the publication of the Layman's Report in November 1932. This volume (*Rethinking Missions*, Harper and Brothers) has been distributed very widely and has perhaps proved to be one of the most influential volumes of this generation in the particular field with which it deals.

It was my privilege to be present when the report was read and discussed in the Roosevelt Hotel, November 1932. It was not satisfactory to me at the time, nor has it become so on later reflection. At the same time, I am glad it was made.

It has started discussion of the vital issues involved in the whole missionary enterprise. It is always well for people to return to elementary principles in any field. This is especially true in the field of religion. And among these elementary matters, what is so elementary and so vital to all that is involved as the place that is to be assigned to Jesus,

(Please turn to Page 12.)

Bishops Call Methodists to Spiritual Advance

ONE hundred and fifty years have passed since the Christmas Conference in Lovely Lane Chapel and the organization of American Methodism. They have been eventful decades in the life of the nation and the church. From a few scattered colonies on the Atlantic seaboard, America has become a compact nation stretching from ocean to ocean. From a little band of young men dedicating themselves by a superb act of faith to the spread of scriptural holiness over these lands and the conversion of a continent, the church has grown into a strong position of commanding leadership in American Protestantism.

It has been a happy experience for us to recall this significant past. In the common gratitude that stirs our hearts we have been more graciously conscious of our essential unity. The past, made resplendent with glorious and devoted achievements, belongs to every branch of American Methodism.

I

THIS historical emphasis, however, has left with us an even more significant deposit. We are recapturing the spiritual emphasis. This secret of original Methodism has been imperiled by the materialistic drift of our age. Naturalism and humanism tend to undermine the primacy of the spiritual. But to-day, we are being brought back to our ancient altars that we may once more light our torches from flames that burned in hearts that were afire with a holy enthusiasm for God. In these days we have not been building monuments to the dead past; we have been drinking from the old springs of life-giving waters that shall refresh our souls as we enter new and more difficult battles for God and righteousness.

We enter upon this new day with confidence but also with deep concern. It is an hour of widespread bewilderment. The normal securities of life have been shaken. Everywhere there is a large measure of confusion and uncertainty. Economic prostration has not been accompanied, as is so often lightly believed, by spiritual progress. Our people brought out of the depression largely what they carried into it. What through the years they had sown, that also did they reap. Spiritual preparedness led to personal victories; indifference and selfishness in earlier days only hurried men on to despair and moral bankruptcy.

Never was the church so indispensable to the social order. The failure of trusted institutions and accepted theories of economic and social action has served only to reinforce the claims of the Christian ideal. Our breakdown has had all the marks of moral collapse. Intemperance, lust, pride, economic selfishness, racial antagonisms, and superficial pursuit of pleasure have all sapped the moral resources and contributed to the moral flabbiness of our national character. We need above all else a return to God and to the simple elemental Christian virtues.

II

AS MEMBERS of the Christian church we rejoice to confess in word and deed our faith in the living God; to reassert our confidence in the transforming power of a living experience with Christ; and, with the confession of our sins, to declare our unwavering faith in the adequacy of Christ and His way of love to build here, upon earth the Kingdom of Heaven.

THE Bishops of the Southern Methodist Church, meeting in Memphis, Tennessee, issued a call to Southern Methodist churches, which is published here. We direct particular attention to the fact that it says nothing about finances or church equipment. Not a word about organization or machinery, or anything material. It is an earnest appeal of the most responsible spiritual leaders of Southern Methodists that they shall seek after and pray for spiritual revival. We are glad to pass it on to Baptists. Our need of spiritual revival is as great as that of the Methodists, and the relative importance of spiritual revival among us as compared with all things else whatsoever and however good, justifies such an utterance from any and every Baptist in the most responsible position, and of all Baptists in all responsible positions combined. It is our first and most imperative need. It is the call that includes all the rest, and without which all of the rest cannot and will not be what our Lord wants it to be in us and through us for the world.—Editorial Note.

every branch of American

To bring men into personal fellowship with God in Christ; to guide them, especially through the Scriptures, into ways of personal living which conform to Christ's law of life and love; to help them envision a society in which that law shall be the governing principle and finally to encourage and empower them to work for a more complete realization of such a society on earth—this seems to us to be the task of the Church for to-day.

In the light of our history and the present moral and religious condition of American society the call upon us to-day is for an aggressive and unyielding spiritual advance. No difficulty must be allowed to deter us, no marginal necessities shall divert us. We are called to-day to such a movement of the Spirit in our membership as we have not witnessed in this generation of our church's life. Such an experience must begin

with the leadership of the church itself. We must repair our own altars first. If we have unconsciously drifted into the exaltation of minor issues, we must get back to center once more.

Our preaching must be delivered from the tyranny of the trivial, our energies must not be mortgaged by the material interests of a congregation, our personal devotional life must no longer be sacrificed to the exactions of a heedless time schedule which makes no place for quietude and communion.

III

WILL the revival of which we have spoken and for which we have prayed ever come? As surely as the laws of the spiritual world operate it will follow when the soil is prepared and the seed is planted. Our people must yearn for a revival, must pray unceasingly; must pay a price in spiritual concern before God can open the windows of heaven upon us. We call upon our people everywhere to major upon this one imperative need of our church life to-day.

With the spirit of expectancy and a great faith that will not be refused let every pastor and every church look to this our first and foremost need. A real revival of religion will solve every other important issue before our church to-day.

We do not insist upon the form it shall take in each congregation. There will be diversities of the Spirit but one desired goal. The outpouring of the Holy Spirit may come through an evangelist, through the urgency of the pastor's own message, through the careful planning and execution of a program of personal evangelism, but let us not quench the Spirit by giving no opportunity for His effectual work upon the hearts of our people.

Let our pulpits ring again with the declaration of a salvation from sin in the saving power of Christ; of the witness of the Spirit with our spirits that we are the children of God; of the possibility of a holy life; of the Kingdom of God on earth as the ultimate and attainable goal of our community life.

We must return to God before we can go forward. Methodism is called to action in a day like this with a message of complete personal salvation and social redemption through the transforming power of the grace of Christ freely offered to all men.

It is a great gospel; let us not withhold it lest the very stones cry out.

EDITORIAL

Jesus and the Crowd

OUR LORD did not think much of crowds and crowd-popularity, or of majorities. He loved men infinitely and had compassion upon the people, but He seemed to be glad to get away from crowds, and never once did that which the most radical critic could misconstrue into a bid for popular favor. Multitudes were drawn to Him, but it was by the strange power of His Personality and teaching, not by even the slightest effort on His part, as if He was a party leader.

He once charged the throng with following Him for the loaves and fishes. He then taught so searchingly of the spiritual requirements of real discipleship that the crowd vanished. To the few who remained he declared that all would be offended in Him, and His own little inside group of disciples were bewildered when he added: "Will ye also go away?" They pledged their allegiance, but soon He rebuked one of their number as being the voice of the devil.

Our Lord did not seek human majorities or applauding crowds to vindicate His mission. He never counted noses in deciding His course. He uttered woes upon a faithless generation, but with the tenderness of divine love invited each toiling, burdened or discouraged soul to turn to Him for rest and fulness of life.

John gives an entire chapter to a prayer of Jesus, the dominant note of which is separation, aloofness. "They are not of the world, even as I am not of the world." Contrary to multitudes of His professed followers, He set forth clearly the principle of separation from the world to win the world. He was indifferent to immediate results, which constitutes a rebuke to the strenuous busy-ness we dignify as "helping to bring in the Kingdom." Mary's Spiritual Insight fostered the Kingdom more than Martha's bustling efficiency.

The greatest thing He could DO to win a lost world was to die on a lonely cross between two convicted criminals. And His way to "world rule" through the Gospel has been that of the one-by-one turning to Him, in which glorious thing the dying crucified thief led the way that day. And no one really comes to Him except as he surrenders self to be nailed on the Cross where His Saviour died for our sins.

In a time of power, pomp and circumstance, of man's wisdom, wealth and mass salvation by organization, of measuring success by noise, Mammon and numbers, how Christians need to hark back to Him through whom they profess to have salvation! How we need to learn again how little He regarded the opinion or favor of the crowd and how beyond rubles He valued each individual human soul.

To Conserve and Build Faith of Our Students at State Schools

WE THINK it probable that there is a growing sense among our Baptist people of the necessity of decision and positive action in regard to conserving and building the Christian faith of our youth in State schools.

We are told that there are some 6,000 or 7,000 of these in Kentucky—many times more than are in our Baptist schools. We are learning by the experience of Baptists in other States that a positive and constructive religious service can be rendered for the students without compromise of principle either by the religious body or the educational institution.

The Baptist Student Union, under the direction of our Sunday School Board, has for years rendered a service for our students both in Baptist and State schools which has proven itself competent, constructive and efficient in conserving and building spiritual faith.

Pastor Breland writes with impressive restraint. The Wise Man of Scriptures declared (Proverbs 16:32): "He that ruleth his spirit is better than he that taketh a city," and our friend finds himself able to tell in mild terms of a minister who at the chapel hour at college spent the time seeking to free the students from their "superstitious" idea that the Bible is inspired and its doctrinal content of divine authority, and in making known to these young people, most of them Christians but as yet relatively inexperienced, that they must throw off the "traditions" of orthodox faith in order to be fit to live in this time of "larger liberty."

Pastor Breland mentions the work that fell upon him in an effort to help those students who were open to his instruction because they were Baptists, properly to discount the rationalistic and materialistic preconceptions which the wise man at chapel offered to those religiously unformed youth to displace the Bible. Our friend does suffer himself to suggest that, if the tenets were really true of this dogmatic and assured vendor of unbelief and of hatred against the dogmatism of Scripture, one must still doubt his wisdom in giving so large a dose of purgative to a mass among whom many, perhaps the majority, in the knowledge of the Bible and in religious experience, are too immature to measure for its real value the quadruple dose of anti-Bible-ism administered by the preacher leader at chapel worship.

If it must permanently be accepted as true that it is impossible to keep atheism and infidelity out of State schools

and out of chapel platforms in State schools,—it ought never to be accepted, but it looks as if we have about reached that in America—then the challenge is only the more irresistible to every virile Christian body to give deep, sustained, and prayerful attention to how it may function to safeguard its youth in these institutions from propagators of religious nostrums made up from unverified theories of materialistic science and philosophy that enemies of revealed faith consider to be adapted to discredit that faith in adolescent minds.

There is not a denominational body in Kentucky, apart from Unitarians and a possible handful of Christian Scientists,—and there are very few of either in Kentucky,—that does not in its statement of faith or creed definitely repudiate and negative every idea which Dr. Breland declares was sought to be brought to acceptance in that minister's chapel talk. Yet there is supposed to be such impotence on the part of genuine Christians in the faculties of such schools to make their position felt and so many within their group who are glad to have the authority of the Bible flouted and discredited before the student body, that speakers who have swallowed whole a philosophy of unbelief feel "at liberty to air their infidelity before these schools, at once in the name of religion and learning. And it seems to be assumed that no one can stop them.

It is a situation with tragic implications. But at least it does not justify Baptists or any other Christian body lying down and permitting the larger part of the probable future leadership of this nation be turned into infidelity, if free and sustained access to them by rationalistic teachers and preachers in their student days can bring that about. Baptists should and we believe will act here positively and with determination. Fortunately there is a fund of successful experience of religious service to students by their denominations on which a wise course of procedure may be plotted.

Dr. Breland envisages an endowment for such work under our State Board of Missions. We hardly know of a cause which is more worthy of being undergirded by an endowment. And it is a cause likely to appeal to devout persons of means who want their possessions to be used permanently in saving our Baptist youth and the witness of their lives for full service to the blessed Gospel.

The New Psychology and Revealed Faith

MANY of our readers are aware that for twelve or fifteen years now the scholastic attacks upon Christian faith have been veering from the field of science and literary criticism to that of modern psychology and philosophy.

The rank and file of our people in the churches, even those of ripe Christian character and experience, may know little about what has been going on in those intellectual circles where new theories are born the major purpose of which appears to discredit the holy faith of Christ. And it is problematic how far a Christian paper that would serve them should seek to put the situation before them. For spiritual maturity is not conditioned upon expertness in Christian apologetics, nor diligence in following its gymnastics.

I

YET men of proven faith and ability are needed in strategic places who keep abreast of the doings of rationalistic philosophy and psychology, and we have such men. We have them in our seminaries, and there is reason to believe that some of the lesson writers at the Sunday School Board have been diligent to master the present contentions of religious psychology. Also many pastors read such books.

We would not assume to measure for others how much of time may profitably be spent with such stuff. But the constant reading of material intended to invalidate Christian experience and of theories and alleged scientific facts intended to bring in question the divine hand in creating and sustaining the universe, weakens the ministry of the average preacher. Even if one's faith is strong enough not to be unconsciously weakened by constantly living in commerce with rationalistic concepts, it is not wise to take the time needed for first-hand study of the Bible and for prayer and Christian service which such a habit requires of one.

But consider this: In former days a Christian could say, as did the man born blind of whom we read in the ninth chapter of John, that he may not be able to prove the truth of the Gospels or the existence of God by argument, "but one thing I know, that whereas I was blind, I now see." Emptying Bible criticism and materialistic science had no way to unhorse him from that position. But modern psychology devotes itself largely to finding a way.

In effect it says, "You have been relying on your personal religious experience as your storm pit, but we will twist you out. Your experience is nothing more than self-hypnotism, auto-suggestion. You are religious because it was thrust on you as a child. If that did not happen, if you claim to have been converted as an adult, that, too, is empty. It was only an irruption into your conscious mind of the subconscious mind. This brought in a new element into your thinking, and you came to think yourself happier and better."

II

THE WRITER is without the expert knowledge of the claims of modern psychology to discuss its particularities. But that is not necessary. Our more modest purpose is to open up to Christians, whose faith the new psychology seeks to unhorse, the real background of the new psychology.

This modern psychology is the stock teaching now in many a university chair, and, God save us, in not a few theological schools. Thus it has great opportunity to reach and influence the younger generation. It has also gotten hold of a lot of Liberals who preach in pulpits and write in magazines, both popular and theological. Their books are from reputable publishers. Christians need to know something about it.

We quote an utterance from Professor T. E. Jessop, of the University College in England, who specializes on philosophy and psychology. In part he writes:

There is no popular appreciation of the fact that the science of mental phenomena, though long born, is still infantile. The appeal to "Psychology" has scarcely any meaning. There is no actual "Psychology." There are in fact many psychologies. Therefore, to settle the question by solemnly saying, "Psychology says," is comical.

Christian psychologists have ably and abundantly refuted the emptying claims of teachers who seek to nullify Christian experience. They have shown that typical Christian experience cannot fairly be subjected to such manhandling. Dr. A. Rendle Short, in "The Bible and Modern Research," in an able chapter on this subject, instances among others the conversion of George Mueller and his setting up an orphanage in England which throughout its long history has made no direct or indirect appeals, but trusted solely to prayer.

More than \$10,000,000 have been contributed to this orphanage in answer to prayer alone. Dr. Short declares that one could scarcely hypnotize himself into believing that all of that money would come day by day for nearly a century, that telephathy or thought-transference would bring the gifts from distant donors. He suggests that if the psychologists are really on to how it would be done, it is surprising that they have not learned to practice it for their own benefit.

III

DR. SHORT also brings into view the singular uniformity of all Christian experience that underlies superficial differences. Of the hysterical elements exhibited by "neurotic" types, he says that as a matter of fact there are neurotic Christians as well as neurotic atheists, but that you will find more of this type in night clubs than in a church, and that a certain calm placidity, rather than tendency toward hysteria, characterizes the average church member. These things invalidate the claims of the "new psychology."

Typical Christian experience includes concern about sin, followed by a sense of peace and forgiveness. It exhibits itself in a desire to amend one's ways, and to live a more Christ-like life. A sense of getting into touch with God and eternal things, a seeking after God in prayer, and a consciousness of answers to prayer are normal to him. Christians have a sense of confidence that with more or less strength rises superior to the ups and downs of life. It looks as if they had come into touch with a common supernatural source of power that acts uniformly.

Professor Short raises the question whether the subconscious mind can be the source of such fountains of goodness, and purity and usefulness, as are to be seen, for instance, in such men as Peter, or Paul, or John, or Wesley, or John Newton, or Spurgeon, or Bunyan, or Judson, or Carey, or Hudson Taylor, or a thousand other saints of God. He says that psychology gives its "irruption of the sub-conscious mind" too much to do when it credits it with irrupting so much.

IV

IN EVERY age the best Christians have seemed to be dismayed with the conviction that there was dwelling within them "a whole cagelike of noisome beasts, selfishness, ill temper, lust, filthiness, conceit or crookedness." They have found that it takes all of the power of will to hold these in check. Can the power that wrestles with and masters such tendencies sensibly be traced to a subconscious self which these Christians themselves declare is full of wickedness?

The Apostle Paul says here, "I know that in me, that in my flesh, dwelleth no good thing. I find then a law when I would do good evil is present with me, bringing me into captivity to the law of sin, which is in my members." How did Paul find the way out? Not by an irruption of the subconscious. In Romans 8:2 he shows how: "The law of the Spirit of life in Jesus Christ has made me free from the law of sin and death." Paul's consciousness of sin grew as the years passed. The "least of the apostles," later becomes "less than the least of all the saints," and yet later "the chief of sinners."

The youngest or most immature Christian need not fear that the vain philosophy of the world, supplied as it is with cunning and learned words, has discovered anything to invalidate the divine source of the life which is founded upon an experience of Christ, in repentance and faith, and which enables him to say: "Whereas I was blind, now I see."

Paragraphic Comment

SPIRITUAL POWER How have spiritual power? That there is often more than not sad lack of the power of the Spirit of God in the witness we bear before men, whether before assemblies or in personal contacts, no one is likely to question. Yet our Lord promised His disciples power—His power—after the Holy Spirit should come upon them. And they had that power in glorious measure. They had it not by seeking IT; they had it by seeking HIM. Men naturally seek power—preachers too, except to the extent that their lives are crucified with Christ—in order to be counted big, successful, important. But when we seek Christ and daily identify ourselves with His Cross by counting our fleshly lives and lusts nailed with Him to the cross, we are on the road to His power, by paying the price He names—self-crucifixion for His sake. It is good it cannot be had cheaper—for it would be used to glorify men.

A NEEDED WITNESS BORNE BY BAPTISTS We value highly the work of Rev. Jacob Gartenhaus, Jewish Baptist missionary to the Hebrews, under the direction of our Home Mission Board. We heard someone say that Brother Gartenhaus does not secure Jewish converts. That is not true. There are those who could tell striking facts that show to the contrary. But God has put His approval on many missionaries, including both Old Testament prophets and modern evangelists, who would not satisfy the counting-house type of critic. By such Judson would have been called an utter failure for many years of his ministry in Burmah. Carey fared little better. Brother Gartenhaus, if he did nothing else than perform with marked power the work he does in arousing the consciences of Baptists to their duty to carry the Gospel to the Jews, would by that alone be one of the outstanding spiritual successes now in the service of our Baptist fellowship.

THE RELIGION OF THE BROKEN HEART "A broken and contrite heart He will not despise." "The Lord is nigh to them that are of a broken heart." It is not improper to call Christian faith the religion of the broken heart. Heart-break was the price exacted of our Lord in providing it—"because He hath poured out His soul unto death." It is in principle a central prerequisite of discipleship. Not only marred and broken moral wrecks and social outcasts but learned and righteous Sauls of Tarsus find Christ only by the road of the broken spirit and contrite heart. Christ gets His right place, not in the self-sufficient, but the broken heart. The Word of God becomes precious to the broken heart. Richard Cecil on a bed of lingering pain said: "I have learned more within these curtains than from all the books I ever read." He there read the Bible not to criticize, but simply as a needy sinner. God hears the prayers of the humble-hearted—"is nigh to them that are of broken heart." This is all at the antipodes of the world's mind, and also of the minds of professing Christians who take more stock in material "efficiency" than they do in the "meek and lowly" spirit of Jesus that reveals itself to all who labor and heavy laden and in their need hunger to know Him.

DEATH HUNTS ON THE HIGHWAYS The tragedy of death and maiming in automobile accidents in America is beyond words. In 1933, 29,900 were killed and 850,000 others injured in motor car accidents. As if that appalling toll in death, maiming and human suffering was not horrible enough to strike in, we have now the figures showing that the motor death toll was more than 36,000 in 1934, while personal injuries not fatal were about 1,000,000 more. Among the victims were 5,000 tender children and numerous quiet elderly persons who perhaps made the mistake in thinking that one might with safety pick his way across the street at the corner crossing even in this age of speed obsession. Nearly one percent of the people of America

were either injured or killed last year by the rubber-tired juggernaut. But the public mind seems to have lost power to respond to the tragedy of such appalling facts. Speed mania appears to see life merely as a passing blurr, just as it sees the landscape while it races about from place to place. Efforts are being made by safety groups to analyze and correct mechanical deficiencies contributory to this slaughter of the highways. But little is said about reducing the mad speed. The drunken driver, repression of facts by liquor fanatics to the contrary, is being recognized increasingly as a large factor in the success of Death's ceaseless hunt along the nation's highways. The people of God need to take it to heart that America's amazingly small valuation of human life lies in part at the doors of the churches. Our Lord made life sacred. But, though we still call America Christian, there was never before a civilized nation in which life was so cheap.

RURAL CHURCHES ARE CLOSING A pastor from down South tells us that, in addition to his county seat pastorate, he serves four rural churches that would otherwise be closed. That is, he preaches to each of them once or twice monthly, and to his own church twice each Sunday. One-half or more of the Sundays he preaches five times—at 8:30 and 11:00 A. M., and 1:30, 3:30 and 7:00 P. M. At the regular morning and evening hours he is in his town pulpit; at the other three hours he is once in three rural churches in as many separated communities. From the four rural churches comes a total support of \$300. Yet one of them has been led to give \$500 annually to missions and benevolence. It is a portrayal of conditions so woven into the religious life of the South that our Baptist idealism usually passes it up as being beyond its reach. Yet it has a strong appeal to those who love the people of God and the spiritual health of Zion. This pastor's experience from its own angle focuses light upon the sad condition into which thousands of our country churches have fallen. We have just received a poem from a devoted Kentucky Baptist woman whose heart has been stirred by the closing of her "Little White Church," which we will share with our readers. She writes: "Something should be done. Too many of our country churches are closed."

DEMOCRACY ON TRIAL If Democracy was brought up for judgment for its failures before the court of dear-bought human experience, one of the most damaging charges of the prosecution would be that its sovereign citizens without fail claim all liberties and rights of democracy, but are too selfish to live up to its obligations. This explains most of the present lawlessness and crime, unchecked wholesale killings by motor cars on highways, and the scarcity of unselfish statesmanship that will work and vote for what is right rather than in accordance with the results of their nose-counting to find which way selfish personal interests leads the voter. Once statesmanship dealt with values of righteousness and patriotism; now it deals almost exclusively with economic values as envisaged by the self-interests and dollar-lusts of the voters—though for voter-face-saving it still does this in the name of "religion." This reduction of life to terms of Mammon is the exact opposite of that life to which Christ invites men. The dominance of this life in a nation of church members is in large part the measure of the spiritual backsliding of multitudes of professed Christians. Our democratic institutions rest for their vigor upon the vital power of Bible faith among the people. When that disappears it is doubtful if American institutions can endure. Real statesmanship has warned us of this. But greed, loud-mouthed selfish minorities, God-denying, Utopia-painting theorists, will have none of it. "Back to God and His Christ!" is the slogan that best befits our great Republic. But the churches must lead the way. Are they spiritually fit to do it?

Our Kentucky Baptist Ministers' Meeting

AT THE last meeting of the Kentucky Baptist Ministers' Conference, a committee was directed to make recommendations to that body with reference to an afternoon program and further time for meeting. The Program Committee for 1935 was directed to prepare a program for Monday afternoon preceding the meeting of the General Association, and it seemed to be the sense of the motion passed that we have such a program each year. As one of the members of this committee, I have given thought to the matter and now offer the following for the consideration of our ministers.

Our Ministers' Meeting is the only assemblage where the Kentucky Baptist ministers meet as a body. There are partial meetings, such as District associations and ministers meetings and conferences that cover several sections in the State, but our conference alone includes every preacher from every part of the State. It is the only State-wide "forum" we have as ministers for the discussion of our own spiritual and practical problems and needs and for exchange of experiences, etc., that will make for better understanding of each other and for inspiration in our common facts and work. The natural attraction of the General Association to our ministers makes the present scheme of meeting on Monday evening before the General Association opens, including the hour on Tuesday morning, a workable plan. We must face some facts that should be kept clearly in mind.

When the meeting is held in any section of the State distant from the center, a Monday afternoon meeting is impracticable, unless (1) the preacher dismisses his Sunday night service; (2) obtains a supply for that service or (3) drives all night and Monday morning.

None of these are desirable. I would not want to dismiss my Sunday night service, which is always evangelistic. I cannot afford to pay a supply; and were I to drive all night after my usual services Sunday, I would face the danger of night driving in uncertain weather and would be so tired Monday afternoon that it would be impossible for me to obtain inspiration out of an afternoon program. By nightfall, the only thing I would be fitted to seek would be the bed.

But, if the meeting falls in a centrally located place, an afternoon program is feasible. Hence, the following suggestions are offered, not as recommendations, but that the matter may be considered discussed in the Western Recorder, so we may all understand the situation better.

We might disassociate this meeting from the General Association entirely, and take a whole evening and the next day and evening for our meeting, at some time that would best suit all the brethren (or rather, most of the brethren, for we will never be able to suit all of them). Some centrally located church or community could invite the conference to meet in their town and, as we do in the General Association, provide bed and breakfast. This would not be expensive for the preachers, who could get up groups to drive, and share the expense of the trip.

There are advantages to this plan. By keeping the meeting in a central location, ministers could reach the place at an early hour, say, Monday afternoon, and with no other business before them, could profitably devote a day and a night to inspirational addresses and fellowship and prayer. I believe we would be the gainers spiritually.

The next suggestion is that more time be given the Ministers' meeting on Tuesday under our present situation. At the last General Association the Moderator made the suggestion that our program committee prepare a program that would carry through Thursday afternoon, rather than crowd the program as now. The last morning of the General Association is rapidly becoming like the second day at many district associations—conspicuous by the absence of the majority of those present the previous day. In the last few meetings of our General Association, it was apparent that some of the officers of the Association, denominational leaders, and "prominent" pastors had disappeared between Wednesday night and Thursday morning. We have one meeting

during the entire year, and it seems to me, at least, that every pastor in the State ought to look forward to that meeting, to be present at ALL its sessions.

If our Program Committee could advance the hour of beginning the Association from 10:00 to 11:00 on Tuesday morning, and the Ministers' meeting have from 8:00 to 11:00 (perhaps 10:45), we might use this time for an adequate prayer and praise period in addition to the completion of unfinished business.

Failing any change in our plans of meeting or present conditions, our emphasis must be on the meeting of Monday night. There are several things that can be done to give more time that evening. I would suggest, that the meeting be called to order at 5:30 or 6:00 at the latest. Most pastors arrive at the meeting place of the General Association before dark.

The next suggestion would be to continue the meeting until 10:30 p. m. (or later, if demand is made to continue). In the morning we could meet promptly at 8:00 and spend the time (except the few minutes for business discussion) in prayer and praise, being led by a designated minister. Here, then, is a tentative program for our Ministers' Meeting.

Monday Evening

- 5:30 Called to Order by Moderator.
- 5:30-5:40 Reading of Scripture and Prayer.
- 5:40-5:50 Reading of Minutes and Organization. Registration.
- 5:50-6:15 Transaction of business.
- 6:15-6:40 First Speaker (or alternate, in his absence).
- 6:40-7:05 Second speaker (or alternate).
- 7:05-7:30 Third speaker (or alternate).
- 7:30—to adjournment—Discussion, to be led by designated minister (Each speaker to be limited to ten minutes, in order to give time for many speakers.).

Tuesday Morning

- 8:00 Called to order.
 - 8:00-8:10 Reading of Scripture and Prayer.
 - 8:10-9:45 Prayer—Praise service, by designated minister.
- The morning service should be the best possible spiritual point of departure for a great General Association meeting. There would be more evidence of the leadership of the Holy Spirit in that body if we spent more time in prayer.

Pleasureville, Ky.

W. T. WARING.

Concerning Provisions of Our Relief and Annuity Board

CHARLES T. ALEXANDER, D.D., Dallas, Texas

WITH the increasing numbers of our ministers who are growing aged, and the thousands already needing and deserving help, the matter of sufficient Ministerial Relief endowment is beyond all hope. An endowment of a hundred million could not produce adequate support for the thousands of worthy men and women among us.

The majority of these are from the common laboring masses means that a majority of pastors also have never had enough financial support to lay by anything for the proverbial "rainy day." The major hope for the future is in the Annuity Department of the work of our Board. **Preachers and churches owe it to the cause and to themselves to become as familiar with this great service as they are with reference to the other causes of Missions, Education, and Benevolences.**

Most of our Presidents have been above sixty; the average age now in our Supreme Court, the greatest Tribunal in the world, is seventy! It remains for Baptist churches to say, "Kill 'em off at forty; and some down at the border line of the novice!" With this certainty of injustice against the ripest years of wisdom and experience, is it any wonder that mercenary motives creep in, and consume a part of the best energies and the best thinking of the ministry, even be-

fore its prime, in an effort to make adequate provision for the years of enforced pastoral inactivity? How much has been lost in whole-hearted, undivided consecration to the cause of Christ committed to the churches because of this spiritual abnormality now afflicting the churches throughout the land?

I wonder if the churches realize the present status of our ministry—of the men whom they ordained and commanded to be faithful "even unto death!" More and more the present trend is to shorten the years of acceptance by these same churches. To-day we have hundreds of the best and most efficient men, just at their heights of spiritual power and spiritual efficiency who are set aside for the remainder of their days, so far as the churches are concerned. Many churches should, and do, call young men; and sometimes a young man is the solution of a church's needs. **But this attitude that discounts God's called ministry at the very time of its largest capacity for great service is self-willed, vicious, and dangerous.**

The chief desire probably is for "up-to-date-ness." But we have seen fossils who were under thirty-five, and we have seen men of the enthusiasm and optimism of youth and who were almost eighty. Up-to-date-ness is not so much a matter of physical energy of youth as it is the mental and spiritual attitudes and of the personality.

It would not be fair to charge this abnormal condition to the phenomenal growth of the Young People's Movement. The demand is for a pastoral leadership that can contact this growing young life and lead it onward. That is a righteous demand. But who ever saw a group of these trained and active young people who wanted to seize the reins and run the church for their own selfish whims? I never did. But I have seen older heads shunt all their obligations on to the shoulders of the young people; and they have not failed to do their best. Blessings on them. When they master the much-needed training courses now available, they may be expected to build spiritually much which is now neglected.

But, you ask, what has this to do with the main subject before us? It has much to do with it. It complicates the problem of both "relief" and "annuity." **It is an added proof that mere budget gifts from the churches cannot meet the needs of Ministerial Relief in the future.** The hope is in the annuity feature of the work of our Board.

These funds do not come from church budget gifts. Gifts from individuals have swelled the total endowment each year. Mr. John D. Rockefeller, Sr., now has to his credit as gifts to this fund, one round million dollars. We thank God that the work of our Board is on a safe foundation. It has never failed to meet any contractual Annuity obligation.

Churches that have fore-sight, and want to help provide for their ministers in the declining years, contribute to this Annuity fund a definite amount monthly on a percentage basis of the pastor's salary. The pastor adds to this a monthly payment of two and one-half percent of his salary. When the pastor grows old, and must cease from regular remunerative service, or rather when he reaches the age of sixty-five, he can begin receiving his life income. **He gets this while he is living.** In case of his death, his widow and dependent children will continue to receive a definite income.

This service is above a work of voluntary charity. No one need approach Dr. Thomas J. Watts, General Secretary, on the plea of a charity donation, though he loves preachers and holds in loftiest esteem the high calling of the ministry. It is a joy to his heart to be thus helpful to his ministerial brethren. Blessings on him! If the "chronic nose-about," in search of a fault, should investigate him, all he could find might be an almost extreme modesty of statement as to his own great contribution of heart and brain that he has been and now is making to this great cause. Then there is the President of the Board, also with a heart as warm as a morning in May, an intellect as keen as a razor and powerful as a sledge-hammer, Dr. Wallace Bassett, who thinks about this cause every day, and is available for its service. A galaxy of faithful men on this Board are scattered throughout the Southland.

Let pastors and churches look into the "Service Annuity," the "Saving Annuity," the "Special Annuity," and the "Gift Annuities." Also our business men should become informed concerning this department of our fellowship work.

"I Am With You"

A MOST precious promise of God is, "I am with you." It has made leaders of privates (Ex. 3:12; Jod. 1:5; Jud. 6:12); heroes of cowards, victors of vanquished, and mutineers against the powers of oppression.

If God is with us, what care we who is against us? He was with Moses, Joshua, Jesus, Paul; and the host of His leaders and peasants all through the ages. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite" (Isa. 57:15).

God is not under the law of time and place; His presence in time and place is not one of successions; He is the eternal "I AM" (Ex. 3:14); He may leave one place, but He does not need to do so to be present at another. He is in time and place; and time and place are in Him. We receive a glimpse of this truth through radio.

A voice speaks at a certain place and time; and at the same instance is heard in a million other places over all the earth. In our division of time and place we may hear the voice both before and after it is spoken. The death of King Edward was heard in America, because of our division of time and place, five hours before he died. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

Is He with me? He is. How do I know? He says it (Mt. 28:20). I question not His word; I only try to understand its meaning; by faith appropriate its blessings, and testify to its reality. Conscience is the ears of the soul, and intelligence its eyes by which we realize His presence and hear

His voice (Ro. 2:15). Through my intelligence and conscience I am made aware of God's pleasure and displeasure with my thoughts and actions, though like the starry heavens, "There is no speech nor language" through which His voice is heard (Ps. 19:3).

The voice of God may be mute to mortal ears; yet rumbling thunder, or the "voice of gentle stillness" to my soul. It may use the tongue and voice of another to address me, or address me immediately, as if tongues and voices were not in use.

"I feed on pastures large and green,
On love and truth divine;
A child of God, O glorious heir,
How rich a lot is mine.

"A hand almighty to defend,
An ear for every call;
An honored life, a peaceful end,
A heaven to crown it all."

Cincinnati, O.

B. H. PAYNE

A Russellite's Poor Showing

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

MY DEAR DR. MASTERS: I have before me a copy of an article sent you by one Wm. Ruedeman, criticizing a brief article of mine against Russellism in your issue of December 20, 1934. Being sure you will pay no attention to the article I ask indulgence to notice two or three of his statements.

He resents being called a Russellite and says they do not thus designate themselves and have never asked to be thus designated. In this he is correct and yet it was so patent in the heyday of Mr. Russell that they were that and nothing more.

that the public thus named them and by it to this day, in spite Mr. Rutherford's evident desire to get the pre-eminence and have Mr. Russell drop out of sight, they are most popularly known.

He writes, "So the preachers are wrong again when they claim that Jesus and God are one." And this deliverance too in the face of the plain emphatic statement of Jesus, John 10:30, "I and my Father are one." Mr. Ruedeman will excuse me, but I still prefer to accept the statement of Jesus to his, or that of his high priest Rutherford whom he seems blindly to follow.

Again he writes, "The preachers claim the kingdom of God was set up at Pentecost." What preachers so claim? The preachers with whom I am familiar do not so claim. As a matter of fact I know of none who do so claim. And if some do, should all indiscriminately be condemned? It were better not to know so much than to know so much that is not true. Dan. 2:44, makes the setting up of the kingdom a future event. So does Acts 15:13-16.

What about the claim of Mr. Russell that Christ came back in 1874 and that in 1914 he set up His kingdom? History has knocked into a cocked hat that reiterated statement.

He further tells us, "the writer has yet to see where any preacher is going to the Bible for a solution of present difficulties." He foregathers with the wrong crowd to know about preachers. This scribe knows of many who are seeking light as to present-day conditions in the Bible. Brother, wake up.

SHALL CHRISTIANS ACCOMMODATE THEIR MESSAGE?

(Continued from Page 5.)

our Lord, and the attitude that people are to bear towards Him in the matter of personal faith, and at the same time as the world's Redeemer?

In reading Dr. John Baillie's *The Place of Jesus in Modern Christianity*, I found a paragraph that came so near to expressing what I should like to say on this whole question that I am going to reproduce the passage both for its own sake and also with a view to calling fresh attention to this valuable book (Scribners, 1930). Dr. Baillie says:

The deepest service we can render towards those of our fellow men whose sympathies are strongly entrenched in a rival and (as we feel) inferior, religious tradition is first to discover how far they and we stand upon common ground, and then, as regards what remains, not to attempt any kind of superficial accommodation in a spirit of good-natured compliance, but rather to continue to bear our own unabridged witness to the truth as we see it. And if it appear to us that the full and characteristic benefits of the Christian faith can only be enjoyed by those who, as later-day members of the fellowship of the Upper Room, keep their eyes fixed upon Jesus as the pioneer and perfection of faith, then we owe it to our fellows to tell them this as clearly and persuasively as we can. Here, as so often, the facts of life are too complex and too unyielding for a weak sentimentality to be of the least service to us in facing them.

This statement seems to me to be characterized by four things: (1) It possesses the broadest tolerance and the keenest appreciation of all truth, wherever found; (2) It exhibits an attitude of beautiful friendliness towards all faiths; (3) it maintains an uncompromising loyalty to one's own vision of what he sees in Jesus as Saviour and Lord; (4) it suggests the most beautiful solicitude and desire to share with all others the best that one possesses in Christ. This, surely, is Christian in the best sense. And in some such attitude as this we must take our stand, and say each with Luther, "Here I take my stand. I can do no other, so help me God."

Wake Forest College,
Wake Forest, N. C.

W. R. CULLOM.

[Dr. Cullom's article is in principle an exhibit (1) of the impossibility of Christian unity through compromise and (2) that it is unethical to inculcate a yielding sentimentality in regard to revealed truth in order to bring such compromise. The proposal has in it the poisonous unexpressed thought that to please men we should disobey God. Dr. Cullom's approach is in the spirit of 1 Peter 3:15. Some of us,

unhappily, mar the effectiveness of our faithful witness to Bible truth, through lack of "meekness and fear" in our argument or, as Weymouth translates, "through not arguing gently and cautiously, keeping your conscience clean"—Ed.]

In his radiocast last Sunday evening Will Rogers drew applause from his local audience at the key station in New York by expressing disgust at the maudlin craziness of the press and movie sensationalists in the way the trial of Hauptmann is being conducted in New Jersey for the kidnapping and death of the Lindbergh baby. Doubtless he also had applause in many a home in America. Mr. Rogers has a way of getting across to the American public in his humorous sketches a remarkable amount of true Americanism, even though in doing so he manages to keep the good will of the publicity instrumentalities who held his stuff. This is somewhat remarkable when it is remembered how these instrumentalities themselves are the chief offenders against American common sense and decency. They seem to take their attitude from the most hectic elements of life in metropolitan areas, and that life is a long way from being typical American life. The American public has literally been saturated with every conceivable thing apparently that could be thought of and coupled with the Lindbergh baby's death. Mr. Rogers says it is not a trial, but rather the newest super-publicity stuff of those who happened with the trial.

Sunday School Seedlets

February 10, 1935

PETER PREACHES AT PENTECOST

Acts 2

The preaching of Peter at Pentecost was addressed not only to the Jews who were assembled about him: it rings down the ages to our own times and our own hearts. In our Protestant Bible schools of to-day very few, if any, of us are Jews or the children of Jews, but we are among that infinitely larger group that Peter referred to as "all that are afar off;" and, being of this group, we may well rejoice that the gift of the Holy Ghost is just as freely available to us as it was to any of the three thousand souls that were "added unto them" on the day of Pentecost.

But if we are to share, along with the Jews, in the promise of this greatest of all gifts, we must also accept our part in the responsibility that Peter laid upon them: "Him . . . ye have taken, and by wicked hands have crucified and slain." We must remember that the death of Jesus is chargeable not alone to those who personally took part in the crime of the Cross, but rather to ALL sinners—including ourselves—whose doomed souls could be redeemed in no other way. The Jews were our unconscious agents, representing us at the scene of the tragedy; but it was our sins, as much as theirs, that made the tragedy necessary.

The only avenue of escape from the consequences of our wickedness is that which Jesus Himself provided in the plan set forth in Peter's sermon: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Herein is the burden of all evangelistic preaching, the essence of the whole plan of salvation, and the source of all spiritual power.

New Castle, Ky.

C. W. CRAFT.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Robert G. Lee, Calvary, New York City.

J. W. T. Siler, Merigold, Miss.

Ernest Miller, Sturgis, Ky.

C. F. Ammerman, Taylorsville, Ky.

Clifford Walker, Twelfth Street, Gadsden, Ala. Accepted.

R. T. Russell, First, Waycross, Ga. Accepted.

D. P. Lee, First, Havana, Fla. Accepted.

R. L. Cole, Texon, Tex. Accepted.

C. E. Hendrix, Billings, Okla. Accepted.

C. H. Ervin, Sadieville, Ky. Accepted.

J. M. Teresi, Milledgeville, Ga. Accepted.

Raymond Pate, Gadsden, Tenn. Accepted.

H. O. Niceley, Fairview, Ky. Accepted.

D. D. Lewis, Westminster, S. C. Accepted.

Roger Johnson, Swartz, La. Accepted.

H. E. Wright, Fifth Avenue, Rome, Ga. Accepted.

L. H. Hall, Electra, Tex. Accepted.

Pat Jordan, Mount Zion, Portales, Association, N. M. Accepted.

Luther B. Waged, East End, Columbus, Miss. Accepted.

J. B. Flowers, Moorehead, Miss. Accepted.

H. C. Price, First, DeQuincy, La. Accepted.

W. H. Cheney, LeCompte, La. Accepted.

Wilburn S. Smith, First, Cairo, Ga. Accepted.

Resigned

J. W. T. Siler, Chalybeate, Providence and Ashland, Miss.

R. T. Russell, First, Leesburg, Fla.

D. P. Lee, First, Cairo, Ga.

J. D. Edwards, Stewart, Okla.

Roger Johnson, Nash, Okla.

Vernon Shaw, First, Hamilton, Tex.

H. F. Lambert, Bethlehem and Union Churches, Henry County, Ky.

V. A. Rose, Gleason, Tenn.

J. P. McGraw, Sparta, Ga.

Wilburn S. Smith, Jackson Hill, Atlanta, Ga.

Clifford Walker, Zebulon, and Meansville, Ga.

Ordained

Burton E. Callico, Clifton, Louisville, Ky.

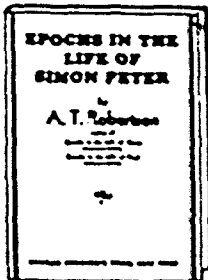
William I. Jones, McVeigh, Ky.

Fellowship Tidings.

We had a pleasant visit from Rev. Jacob Gartenhaus last week. He spoke Sunday morning at the Bardstown Road Church, Rev. J. C. Yelton, Pastor, and Sunday evening at the Virginia Avenue Church, Louisville, Rev. W. R. Lambert, Pastor. Previously to coming to Louisville he spoke on January 13 at Gulf-

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BAPTIST BOOK STORE

323 Guthrie Street

Louisville, Kentucky

port, Miss., in the morning, and Biloxi, Miss., in the evening. He participated in a school of missions, and on January 20, spoke at the Main Street and First Baptist Churches in Hattiesburg, and filled other engagements in Mississippi and Tennessee. On Monday morning, January 28 he addressed the Chattanooga Baptist Pastors' Conference.

The Taylorsville Baptist Church has called Dr. Claude T. Ammerman to be their pastor, to succeed Brother Carlton S. Prickett, who went to Virginia some months ago. Dr. Ammerman has been pastor of the Buck Run and Bethel Churches, in Franklin Association, for the last ten years, while a student in Georgetown College and the Southern Baptist Theological Seminary.

At the Highland Baptist Church, Louisville, Dr. T. D. Brown, pastor, is preaching a series of Sunday night sermons during February as follows: February 10, Wheat and Chaff; February 17, How Find God? Can I Know God? or the Eternal Question; February 24, What Shall I do with My Life? Seeking minds in the Young People's Department of the Highland Sunday-school have asked questions, and Pastor Brown has been supplied with these by the teachers of that department. During the Sunday evening sermons he asks the questions the young people have raised, and seeks to answer them. Following the evening service a fellowship social hour is held

in the basement of the church, at which time light refreshments are served, and the people of the Highland Church seek to get acquainted with visitors.

Mrs. R. R. Couey, wife of Pastor R. R. Couey, of Carlisle, Ky., has been confined to her home because of serious illness for a month. Last week Mr. Couey took her to the Georgia Baptist Hospital, Atlanta, Ga., for special treatment. She is suffering from a Bacteria Indo Carditus, and the chances for her recovery are slight. The Carlisle Church has granted Pastor Couey a leave of absence so that he may be at her bedside.

With a ninety percent straw vote in Kentucky for the primary, through which to choose candidates for the Governorship, the Executive Committee of the Democratic Party has refused to order a primary, but insists on "the Convention plan." Kentucky voters, fed up on long and disastrous experience with bi-partisan control of the government, look upon the Convention plan as the continuation of the bi-partisan frame-up to controvert the people's will. The Executive Committee of the party is in the position of being regarded as the chief enemy of the party of which it is supposed to be the most holy custodian. It is hoped and believed the overwhelming majority of the party, and of the Republican party, will whip out this presumptuous arrogance utterly.

Program Sunday School Conference

PRINCETON, FEBRUARY 20-22

Wednesday Morning Session

- 9:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 9:25 DevotionalGeorge D. Heaton
- 9:40 Song
- 9:45 WelcomeA. L. Vaughan
- 9:50 Introduction of Conference Leaders
- 10:00 The Extension DepartmentW. P. Phillips
- 10:25 Vacation Bible SchoolH. L. Grice
- 10:50 The Child and the ChurchesW. H. Horton
- 11:15 Special Music
- 11:20 Announcements
- 11:30 The Hundred Thousand ClubC. M. Thompson
- 12:00 Noon

Wednesday Afternoon Session

- 1:00 Visit Book Store
- 1:20 Song
- 1:30 DevotionalJ. R. Flynn
- 1:45 Gather the People For Bible Study.....J. N. Barnette
- 2:05 Testimonies—five minutes each:
 - We Took a CensusJ. J. Jenkins
 - We Started Some New ClassesJ. T. Odle
 - We Provided Additional Space.....W. L. Winebarger
- Special Music
- We carried on VisitationW. T. Waring
- 2:35 Now, Therefore Perform the Doing of These Things—
J. N. Barnette
- 3:15 Simultaneous Conferences:
 - Vacation Bible SchoolH. L. Grice
 - Sunday School RecordsJ. S. Ransdell
 - The Extension Department.....Miss Verda Von Hagen
 - The Adult Department and Classes.....W. P. Phillips
 - The Young People's Department and Classes—
A. V. Washburn
 - The Intermediate Department and Classes—
Mrs. Eureka Whiteker
 - The Junior Department and Classes—
Mrs. W. A. Gardiner
 - The Primary Department and Classes—
Miss Alene Bryan
 - The Beginner DepartmentMiss Jennie G. Bright
 - The Cradle Roll Department—
Miss Mattie C. Leatherwood
- 4:45 Dismiss

Wednesday Evening Session

- 7:00 Simultaneous Conference as in Afternoon
Pastors' and General Superintendents' Conference—
J. N. Barnette
- 8:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 8:20 Lift Up Your Eyes and LookE. P. Alldredge
- 9:00 Dismiss.

Thursday Morning Session

- 9:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 9:15 DevotionalC. S. Bratcher
- 9:30 The Youth and the ChurchesA. V. Washburn
- 9:55 The Intermediates and the Churches.....H. S. Summers
- 10:20 Song
- 10:25 The Adult Life and the Churches.....W. P. Phillips
- 10:50 Conference on Sunday School Training.....C. P. Hargis
- 11:20 Special Music and Announcements
- 11:30 An Exposure of RussellismM. P. Hunt
- 12:00 Noon

Thursday Afternoon Session

- 1:00 Visit Book Store
- 1:20 Song
- 1:30 DevotionalArthur Holland
- 1:45 Organizing the Association to Aid the Largest
Possible Number of ChurchesJ. N. Barnette
- 2:10 Testimonies—ten minutes each:
 - The Associational Monthly Meetings.....H. W. Jones
 - Getting Reports from the Sunday-schools—
J. T. Jeffries
 - Utilizing the Group Superintendents.....W. R. Kennedy
 - What Questions Do You HaveW. A. Gardiner
- 3:00 RemarksJ. N. Barnette
- 3:15 Dismiss to Simultaneous Conferences as on
Wednesday Afternoon
- 4:45 Dismiss.

Thursday Evening Session

- 7:00 Group Conferences as on Previous Evening.
Pastors' and General Superintendents' Conference—
J. N. Barnette
- 8:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 8:20 The Sunday-school A Missionary Force.....T. D. Brown
- 9:00 Dismiss.

Friday Morning Session

- 9:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 9:15 DevotionalJ. M. Dameron
- 9:30 The Sunday-school and the Training Union—
Byron C. S. DeJarnette
- 9:55 The Place of the Holy Spirit in Teaching the Bible—
J. E. Skinner
- 10:25 Song
- 10:30 The Sunday-school, the Pastor's Opportunity—
A. Mack Parrish
- 10:55 The Sunday-school Rightly Positioned—
Brown B. Smith
- 11:20 Special Music and Announcements
- 11:30 Spiritual and Carnal ChristiansV. I. Masters
- 12:00 Noon.

Friday Afternoon Session

- 1:00 Visit Book Store
- 1:20 Song
- 1:30 DevotionalJ. J. Bowman
- 1:45 Bible Study—A Real NeedJ. N. Barnette
- 2:00 Testimonies—ten minutes each
 - We Trained Our TeachersC. B. Curtis
 - The Weekly Teachers' MeetingW. T. Waring
 - The Place of the Bible in The Lesson Courses—
Brown B. Smith
- Special Music
- Periodical Literature and How Use It..... C. P. Hargis
- The Six Point Record SystemJ. S. Ransdell
- 2:55 Sunday-school Administration Aim—Bible Teaching—
J. N. Barnette
- 3:15 Simultaneous Conferences as on Previous Afternoons
- 4:45 Dismiss

Friday Evening Session

- 7:00 Conferences as on Previous Evenings
Pastors' and General Superintendents' Conference—
J. N. Barnette
- 8:00 Song ServiceMr. and Mrs. W. Earl Robinson
- 8:20 The Homeland and the WorldJ. B. Lawrence
- 9:00 Final Adjournment.

SUNDAY SCHOOL ATTENDANCE

January 27, 1935

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

Louisville, Walnut Street	1,182
Newport, First	842
Owensboro, First	792
Louisville, Ninth and O	734
Louisville, Carlisle Avenue	619
Louisville, Parkland	614
Mayfield, First	589
Lexington, Calvary	565
Louisville, West Broadway	538
Owensboro, Third	531
Harlan	525
Middlesboro, First	509
Louisville, 23rd & Broadway	463
Louisville, Clifton	448
Louisville, 18th Street	463
Princeton, First	388
Louisville, E. Parkway	378
Lexington, Porter Memorial	375
Louisville, Victory Memorial	374
Paducah, Baptist Tabernacle	356
Henderson, First	356
Louisville, Virginia Avenue	349
Bellevue, First	347
Murray, First	338
Elizabethtown, Severn's Valley	325
Covington, Latonia	322
Harrodsburg	320
Jellico, Tenn., First	319
Corbin, First	318
Louisville, West Side	317
Ashland, Unity	312
Greenville	301
Danville, Lexington Avenue	298
Louisville, Baptist Temple	288
Henderson, Audubon	286
Murray	270
London	256

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

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

of men, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the noblest of any person there.—The Irish Baptist.

HOW TO LIVE"

Would I look with rapture
On artistic paintings rare,
Or scan the heavens nightly
For the jewels blazoned there,
Or feel the soulful colors
Of a dawn superbly fair,—
I must have thoughts of God.

Would I hear, with feeling,
Chirping crickets by the rill,
Or enjoy the hush of woodland
And the solitary thrill,
Or to symphonies of Heaven
My heart atune at will,—
I must walk with God.

Would I tear a burden
From the brow of care,
Or make a thorn of trouble
Less difficult to bear,
Or lift a fallen brother
To heights of purer air,—
I must live for God.
Gordon C. Whiteley.

BAPTIST STUDENT UNION AT CAMPBELLSVILLE COLLEGE

When one enters college and is doubtful as to where he will find the best friends and best Christian students, the B. S. U. is the place for him to go.

There he will find the group of students that are interested in the college and the church.

The main function of the B. S. U. is to be a connecting link between the campus and the church. It is a body of Baptist students at work in the unit organizations, under the leadership of the executive body—the Baptist Student Union Council; composed of the officers of the B. S. U. and representatives of the Sunday School classes and other religious organizations of the campus.

The B. S. U. has open programs twice a month to which everyone is invited. These programs are made up of tasks, special songs, costume programs or "outside speakers." The council, also meets twice a month (more if necessary) and there problems are discussed and plans for the future made.

And speaking of plans for the future, we are planning to improve and increase our B. S. U. and carry out the ideals of a model B. S. U., so that we may be pleasing to our college but most of all to our Master. When asked if our B. S. U. accomplished anything for Campbellsville College we want to be able, and we feel that we will be able to answer, "Yes!"

DOROTHY LOUISE JONES,
Secretary,
Campbellsville, Ky.

Better a scar to show the arrow came
Than go through life unscratched by
any mark;
Better the ashes eloquent of flame
Than to have the spirit's hearth forever
dark. —Eleanor Lennen.

HINTS TO YOUNG CHRISTIANS

Don't be afraid to show your colors. A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course is the hardest and most barren; the brave, outspoken, faithful life is the happiest and most effective.

There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on these. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Do not neglect the prayer meeting or the Bible class. Go to your minister with your questions, and find out the best he knows on things that perplex you. Keep your heart warm by doing good.

Make your life beautiful in the sight

The KENTUCKY HOTEL

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NATIONAL CONVENTION OF EVANGELISTS MEETS IN CHICAGO

Another National Convention of Evangelists and Christian Workers, held under the auspices of the Interdenominational Evangelistic Association has become brilliant history in the Annals of Evangelism. Held in the Moody Memorial Church, Chicago, December 30 through January 6, 1935, it was a most fitting tribute to the memory of Evangelist Dwight L. Moody of Chicago, and the entire civilized world. The vision, passion for souls, and deep devotion to a great cause, of this Premier American Evangelist, seemed to grip the Convention from the beginning to the end.

The Moody Memorial Church, built at a cost of \$1,500,000 has few if any equals. The main auditorium seats over 4,000, and the choir loft is a masterpiece of architectural beauty. Ira D. Sankey Hall, R. A. Torrey Hall and other adjacent rooms are also commodious and historic as well as most useful additions to the great main auditorium. Dr. H. A. Ironside, is pastor, with Chas. A. Porter and H. Herring as very efficient associate pastors.

Great as were all the former Conventions, this, the fifth, was in some respects the best of all. There was a greater interest manifested in the general attendance of pastors, evangelists, and Christian workers and also in the church at large, than any former similar gathering. Thousands were present daily at the open sessions, through the entire eight days, and hundreds of evangelists, Bible teachers, missionaries, Gospel singers and special workers in soul winning, were present from all parts of the United States, Canada, Europe and the Orient. Scores of letters and telegrams were received from members of the Evangelists Association and others, expressing regret at not being able to be present.

The opening session was announced for Sunday, December 30 and a large crowd gathered at the appointed hour, 2:30. The great Moody Church choir, under the very able leadership of Talmage J. Bittikoffer, with Edith C. Bittikoffer at the organ, opened the Convention with a rousing song service, after which Dr. H. A. Ironside, pastor of the church, delivered a heart warming address of welcome, to which Dr. Elmer C. Miller, Convention Director, responded. Dr. Charles F. Weigle, of Sebring, Fla., President of the Association, then gave the opening address on the theme, "The Bible Credentials of an Evangelist." At the evening session, Evangelist Mordicai F. Ham, of Louisville, Ky., was the speaker, using for his theme "The Offense of the Cross." The great congregations were deeply impressed by these telling sermons.

The morning sessions, beginning with the Devotional hour at 9:30 were largely attended throughout the week.

The speakers at this session were Dr. H. A. Ironside on Monday, giving memoirs of the life of D. L. Moody, followed during the week by Dr. Howard C. Fulton, pastor Belden Avenue Baptist Church, Dr. Paul Rood, pastor Lake View Mission Church, Edwin Zorn, Superintendent, and C. B. Herstrom, President of Christian Business Men's Committee of Chicago, Rev. John J. Lantery of Holland, Mich., and Chas. F. Weigle.

The closed session from 10:30 to 12 Evangelists, Pastors and Christian workers and many topics of vital interest in evangelism were presented and discussed, including the following: "The Ethical Side of Evangelism," "Methods of Financing a Revival," "Shall We Hold Independent Meetings," "How Can We Evangelists Help Each Other," etc. These subjects were introduced for discussion by Bob Ingersol, W. Hardy Neal, and M. F. Ham. Many helpful suggestions and admonitions came from these morning sessions and numbers said they were the most inspirational to the workers of all the meetings. Various visiting singers and speakers were heard in these sessions. A spirit of intimate brotherhood in a common cause characterized the meetings and all present were seeking to be helpful to others as well as gain all possible help for their work from the experiences and vision of their fellow workers.

Evangelists from many states gave reports of their campaigns. Gospel song directors and soloists of note led the music and missionaries from home and abroad, including Russia, Africa and the Orient gave most inspiring reports of their work and the results of faith in miraculous answers to prayer. Numbers of Evangelists testified that during this depression, when their own fortunes were swept away and they were driven to rely entirely on the Lord, they have had their greatest joy in the work and some have had their greatest meetings. A number of Evangelists report all their time engaged now for many months ahead and some for several years.

At the eight-thirty hour the speakers were: Mordicai F. Ham, Dr. Ray Palmer, Washington, D. C., Gipsy Smith, Jr., Noank, Conn., Mel Trotter, Harry W. Vom Bruch, Peter Deyneka, Russia, and Walter L. Wilson, Kansas City, Mo.

The Song Directors, Soloists and Instrumentalists heard in the Convention included the following: Talmage Bittikoffer, Mrs. Edith C. Bittikoffer, Paul and Francis White, James L. and Mrs. Kindig, Geo. Dibble, Arthur McKee, Chas. Daugherty, Albert Hesketh, Mrs. Kay Smith, Mrs. J. L. Matko, Harry Beckman, E. L. Wolslagel, Sylvester Sanford, Rachel Shiveley, Edwin L. Frizen, Mrs. Dena Kray, Stover, Miss Elinor Stephens, Jimmy Davis, Leslie Hedman, Rev. and Mrs. W. J. Simmons,

Chas. F. Weigle, Miss June Sells, Mrs. Walter Taylor and others. Harry Beckman and Mrs. J. L. Matko gave very impressive illustrated solos accompanied with Crayon Art.

A very inspiring feature of the Convention was the "Watch Night" service on New Year's Eve, when at least three thousand people assembled at 10:00 P. M. after they had dispersed from the regular evening session for a lunch at nearby hotels and restaurants. Dr. Ironside was in charge of this service and the full Moody Church choir present with Prof. Bittikoffer in charge and several appropriate numbers were rendered. Mr. Bittikoffer then sang one of the outstanding solos of the Convention inspiring the great crowd to greater trust in God and service for the New Year. Evangelists Chas. F. Weigle and Geo. T. Stephens then gave impressive addresses and as the midnight hour drew near the congregation was called upon to reconsecrate their powers for 1935 and many fell on their knees at their seats to call for reinforcements from Heaven. As the Benediction was pronounced and the throng left the church, it was like the tread of a mighty army responding to a new battle cry to war against sin and with fervent prayers on many lips that this New Year may see the Greatest Revivals we have witnessed in this generation.

On Thursday and Saturday evenings the Russian Evangelist Peter Deyneka, gave pictures of Russia, following the eight-thirty sermon and also gave an address covering his experiences and the hardships as well as the wonderful faith and fortitude of the Russian Christians. He is the President of the "Russian Gospel Association" and doing a mighty work for his countrymen both here and in the home land. He is one of the most forceful speakers on the American Evangelistic platform.

On both Sundays of the Convention our delegates were invited to fill many pulpits of the city and suburbs, and the speakers and musicians conducting these services were George Palmer, Elmer C. Miller, Chas. E. Gremmels, George Dibble, W. S. Colegrove, Bob Ingersol, Ora Simmons, E. L. Wolslagel, Geo. T. Stephens, W. Hardy Neal, Sylvester Sanford, A. K. Harper, A. T. Swanson, James L. Kindig, Jack Cardiff, Paul White, James McClure, Albert Hesketh, Harry Beckham, Charles Daughterty, Stuart E. Reed, Mordicai F. Ham, Walter L. Wilson, Henry B. Roller, G. E. Anderson, Andrew Johnson, N. W. Leavitt, Edwin L. Frizen, and others.

One of the direct results of the Convention is the increasing interest in the city of Chicago and environs and already a number of revivals are either in progress or being arranged for during the present year. We shall be happy to assist any pastors who wish to arrange for evangelistic help, to help them

secure trained and efficient talent in this very important field of Christian service, if they will communicate with us at our headquarters.

ELMER C. MILLER,
Convention Director.

THE STORY OF MY CONVERSION

Baptist Bible Institute Student,
New Orleans, La.

At fifteen years of age I left my home for the sea and while there met with seafaring men who were rough and had little care for anything. I developed a spirit of this type and fell into the old evils with them, and when the ship would go into port the whisky dens were filled with sailors. Thus I became a drunkard and on my return home I was such a wicked man that my own family did not want me, and my father told me to vacate.

I left my home for New York to reform, but there met with old associates and fell again into the drinking crowd. At the age of twenty I had given up all hopes as I knew that my end was hell. After being drunk for two weeks and lying in a gutter, where I had fallen some time during the night, I was found by a withered gray-haired woman who aroused me and said, "Child, you need Jesus." I left there and will never see this woman again, but I shall always have her picture in my mind.

Later I was almost killed by a train but was saved by a drunken friend pulling me off the track. I then came to my home and started to school to be a lawyer, but there had been no change in my life. I had been going to school two years and was passing an evangelistic club when I heard a beautiful song which was "Amazing Grace, how Sweet the Sound." I stopped and after the service had a long talk with the Christians and left the place under conviction for my sins.

The next Saturday night I went back, but when I went home I was not able to sleep, and getting out of my bed I started praying to the Lord to save me. I decided that the best place for me to pray was to get on the old road on which I had opened whisky and committed all kinds of sin. I walked this road all night and prayed to Jesus to save me and about four o'clock the peace came. This was a very cold night. The next day was Christmas Eve Sunday, and I got the pastor to baptize me that morning.

I first led my own brother to Christ a few weeks after I was saved. Since I was converted five of my old whisky comrades have died with their shoes on, some shot down, others killed by accidents. My community is filled with whisky and I see the little children suffering and poor women paying the price of drunken fathers, and this makes me take a stand against it.

The Lord Jesus Christ opened up a

way for this soul of mine to find salvation and satisfaction. I have trusted Him and He has made it possible for me to go to school. I soon felt that I was called to preach, but I did not surrender until several years later. God has graciously permitted me to lead many souls to Christ and this is all that I want to do. How grateful I am for the saving power of Jesus!

A YEAR'S WORK

Louis J. Bristow, Supt., New Orleans

The annual audit of the books of the Southern Baptist Hospital, submitted to the Hospital Commission at its January meeting, shows the Hospital to be in first rate condition, doing a fine work. Following is a summary of what was done in 1934:

We gave 33,215 days of service to 6,946 persons; 9,560 days of free service were given 1,940 persons; and 408 babies were born; \$31,378.32 was the cost of free work. Gifts received amounted \$1,747.06; \$29,500 was paid on capital debt; \$23,393.56 was paid in interest; and \$19,184.28 came from the Co-operative Program, including receipts from the Hundred Thousand Club.

All operating expenses were paid month by month, including the cost of charity work done. All maturing bonds and interest were paid promptly on date of maturity. Depreciation in the sum of \$25,567.92 was charged off. After everything was paid, including depreciation, \$8,741.69 was added to the net worth of the property.

The moral and spiritual results cannot be tabulated. Religious services are held in the chapel daily, and a Y. W. A. holds weekly meetings. Bibles are placed beside every bed, and many of them are read to patients by nurses and friends and visiting pastors, and by the patients themselves.

All in all, the Southern Baptist Hospital has done a great work in Healing Humanity's Hurt.

GLAD TIDINGS OF GREAT JOY FROM MAYFIELD

In 1928 the First Baptist Church of Mayfield started a \$250,000 building program. The building was finished and occupied during the latter half of 1929. Two months after its completion the greatest financial depression that the world has ever seen came and left the membership of the First Baptist Church considerably stunned but not discouraged. They have gone along these years without defaulting, which has been to them a marvel of God's grace and it has been to others as well.

In October last year it came to light that a group of women along with some others had been praying that God would lead us out. Thus little groups of men and women met and prayed for the



leadership of the Spirit, and since that time the First Baptist Church has raised on their indebtedness over \$50,000 and at the same time cut the interest from \$9,000 a year to about \$2,800, and placed the First Baptist Church where they can go on and finish paying for their building through the budget; if the budget should never be raised above what it is at the present.

As I look back over what these noble men and women have accomplished within the last three or four months, I am definitely convinced that the day of miracles is not over and that God is surely leading His people now as He ever has at all times.

This is not written to boast at all but that it might give courage of heart to others who are struggling with great financial burdens, and also for some of our brethren of the State who said that Mayfield would never pay for their building and to let them know that in their prophecies they were not reckoning on the faith and courage of a great church.

Because of this victory the First Baptist Church is facing the future with renewed courage and faith and believe definitely in their hearts that God is still leading in church affairs; and West Kentucky Baptists are girding themselves now for greater work than ever before.

W. H. HORTON.

Mayfield, Ky.

A receipt for a subscription to the Western Recorder dated January 29, 1858 for five dollars, has been sent to us by Mrs. C. P. Whittinghill, of Providence, Ky. This receipt was given to her grandmother, Mrs. Martha Givens, seventy-seven years ago. It reads as follows: "Office of 'Western Recorder,' Louisville, Ky., January 29, 1858, Mrs. Martha Givens, Providence, Ky., To Western Recorder, Dr., To three years' subscription commencing May 15, 1857, and ending May 15, 1860. Amount \$5.00. Payment Received, J. Otis." Our friend writes us that her grandmother took the Western Recorder for many years, and when she became old Mrs. Whittinghill continued the subscription, and has taken it every year since. Besides the sentimental interest we have in the receipt because of its historic value, it is also interesting to us because of its ancient and quaint typography.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
Young People's Leader

A-1 YOUNG PEOPLE'S ORGANIZATIONS

The following young people's organizations were A-1 during 1934:

Bell County Ass'n.: Pineville Y. W. A., Jr. R. A.
Bethel: Adairville Int. G. A.; Russellville Y. W. A., Jr. G. A.; Trenton S. B.; Walnut Grove S. B.
Boone's Creek: Irvine First S. B.
Bracken: Carlisle Jr. R. A., S. B.; Mt. Sterling S. B.
Caldwell County: Princeton First Int. G. A.
Campbell County: Bellevue First Y. W. A., Dayton, First, Y. W. A., Jr. G. A.; Newport First S. B.; Silver Grove Int. G. A., Jr. G. A.
Christian County: Hopkinsville First Int. G. A., R. A., S. B.; Hopkinsville, Walnut St. Y. W. A.; Olivet Int. G. A.
Crittenden: Dry Ridge Y. W. A., S. B.; Williamstown G. A., S. B.
Davies-McLean: Owensboro, Third Int. G. A.
Elkhorn: Georgetown Y. W. A., Int. R. A., Jr. G. A.; Lexington, Calvary Y. W. A., Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., S. B. (Beginners), S. B. (Faith Snuggs); Lexington, Grace Y. W. A., Int. G. A.; Lex.-Immanuel Y. W. A., Jr. R. A., Int. G. A., Jr. G. A., S. B.; Nicholasville S. B.; Mt. Freedom Y. W. A.; South Elkhorn Int. G. A.; Versailles Y. W. A., Jr. G. A., S. B.
Goshen: Caneyville Y. W. A., Int. G. A., Jr. G. A.
Graves County: Mayfield First Int. G. A., Jr. G. A.
Greenup: Ashland First Y. W. A., Jr. G. A.; Unity Y. W. A., Int. G. A., Jr. G. A.; Int. R. A., Jr. R. A.
Henry County: Bethlehem Y. W. A.; Eminence Y. W. A., G. A., Jr. R. A., S. B.
Laurel River: London Y. W. A.
Liberty: Horse Cave Y. W. A., Jr. G. A., Jr. R. A.
Lincoln County: Hustonville Jr. G. A., Int. R. A., S. B.
Long Run: Buechel S. B.; Elk Creek Jr. R. A.; Jeffersontown S. B.; Louisville—Baptist Tabernacle Y. W. A.; Beechmont S. B.; Calvary Y. W. A., Int. G. A.; Deer Park Int. G. A.; East Audubon Int. R. A.; Fourth Ave. Int. G. A., S. B.; Franklin St. S. B.; Ninth and O. Jr. G. A.; Shawnee Int. G. A., S. B.; Virginia Ave. G. A.; Victory Memorial Int. G. A. Walnut St. Jr. R. A., Walnut St. G. A. (Orphans' Home), Walnut St. Jr. and Int. R. A. (Orphans' Home); Weaver Memorial S. B.; West Broadway Y. W. A., Jr. G. A.; West Side G. A., S. B.; Lyndon Y. W. A.

Mt. Zion: Williamsburg, Main St. Jr. R. A.

Muhlenburg: Drakesboro Int. G. A.

Nelson: Bardstown Y. W. A., Int. G. A., R. A., S. B.; Bloomfield S. B.; Lebanon Junction Y. W. A., Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., S. B.; Mt. Washington Y. W. A., G. A., R. A., S. B.

North Bend: Big Bone G. A., Jr. R. A., S. B.; Covington—Immanuel Y. W. A., Int. G. A., Jr. G. A., Jr. R. A., S. B.; Covington—Madison Avenue Int. G. A., Jr. G. A., Jr. R. A., S. B.; Covington—South Side Jr. R. A.; Elsmere Int. G. A., S. B.; Erlanger Y. W. A., Int. G. A., Jr. R. A., S. B.; Florence R. A.; Latonia Jr. G. A., Union Jr. G. A., S. B.

Ohio Valley: Henderson First Int. G. A., Jr. G. A.; Henderson Immanuel Jr. G. A.

Owen County: Dallasburg Jr. G. A., S. B.

Russell Creek: Campbellsville Jr. G. A.; Columbia Int. G. A.; Macedonia Jr. R. A.

Salem: Ekron Y. W. A., S. B.

Servent's Valley: Gilead Y. W. A., S. B.; Hodgenville Int. G. A., Jr. G. A.

Shelby County: Bagdad G. A., S. B.; Buffalo Lick Jr. G. A., S. B.; Clayvillage Y. W. A.; Waddy Y. W. A., Int. G. A., Int. R. A.

Simpson: Franklin First Y. W. A., Int. G. A., Jr. R. A., S. B.; Sulphur Spring S. B.

South District: Burgin G. A.; Danville First Y. W. A., Int. G. A., Jr. R. A., Jr. G. A., S. B.; Danville Lexington Ave. Y. W. A.; Int. G. A., Jr. G. A., S. B.; Harrodsburg Y. W. A.; Int. G. A., Jr. G. A., Int. R. A., Jr. R. A., S. B.

Sulphur Fork: Sulphur G. A.

Tate's Creek: Liberty Y. W. A., Int. G. A., Int. R. A., S. B.; Kirksville S. B.; Richmond First Y. W. A., Jr. G. A., Jr. R. A.; Viney Fork Y. W. A., Jr. G. A., Jr. R. A., S. B.

Ten Mile: Mt. Zion S. B.

Three Forks: Hazard First Y. W. A.

Union: Beaver S. B.; Cynthia Y. W. A., Int. G. A., Jr. G. A., Jr. R. A., S. B.

Upper Cumberland: Cumberland Y. W. A., G. A., S. B.; Harlan Y. W. A., Int. G. A., Jr. G. A., Int. R. A. S. B.; Harlan, Sunshine Mission Jr. G. A., Jr. R. A., S. B.

Warren: Rocky Hill S. B.

West Union: Barlow S. B.; Paducah East Int. G. A., Jr. G. A., S. B.; Paducah Immanuel G. A.; Wickliffe S. B.

HOW TO DISCOURAGE YOUR MINISTER

1. Hear him "now and then." Drop in a little late. Do not sing; do not find the texts in your Bible. If you take a little sleep during the sermon, so much the better.

2. Notice carefully any slip he makes while you are awake; point out the full portions to your children and friends; it will come round to him.

3. Censure his effort at usefulness; deplore his want of common sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer-meeting; frequent no special service. Why should you be righteous overmuch?

7. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

8. Require him to swell the pomp of every important occasion, unless, indeed, there are prudential reasons for passing him over.

9. Keep down his income. Easy means are a sore temptation, and fulness of bread is bad for everyone—but the laity.

10. If he is always in his own pulpit, clamour for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or the other. Tell it to every one and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage but to ruin the usefulness and break the spirit of many ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."

—The Irish Baptist.

As Dr. Streeter has reminded us, the world cannot be performed merely by machinery—the men who work the machinery must themselves be performed. We need something far greater than what is called "the Social Gospel." There is only one Gospel that is sufficient, the Gospel of the grace of God, the Gospel of the Lord Jesus Himself Who came, and Who still comes, to save the world and to change the hearts and lives of men and women.—Bishop Manning.



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and Faded Hair
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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Home and State Mission Conference

We are planning for a great Home and State Mission Conference at Ridgcrest this summer from August 4-10, inclusive. We plan to cover the hill with missionaries from home fields who will tell us about the needs in our own land. Some of the most outstanding Baptists in the South will be on the program. There will be conferences of every phase of State and Home Mission work. If you love your own land and want it saved from the paganizing influences of modern world life, you will come to this conference. Every one will have a chance for expression in the Round Table discussions. Remember the date, August 4-10, inclusive.

March Week of Prayer and Annie W. Armstrong Offering

All honor to our women and young people who last March in the Annie W. Armstrong Offering gave more than \$94,000 for Home Missions. This glorious offering enabled the Home Board to maintain its work and put thirty-six new missionaries in the field. Only eternity can tell the story of what that offering meant, for lives redeemed pile up through the years their kingdom values in silent and unrecorded service. But the Lord knows and will reward.

The first week in next March our women and young people will again pour out their hearts to God in prayer for our Home Mission work and open their purses that the work of evangelizing and Christianizing the homeland may go on. We have never needed the prayers and gifts of our women and young people more than we need them now. The missionaries that make up the long list of designations for the Annie W. Armstrong Offering are wholly dependent upon this offering for their salary. They are looking to our good women and young people, and the Home Board is looking to our good women and young people, and methinks the Lord Jesus, who loves the lost in the homeland and who died that they might be saved, is looking to our good women and young people to keep these missionaries in the field.

Our women have never failed their Master. We thank them for what they have done and we thank them for what they are going to do next March in the March Week of Prayer and Annie W. Armstrong Offering.

Work Among the Navajo's at Farmington, N. M.

Brother C. W. Stumph, our missionary to the Indians in New Mexico, writes that the work among the Navajo Indians has been begun in a fine way. This is a new mission station. Brother Prior, the pastor at Farmington, N. M., came to

this field with the understanding that he was to give at least one day a week to work among the Indians in the Farmington Section. Many will remember this as the mission started by missionaries Brother and Sister F. E. Graham. When Sister Graham died, Brother Graham had to leave the field and the work was discontinued. But the Indians won to Christ remained true to their faith. We are beginning again the work of evangelizing the Indians in this section. There are about 40,000 Indians in New Mexico. Many thousands of these Indians have never heard about Christ.

And The Deaf Hear The Gospel

Brother Landon, our new missionary to the deaf, reports new interest in the work among the deaf in Fort Worth, Texas, where he is laboring. He says, "Another month of glorious service for the Lord. God has worked wonders and services are getting better and better. More people reached each night. Last Sunday we felt the mighty presence of the Holy Spirit in our services. I preached on 'Sir, what must I do to be saved?' and many of these forgotten deaf people were deeply touched and brought very near the Kingdom. The spiritual interest deepens and grows with each service."

Building Up The Churches

The fundamental work of the Kingdom is not the building of institutions, necessary as institutions are to the ongoing of the Kingdom, but the growing of churches. The first task of a denomination is not the establishment of institutions, valuable as these may be, but the planting and development of churches. Christ's program of world redemption is to sow the world down in churches. Let us make and baptize disciples and organize them into strong, virile, vital, functioning New Testament churches throughout the world and these churches will build and maintain all the institutions they need. In New Testament times the world was evangelized before there was a single institution founded. The churches are our supreme Kingdom asset. If the 24,000 churches in the Southern Baptist Convention were all functioning New Testament churches, every Kingdom problem would be solved.

News Notes From Home Fields

A letter from Miss Lillie Mae Weatherford, one of our missionaries in El Paso, Texas, tells us that fence around our mission property has been completed. "It looks very pretty," says Miss Weatherford. "It transforms the appearance of our mission, and was so badly needed." This fence was provided by the Annie W. Armstrong offering last march.

666 checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

Rev. Roe R. Beard, Pawnee, Okla., writes: "We had a great day Sunday at the Pawnee Baptist Church. I baptized eleven school boys and girls. We had sixty-five of the boys and girls in Sunday School. Mr. Collier has written here that the Indians ought to be encouraged to go back to their ancient religions.

This is getting to be a thorn in the flesh in our work."

Brother M. K. Cobble, our new missionary in the T. V. A. section of Tennessee, writes: "I suppose every true missionary regards his field as one of the greatest and neediest. I feel that this territory in and around the Norris Dam, where I am working, out from Andersonville and Bethel Churches, offers one of the most challenging fields in our homeland.

Brother Mattias Garcia, our Mexican missionary at San Antonio, writes: "I visited the Mexican church at Uvalde last Sunday. We had fine services. Eight grown people accepted Christ as their Saviour. The Lord be praised!"

Dr. J. K. Hair, recently appointed by the Board as Bible Teacher in Benedict College, Columbia, S. C., a school for Negroes, is delighted with his task. There are more than forty ministerial students in Dr. Hair's department of Bible.

Brother Worthington, our missionary to the Indians at Pawhuska, Okla., writes: "The Workers' Council was held with the Iowa Church among the Iowa Indians. It was well attended, all missionaries present except one, and reports from the various fields were encouraging. Next Sunday is to be Decision Day at Chilocco and we are expecting many souls to be saved. Pray for us." A later letter says: "There were eighteen professions of faith approved for baptism as a result of Decision Day."

Every sin breaks into the natural order.

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STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscle and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

THE FIRESIDE

ONE STORMY NIGHT

Two little kittens,
One stormy night,
Began to quarrel,
And then to fight

One had a mouse,
The other had none;
And that's the way
The quarrel begun.

"I'll have that mouse,"
Said the bigger cat.
"You'll have that mouse?"
We'll see about that!"

"I will have that mouse,"
Said the eldest son:
"You shan't have the mouse,"
Said the little one.

The old woman seized
Her sweeping broom,
And swept both kittens
Right out of the room.

The ground was covered
With frost and snow:
And the two little kittens
Had nowhere to go.

They lay and shivered
On a mat at the door
While the old woman
Was sweeping the floor.

And then they crept in,
As quiet as mice,
All wet with the snow,
And all cold as ice.

They found it much better,
That stormy night,
To lie by the fire
Than to quarrel and fight.

—Author Unknown.

THE MAGIC SHAWL

Alene, frocked and furred, stood within a high iron gate, in a shaft of winter sunshine, and looked disconsolately into the street. Flaxen curls hung in a cluster about her shoulders, and her somber eyes were big and dreamy.

As she stood thus she suddenly drew back with an exclamation of surprise. Another little girl stood outside the gate.

"How did you get there?" asked Alene.

The stranger laughed, and there was a quaint ring of music in her voice.

"May I come in?" she asked.

Alene slowly opened the gate. The lustrous beauty of the stranger's brown eyes and hair and ruddy cheeks had not escaped her, nor the threadbare coat she wore, but she was particularly fascinated with a shawl which hung lightly on the little girl's arm. It looked soft and ancient, yet rich with magic hues of

embroidered blue-birds in a forest-like setting of red and gold.

"Oh, what a lovely place!"

The visitor skipped across the yard like a flitting butterfly, peeping here and peeping there, and looking, looking everywhere. She paused beside a bird bath, and finding no water in it went on and in and out among the shrubbery until she had disappeared. When Alene found her she was sitting on a wheelbarrow handle, talking to the gardener. She arose and ran quickly forward.

"You look unhappy," she said, touching Alene's arm.

"Well—" She paused. "Maybe I am."

"Haven't you lots and lots of things to play with?"

"Yes, but I'm tired of them all."

The visitor looked long into Alene's eyes.

"Listen," she said, "I have a secret for you. Come."

She flung the magic shawl about them, and in a twinkling they were in the midst of a large park where children played. One little girl had wandered off and lost her doll and was now weeping as if her heart would break.

"Don't cry," said Alene's companion, "We'll find it for you."

Beneath a low-hanging shrub she rescued the doll from a puppy and brought it out to the weeping child, torn and bedraggled, yet nevertheless so precious that joy now showed through sparkling tears as the child clasped it into her arms.

The magic shawl was about them again, and in a twinkling they were upon the crowded sidewalk of a busy street. A ragged little boy stood beside his poor, frail mother, looking hungrily at a pile of buns in a baker's window.

"Wait, little friend," said Alene's companion, peeping into his troubled face.

She went into the baker's shop and purchased a large bag of buns and brought them all to the hungry little boy. Alene never forgot the look of surprise and joy and gratitude she saw in his eyes.

The magic shawl was about them again. In a twinkling they were between two rows of tenement houses along a narrow street, where children romped like cats among the push-carts, and the sound of crying babies filled the air. A bent old woman with a heavy bundle was struggling toward an open doorway.

"Let us help you!" cried Alene's companion.

The old woman set down her bundle, looked queerly at the girls, muttered foreign words, and pointed bony fingers up a dark stairway. The girls lifted the bundle and lugged it slowly up the

stairs. The bent old woman followed. At the top she muttered more foreign words and laid her hands on their heads.

The magic shawl was about them again, and in a twinkling they were once more beneath the spreading trees in Alene's yard. Bright color glowed now in Alene's cheeks, and a new light was in her eyes. She looked in speechless wonder at the girl with the magic shawl.

"Come," spoke the little stranger, skipping to the bird path. "Look! There is no water for the birds."

"Yes, yes!" cried Alene. "Wait!"

She ran into the house, and presently reappeared with a silver pitcher full of water, which she poured into the shallow basin. Then they ran away, and when they looked back, a goldfinch was at the water's edge quenching its thirst.

"See yonder!" exclaimed the visitor, now pointing through the trees. "The poor gardener goes home to his crippled boy who has to sit all day in a chair. Couldn't we send him something?"

Alene thought a moment.

"I know," she cried, clapping her hands, "My roses Aunt Jane brought me! Wait!"

Again she ran into the house, and again she re-appeared, this time with a glorious bunch of fresh pink roses. Through the shrubs they sped and caught the gardener as he was passing through a high side gate.

"Here, Jerry!" gasped Alene, all but breathless. "Take these to your little boy."

The gardener stared in amazement. Then he took the flowers. There was a break in his voice when he spoke.

"Thank you, Miss—Miss Alene."

Alene stood a few moments looking thoughtfully at the gate that closed behind him. Then she turned to her guest, who observed her, quaintly smiling.

"I must go now," she said.

"Don't," pleaded Alene. "Oh, And your secret! Tell me."

"My secret?" The stranger's bright eyes twinkled. "Why, child, you know it now!"

The magic shawl flashed and she was gone.

Alene stood speechless, her eyes big with wonder. She ran quickly toward the house. Her heart beat fast with sudden joy. For she really had learned the stranger's secret. And the stranger's name was Kindness.

—Southwestern Episcopalian.

The First Baptist Church of Wickford, R. I., is now 100 years old. The present pastor is Rev. Elwyn O. Taylor.

Fellowship Tidings.

The Baptist Record tells us that Mississippi Baptists gave \$6,000 more in January of this year than they did in 1934.

Prof. George H. Schaefer, head of the department of music at the Greenville Woman's College, Furman University, died January 28.

Dr. Francis A. Davis, prominent Baptist of Baltimore, Maryland, has been elected President of the Young Men's Christian Association of Baltimore.

Dr. W. H. Horton, pastor of the First Church of Mayfield, Ky., is now preaching in meetings with Pastor L. C. Kelly at the First Church of Pineville, Ky.

The Northern Baptist Convention will go to the First Church of Colorado Springs, Colo., next year. Dr. John H. Skeen has been pastor there since 1928.

Pastor Ernest Miller has resigned at the Bloomfield Church to accept the call of the First Church of Sturgis, Ky., and has already moved on this new field.

Dr. J. H. Franklin, president of Crozer Theological Seminary, Philadelphia, spoke at the thirty-fourth anniversary of the Calvary Church, Parkersburg, W. Va.

The deacons and trustees of the Broadway Baptist Church, Louisville, are going to give a church dinner to Broadway members on the night of February 15.

Fifty years as Clerk of the First Church or Hazelhurst, Miss., is the splendid record of Mr. C. R. Rea, of that city. Such a length of service is seldom attained.

Pastor J. P. Kirkland, formerly of Kentucky, is to deliver the inspirational addresses at the annual Bible Conference at Ecru, Miss., to be held about the middle of February.

Rev. J. W. T. Siler is now pastor of the Merigold Church, in Mississippi, having resigned at Chalybeate, Providence and Ashland Churches in that State, after serving them for about three years. Brother Siler is formerly of Kentucky.

Word has come to us that Dr. Johnston Myers, pastor of the Immanuel Baptist Church, Chicago, whose resignation effective June 1 is mentioned elsewhere, has been at the point of death for the past several days. Physicians, so the report says, do not hold out much hope for his recovery.

Pastor Finley F. Gibson, before a large congregation in the Walnut Street Church, Louisville, on Sunday, February 3, reported to the church of the revival meeting of two weeks at Richmond, Va., at the Barton Heights Church, Rev. Wade H. Bryant, pastor, in which Dr. Gibson was the evangelist.

The weather was unseasonably cold, even for winter. But warm interest developed which Dr. Gibson attributed in part to members of his church in Louisville who were praying for the meeting. More than seventy were received into the fellowship of the Barton Heights Church.

Mr. Thomas Augustus Watson, who made the first telephone, and who was the first to hear the voice of its inventor, Alexander Graham Bell, coming over its wires, died on December 14, 1934, at St. Petersburg, Fla., at the age of eighty-one. In early life he was a manufacturer of electrical apparatus, and later turned to shipbuilding. He resided in Boston, Mass.

President W. W. Hamilton of the Baptist Bible Institute, New Orleans, La., writes: "You will rejoice with us that through the gifts of widely scattered friends and through an offering made here last night at the Baptist Bible Institute of \$714.89, we were able to pay the \$5,100 interest due on our bonds August 1, 1934. In addition to this we have about \$400 which with other amounts that come to us we will deposit on the interest due February. We are praising God today for answered prayer.

Pastor Fred T. Moffatt, of the First Church, Jellico, Tenn., is now preaching serial Sunday evening sermons in which he discusses problems of love, courtship, marriage and the home, directing them especially toward the young people. They began January 13, and will continue until March 3. The subjects include: What are the Major Problems of Courtship? Will He Make Me An Ideal Husband? Will She Make Me an Ideal Wife? What Adjustments Need to be

made Before Marriage? Here Comes the Bride. The Challenge of the Cradle. The Problems of Blasted and Broken Home, and Sweethearts Forever and Ever. Tremendous crowds are attending these services. Several hundred attended the New Year's Night Watch Service. Social and recreational periods occupied the early part of the evening, and then from 11:00 to 12:00 everybody went into the main auditorium of the church. The year 1934 was finished by a small monetary balance in the hands of the church treasurer.

Dr. Johnston Myers, after a pastorate of forty years, and a ministry of fifty years, will resign on June 1 as pastor of the Immanuel Baptist Church in Chicago. The church expects fittingly to observe the retirement with a special program in honor of his long and useful ministry. The interior of the building is very attractive with a large auditorium below, and specious galleries above. A unique feature of the service there is the occupancy of the seats below by the members of the church, and the filling of the galleries above with from 500 to 1,000 men. These men are given food and board by the church, and in turn for this they are required to attend Sunday worship. In its heyday the Immanuel Church numbered among its members many wealthy people. Its building is still kept in splendid condition. Every appointment is focused on the beautiful pulpit and organ in the front. In worshipping there last October the writer was made to feel that surely, this was a sacred place.

Dr. J. Whitcomb Brouger, Sr., has now become associate pastor with his son, Dr. J. Whitcomb Brouger, Jr., at the Glendale Baptist Church, in California.

Healing Humanity's Hurt

REPORT FOR THE YEAR 1934

33,215 Days of Service Given 6,946 Persons

9,560 Free Days Given 1,940 Persons:

\$31,378.32 was the cost of free work;

\$29,500.00 was paid on capital debt;

\$23,393.56 was paid for interest;

\$19,184.28 was received from the Co-operative Program, including the Hundred Thousand Club

All operating expenses were paid.

All maturing bonds and interest paid when due.

Every year our debt becomes smaller and our payments larger.

We are grateful to the brotherhood and to God.

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS, LOUISIANA

**Baptist Training Union
Department**

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

**STANDARD UNIONS FOR FOURTH
QUARTER, 1934**

Associational Training Unions

South Kentucky
Baptist Training Union Departments
Sand Spring

B. A. U's

Akron, Ohio, Calvary
Fulton, First Sand Spring
Seniors

Bardstown
Louisville, West Broadway "Pals"
New Salem
Rocky Ford
Sand Spring

Intermediates

Auburn
Fulton, First No. 1
Guston
Hardinsburg
Harrodsburg
Old Cedar
Paducah, East "Schnuck Volunteers"
Paducah, East "Goal Reachers"
Sand Spring

Juniors

Akron, Ohio, Calvary
Bellevue, First
English
Evansville, Indiana, Walnut Street
Frankfort, First "Lively"
Fulton, First
Louisville, Ninth and O
Louisville, Shawnee
Louisville, Twenty-third & Broadway
Madisonville, First "Gentry"
Owensboro, First "Bailey"
Sand Spring

Nelson Associational Training Union

The following program was rendered by Group No. 1 of Nelson Associational Training Union at Cox's Creek Church, December 14: Song Service, Special Music, Discussion of Standard of Excellence, Congregational Song, Message "Christ in Business," Benediction.

Training School in Louisville

We had an average attendance of eighty-two per night with seventy-five taking the examination. We had a wonderful week with a spiritual message each night at the close of the program, Brother E. L. Averitt from Shawnee, on Monday night; Brother W. Stuart Rule, of Eastern Parkway, Tuesday night; our pastor, I. Ferd Graves, Wednesday night; Brother George Cummins, Thursday night and Brother M. P. Hunt on Friday night. All had a fine week of study together.

J. W. Polston, Director,
Grace Baptist Training Union.

City Baptist Training Union of Corbin.

The Union met at the First Baptist Church on January 21, 1935. This organization celebrated its first anniversary at this meeting. The weather was fierce, but in spite of ice, sleet, and continued rain, eighty-two faithful young people and adults attended the meeting.

The program was one to liven everyone in general. Rev. Charles T. Ricks gave a very interesting devotional. This was followed by the regular monthly business meeting of the Union, with President W. E. Burton, presiding.

The nominating committee presented a list of officers for the New Year. This report was unanimously accepted. Mr. Burton talked considerably to the Union concerning the coming Kentucky Baptist Training Union Convention which is to meet in Corbin in April. We want everyone who possibly can, to come to the Convention in April. Corbin promises you an interesting time here attending the meetings and enjoying the lovely scenery. Corbin affords some wonderful scenery, the like of which, is found only in the mountains.

Many plans have been laid and everyone is interested in giving the Baptist young people and adults of Kentucky one of the best conventions in its history.

Lovely Cumberland Falls, famous for its moonbow, is only about eighteen miles from Corbin. Many people come from all over the United States to see this marvel of nature. Those attending the convention will have that opportunity which alone will make the trip to Corbin very worthwhile. Please don't disappoint us by staying away. We want you to come, April 11-14, 1935.

Bernice Coe, Secretary,
Corbin Baptist Training Union.

Big Sandy Notes

Pikeville, Enterprise—Again on Tuesday night, January 22, it was my privilege to hold a conference with Pastor E. L. Howerton and his people of the organization of a Training Union. There was splendid interest and the prospects of a Union are bright.

First and Unity Churches in Ashland, Greenup—On Wednesday night, January 23 I had a profitable time in conference, first with Pastor Ralph A. Herring and his people at First Church, Ashland, Ky., and then with Pastor E. L. Edens and his people at Unity Church, in the same city.

Important Announcements

Bible Readings—Have you noticed that the Quarterlies for the Intermediates now give comments on the daily Bible readings? And that the Senior and Adult readings together with key verses and comments are now printed for the whole quarter on the opening pages of the Quarterlies and there have been added suggestions for daily devotions, and a prayer list of our missionaries?

Children's Story Hour—Beginning in the May issue of the Baptist Training Union Magazine, Mrs. Agnes Kennedy Holmes, a Story Hour Leader and editor of Storytime, will edit a page giving materials for the weekly program of the Children's Story Hour.

Free Report Forms—The following free forms are available at Baptist Training Union Department, 205 East Chestnut St., Louisville:

1. Quarterly Report of Training Union to Associational Director and to State Secretary.
2. Quarterly Report of Associational Training Union to State Secretary.
3. Associational Training Union Efficiency Chart.

Associational Standard—The Associational Standard is not printed now in wall size, but is available at this office in miniature size free.

Report Blanks for Officers and Committees—Please secure the following from Baptist Book Store, 323 Guthrie St., Louisville, at the following prices:

1. Envelope of sufficient monthly report blanks for Senior Officers and Committees of one B. Y. P. U. to use in monthly business meeting for six months, ten cents.
2. Intermediate envelope, same as Senior.
3. B. A. U. envelopes, same as Senior.
4. Envelope of blanks for General Officer and Junior Leader to use for twelve months, fifteen cents.
5. Envelope of enough blanks for all Associational Officers for twelve months, ten cents.

Not—All blanks, except Associational may be purchased at Book Store for ten cents per pad of 100 for each officer. Only very large Unions will need these.

RECORD OF ATTENDANCE

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

January 27, 1935

	Att.	Vis.	En.
Louisville, Grace	186	5	200
Bowling Green, First.....	151	21	279
Louisville, Ninth and O.....	140	21	204
Louisville, 18th Street.....	126	13	164
Henderson, Audubon	120	10	125
Louisville, Beechmont	114	5	145
Louisville, Crescent Hill.....	108	23	163
Corbin, First	105	12	163
Lex. Porter Memo.	102	15	148
Newport, First	99	15	193
Harrodsburg	95	18	133
Louisville, Temple	94	20	169
Owensboro, First	92	15	127
Louisville, Felix Memo.....	90	11	122
Severn's Valley	87	16	119
Campbellsville	87	15	127
Louisville, 23rd & Brdwy	81	19	107
Louisville, South Side	77	10	113
Danville, Lexington Av....	72	7
Louisville, E. Parkway	42	21	172

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RETIRING PRESIDENT'S RECOMMENDATIONS

Dear Dr. Masters: Inasmuch as Baptists and a certain one of our educational institutions have been much discussed of late, I felt that it would be of considerable interest to Western Recorder readers to know what some of our Louisville Pastors have been thinking and discussing recently. All are not agreed on these points but the writer earnestly believes that a friendly consideration of the following four projects will be fruitful of much good.

Upon my retirement as President of our Louisville Baptist Pastors' Conference for the last six months of 1934, I left the following suggestions on record and requested my fellow ministers to join me in persistent agitation for them:

1. Centralization of ownership and control of all our Kentucky educational and philanthropic institutions in the hands of the General Association of Kentucky Baptists. That all deeds, instruments of conveyance, and other official papers pertaining to them shall be deposited and held in the vaults of our State Board.

Such an arrangement would also provide that the personnel of our institutions were to be determined by our General Association. Thus their tenure of office would begin and terminate with the pleasure of that body. Control of the pleasure of that body.

2. The establishment of a special Chair of Publicity and Religious Propaganda in our Southern Baptist Theological Seminary. I contend that in this modern day every minister should be a publicity expert. Our Seminary is doing some fine work along this line but if someone would endow such a chair the scope of our school's work in this field could be enlarged to the proportions of specialization.

Ministers need to become better acquainted with newspapers and know more of their methods. I am fully persuaded this would bring about a mutual understanding that would result in a greatly improved publicizing of the church and her teachings. The editors of our religious newspapers earnestly desire to give their subscribers the most helpful articles and news and work diligently at the task. They can never succeed as they should, however, until there is a more enlightened co-operation on the part of the laity and pastors. How heart breaking this is too in view of the spiritually darkened areas that proper publicizing would greatly illumine.

3. Agitation for the establishment of a southwide "Religious Associated Press" for our denomination, as endorsed by the Southern Baptist Convention in Ft. Worth last summer. State papers are doing the very best they can under present conditions and it is nothing but

fair that some of our great, south-wide agencies, such as the Sunday School Board, should come to their aid in the issuing of modern, up-to-the-minute missionary and educational information in roto-gravure sections, syndicated articles, and other specialties, free of charge for use in all of our state papers. This statement is made with the full knowledge of what they are already doing along this line. The writer feels that this material could be put upon a basis of much wider, more popular appeal, that would result in greatly increased revenues for the Kingdom.

4. That every Superintendent of Public Instruction in the state be approached with the proposition that full credit be given toward graduation to all children taking a standard course of religious instruction under the supervision of their pastors. Provision also to be made that children of no religious persuasion be permitted to enter any class of religious instruction chosen either by them or their parents.

This would be an effective answer to the long standing criticism that the weak spot in our public school system is the neglect of the child's spiritual welfare.

A "puncture proof" system of questions and answers on our outstanding doctrines could be written by some of our competent authors for use in every community and every denomination be required to meet this high standard for their children. Thus all of Kentucky's

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non-Catholics could solve the parochial school problem.

JAMES A. McCALEB, Pastor,
 East Audubon Baptist Church,
 Camp Taylor, Ky.

ROUTE TO PRINCETON

Mr. W. A. Gardiner has arranged for a party to go to Princeton by way of the Illinois Central Railway, leaving Louisville at noon on Tuesday, February 19, and arriving in Princeton that afternoon at 4:45 o'clock. The opening program for the Sunday-school will be at 9:00 o'clock on Wednesday morning, February 20. The ticket from Louisville is \$3.63 each way. The clergy ticket is \$1.62. On the Sunday-school page you will find the program for the General Sessions of the Conference. The department programs have not been printed.

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

Men and Women of Far Horizons, edited by Jesse R. Wilson, published by The Friendship Press, 214 pages, price \$1.00, paper sixty cents.

This book is a symposium of articles which previously appeared in *Far Horizons* by and about Christian missionaries concerning their work and their colleagues in mission lands. Among the writers are Stanley High, Walter H. Judd, Toyohiko Kagawa. The Editor of the text is General Secretary of the Student Volunteer Movement.

His Book or Structure in Scripture, by Norman B. Harrison, published by The Bible Institute Colportage Ass'n., Chicago, 111 pages, price seventy-five cents.

Dr. Harrison has written about ten books in what he chooses to call the "His" series, a term used with somewhat the same general usage as Dr. S. D. Gordon uses the "Quiet Talks" phraseology in naming his books. Several others have been *His Peace*, *His Bequest*, *His Salvation*, *His Sure Return*, etc. *His Book*, the present volume, is an outline survey of the Bible from Genesis to Revelation, which, when studied will give one a good bird's eye view of the Sacred Scriptures and their contents.

Southern Baptists in the Great Adventure, by T. B. Ray, D.D., published by the Sunday School Board, S. B. C., Nashville, Tenn., 201 pages, price \$1.25.

Dr. Ray prepared the manuscript of this book shortly before he died, expecting to use it as a series of lectures before our Seminaries. But his sudden death curtailed that expectation. The table of contents gives some idea of the scope of the book. The first chapter is *Embarking Upon the Great Adventure*, which is a hurried resume of the beginnings of missionary work as found in the New Testament. The second chapter likewise hurriedly surveys missionary adventures from Paul to Carey. Then a chapter deals with adventures of English Baptists, and one with American Baptists. The last three chapters deal with our own work especially, under the chapter headings, *Southern Baptists Adventure*, *Southern Baptists Widen Their Adventure*, and *Southern Baptists Reinforce Their Adventure*. The chapters are laden with close-up glimpses of the many, many missionaries who

have been the King's ambassadors on foreign shores, dispatched on diplomatic service, bearing the Sacred Folio in the service of His Majesty. Men like Luther Rice, Adoniram Judson, Matthew T. Yates, Pablo Besson, George B. Taylor, W. B. Bagby, and many, many others too numerous to mention. Also we see recounted the efforts of our own Baptists at home in the bounds of the Southern Baptist Convention laboring to "hold the ropes."

The Jew and the World Ferment, by Basil Mathews, published by The Friendship Press, New York, 86 pages, price \$1.50.

This versatile author, who has previously written more than fifteen books on various subjects, such as *Jesus*, *Paul*, *The Clash of Color*, *The Riddle of Nearer Asia*, *Missionary Heroes*, *John R. Mott*, *Wilfred Grenfell*, *Livingstone*, etc., now turns his attention toward that most interesting and intriguing subject, the Jew. This is not an exhaustive study of the subject, but is an effort to understand him and his place in the affairs of men. Throughout all of the ages members of their race have had a way of getting up at the center of things in all the endeavors of men. In politics, in music, in diplomacy, in science, in literature, and now even in pugilism, he takes his place. What is he going to do with us? What are we going to do with him? This book seems to study him as he is in his own environment and his own mental processes.

FRIENDS FETE PASTOR HEAD AND MRS. REED AT VICTORY MEMORIAL

On Monday evening, January 25, a joint birthday dinner was given by the T. E. L. Class of the Victory Memorial Baptist Church, Louisville, in honor of Pastor J. B. Head and Mrs. Mollie Reed, the mother of one of the members of the class, Mrs. Wynn. There were twenty-five present, and Pastor Head was presented with a bird and several "pictures of George Washington" (paper currency greenbacks), while Mrs. Reed was given an umbrella. In addition a

birthday postcard shower was given them.

A wonderful message was brought by the pastor on the Home and the meaning of the class name, "T. E. L.," of which Mrs. M. H. Keele is the teacher.

On reaching home after this meeting Pastor Head was given another surprise. Twenty-five pastors of Louisville churches and friends there awaited him to extend him greetings on his birthday. Mrs. Head was "in the know," and was prepared for them. Friends who attended said it was a delightful reception.

During the first part of March Victory Memorial will observe the eighth anniversary of the coming of Brother Head as their pastor. This will be followed by a series of evangelistic meetings by different pastors. Further announcement will be made of this later.

Brother L. L. Burkhalter, for many years pastor at Shepherdsville, Ky., has asked us to change his address from Marlinton, W. Va., to C. C. C. Headquarters, Elkins, W. Va., where he has been sent by the Government. Marlinton is in the Eastern District of West Virginia. He writes: "Baptists are a bit scarce over here, but they are growing rapidly in numbers. Brother Dye is pastor of the church here, and Rev. Gordon L. Withers is pastor at Parsons, W. Va., about twenty miles out. Both are former graduates of the Southern Baptist Theological Seminary."

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Silver Jubilee Boy Scout Circus

The Boy Scouts of the Louisville Area Council will hold their Annual Circus this year at the Jefferson County Armory, February 8 and 9. This Circus (formerly known as the Wall-Ga-Zhu) will be the Twelfth Annual for Louisville, and will be built around the Silver Jubilee theme adopted by the National Council in celebration of the twenty-five years' of Scouting in America.

In the celebration of this important event President Roosevelt has invited the Scouts of the nation to hold a National Jamboree in Washington August 21 to 31. The Louisville Scouts are already working hard to send a well qualified delegation to this great event, and their Circus will be a demonstration of their knowledge and skill—in an exciting two hours of constant action of 2,000 Scouts and Scouters.

Every citizen of Louisville should treat themselves to this fine entertainment and at the same time acquaint themselves with what Scouts are doing, and what an immense program they have.