

WESTERN RECCER

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VOL. 109

LOUISVILLE, KENTUCKY, MARCH 7, 1935

No. 10



EVERETT GILL, D.D.

Foreign Board Representative of Southern Baptists in Europe. Our Foreign Board has no work in Europe, except in Italy, in the sense that it has in other mission fields. However, Dr. Everet Gill for years has fostered the Baptist message and interests in four other European countries. Through Bible conferences and otherwise Dr. Gill teaches and builds spiritual morale of the scattered Baptists.

WESTERN RECORDER

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

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When I Was a Baptist Editor

J. B. CRANFILL, D.D., Dallas, Texas.

IF I WERE to start another Baptist paper, I would name it "The Baptist Grindstone," but the paper of which I was editor twelve years and more was the Baptist Standard. M. V. Smith, pastor at Belton, Tex., and I bought the Western Baptist and March 1, 1892, sent the paper out as the Baptist Standard. It is still being published and is now being edited by that princely Christian gentleman, F. M. McConnell.

I had journalistic training before I entered the religious field. First, the Turnersville Effort, then the Gatesville Advance, which I edited with a Colt .45, and later the Baptist Standard, which I edited with the New Testament and books about the Bible, as well as with the Baptist and other religious exchanges that come to my desk.

The reason I would call my next paper "The Baptist Grindstone" is because a great majority of the dearly beloved brethren used my paper as a grindstone. They furnished their axes and I turned the grindstone. The old argument between the apostles hadn't been settled up to the time that I resigned as editor of The Standard. When I gave up the paper nobody knew who was the greatest, and that discussion is still in progress. At times I thought I was, but didn't cleave to that idea long at any time. Even yet, though, I don't hold any paper, religious or secular, in the very highest esteem unless it has my name in it. I remember well the first time I ever saw the name "Cranfill" in a paper. It appeared in the Bastrop Advertiser, and was the story of how my father had taken up a stray horse.

The Baptist editor is the burden-bearer of our religious life. If he is not careful, his paper will soon degenerate into a bulletin-board of the Foreign Mission Board, the Home Mission Board, the State Mission Board, the Theological Seminary, the Women's Missionary Union, the B. Y. P. U., the weekly Sunday-school lesson, the student movement and what-not. A good many of our papers now are not much short of bill-boards, with an occasional editorial thrown in just for good count.

But that isn't the worst of it all. Dearly beloved brethren who demand miles of space in the paper do nothing for the paper. I recall one of our Texas pastors, who, when I was editor of the Baptist Standard, was requested to get subscribers for it. It almost threw him into fits, as he replied: "Dr. Cranfill, do you suppose that I am going to belittle myself by going around over the streets as a newspaper agent?" "Yet, sad to say, this dear brother was always grinding his axe on my grindstone, and I even had to turn the grindstone and furnish the oil and water.

Then there was the writing brother. I had 30,000 on my list when I resigned and I expect that 29,990 of them knew better how to run the Baptist Standard than I did. God bless the beloved brethren everywhere, for I do love them

DR. CRANFILL tells how he started as an Editor in the young Southwest with a Colt .45 as his support, and later graduated into editorial service with the Bible as his support. The latter end of his industry was better than the first—but he had the quality of gripping his reader whether for God or Mammon. Now from the vantage point of leisure the material background of which evidently was not found in Baptist editorial service, he speaks his mind about editors and Baptist papers as is and as ought to be. Who has a better right? We hope to have more from Dr. Cranfill along this line.—Editorial Note.

with a fadeless affection, but born editors are few.

We didn't have what has come to be known as denominational ownership when I was in editorial harness, and, to be perfectly frank, I have never thought much of it. Boards meet and elect Editors, but they don't know the qualities that conspire to make a successful editor any more than they know how to find gold mines or oil wells.

I remember when I first came in contact with this electing of editors. It was on the part of our Methodist brethren. They elect editors and move them around,

like they move the other preachers of the conference, and they together with our Baptist boards, under our new system of denominational ownership, make some of the most ghastly blunders that ever were registered in ecclesiastical life.

I don't think this denominational ownership scheme fits into our Baptist polity. I may be convinced sometime, but I haven't been convinced yet. However, that's another story. I'm making plea here for a quality of co-operation with our Baptist editors they have rarely had. I do remember outstanding instances of fine and glowing exceptions to the rule. One of my Alabama preachers once sent me a club of 100 cash subscribers. He's dead now, and I know he's in Heaven!

The rule is the other way, and it's an unhappy rule that ought to be amended. There is no Baptist, either preacher, layman or woman, who cannot help our Baptist papers. It isn't beneath the dignity of Geo. W. Truett, president of the Baptist World Alliance, John R. Sampey, president of the Southern Baptist Theological Seminary, nor of L. R. Scarborough, president of Southwestern Baptist Seminary, nor of Charles E. Maddry, secretary of the Foreign Mission Board, nor of J. B. Lawrence, secretary of the Home Mission Board, nor of any secretary, pastor, missionary, woman-worker or clod-hopper, to solicit subscribers for our Baptist papers.

I think it would be an awfully good rule for our beloved preachers and evangelists, who strut their stuff through the columns of the Baptist paper, to send a club of subscribers with every account of every revival! When pastors help each other in meetings and one writes the other up and the other writes the one up, each man should send in a club of subscribers with his write-up, not necessarily for publication, but as a guarantee of good faith!

There should be a department of journalism in each of our theological seminaries, in which our theologs, while studying Greek and Hebrew roots, would savor the roots of denominational progress and success. This progress and success are rooted in our Baptist press. **These young preachers should be taught how to get subscribers for the papers as well as to deadhead them for space in which to blow their horns.**

Then all of our institutions should buy advertising space in our Baptist papers, so that the papers may live while the other institutions survive. DEAR BRETHREN AND FRIENDS, IF OUR BAPTIST PAPERS WERE PAID FOR ALL OF THE SPACE THEY DONATE TO OUR DIFFERENT BOARDS, ENTERPRISES, SCHOOLS AND THE LIKE, THE PAPERS WOULD BE ENDOWED, INSTEAD OF STRUGGLING ALONG WITH DEFICITS AND DISCOURAGEMENTS, WHICH ARE THE HERITAGE OF OUR JOURNALISTIC FRATERNITY.

No, the editors are not perfect, but they are just about as perfect as you would be if you were an editor. They are poor, frail, limping worms of the dust, and many of them are nothing but spared monuments of inefficiency and incapacity.

Even at that, though, they compare most favorably with the pastors, secretaries and the like, and are doing more service for less pay than any class of men that ever rose or reigned or fell. Thus endeth the first lesson. I may impart some of the many others.

Liquor Advertising a Great Menace

W. A. FROST, Louisville, Ky.

IF THE problem of alcoholism is ever to be solved, it must be from a diminishing demand for and consumption of liquor. Repeal advocates insisted that it was necessary to repeal prohibition in order to furnish a lawful way to supply the existing demand. The demand since repeal has been disappointing to the liquor industry. Liquor interests now seek to increase the number of users, particularly among the younger generation.

Possibly not even in pre-prohibition days did the advertising of liquor reach such large proportions as it has today, although we have had only one year of legal liquor sale.

The Editor and Publisher, a magazine published in New York, furnishes information as to the astounding amount of advertising now being carried by the newspapers, magazines, moving pictures and the radio. In their issue of December 8, 1934, this statement appears in an article:

With the first year of Prohibition repeal, ending this week on December 5, a check of valuable advertising lineage figures indicated that the daily newspapers of the nation have benefitted by beer, wine and liquor advertising at the rate of about \$10,000,000 a year.

Newspapers have far outstripped other media in liquor advertising. Measurements of a long list of magazines by national advertising records show that in eleven months \$2,497,209 worth of advertising was published in the classifications of beer, wine, liquor and bar supplies.

Few radio stations are open to hard liquor announcements and a nine months figure on the big net works, as reported by the national advertising records, was only \$382,526, principally for beer. Thus \$3,250,000 might be expected to cover a full year of liquor advertising in magazines and on the radio net work.

This makes a grand total of \$13,250,000 spent for advertising in the first year of the legal sale of liquor.

Recent published information as to liquor advertising would indicate that a much enlarged budget for nation-wide advertising purposes would be made up by all the liquor interests for the ensuing year. The purpose of this advertising in a large measure is to popularize drinking in the same way that the cigarette people have popularized the smoking of cigarettes.

If by their guileful and essentially false propaganda they can take away the disgrace that has always been attached to liquor drinking, they will have destroyed the morale of the people to such an extent that a fight again to outlaw the great enemy to the human race will be exceedingly hard, long, drawn-out and costly. Thus they seek so to debauch public opinion that they will be permitted unhindered for selfish gain to carry on their diabolical business of debauching the character and destroying the souls of the women and boys as well as the men of this nation.

On January 10, 1935, Senator Arthur Capper, of Kansas, introduced in the United States Senate Bill 541, a bill to prohibit the transportation in Interstate Commerce of the advertisement of intoxicating liquors. This Bill has raised an important issue regarding the responsibility of the Federal Government to protect the several states against the flood of liquor advertising since the repeal of the Eighteenth Amendment—a thing that was promised it would do in the fight against national prohibition.

Is the liquor industry one which should be promoted?

The right of a state to provide any system of liquor regulation or control or to retain prohibition would not be interfered with under the Capper measure. It would not affect liquor advertisements or the solicitation of orders for liquor circulated within a single state, as they are beyond the control of Congress. Liquor advertising of this kind would be left to the control of state laws as at present. Only when liquor advertisements cross state lines would they be subject to the proposed Federal Law.

If enacted, the bill would place the Federal Government in the position of refusing to allow the facilities of interstate commerce, over which it has paramount control, to be used to stimulate liquor sales or encourage the consumption of intoxicating liquor. It would make it unlawful for anyone engaged in the liquor business or for any publisher or any common carrier to cause to be transported in the mails, or by any medium of interstate commerce, any newspaper, periodical, news reel, photographic film, or record for mechanical reproduction, containing an advertisement of, or solicitation of an order for, intoxicating liquor. The broadcasting by radio of liquor advertising would also be barred.

The provision of the Reed Amendment, repealed by the Liquor Tax Act of 1934, which formerly prohibited the mailing into dry states of newspapers, letters and periodicals containing liquor advertising, would be restored.

All mediums of advertising in interstate commerce would be treated alike. Intoxicating liquor would mean that term as defined by the law of the state in which the advertisement or solicitation was received in interstate commerce.

The Capper Bill proposes that the Federal Government shall discharge its responsibility to regulate the facilities of interstate commerce in such a way that state laws regulating or prohibiting liquor advertising may be made effective. The educational system of the states, charged with the duty of teaching the scientific facts regarding alcohol, would be relieved of the competition of an adroit advertising campaign skilfully conducted through the radio, the press, and the movie to induce youth to become consumers.

Liquor profits would be largely curtailed. The press, the radio and the movie would be relieved of the incentive to color publicity for the sake of the revenue from liquor advertising. The states would be left free to provide a legal supply for the existing demand for intoxicating liquor, but such a law would tend to insure that the future demand shall be a progressively diminishing one. This would contribute much to the ultimate solution of the problem of the abuse arising out of the consumption of intoxicating beverages.

The Capper Bill will be opposed vigorously by the liquor interests and also by newspapers, magazines and other media through which this propaganda is to reach the people. Congress must hear from home in no uncertain sounds. It will not be enough to express a desire that this Bill be passed. Every person who truly believes in Temperance, regardless of their views as to the best type of legislation respecting the liquor traffic, should, without delay, write his two United States Senators and the Congressman from his district his views on the subject and urge the passage of the Bill.

ACT NOW BEFORE IT IS TOO LATE.

News From Ashland and Vicinity

DR. RALPH HERRING, Pastor of First Church of Ashland is in the midst of a revival at the Catlettsburg Baptist Church where Brother W. C. Pierce is pastor.

Evangelist T. T. Martin is in a meeting with the First Baptist Church of Russell and Pastor John R. Gilpin.

Rev. W. A. Gardiner, State Sunday School Secretary, is teaching a Training Class at the Pollard Church of Ashland this week.

The First Baptist Church of Ashland is in the midst of some improvement and enlargement of their auditorium. While this is considered only as a temporary work, and a step toward a new building in the future, it will be a great improvement in the appearance of their present building.

The Unity Baptist Church is planning a Church School of Missions beginning the week of March 18. In addition to some ten classes which will meet each evening, there will be an inspirational message on some phase of missions delivered each evening by some visiting brother.

Dr. C. C. Warren of Danville, Ky., is in a meeting with the Pikeville Baptist Church, where Brother E. L. Howerton is pastor.

Sixty-one awards were granted as a result of the recent Training Class taught by Brother C. P. Hargis at Unity Baptist Church. Thirty of these awards went to members of the First Baptist Church who attended the class at Unity Church. The book taught was "When Do Teachers Teach." Needless to say that the job was well done by Brother Hargis, for he does no other kind of work.

Dr. E. F. Estes of Louisville is in the midst of a revival at Kenova, W. Va., with Pastor Norris Gilliam. Already over fifty have been received for baptism. The meeting is to continue another week at least.

Ashland, Ky.

E. L. EDENS.

Everett Gill in America

DR. EVERETT GILL, who for many years has been Southern Baptist Representative in Europe, in mission service under the Foreign Mission Board, is in America now, and last week and this week is in Louisville. We are glad by the aid of the Foreign Board to be able to publish on the front cover a good picture of his striking face. He spoke at the Seminary on Saturday of last week, and at Crescent Hill Church in Louisville, on Sunday, and during the present week is scheduled to make three addresses at the Seminary. The writer has had the privilege of knowing Dr. Gill as a personal friend through all his years of preacher life. We were students together at the School of the Prophets in Louisville in the early 'nineties under Broadus, Manly, Whitsitt, Kerfoot, Robertson and Sampey. Dr. Gill is a minister of exceptional ability, and carries in his heart a holy passion for the Gospel of Christ in its purity. His work in Europe has been of a high order. What may have looked like criticism of that work, but was not so intended, arose last year when one of our papers called attention how little had been sent out by the Foreign Board about it and how little our people know. It was well a case like that of Dr. Gill should be used, for the many who know him prize him and his ministry too highly to think other than the best of him. Yet the criticism was in principle proper and we think it was needed, and not by the Foreign Board any more than by the average agency. Entirely too much which is done in the name of our Baptist people at large is presented to them as a finished issue—they are too often asked to approve after they cannot do anything else but commend or criticize. They are sometimes asked to applaud when they do not know enough about the matter to form an adequate judgment. Let it be assumed that all of this is unintended—it is nearly always so undoubtedly. The fact remains that our people will grow in devotion to services rendered in their name and in

the support of them in no inconsiderable part in proportion as they are in every proper way taken into the largest possible understanding of it all from beginning to end. There seems to be a supposition by many agencies that it does not matter enough whether the supporting brotherhood know, to make the agencies really do something adequate to the end that may know. And the thing is all wrong. Incidentally, this is the wrongness which is in part responsible for the Baptist papers not being more valued and supported. Here is wishing Dr. Gill every blessedness in his visit home among Baptists in the South. His addresses will be highly valued wherever they are heard.

John Lake of China

MISSIONARY JOHN LAKE, of Canton, China, is one of the most intriguing personalities among missionaries or others the writer has known. It has been our privilege to have personal acquaintance and friendship with Dr. Lake from our boyhood days in South Carolina. During the writer's years in Kentucky Dr. Lake's visits to America have always included this State, in part because his sister Miss Rosa Lake, was in missionary work in Lexington (Miss Lake is now at Parr's Rest, in Louisville), and partly because Louisville is an unfailing point of call for missionaries visiting America. The Seminary is here, and the men and women like to see the old city in which they had years of tutelage which are now to them swathed in sweet memories. One phase of Lake's intriguing quality is that he is always doing something that makes good news value for Baptists, and is always cooking each situation up so that for one reason or another you must not use it. At this moment we hold in our hand a letter from our friend which radiates his warm optimistic spirit, and along with it a lot of newspaper clippings from Hong Kong and Canton papers that give large space to his work among the pirates on Tai Kam Island, which is not so far from Hong Kong. On Tai Kam is the Leper Colony developed as a Baptist missionary enterprise by Dr. Lake. Yes, and there is a whole rotogravure page of pictures showing that island and the leper work. Think of a rotogravure Sunday supplement in English out of Hong Kong! Friends throughout the South have heard that a fine girl baby has been born to Dr. and Mrs. Lake. That baby smiles through his letters to friends, and we dare say coos and dimples in his letters even to the Foreign Board at Richmond. Dr. Lake has done and is doing a wonderful work. May the Lord abundantly bless and use him through yet many years.

Dr. H. L. Winburn, pastor of the First Baptist Church of Arkadelphia, Ark., is at the present time conducting a series of meetings with Dr. C. W. Eelsey with the First Church of Shelbyville, Ky.

Home-Coming Sunday will be observed at the Clifton Baptist Church, Louisville, on March 31. Former members and friends are invited by Pastor E. C. Stevens to be present on that day and worship with them.

The First Baptist Church of Rio de Janeiro, Brazil, has called young John Filson Soren to be their pastor, in which work he will succeed his late father, Dr. F. F. Soren. Young Soren is well-known in Kentucky, where a few years ago he was a student in the University of Louisville and the Southern Baptist Theological Seminary, and also he conducted religious services at the Syrian Mission in Louisville, working for the Kentucky Baptist State Mission Board. The pulpit of the First Church of Rio de Janeiro has been filled by Dr. Louis M. Bratcher since the death of Dr. Soren. Dr. Bratcher is now free to continue his work as Secretary of the Home Mission Board of Brazil, and is now on his way back to the Sertao for another missionary tour. He asks the prayers of the brethren for the blessings of God upon his trip.

Sunday School Progress In Kentucky

STATISTICAL SECRETARY E. P. ALLDREDGE, S. S. Board, Nashville, Tenn.

AN ADDRESS BEFORE THE RECENT BAPTIST SUNDAY-SCHOOL CONFERENCE AT PRINCETON, KENTUCKY

WHAT has taken place in the life and work of the Sunday-schools in Kentucky since the far-off year of 1906?

The answer is: Revolutionary and unbelievable changes have taken place—changes in plans and methods, changes in literature and teacher-training, changes in organization and leadership, changes in housing and equipment, changes in ideals and objectives and, above all, changes in the place and power of the Sunday-schools.

Along with these revolutionary changes, all dealing with the inner life and work of the Sunday-schools, there has come remarkable outward growth in their enrollment of scholars in Kentucky since 1906. And it is precisely this record of outward growth in Sunday-school enrollment which shows the effectiveness of the plans and methods used by our Sunday-school workers. Let us pause here, therefore, and try to understand the illuminating record of these past twenty-eight years. Five facts, in particular, call for our consideration at this time:

1. Sunday-schools Have Made Good Gains on Church Membership, But Still Fall Behind Growth of Population:

In 1906 the total Sunday-school enrollment of Kentucky (all denominations) was only 40.6 percent of the total church membership of the State. But by 1926, the Sunday-school enrollment of the State had risen to almost fifty-two percent of the membership of all churches of all faiths, and is now believed to stand at fifty-five percent. This result took place, moreover, in the face of tragic Sunday-school losses, on the part of the Sunday-school of certain denominations in the State.

But these gains in Sunday-school enrollment, splendid as they are, come short of the growth of the population in Kentucky, the record standing as follows:

20 years' gains of population of Kentucky, 254,471, or 12,723 yearly.

20 years' gains of total Sunday-school enrollment, 197,939, or 9,897 yearly.

20 years' gains of unreached population, 56,532, or 2,826 yearly.

That is to say, every year for the past twenty years, the total Sunday-school enrollment of Kentucky, in spite of all the good gains made, has been falling behind the growth of the population of the State about 3,000 a year (2,826 to be exact).

2. Baptists (8 Groups White and Colored) Have Pulled Away and Gone Far on Ahead of all Other Denominations:

In 1906, for example, only 34.53 percent of the total Sunday-school enrollment in Kentucky belonged to Baptists as a whole; whereas in 1926, 43.78 percent of the total Sunday-school enrollment in Kentucky belonged to Baptists. This percentage, moreover, has risen still higher in the last eight years. So that, in 1935, fully forty-five percent of all persons enrolled in Sunday-school in Kentucky are in Baptist Sunday-schools, white and colored.

If we now compare these percentages for Baptists as a whole, with the percentages made by the other main denominational groups in Kentucky, we find the following astonishing facts:

In 1906, Baptists had 34.53 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had 43.78 percent of it.

In 1906, Campbellites (2 groups) had 16.34 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had only 15.9 percent of it.

In 1906, Methodists (7 groups) had 28.49 percent of Kentucky's total Sunday-school enrollment, but by 1926, they had only 24.23 percent of it.

In 1906, Presbyterians (5 groups) had 8.98 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had only 7.64 percent of it.

In 1906, Episcopalians had 1.4 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had only .73 of one percent of it.

In 1906, Roman Catholics had 4.52 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had only 1.38 percent of it.

In 1906, all other denominations had 5.7 percent of Kentucky's total Sunday-school enrollment, but by 1926 they had 6.34 percent of it.

So that only the Baptists as a whole, and the several small, miscellaneous church groups in Kentucky have really increased their Sunday-school standing in these two decades.

Gains and Losses of Main Denominations

Perhaps a clearer view of what has really happened with the Sunday-schools of the various denominations in Kentucky during the past twenty years and more, will be found in the following tabulation of the actual gains and losses of these denominations:

Denominational Groups	1906	1926	Net Gain Percent
Baptists,			
20 years' growth	120,334	239,243	118,909—98.82
Campbellites,			
20 years' growth	56,934	86,872	29,938—52.58
Methodists,			
20 years' growth	99,273	132,404	33,131—33.37
Presbyterians,			
20 years' growth	31,287	41,769	10,482—33.50
Episcopalians,			
20 years' growth	4,880	3,974	* 906—18.57*
Roman Catholics,			
20 years' growth	15,761	7,561	*8,200—49.97*
All Others,			
20 years' growth	20,031	34,616	14,585—72.81
Total enrolled in State....	348,500	546,439	197,939—56.8
Baptists,			
20 years' gains	87,336	198,437	111,101—127.21

* Loss

Three illuminating facts are set out in this tabulation: (1) Episcopalians and Catholics show serious losses, and no gains at all, in this period. (2) The Campbellites, Methodists, Presbyterians all fall far below the general average gains for the State. (3) The Baptists as a whole show a net gain of 118,909 out of a total gain of 198,437 for the State; and Baptists show a net gain of 111,101 as compared to a net gain of only 87,336 for the Sunday-schools of all other denominations in the State.

3. But Sunday-school Workers in Kentucky are Faced With a Greater Sunday-school Task Than Ever Before: In the first place, there were but 546,439 people, all ages and all races, enrolled in Kentucky Sunday-schools in 1926, as compared with 2,028,330 persons which were not enrolled in any sort of a Sunday-school! Those in Sunday-school, moreover, have been growing at the rate of only 9,897 a year, whereas the population of Kentucky has been growing at the rate of 12,723 a year! So that, in the good year of 1935, there are at most, 652,615 persons in some sort of Sunday-school in Kentucky, as compared with 2,130,114 who are not enrolled in any kind of a Sunday-school! That is to say, more than three-fourths (about seventy-nine percent), or almost four-fifths of the people in Kentucky are holding aloof from the systematic study of God's Word in the Sunday-school!

Now, let us suppose that an additional 100,000 or more are enrolled in the parochial schools and all other kinds of religious schools in Kentucky, we are yet face to face with an army of 2,000,000 or more people in Kentucky who are not

(Please turn to Page 23.)

EDITORIAL

A Baptist Woman Afire For Truth

DOWN in Birmingham, Alabama, is a little Baptist woman who has given her life to teaching and to Christian work, and who has wrought with a zeal and passion and insight which has blessed untold numbers through personal contact, and perhaps a far larger group through her letters and published communications.

We refer to Miss Lida B. Robertson, who served for a period at Pineville in Southeast Kentucky and is personally known by a number of our pastors and others. In her letters Miss Robertson invades many an editorial office—sometimes to commend, sometimes to take to task the quality of stuff the man at the tripod is passing on as truth to the readers of his publication. A number of her letters have been published in such responsible journals as the *Manufacturers Record*. Without knowing, we imagine the average "Point of View" column door-opener to contributors throws fits when his mail includes something from Miss Robertson. For her "point of view" is sure to have vertebrate Bible background, even when her letters go to those printed-page clearing-

houses on views of life and even religion that thrive by flattering world-opinion rather than affirming revealed faith.

Here is a monthly magazine from England—the *Fundamentalist*. It is set to defend Bible faith against Modernism and Ecclesiasticism. Miss Robertson wrote to encourage the editor for his good work. He quotes her in part as follows:

"The notorious Clarence Darrow, an infidel, who has upheld such horrible things, now over seventy years of age, gave his latest advice to a set of university students: 'Finish up, and commit suicide.' In a recent assemblage of American 'Scientists,' a speaker lectured on our 'origin' from India rats—because they can stand on their hind legs.' It is a horrible set-back to Paganism. Keep on in your fight."

Miss Robertson expresses her convictions too freely and forcefully to be quite always "available" even in certain official circles of her own Baptist group. But her utterances always have that quality of spiritual vigor and passion which are too seldom in evidence today, and which Baptists of all people should be most ready to encourage.

Increasing Automobile Fatalities and Liquor

THE Louisville Times of February 25 directs attention to the fact that automobile fatalities in Louisville in 1934 were an increase of forty percent over the number of 1933. Then the Times comments on the startling fact of a further fifty percent increase during the first eight weeks of 1935. In part, the paper says:

The score of twenty-one deaths to fourteen deaths during the same period of last year is ghastly and tragic. It should constitute a warning so graphic and so effective that cessation, or at least a modification, of the slaughter could be taken for granted. It is a grisly—though not a new or surprising—comment upon the State of our civilization that such a thing could not be taken for granted anywhere in America.

More amazing than the steady increase of fatalities from automobile accidents is the apparent lack of a vertebrate public conscience in relation to the increasing death, maiming and sorrow traceable to automobile accidents. One welcomes the careful study now given to plans that may provide larger safety. But the accomplishment of the result lies mainly in other quarters.

The two main things that are enlarging the awful toll of death and maiming in automobile accidents are liquor and speed. In regard to speed, if the American citizen has become so crazed in his lust for speed that he is irresponsible, perhaps the public should be protected by a law that limits the speed of automobile engines by a mechanical governor. On the score of speed, the trouble is always with an irresponsible minority of reckless drivers or road hogs. The average citizen is careful, but the moron cannot be distinguished on the highways from responsible human beings.

Undoubtedly the large increase in automobile fatalities and injuries during 1934 and until now has been brought about by the vast increase in the consumption of liquor. Those who get their information as to facts from the daily press are likely to know little about this. The why of this has light thrown upon it when one looks through the advertising columns of these papers. They are getting thousands of dollars from liquor advertisers. In the total, they are getting many millions of dollars. With most of these papers, even when the situation is so terrible that they feel that they must speak out, John Barleycorn is not brought forward for judgment. Arch-demon that he is, for purposes of gain or otherwise, he is protected. The damnable work of wholesale corruption and destruction which he carries on is not fairly laid at his door.

Eminent physicians and scientists are telling us that a

man who has even taken a slight amount of alcoholic stimulant, loses quickness of perception and of ability to react promptly to outside impressions. Presumably this applies even to the fellow who warms himself up with a glass of beer. The man would not be considered drunk. Undoubtedly many hundreds of fatalities which have occurred, and in connection with which drunkenness was not given as the cause, were actually the result of the driver being incapacitated for quick action by his tinkering with liquor.

Alcoholic intoxicants can now be bought almost everywhere. Every drug store sells liquor—or nearly every one. We know some hitherto reputable drugs vendors in Louisville whose places of business now seem to be so given over to this nefarious traffic that they have increasing difficulty in keeping up that convincing front of respectability before their respectable customers which is traditional in their business.

Liquor can be bought on the highways at almost every filling station. Cocktails are served for women in places that get themselves up in such fashion as will enable silly women to save their faces while they tinkle with wine and cocktails. When the woman is caught by liquor, it will do to her exactly what it does to a man, only more so with many of them. And when womanhood succumbs to this habit, God have mercy on the civilization of America! And this is no mere ebullition of feeling. Women are increasingly going into the thing. Barleycorn's paid word artists are making them think it is fashionable.

An automobile running at fifty-miles an hour goes about seventy-five feet a second. With a driver at the steering wheel whose reactions are slowed up by liquor there is no other chance than that he shall, in the crises that always coming, butcher a lot of people. We are butchering them to gratify speed-lust, even when we are sober. We will butcher them increasingly when liquor sits at the steering wheel—any of it at all.

The Louisville Times says in effect that our apparent public supineness in relation to death hunting on the highways is astonishing. It is so indeed. But we see no way out that does not include as two of its major factors action that shall actually put a stop to reckless speeding on the highways and shall forever keep apart drink-incapacitated drivers and a seat at the steering wheel of an automobile.

And we see no way to keep them apart that has one-tenth the promise of prohibition—even if it has to be hounded and daily lied upon, and its enforcement made as difficult as possible by allegedly "good" citizens, as was the case before the abrogation of the Eighteenth Amendment.

How the World Fights the Gospel of Christ

THE world does fight the Gospel. It has done so through all the generations, though it changes its mode of attack as often as conditions change, seeking the method which promises to do the most to check the reign of Christ in men's hearts and lives.

Our Lord declared that the world would hate His disciples. In His great prayer of intercession in John (17:14) He said: "The world hath hated them because they are not of the world, even as I am not of the world." In John 15:18 He said: "If the world hateth you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Satan is the god of the world. The Cross of Christ has defeated him, but he is still in the world deceiving mankind. And the great central purpose of all of his guile and that of his legions of imps, is to make of no effect the cross of Christ. He is the prince of the world (John 12:31). In 2 Corinthians 4:4 we learn that "the god of this world hath blinded the minds of them which believe not."

The world hates and fights the Gospel of Christ because it is deceived by Satan, and because its heart is open to his subtle suggestions—just as the first woman was in the Garden of Eden. Though the prince of this world is not omnipresent, his legion of fallen angels that do his bidding makes him practically so. His subtle suggestions to the minds of men are at work everywhere always. Consider how the false teachings of rationalism and church unionism took hold around the world in a relatively brief time. "For ours is not a conflict with mere flesh and blood, but with despotic empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare against us" (Weymouth).

I

CONTROLLED by the suggestions of the devil, the world has three main ways of fighting the Gospel of Christ. The first is that of **alienation**. It gets the world into the church. What cannot be destroyed is sought to be nullified.

This spirit was first exemplified through Simon Magus, who offered money to Peter that he might be given the power of the Holy Ghost. Satan has never forsaken this method of nullifying the power of Christian witness by getting into the church those who do not know the meaning of the cross of Christ. At the present time ambition for an impressive outward show of success and lack of experimental knowledge of the world-crucifying meaning of the cross have brought a vast number into the churches who give no convincing tokens that they know what is the heart and substance of Christian faith.

Part and parcel with this alienation is the effort of preachers and churches to influence the world by praising and compromising with it. They seem to forget that their Lord and Saviour clearly insisted that such compromise is impossible. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The basal attitude of the natural man toward the cross of Christ, however it may be disguised by culture, knowledge, or wealth, is that of antagonism.

The world hates genuine Christianity now, just as the Lord said it did of old. We are in a time of gestures of amity and amiable conformity on the part of many professing Christians. Preachers and churches, in their hearts having lost faith in the power of the cross of Christ actually to transform men, seek to win the world by compromising. They let the fence down so that those whom Satan has deceived will no longer excuse their rejection of Christ by saying that these religionists are "narrow."

II

WHEN the world does not succeed that way, it turns to **open attack**. That attack became mighty during the first two or three centuries of the Christian area. Many thou-

sands of Christians suffered martyrdom. This has not in so-called Christian nations been the chief method of Satan for fighting the advance of the cross of Christ. He sees that he can deceive more by hypocrisy and silent penetration than by killings. He has found that "the blood of the martyrs is the seed of the church." Why frighten some by ruthless persecution, when a vastly larger number can be turned from the cross of Christ, by sanctimonious hypocrisy?

But Satan is ready to turn back to persecution where he thinks conditions are such as will make it more effective. He is doing it now in Russia, where the Red Communistic State in persecuting its citizens into atheism. Satan has not changed, nor has unregenerate human nature changed. The world has not changed. It is more deceived than ever with the devil's gospel of salvation by self-improvement.

The third outstanding method of the world in fighting the Gospel of Christ is that of **alliance with the church**. Roman Catholicism is the classical example of what such alliance may mean. But there are outstanding examples today other than that of this religious group. One of them has headed up among evangelical bodies through such attempted efforts as that put forth by the now dead but reincarnated Inter-Church Movement. The reincarnation is the Federal Council of Churches. As much as it dares, it is pressing forward along the line of the Inter-Church Movement.

We think we do no injustice to the Federal Council of Churches when we say that one of its major expectations is to save this world by appealing to its worldly wisdom. If it knew better the Gospel of Christ, it would not be deceived by such notions. It majors on promulgations that may be expected to get favorable attention among the wise of this earth, regardless of what they think of Christ. It does not major upon the things which the New Testament puts at the center. It does not preach as the only hope of the world the Christ who died vicariously that men, hopelessly marred and ruined by sin, might through the atoning merits of the Son of God himself be redeemed, saved, given a new life. It avoids the offense of the Cross—draping it with flowers when it cannot be crowded from sight.

III

ALL over-emphasis on the social factors of religion is in principle an effort toward alliance between the world and Christ. Human brotherhood and fellowship are put to the front, while redemption, sanctification and fellowship with God are forgotten. The Second Command is put before the First—that of loving God with all our being. In such social "gospel" unity is fostered and sought on natural grounds, while the unity of the Spirit and the love of brethren on the basis of oneness in Christ are ignored or forgotten.

Churches today—the large majority of them—appear to be in deep need of separating themselves from the world. They tragically need to separate themselves from the world outside, and also from worldliness within their own groups. Preachers need to preach Christ, and not hold forth on the latest world movements. What has become of church discipline? Harm is done when corrective discipline is administered in the spirit of the flesh. But deeper harm is done by the church itself living on a plane so worldly that it cannot administer discipline in the Spirit of the Lord.

Satan is not in America leading the world to persecute Christians to the death. There is persecution, but the devil's bloody claws are covered so as not to alarm his softly sentimental dupes. His chief method is to destroy the witness of the churches by the silent penetration of worldlings, and to deceive silly sheep (or goats) of the flock into believing that they can win the world by "broad-minded" amiability and compromise. Consider Russia! Another method; the same hate.

"Resist the devil and he will flee from you." If we do not, he will deceive and use us.

Paragraphic Comment

EARTHEN VESSELS Vessels of clay are fragile, crack easily. Yet to such vessels God has committed the glorious Gospel of Christ. Paul said he was such a vessel. To the Corinthians he wrote (1 Cor. 2:3): "I was with you in weakness and in fear and in much trembling." That was his attitude in connection with his determination "not to know anything among you save Jesus Christ and Him crucified." He eschewed "persuasive words of man's wisdom," "that your faith should not stand in the wisdom of man, but in the power of God." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The Apostle elsewhere told the Corinthians that if big-preacher conceptions could avail anything, he had as much to boast about as any. But no: "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." He regarded himself a fragile earthen vessel. But the vessel never broke. For he daily died to self-trust and daily received from the Lord the power of His crucified and risen life. Then what does self-esteem—on any score—avail? It only ties the preacher or Christian hand and foot from the possibility of spiritual fruitfulness. How the churches need the Gospel of the crucified Christ preached by crucified preachers!

100-THOUSAND CLUB IN KENTUCKY On March 1, following two months in Kentucky in which the 100-Thousand Club was worked in 1935 as it has been worked before, for Southwide causes only, change was made to the plan of working the club on a fifty-fifty basis between Southwide and State causes in the co-operative program. The change grew out of conference agreements between the Southwide Executive Committee and official representatives of our Kentucky General Association. The proposal for the change originated in the necessity which has arisen in Kentucky to take care of debts that have accumulated here without any provision for their retirement ever since the opening of the 75-Million Campaign. As compared with most of the States in the Southern Convention, the debt in Kentucky is not large. It totals some \$665,000. But it was hanging on too long, and had to be provided for. General Secretary C. M. Thompson has a brief announcement on another page containing needed information. This change may or may not be desirable in some of the other States. But we share the confidence of those who are in the best position to know the outlook of our Baptist people in Kentucky that the change will not only take care of our debts in Kentucky, without compromising and weakening the co-operative program, but will also produce larger funds to retire the debt of Southwide causes than were produced when Southwide causes alone were included.

RELIGIOUS PAPER ON "ACADEMIC FREEDOM" The Christian Advocate at Nashville, published with certain official connotations to circulate among preachers and others throughout the Southern Methodist fellowship, finds that "academic freedom is imperiled" in America. That is the headline in a recent issue. Underneath one is told that a well-known newspaper owner has had his reporters investigate and tell the public where and what Communistic propaganda is being disseminated in American universities. Most people will find in that act a timely service to a long imposed-upon public. They will see in it an act of common sense and alertness, the exercise of which have long been overdue in regard to the extremes of political and religious philosophy that from professors' chairs are being imposed upon students in America and protected from investigation, under the plea of "academic freedom." One wonders if responsible official opinion in the Southern Methodist body approves of invoking "academic freedom" to protect Communistic fulminations in American universi-

ties. The writer knows that some of the Bishops, such as Bishops W. A. Candler, H. M. DuBose, and others, utterly reprobate all such Satanic cant. Vanderbilt University seems to have been taken away from the Methodist denomination by forces that stand for this species of academic freedom. Plain people are likely to call such acts stealing, whatever the courts may say as to their legality. If the newspaper owner and his papers live up to the standard he seems to have raised in exposing the deceptive penetration of the American educational system by a purposeful religious and political anarchy, they are likely to be one of the most salutary educational forces of the times.

CURRENT ABUSE OF ACADEMIC LIBERTY Political and religious radicals of our day are much given to laying down a smoke-screen of "academic freedom" between themselves and those who would call them to account for their radicalism. It reminds us of the expression, "vance your rounance" as it was used by marble-players under the shade of spreading trees in former days—and possibly now. They draw a caricature of the position of their opponents. In effect they demand that public opinion without protest accept their "findings" as final truth. They do not consider it right that they should be called to account, as all other elements of society are, for their findings, or even their wildest guesses. But common sense reasons that it is proper that they shall be called to account by society as others are. It reasons that the common experience of mankind and the resultant common judgments of men are still perhaps worth more than mere hypotheses of professors whose whole life is spent in dealing with theories rather than facts. Therefore, we entertain no very exalted respect for the cry of academic liberty, as it is now heard in the land. In effect it assumes that even unverified theories held by teachers have a sacrosanct authority. Our Lord God Himself says to man "Come now, let us reason together." But this "academic freedom" says in effect: "You are not to reason at all. Lie down and take it. You are incapable of reasoning. We are judge and jury combined. You are incapable of passing on what we say. Swallow it!" Unless mankind has lost its common sense and all sense of humour, it will reduce this vast presumption and arrogance to the position that really belongs to them.

CHILD LABOR AGITATION One wonders why the agitators for the Child Labor Amendment to the National Constitution were given the privilege, which is not ordinarily given, of going back to the Legislature in any State where the endorsement of the amendment has been defeated, and trying over and over again to get it adopted. It permits the people to make them give a nuisance—which they are doing. The Kentucky Legislature defeated this amendment a year or two ago. But we understand that Kentucky is open to their coming again any time they desire. In the first two months of 1935 eight States have rejected it—Texas, New York, Tennessee, Kansas, New Mexico, Nevada, Vermont and Massachusetts. But Wyoming, Utah, Idaho and Indiana have adopted it. Altogether twenty-four States have ratified it. The following thirteen States have rejected the amendment one or more times within the last ten years: Connecticut, Delaware, Florida, Georgia, Maryland, Missouri, Nebraska, North Carolina, Rhode Island, South Carolina, South Dakota, and Kentucky. The daily and weekly press and the Western Recorder, when this matter was last up in Kentucky, exposed the sophistries of the agitators for the amendment, and showed that there was no need for the amendment, and that its probable use would be that of presumptuous bureaucratic interference with parents in dealing with their own children. We are glad to see that Massachusetts gave it the defeat of a practically unanimous vote in both Houses.

The Greater Sunday School Board

PROFESSOR ELDRIDGE B. HATCHER, Blue Mountain College, Blue Mountain, Miss.

WHAT a magnificent record our Sunday School Board, under the signally able generalship of its honored Secretary, Dr. I. J. Van Ness, has made! Not a perfect record,—of course. What denominational agency ever scaled "Perfection Heights?"

Its "standardization" schedule, I think, has in it hurtful elements, as is also what appear to me a tendency (to the neglect of the Bible) to give chief place in its educational movement to the pedagogical methods and principles which characterize secular education, but which are not adequate in Bible study—and therefore in Christian education.

But in initiative and responsiveness to denominational commissions, while projecting and carrying forward large programs with consummate efficiency, the Sunday School Board has shown a master-hand, and is an organization of tremendous power. If the Board has made any mistakes in policies, the responsibility therefor fundamentally lies in the final analysis with the denomination which through its Convention directs the Board.

My thoughts now are running, however, not in the direction of dangers or defects, but in the direction of the Board's remarkable past triumphs, and particularly its inspiring future possibilities.

One characteristic of the Board seems to be aggressiveness. It does not believe in static horizons, but is ever seeking to compass wider fields. Its Educational Department, under the superintendency of the very capable Dr. P. E. Burroughs, has just issued a new set of text-books for use in its various Training Courses, and recently Bible teachers from our Southern Baptist colleges and other institutions gathered in Nashville, in what proved to be an almost epochal meeting for that Department.

They met at the invitation of the Board, and as its guests, to consider the educational work of the Board in its relation to the work of our Baptist schools. In other words, this Board, under its alert, progressive officials, is using watch-tower and field glasses to discover the latest and most urgent denominational needs and opportunities.

As I think of this Board, my heart thrills at the thought of the doors of higher service that open before it. There often rises before my mind the picture of a GREATER SUNDAY SCHOOL BOARD, and I find myself wondering what will be its next advanced step. If our denomination intends to use this Board for conducting an increasingly vast system of Christian education for our people, young and old, why do we not remove some of the present mechanistic, standardization shackles from it and set it free to plume its wings for a glorious SPIRITUAL flight?

The spiritual note that is being sounded in our papers and conventions. But we must go deeper. Why not bestow upon the Board a great spiritual commission? Why not, while retaining the many valuable present assets of the Board in the pedagogical, psychological and organizational realm, project a large spiritual program (with all that the word "spiritual" involves), with BIBLE study at the heart of the program and with the Bible as the supreme text-book, and not give preference to books telling what is in the Bible, thereby tending to push the Bible aside and making us the opportunity of bringing the student into direct contact with the Word of God?

We need to train our young people to love and feed upon the Bible itself. Is not the monumental need of our people as a whole that of a more intimate spiritual grappling with that Book whose spiritual truths can only be "spiritually discerned?"

"But," one may ask, "where can we find the thousands of teachers who are spiritually equipped for giving such spiritual training? A tremendously searching and important question. We do not seem to be emphasizing the production of

such teachers in our educational program. Is not this the needed next advance?

But let us not too quickly predict failure in our efforts to find such teachers. Who will arrange such a program? Who will assert that our Sunday School Board could not set forth the educational standards of the New Testament and bring before our people a system of spiritual training with the Bible as the central text-book (with all needed accessories) and with instructors spiritually equipped for this work?

We wouldn't find many who are spiritually equipped," some may say. I think we would. But think what a spectacle even a few would present! What a spiritual power-house in Christian education would there be set in operation! What a contagious object-lesson and inspiration for our people!

But why predict that the number would be few? We have never yet challenged the Board to attempt such a high spiritual adventure. Is it not time that our denomination was entering the New Testament realm of Christian education where the Holy Spirit is the Teacher and the Bible the supreme Text Book?

EDITORIAL COMMENT

In our judgment Dr. Hatcher has raised a question of large importance and timeliness. The large spiritual democracy of Southern Baptists has within a generation past made phenomenal progress in members, in organization technique and in an educated ministry.

But who can say its progress has been upward (1) in knowledge of the Bible, (2) in prayer and inner devotional life, or (3) in spiritual understanding and experience? The evidence lies in the other direction. Prayer life is at a low ebb among us. Knowledge of what the Bible actually teaches is in many quarters small, world-conformity tendencies have crippled many, and waning spiritual power seems too often to have turned to expertness in manipulating secondary and derivative values—to take up the load for progress, lest the deficiency of power inside the engine shall be unable to keep the train moving.

Meantime many are spiritually hungry who are not fed. Dr. Hatcher opens the possibility of progress in the direction in which Baptists most need it now. Nor could the proposal be related to any agency of the denomination the nature of whose field of service fits for the service as is the Sunday School Board.

Pre-Millennialist Replies to Dr. Maiden On Our Lord's Return

J. W. LEE, Batesville, Miss.

I AM what is termed a Pre-Millennialist. I am presuming that the reader read Dr. R. K. Maiden's two articles in the issues of February 14 and 21. In these articles Dr. Maiden gives his objections to both the Pre- and Post-Millennial views. As to his objections to the Post-Millennial view, we are in hearty accord.

It is his objections to the Pre-Millennial view that gives rise to this article. He says that "it is from the book of Revelation mainly that the Pre-Millennialists derive their Second Coming Creed." This is not true of myself. When I was in my first pastorate, just out of the Southern Baptist Theological Seminary, I heard Dr. J. R. Graves deliver a series of lectures, or sermons, on the Parables of our Lord, none of which are in the book of Revelation. These sermons thoroughly converted me to the Pre-Millennial view of our Lord's Return.

I call the reader's attention briefly to Luke 1:31, 32. "And the Angel of the Lord said unto her: Fear not Mary for thou hast found favor with God. And behold thou shalt conceive

in thy womb and bring forth a son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of His father David; and He shall reign over the house of Jacob forever."

Here are two prophecies—the first in verse 31, saying that Mary would bear a Son and His name should be called Jesus. This has been literally fulfilled. Not even Modernists claim that the language of the Angel was figurative.

The other prophecy is in the next verse, saying that God would give Jesus the throne of David. This prophecy has not been fulfilled. If God keeps His Word, it will be fulfilled, and I am happy in the thought that God who cannot lie will yet give Mary's Son the throne of David and He will reign over the house of Jacob until "the end, when He shall deliver up the Kingdom of God: even the Father." I would under no consideration say that, while the language of the Angel in the 31st verse is literal, but that in the 32nd verse it is figurative.

Both verses are literal or they are both figurative. If Mary did conceive and brought forth a son and called Him Jesus, then God will give Him the throne of David. If God never gives Jesus a literal throne, then Jesus was never literally born of Mary without a human father. There is no escaping the alternative.

In the fullness of time Jesus was born of a woman, born under the law to redeem them that are under the curse of the law. In the fullness of time—unknown even to the Angels—He will come in power and great glory to reign on a Jewish throne as King of Kings and Lord of Lords.

Dr. Maiden objects to the Pre-Millennial view of our Lord's return because it ushers in a new dispensation and annuls God's present plan of preaching the gospel of salvation to sinners.

Suppose it does. It does not therefore change God's plan of salvation through the blood of Him who died on the cross.

From the days of Abel to the crucifixion of Christ, bloody sacrifices were offered unto God and sinners had a consciousness of sins forgiven through blood. In this dispensation believers have a consciousness of sin forgiven through blood. Why infer, as Dr. Maiden does that in the next dispensation sinners cannot be the beneficiaries through faith in the blood of the "lamb slain from the foundation of the world?"

When Christ was on earth, rejected of men, He had power to forgive sins and did it. Will He have any less power as a king than He had as Prophet? Surely not. In the present age "faith cometh by hearing and hearing by the word of God." In the Millennium faith will come by seeing Jesus.

Paul was converted, not by hearing the gospel and believing it, but by seeing Jesus face to face. He tells us in 1 Tim. 1:16 that his conversion is a "pattern to them that should hereafter believe."

If we would learn how sinners are to be saved when Christ reigns in person here on earth, we must study the "pattern," which is Paul's conversion. Upon a careful study of this "pattern," we find that he was saved by grace through faith, but that his faith came by sight in addition to hearing, and not by hearing only, as in this age.

Dr. Maiden asks: "How far can one go in strictly literal interpretation without heading up in the unreasonable, the unthinkable, the unbelievable not to say the preposterous and the absurd?" Also he says: "Pre-Millennialists are in the interpretation of property literalists. Their doctrine concerning the Second Coming of Christ is derived from, and depends for support on, literal interpretation. So far I have been unable to embrace a doctrine thus based and dependent."

My! My! Does Dr. Maiden realize that he is rejecting the Pre-Millennial view of the Second Coming for exactly the same reason that the Modernist rejects the doctrine of the virgin birth, the miracles, and the resurrection of our Lord? Where is the consistency in believing that God used literal language in speaking of the virgin birth, the miracles and the resurrection of our Lord, but that in speaking of our Lord's Second Coming He used figurative language?

In all sincerity I say when "I am unable to embrace the doctrine of the Second Coming because it is derived from, and depends for support on literal interpretation," I am going to be consistent and say: "I am unable to embrace the doctrine of the virgin birth, the miracles and the resurrection of our Lord because they are derived from, and depend for support on literal interpretation."

The doctrine of our Lord's Second Coming is to me no more "unreasonable, unthinkable and unbelievable" than the doctrine of the virgin birth the miracles and the bodily resurrection of our Lord.

The Christian religion is a supernatural religion. Christ had a supernatural birth. He lived a supernatural life. He died a supernatural death. He rose from the grave supernaturally and He ascended supernaturally. His Second Coming and His reign of a thousand years will be no more supernatural than His first coming and His thirty odd years sojourn among men.

One does not tax my faith more than the other. God's Word teaches both in plain, simple, literal language. I embrace them both with a child-like faith. I sincerely wish that Dr. Maiden could embrace both doctrines as I do.

Fighting the Good Fight

THEODORE ROOSEVELT said "Aggressive fighting for the right is the noblest sport the world affords."

When I was a red headed boy in school, Bryant Hall (another red headed boy) and I fought almost every recess just for the sake of fighting. I outgrew it, I hope Bryant did. But there are men who never do. They are not happy when they are not in a scrap. If no issue is lying around they will proceed to make one. They are poor citizens. But they are not quite as bad as the mollycoddle at the other extreme who won't fight at all. An occasional spell of "aggressive fighting for the right" is a tonic to character. Even though it involves hardship and danger, every man needs now and then the experience of "aggressive fighting for the right" lest he become morally flabby, fickle and feeble.

When I began to preach fifty years ago it seemed to me that many of our preachers here in the Southwest were too eager for a scrap—a trifle to quick on trigger, but I sometimes fear that in this day we have carried the much lauded "constructive conservatism" to such an extreme that we are growing a race of men who are not willing to make an "aggressive fight for the right" if it involves personal inconvenience, physical danger or the loss of prestige.

Let's keep it clear in our minds that there are some things worth fighting for—some things so vital and so dear that not to fight for them would write us down as not only criminal conservatives but as truckling cowards.

Dallas, Tex.

JEFF. D. RAY

Fifth Annual Conference at Covington

THE FIFTH Annual Bible Conference of the Calvary Baptist Church will be held March 12-19. There will be afternoon sessions at 2:00 o'clock and evening sessions at 7:30. The speakers are: Dr. H. A. Ironside, Pastor of Moody Memorial Church of Chicago and Dr. A. H. Stewart, Pastor of the Racine Gospel Tabernacle of Racine, Wisconsin. Both of these men are well known in America and Canada.

These men and the pastor will speak each morning over W L W from 7:15—7:30 (E. S. T.).

The Conferences attract hundreds of Bible-loving people from Greater Cincinnati and vicinity. The public is cordially invited.

D. B. EASTEP

Pastor and Mrs. C. L. Niceley, of Vine Grove, are visiting with Mrs. Niceley's father, the Rev. Mr. Broom, at Abingdon, Va., during his illness.

Kentucky Baptist 100-Thousand Club

C. M. THOMPSON, General Secretary

THE Kentucky Baptist Hundred Thousand Club is a plan adopted by the General Association of Baptists in Kentucky at Henderson, Ky., November 13-15, 1934, for paying Kentucky Baptists' debts both State and Southwide. The membership card reads as follows:

"I hereby enroll as a member of the Kentucky Baptist Hundred Thousand Club and agree to pay \$1.00 per month for.....years. It is understood that all funds collected through the Kentucky Baptist Hundred Thousand Club shall be divided on a 50-50 basis between State and Southwide Causes and used for the payment of State and Southwide Baptist debts."

This plan became operative March 1, 1935 and will continue until the debts are paid.

The way to join this Club is to secure a Membership Card from your pastor, sign it and place it in the hands of your Church Treasurer. Your pastor will be furnished with a Report Blank and your name, along with any others who may join the Club in your church, will be sent to C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

As soon as your name is reported to the General Secretary-Treasurer's office a package containing twelve envelopes to be used in making monthly payments will be furnished without cost to you or your church. Sometime during the month put \$1.00 in the envelope, write your name on the envelope and drop same in the regular church offering. The first of each month the Church-Treasurer should send all Kentucky Baptist Hundred Thousand Club money to General Secretary-Treasurer C. M. Thompson, who will divide it on a 50-50 basis in keeping with the instructions of the General Association of Baptists in Kentucky.

The Kentucky Baptist Hundred Thousand Club is an "Over-and-Above" proposition and members are urged not to allow their subscription to this movement to interfere in any way with their regular church contributions. This movement is intended to strengthen the Co-operative Program not to take its place.

Baptist Papers and Church Budgets

DAVID M. GARDINER, D.D., St. Petersburg, Fla.

I AM always ready to say an urgent word in the interest of a wider circulation of Baptist papers. I am fond of quoting the words of our own peerless preacher, prophet and philosopher, Dr. J. B. Gambrell:

A newspaper can be, and a good one is, the greatest instrument of good wielded by any man. It has more eyes to see, more hands to work, more feet to go, more tongues to talk than anything else known to civilization. But, if in the hands of an unwise man, it may, and likely will sow discord and strive wider and more disastrously than anything else in the world." Napoleon said: "Four hostile newspapers are more to be feared than a thousand bayonets." Bryant said: "The press is a mill which grinds all that is put into its hopper. Fill the hopper with poisoned grain, and it will grind it to meal, but there is death in the bread."

The very fact that the devil has his press-agents propagating poisonous and destructive heresies among our people, constitutes a challenge to Christians, and creates the imperative necessity of a wider circulation of newspapers the character and contents of which will counteract the havoc wrought by a pernicious press. We cannot prevent the circulation of bad newspapers, but we can off-set the evil done by them by a wider circulation of good newspapers. Horace Greely was correct in saying—"Printer's ink is the great apostle of progress, whose pulpit is the press."

A good Baptist paper is to our denomination what the heart is to a healthy human body—its chief function is that of pumping good rich life-giving blood into all the arteries.

But the heart and arteries must be kept in constant and continuous connection for perfect functioning. It is up to our editors to keep the source pure and healthy and vigorous, and I believe, it is very largely up to the pastors to keep the arteries connected.

Those of us who have tried it are convinced the church budget plan is in every way preferable to any plan thus far submitted. In fact, it is about the only feasible plan for large churches. A church composed of not more than fifty families can with comparative ease canvass the entire membership and perhaps put the paper in the majority of the homes by the individual subscription plan. Whereas the large church with four or five hundred families would find it next to impossible to employ such method successfully.

Then, too, in large churches there is always a larger ratio of families which could not be enlisted in subscribing for a church paper. Whether the reason be financial, or an unfriendly attitude caused by the influence of bad papers in the home—such homes need the tonic and stimulus of good reading matter. And it is a good investment on the part of a church to see that good literature goes into the home. A good Baptist paper will create a Christian atmosphere and give character color to the home. It sets forward in the home every item of a Christ-centered church and denominational program.

I am for the denominational paper because I believe that every Christian should stand for Christ's worldwide program for himself and for the church of which he is a member. I am for putting the paper in the church budget, because I believe that every church is under obligation to protect the home against bad influences and likewise under obligation to throw about church homes the most positive, constructive and wholesome influences possible.

Where a church home is unable to pay for our Baptist paper, I like the "big brotherly" spirit that provides for the weaker brother; where a home is sick because of the influence of bad papers and assumes an ugly attitude toward our church and denominational policies,—I know such homes need our State Baptist paper. We practice what we preach. There are more than 460 copies of the Florida Baptist Witness going into the homes of our members every week and the church pays the bill monthly. We like it.

Dr. Chesterfield Turner, pastor of the First Church of Shawnee, Okla., was the inspirational speaker each evening recently for a week at the State Normal School at Durant, Okla. Pastor R. C. Miller, of Durant, writes of the sermons: "It was so refreshing and uplifting to hear a great outstanding minister preach the old-time, unadulterated Gospel without any sort of apology for it. As far as I know every member of the faculty and every student who heard Dr. Turner appreciated his great messages."

Dr. John W. Inzer, pastor of the First Church of Montgomery, Ala., and Mrs. Inzer recently reached home after an extended around-the-world trip on the S. S. President Coolidge. Our friend has adopted the expedient of a printed letter to give many of his personal friends a glimpse of their trip. This he has sent to us, and we expect to share part of it with our readers later. He is also enclosing some of those fascinating pressed flowers from Jerusalem, which everyone is glad to receive. Here we can only mention an accident which Mrs. Inzer suffered on the ship six days out of New York, from a fall while playing a deck game, and which could not be properly treated until they reached New York. In a personal note Dr. Inzer says: "I hear my dear friend, Dr. W. C. Taylor, is home from Brazil, and is in Kentucky. If you know his address please inform me." His address is Marrs Hill, N. C., though he has recently been preaching here in Kentucky. Also this pleasing word: "At least half a dozen times on the trip I had the pleasure of reading a late issue of the Western Recorder in the home of a missionary—in Japan, China, Palestine, Italy, etc. It was like a good letter from home."

Fellowship Tidings.

Pastor L. K. Barbee asks us to change his address from Silver Grove, Ky., to Alexandria, Ky.

Dr. J. R. Jester has resigned at his Winston-Salem, N. C., church in order to enter evangelistic work.

Dr. John L. Slaughter, of Richmond, Va., will preach the commencement sermon at Mississippi State College this year.

Mr. W. E. Denham, Jr., son of Pastor Denham, of St. Louis, Mo., has been elected Baptist Student Secretary of Georgia.

Dr. Algernon Jasper Aven, professor for forty-five years in Mississippi College, died on Wednesday, February 27, at 1:00 o'clock in the afternoon.

The Ripley Church, Ripley, Tenn., has 133 additions last year under the ministry of their pastor, Dr. O. O. Green, and received for all purposes \$7,623.79.

Pastor R. L. Holmes has resigned as pastor of the Ardis Memorial Church, Bossier City, La. He has been called to the McKinney Avenue Church in Dallas, and he has accepted.

Prof. E. O. Sellers, of the extension department of the Baptist Bible Institute, begins a meeting in the Dauphine Way Church of Mobile, Ala., March 10. Dr. C. B. Arendall, pastor.

Editor Harry A. Sommers writes in the Elizabethtown News: "A minister has been engaged to edit a newspaper at Arlington, Ky. Here is a supreme test for religion." Well said, Mr. Sommers!

Dr. J. C. Hardy, President of Hardin-Baylor College, Belton, Texas, is to make the commencement address at Mississippi State College, Starkville, Miss., this year. Dr. Hardy was formerly President of this school.

Dr. Luther Rice Christie, pastor of the First Church of Tallahassee, Fla., and formerly of the Fourth Avenue Church, Louisville, Ky., is to preach in a series of meetings at the First Church of Blakely, Ga., beginning March 24.

Secretary Edgar Godbold wrote a letter to 250 pastors in Missouri asking them to suggest the best way to advance the work in their State, and 207 of them replied that the best way was to increase the circulation of the Baptist paper among their members.

The Baptist Record published a very crisp paragraph: "Make the fathers and mothers drunk so the children can have schools to go to. And the more of them who drink, and the drunker they get, the more money for the schools. That is the logic of all the argument for the legalizing of liquor sales."

Grant Sinclair, gospel singer of Gadsden, Ala., reports having just assisted in a good meeting with the First Church

of Muskogee, Okla. A. N. Hall, pastor, in which Dr. E. B. Thorn, pastor of the Second Church, Houston, Texas, did the preaching. Mr. Sinclair next went to the First Church of Miami, Okla. Pastor T. W. Medaris did the preaching. He goes next to the Fifth Street Church of Hannibal, Missouri, and then to the First Church, Chickasha, Okla.

Word was received last week that little Miss Ruth Bailey and Miss Martha Bailey, daughters of Dr. and Mrs. James Mansfield Bailey, of Kwei Lan, China, were drowned in an automobile which slid off of a ferry boat at Wuchow, China. The children's parents are missionaries to China, and are well-known in Kentucky and Tennessee. Dr. Bailey is from Knoxville, Tenn., and attended Vanderbilt at Nashville, where he obtained his M.D. degree in 1922; and Mrs. Bailey is from Owensboro, Ky., and studied at the Kentucky Female School, and the Nurses School at the Baptist Me-

dical Hospital at Memphis, Tenn. They were married and received their appointment to work in Kwei Lan, China, in July, 1924. The First Baptist Church of Owensboro supports Mrs. Bailey, since before marriage was Miss Ethel Stegman.

Rev. Don Norman, who for two years has been publisher for the Southern Baptist "Theological Seminary," will next week attend next furnish us an article giving some of the outstanding points developed by Dr. Nicol Macneil, who delivers the Gay Lectures at the Seminary next week. Among other things in the addresses Dr. Macneil makes strongly apparent the impossibility of Christianity ever compromising with the ethnic faiths in missionary countries, or anywhere else. Mr. Norman is a Georgian, and is carrying on the work for the Seminary once done by Rev. Charles F. Leck, now pastor at the Highland Avenue Church in Montgomery, Ala.

FOR HOME AND FOREIGN MISSION STUDY

HOME



FOREIGN

For Classes of Men, Women and Young People

THE WINNING OF THE BORDER
Una Roberts Lawrence 25c
The new book and the first one on our Baptist work among the Mexicans of the United States. (H-13)

MISSIONS IN THE BIBLE
J. B. Lawrence Cloth 50c; Paper 25c
Fundamental principles of missions as found in the Scriptures. Should be taught every year in every church. (H-13)

GOLD MOUNTAIN
Philip F. Payne Cloth \$1.00; Paper 60c
A fascinating storybook for Intermediates and high school-age young people, telling of the winning of the Orient in the United States to the Christian religion. (M-7)

AROUND THE WORLD IN THE SOUTHLAND
Inabelle Coleman 25c
A study course book with stories and programs on our Southern Baptist Home Mission Work. (H-13)

JAPANESE HERE AND THERE
Forsyth-Morgan, Cloth \$1.00; Paper 75c
Stories and program plans on the Japanese both in Japan and the United States. (M-7)

ORIENTAL FRIENDS IN THE UNITED STATES
Katherine Smith Adams Cloth \$1.00; Paper 75c
Stories, programs, and acts to plans about the Oriental children who live in America. (M-7)

AT THE GATE OF ASIA
Mrs. J. S. Farmer 40c
The story of Japan from the social, moral, economic, and political points of view, as well as from the religious aspect.

EUROPE AND THE GOSPEL
Everett Gill Cloth 75c; Paper 50c
Information every Missionary Baptist should know. Will help penetrate Europe with the gospel. Valuable bits of Baptist history. (F-3)

For Intermediates

JAPAN AND HER PEOPLE
Ethel M. Hughes, Cloth \$1.00; Paper 60c
In eight chapters the author tells of the Japanese, their customs, country and town, their education and Japanese ideals, and the introduction of Christianity and how it is taking hold. (M-7)

For Juniors

FRIENDS IN NIPPON Cloth 75c
Dorothy F. McConnell Paper 50c
The Junior Mission Study Book for Juniors. Stories of Japanese children at home, in school, at work and play. The beautiful illustrations by a young Japanese artist. (C-12)

JAPANESE BOYS AND GIRLS 10c
Supplementing "Friends in Nippon"
A booklet for teachers which contains the facts for use in Japan. The work of the Southern Baptist Convention in Japan. (C-12)

For Primaries

KIN CHAN AND THE CRAB
Bertha Harris Converse Cloth \$1.00; Paper 75c
A story of Japan, containing stories, programs, and acts to use in the work of the Primary Groups. (M-7)

BAPTIST BOOK STORE

323 Guthrie Street

Louisville, Kentucky

Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

State Sunday School Conference

It is with joy that I say just a word about our State Sunday School Conference which was held in Princeton. Brother W. Earl Robinson gave us last week a more complete write-up of the meeting than I am giving here, but I wanted to state that it was the best of all the Stae Conferences we have had as far as I was able o evaluate it. The attendance from out of the city where we met was our best—726 was the total registration, with 473 of fthis number living outside of Princeton. The spirit was genuine—no foolishness or lightness on the part of those who had been placed on the program. There was a real vitally spiritual interest all the way through. If this spirit is a fair gauge of the conditions in our churches we may well expect an advance in spiritual matters.

Vacation Bible Schools

Last year we reported seventy-seven Vacation Bible Schools in Baptist churches in Kentucky. This was an increase of the number held during the previous year. It is interesting to note that the Southern Methodists held more such schools in the South than did Southern Bautists. Dr. Grice states: "Note the number of schools reported by the Methodist Conferences totals about twice the number of our schools, and that the enrollment is slightly less. The average enrollment of fthe Methodist Schools is only sixty-one as compared with Southern Baptists' average of 134." We are not trying to beat Methodists. Not at all. But the fac that they had more schools than we did should make us realize that we are not reaching as many churches as we should with Vacation Bible Schools.

It would be glorious if all of our churches would have Vacation Bible Schools. It should be a normal activity of every Baptist church. The good to be had from utilizing the vacation period for Bible teaching is great. It is one of the best opportunities of our Sunday-schools to reach out for others in this extra work. I tis a real opportunity of our pastors to make themselves felt in a more vital way in the lives of boys and girls.

The cost is not great—some schools are conducted with very little cost. If you are interested in having a school please write us for free literature and then invite one of the following brethren

to come and talk it over with you and your officers and teachers: Rev. J. T. Odle, Bridge St., Paducah; Rev. George D. Park, Earlington and Rev. W. T. Waring, Pleasureville.

Coupon-Saving For Benefit of Clear Creek Encampment

Ross E. Dillon

The Clear Creek Baptist Encampment is launching a Coupon-Saving Campaign among Kentucky Baptists to retire its bonded indebtedness. Not one penny in cash is sought, but the co-operation of our people in saving some values which are already in their homes. Let it especially be noted that it is not a "selling" but a "saving" campaign. We Baptists do not believe in using our churches for "selling" campaigns for any article. However, there is nothing wrong with "saving" the values which might otherwise go to waste. Conscientious pastors and Baptist leaders do not need to hesitate in helping Clear Creek in this undertaking.

Certain manufacturers of soap, canned milk, and coffee and tea brands have agreed to redeem their coupon for cash instead of premiums. They give the privilege to Clear Creek Baptist Encampment of launching a Coupon Saving Campaign throughout our State, which will continue until enough cash has been secured to retire our bonded indebtedness. (Further information can be obtained from Dr. L. C. Kelly, Pineville, Ky.) We gladly sieze this opportunity. These products are known to all of us. The home of every member has need of such products and regular contributions of coupons from you and your friends will assure our earning the necessary sum.

Further information, the names of all the products, the wrappers and labels of which carry coupons, and some suggestions which may prove helpful will be given later. These coupons are not very valuable to an individual home, but coming from thousands of homes to Dr. L. C. Kelly, at Pineville, they will be valuable to Clear Creek Encampment. For instance, the Alabama Orphanage at Troy, Alabama, raised \$13,982.19 for their bonded indebtedness in a similar campaign.

The organization will be as follows: The State is divided into six Districts with a Booster Superintendent of each district. There are a number of associations in each district with an associational leader who is responsible for securing leaders in each church within their respective associations. Each leader in the church will seek to secure a leader for the women, one for the Sunday-school, one for the young people. These leaders within the church will form a local Booster Club for Clear Creek Encampment, which club will constantly keep the Coupon Saving Campaign before their people. Names

and addresses of all these leaders should be listed and sent to Miss Helen Royalty, Box 197, Hopkinsville, Ky. She is Secretary for the Campaign and will send out all information, circulars and supplies necessary for the campaign in the local churches.

Pastors and leaders, will you cooperate in helping to get this worthy undertaking started? Our goal is 5,000,000 coupons which, when attained, will enable Clear Creek to be free of debt. Every 1,000 coupons given towards this goal reduces the indebtedness the amount of their cash value. As fast as the coupons are secured, please wrap them in packages of like kind, containing 25, 50, 75 or 100 each, and mail them to Dr. L. C. Kelly, Pineville, Ky. Won't you respond to the appeal and help make this campaign a successful one?

SUNDAY SCHOOL ATTENDANCE

February 24, 1935

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

Louisville, Walnut Street	1,240
Newport, First	972
Paducah, Immanuel	843
Owensboro, First	839
Lexington, Calvary	716
Louisville, Carlisle Ave.	687
Louisville, Parkland	674
Louisville, West Broadway	601
Middlesboro, First	592
Mayfield, First	580
Harlan	579
Owensboro, Third	570
Louisville, 18th Street	547
Louisville, Baptist Tabernacle	540
Lexington, Immanuel	516
Somerset, First	515
Louisville, 23rd and Broadway	509
Lexington, Porter Memorial	501
Louisville, Clifton	480
Louisville, Eastern Parkway	465
Harrodsburg	456
London	426
Murray, First	415
Covington, Latonia	398
Jellico, Tenn., First	397
Danville, Lexington Avenue	376
Elizabethtown, Severn's Valley	376
Henderson, First	369
Louisville, West Side	365
Louisville, Baptist Temple	353
Covington, Madison Avenue	351
Paducah, Baptist Tabernacle	350
Bellevue, First	347
Richmond, First	331
Corbin, First	321
Louisville, H. Park, First	309
Hazard, First	295
Henderson, Audubon	282
Irvine, First	256
Louisville, Third Avenue	246
Kenvir	230
Versailles	225
Morganfield	210
Burnside, First	203

THE FIRESIDE

GEORGE FREDERICK HANDEL AS A MUSICIAN

Two centuries and a half ago two babies were born at almost the same time, who were destined to take their places among the foremost musicians of the world. Both were born in Germany only about eighty English miles apart. George Frederick Handel was born at Halle, in Lower Saxony, February 23, 1685; and John Sebastian Bach was born at Eisenach, at almost the same time.

Although these two men spent their boyhood less than a hundred miles apart, and both of them became widely known as great musicians, they never met. Bach was anxious to meet Handel, and in 1729 when both had become famous, and Handel was at Halle and Bach at Leipzig, not many miles away, the latter was too ill to travel, but he sent his son to Halle to invite Handel to Leipzig, but for some reason he could not come, and they never met.

Bach came from a family of musicians of long standing, who gave to the world from 1600 to 1800, no less than fifty able musicians. No member of the Handel family had ever been a musician.

George Frederick Handel's father was a barber-surgeon, and was greatly opposed to music. On the other hand, George showed a great love for music in his baby days, and when he was quite small he used to listen with delight to the ringing of the church bells, and crowd with joy when he heard the choir sing in the church. When he was able to toddle about, he tried to play regular tunes on whistles, and toy trumpets given him by his friends.

When other children came to visit him they formed a little orchestra with George as leader. But his father disapproved of this because he regarded music as a very low kind of sport. He took the toy instruments away from his boy and would not allow any kind of music to be played in the house, nor would he allow George to go to any place where he might hear it. He even kept him out of school so that he should not be taught music.

The story is told that when he was a little boy he was given a violin on which he played when his father was not at home. One day the father came home unexpectedly, and catching him playing it, he became very angry and took the instrument and broke it in pieces over his knee and threw it into the fireplace. George cried bitterly because he loved the violin very much.

George's father wanted him to be a lawyer, but he had his heart set on a musical career. We do not know much about his mother, but it is believed that she was good and kind to him and en-

couraged him in his musical inclinations. Perhaps it was from her side of the house that he inherited his musical talent.

Some one smuggled a spinnet, or harpsicord, the forerunner of the modern piano, into the attic of the Handel home, and there George played behind closed doors clad in his nightgown. He made great progress in his playing because it was a natural gift.

When George was about eight years old, his father went to visit a son at the Ducal Court where he was employed. The little fellow begged to go along, but his father refused, perhaps fearing that he might hear music there. After the carriage had started, George followed it on foot until they were so far away from home that they had to take him along. When they arrived at the palace, he watched his chance while his father was busy and slipped into the Duke's Chapel where he had heard there was a fine organ. He coaxed the organ-blower to let him play.

A little later, while the father was talking to his older son, the Duke went out to walk in the garden. He heard the organ and went into the chapel, where much to his surprise, he found the little fellow perched upon the bench, playing away in perfect forgetfulness of everything else but his music. The Duke was delighted and filled the boy's pocket with money, and told his father he must allow him to study music, for he was going to be a great musician. The father agreed that George should have a musical education, and when they returned home he allowed him to take lessons of the Cathedral organist.

In a short time George knew more than his teacher, and his father permitted him to go to Berlin, where he studied for some time with famous teachers. He felt so grateful to his father for this kindness that he began to study law to please him. Shortly after this his father died and he gave up the study of law because he had to look out for himself. He went to Hamburg and played in an orchestra, earning enough money to take him to Italy where he began composing operas and other music, and entered upon his career as a famous musician.

At the age of ten, Handel wrote six very good trios, for two oboes and bass, which are still in use. His easy mastery of music was acquired in childhood. When he was twenty years old, his first opera was performed at Hamburg with great success. His success in Italy established his fame and brought him offers of permanent positions.

At the age of twenty-five he went to England, and earned his success in the

Haymarket Theater with an opera composed in two weeks. He afterward made England his permanent home and became an English citizen. He failed financially several times, but paid all his debts before he died.

In later life he gave his attention to the composition of oratorios which have made his fame immortal. Many regard the "Messiah," composed in three weeks, as his masterpiece. It is still produced throughout the musical world with wonderful effect. It was first given in Dublin, Ireland, in 1742. When the "Hallelujah Chorus," at the close of this oratorio, was first heard in London, the audience was so thrilled that they all rose to their feet. This oratorio is based upon the fortieth chapter of the book of Isaiah. He wrote forty-one Italian operas, about twenty oratorios, many anthems, a large amount of orchestral music, and much other music.

Handel was never married. About seven years before he died he became blind, and a little child had to lead him to the organ bench when he wanted to play. Bach also became blind toward the close of his life. The surgeon operated unsuccessfully on both composers. Handel passed away on the fourteenth of April, 1759, in his seventy-fifth year. His remains were laid to rest in Westminster Abbey among England's other immortals. God overruled his father's purpose to make him a lawyer in order to make of him a great musician and to sit among the masters.—Thomas William Dickert in Reformed Church Messenger.

The Nelson Creek Church, near Central City, Ky., burned recently. There were to have been two funerals there that afternoon, and it is supposed that too large a fire had been built. Close neighbors saved the benches. The church intends to rebuild again soon. The church was founded and built in 1803, making it now more than 130 years old.

Dr. Lyon G. Tyler, president emeritus of William and Mary College in Virginia, and son of the late President John Tyler, tenth Chief Executive of the United States, died at his home in Charles City County, Va., on February 12. He seemed to follow closely in the footsteps of his dad, as far as his scholastic and professional work were concerned. Like his father, he graduated from William and Mary College, and likewise, his father became director and Chancellor of the same institution, and he was its President. Also he was a lawyer and served in political office like his father, though he never became President of the United States.

"Getting a Little Old"

Much has been said in recent years about preachers and others not being available to pulpit committees after they are forty-five or fifty years of age. The Western Recorder has often expressed itself on this subject, and our views are quite well known by our readers and the readers of magazines which have quoted our views. We are not now going to express any views on the subject, but desire to share with our readers a good story in that connection which is told by George Lee Willis, Editor of the Shelby Sentinel at Shelbyville, Ky., in his little book, "Where Silent Tents are Spread." It is a story that deals with long-time sexton of a cemetery in Shelbyville:

"There were nearly a thousand of these first purchasers of lots and parts of lots during the years between 1856 and 1887, by which time nearly 3,000 had been interred in the new cemetery. Of course most of the purchasers themselves, their families, children and children's children were chiefly those who came to people the little plots, but many of the first interments were those of the ancestors and other relatives of the first lot owners, removed from the old city graveyard and from out in the county.

"Of the purchasers of the first 400 lots none is now living here. Squire John Botts lives at Lawrenceburg.

"The man who knew most and could tell most to one searching among the seven thousand mounds for history, has himself passed on. He was Frederick Moesser, the remarkable personage who was sexton for the forty-four years from 1884 to 1928, and whose headstone shows that he died June 11, 1929, aged 96 yrs.

"In December, 1883, the old sexton, Patrick O'Brien died, and it became known that the board of trustees were hunting for a fitting incumbent for that very important office. An educated German, a little odd of speech, of dress and in appearance, had recently moved into the county from Indiana. He sent in an application for the place, together with papers showing his experience in his home country, where, while a laborer among the priesthood of the church, with which he never affiliated, he nevertheless had received a rarely fine education. This was Mr. Moesser.

"The Board of Trustees had him come before them, and among the first questions asked was his age. He told them that he was fifty-one years old. Several of the nine trustees who were themselves vigorous, active local citizens, in the prime of life, demurred a little to this and expressed the fear that he might be getting a little old for the large amount of hard labor that the sexton and his assistants had to perform. However, the objection to the applicant's age was finally waived and he was employed. Long years after Mr. Moesser, if one were his intimate friend, would

modestly but smilingly tell of this incident; of how he had buried all nine of those directors, of how he had buried all nine of the trustees who succeeded them, of how he saw three of the nine who succeeded the second nine buried, and of how he himself after forty-four years in active service and at the age of ninety-five was then still laying out lots, surveying and performing all other duties of sexton, never quitting nor resigning until a year before his death; almost if not actually dying with his harness on.

"Statisticians tell us that the longest-lived men are gardeners. The theory is borne out in the case of Mr. Moesser, who literally lived among the roses, shrubbery, trees and blue grass, of the little 'city,' where he knew every narrow, and windowless cell," and the names of all the seven thousand who sleep therein. Not only could he tell where each lot was located and to whom it belonged but the exact location of unmarked graves twenty-five and forty years old. All the records with the exception of one book relating to the cemetery and the company's affairs were burned in Shelbyville's big fire of 1878, but neither the officials of the company at that time nor later were at any loss for information that the burned records could have supplied, as long as Mr. Moesser and his wonderful memory were alive.

"Mr. Charles Mapes, the present Superintendent and Secretary, who devotes so much industry and enthusiasm to the interests of the cemetery company, and to his own plans for leaving it in such financial condition that the grounds may be forever preserved; came to his present position some years before Mr. Moesser's death. Mr. Mapes has a fund of reminiscences illustrating and emphasizing Mr. Moesser's traits of character, and remarkable feats of memory. There seemed to be nothing connected with the cemetery as large as it had grown, that he did not remember or know without going to the records.

"It should be stated in passing that Mr. Moesser's very fitting and worthy successor as sexton has been, and is his son-in-law, Mr. W. P. Ellwanger, who lives up to the institution's fine traditions."

After spending fifteen months in the United States, Mr. and Mrs. Lee L. Johnson, through the generosity of the W. M. U. of Oklahoma, are now returning to their field of labor in North Brazil. They will sail from New York City on March 9 on the S. S. Biela, of the Lamport and Holt Line. Three of their children will remain behind in order to attend school at the Oklahoma Baptist University. Their new address will be Caixa 38, Maccio, Alagoas, Brazil.

Peter Preaches to the Gentiles

SUNDAY SCHOOL SEEDLETS, MARCH 10, 1935

"He came unto His own, and His own received Him not." Instead "they slew and hanged (Him) on a tree."

And thus it came about that the opportunities for salvation which were rejected by the Jews were extended to the Gentiles; with whom they met a better reception, and through whom they promulgated to all the world. Did this mean a radical change in the original plan and purpose of God? Probably not; divine foreknowledge must have seen that the program would develop just as it did, and must have intended that it should so develop. For it is not conceivable that Christianity had ever been meant for the Jews alone; but it is conceivable that, instead of rejecting it, they might have been the first to receive it, and that their leaders might have made their nation the outlet through which it should flow to the rest of the world.

But no; they could not so humble themselves as to accept and follow the lowly Nazarene. Their pride stood in their way. And how that pride has been shattered! For centuries, it has been the humiliation of the Jews that they must reside in strange lands and dwell by the highways upon which the triumphant Christ moves forward. Homeless themselves, they are dispersed among the peoples with whom the religion of Jesus is the prevailing faith; and must witness the heavenward growth of the Tree to which they nailed Him, as it stands rooted in the hearts of all the other races of men!

It is indeed well that Christianity is not confined to any one race or nation; the situation would be too pathetic if its blessings were not available to all. An exclusive proprietorship of Christian tenets, invested in a select people—and precluding all missionary interest—would surely lead to unbearable vanity and snobbishness. And that would no longer be Christianity.

New Castle, Ky.

C. W. CRAFT.

**EVANGELIST T. T. MARTIN
DEBATES IN LUDLOW**

While in a meeting at Ludlow last November, Dr. T. T. Martin was challenged to a debate by a representative of that faith known as the Church of Christ. The challenge was accepted and Mr. B. L. Douthitt, pastor of a Church of Christ in Louisville, met Brother Martin at the Dixie Auditorium, Ludlow, January 21-25.

For five successive evenings they debated two propositions: First, that baptism is essential to salvation, and second, that the child of God cannot be finally lost. Mr. Douthitt affirmed the first and Brother Martin the second. Space will not permit a description of this most interesting discussion. Suffice to say that the Bible doctrines, for which Baptists uncompromisingly stand, were admirably sustained by Brother Martin. However, as debates go, both sides won a "notable" victory. In all seriousness, we believe that a great deal of good was accomplished.

We are looking forward, in a few weeks, to our ninth annual Bible institute, when we shall have as our speaker the beloved pastor of the First Baptist Church of Russell, Brother John R. Gilpin. Our plans are not complete, but it is possible that the entire institute will be centered around the study of the book of Revelation.

May we, in closing, express our gratitude to you and to the Recorder staff for the timely service which you are rendering to the denomination as well as to the world.

Ludlow, Ky. E. D. DAVIS, Pastor

**BAPTIST WORK IN FAR SOUTH
BRAZIL**

The Rio Grande do Sul Brazil State Convention held its meeting during the first days of November. In many respects it was a marvelous meeting.

1. Our church members needed to hear the topics which were discussed in the meeting. Even though our congregations were small and our people poor, in comparison to the conventions in the United States, we took an offering for State and Foreign Missions which represented real sacrificial giving. God was with us in that high hour.

2. Our churches decided to publish and give out thousands of tracts. The first ten thousand of these tracts are ready and will be distributed this coming week.

3. The convention gave one afternoon to an intensive evangelistic campaign. Because of its being Decoration Day thousands were going to the Cemetery, seeking to pay tribute to their dead. Hundreds and thousands of candles were burned to light the way out of purgatory. Multitudes wandered around in search of something better—for a vital contact with God. In the midst of all this there were five of us who stood for

more than two hours and preached the unsearchable riches of God's grace. There were at least three thousand people who lingered to hear the word of God. They listened to every word. They seemed not to be tired when darkness drove us away. We doubtless could have continued to preach and sing for hours longer without tiring the people. They are thirsty for the Word of God. Eternity will reveal the results of this meeting.

4. There are four large daily papers here in this city. They have published photographs and articles almost without number, small and large, about our work. I have never known of such an intensive campaign to be put on in the history of our work in Brazil.

5. Our school work continues to be a marvel to us and to all those who know of its real progress. There were four graduates this year and four to receive certificates. We are looking forward to even a more successful year in 1935. Our enrollment will be only a bit more than three hundred this year; but in our judgment we have had our best year of school work up to this time.

The plans of re-financing our school on a twenty year basis will doubtless be completed this next week. God has blessed us so marvelously these last ten years that we fear not, the next twenty. Every step will be a step of faith. Please join us in prayer that out of these sacrificial years may come abounding blessing for His cause in all the world. "If thy presence go not with us, carry us not up hence."

HARLEY SMITH,

Box 118, Porto Alegre, Brazil.

**SISK PREACHES AT
BELLEVILLE, ILL**

A revival meeting has just been held in Belleville, Ill., by one of your native sons, Dr. W. K. Sisk. Having come to this state four years ago, Dr. Sisk has become one of our State Leaders, as pastor, as evangelist, and as executive member from Illinois on S. B. C. Board. This was Dr. Sisk's third revival campaign in our church so we knew we might expect a marvelous spiritual feast under his leadership.



LEG SUFFERERS

Why continue to suffer? Do something to secure quick relief. Write today for New Booklet—"THE LITTLE METHOD OF RUBBING THE ANKLES." It tells about various kinds of leg troubles. Open leg sores, mild or severe leg, hernia. Large Method works with you now. More than 60 years of success.

Translated and endorsed by the author.
LIEPE METHODS, 3224 N. Green Bay Ave., Dept. C-39 Milwaukee, Wis.

FREE BOOKLET

The East St. Louis Association promoted an association-wide campaign beginning January 23 to February 10 and Dr. J. B. Lawrence was with us part of the time. In correspondence to the East St. Louis Ministerial Alliance Dr. Lawrence had spoken highly of Dr. Sisk's power as an evangelist.

We had forty-three conversions and renewals in our church and the influence of his preaching is still being felt.

One of our city papers commenting on his work called him "One of to-day's outstanding evangelists," and we feel that Kentucky Baptists are proud to claim such a strong, consecrated preacher for God as their very own.

Seventh St. Church,

Belleville, Ill. JOE L. WELLS,
Pastor

In the last published financial statement of gifts received for the Co-operative Program an error occurs in the amount credited to the Licking Baptist Church, Morning View, Ky., in Campbell County Association. They should have been credited with \$54.92 instead of \$5.92, the "4" having been inadvertently dropped out. The other amount of \$8.64 for designated objects was printed correctly. Brother R. S. Moore is pastor of the Licking Church, and we appreciate his calling our attention to the error.

We had a pleasant visit last Friday from Dr. George Green, pastor of the First Church of Austin, Texas. Dr. Green had just attended the funeral of his brother, Mr. Luke O. Green, deacon and Sunday-school teacher at the Ft. Mitchell Baptist Church, Covington, Ky. Mr. Green died on February 26 and was buried on Thursday. Dr. George Green is now the only surviving brother, but there are yet three sisters, all of whom reside in Florida, namely, Mrs. W. C. Stewart and Miss Lula Green, Tampa, and Mrs. B. L. Jennings, of Bartow.

HERE'S THE AID TO
FEWER COLDS...
VICKS VA-TRO-NOL
• A FEW DROPS UP EACH NOSTRIL •

HERE'S THE AID TO
SHORTER COLDS
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 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Full Graded A-1 Unions

We are delighted to report the following full graded A-1 Unions. These women and young people have labored earnestly and faithfully and Kentucky W. M. U. is justly proud of them.

Elkhorn Ass'n.: Lexington-Calvary;
 Lexington-Immanuel.

Henry County: Eminence.

Nelson: Bardstown; Lebanon Junction;
 Mt. Washington.

North Bend: Covington-Immanuel.

Simpson: Franklin.

South District: Danville First; Harrodsburg.

Tate's Creek: Liberty; Viney Fork.

Union: Cynthiana.

Upper Cumberland: Harlan.

New Members of Intercessory League

Mrs. Sarah Brown has sent in the names of the following new members of the Intercessory League. How delighted we are to welcome them!

Mrs. Armstrong, Mrs. J. A. Kennerley, Mrs. A. C. Lawhead, Mrs. Georgia Mozee, Mrs. L. McIntyre, Mrs. M. Tattershall, Mrs. Sarah Whitson, Covington; Mrs. Hugh Dennis, Harrodsburg; Mrs. Sallie Lou Teater, Lancaster; Mrs. Lou Stone, Ewing; Mrs. E. O. Smith, Mrs. Noah Dennison, Mrs. L. G. Murphy, Louisville.

Mrs. Brown, our State Chairman, wishes to thank the chairmen who have sent in revised lists to her and those women who have sent their individual renewals.

New Mission Study Book

The very interesting and attractive new book "Winning the Border," by Mrs. Una R. Lawrence, is now off the press and can be bought for twenty-five cents from Baptist Book Store, 323 Guthrie St., Louisville, Ky.

An Appeal for the March Week of Prayer and Annie W. Armstrong Offering for Home Missions

J. B. Lawrence

The first impulse of my heart is to thank our good women and young people for the glorious offering made last March. That offering, amounting to \$94,260.74, has enabled us to keep all of our missionaries in the field and to add thirty-six new missionaries to our force. The amount raised was a glorious demonstration of the sacrificial spirit of our women and young people; a decisive victory that stopped the retreat in

Home Mission fields and set us on the forward march in an enlarged mission program. As a result of that offering new missionaries were placed in the field, new mission stations were opened, and new work projected. This advance must be maintained.

Twenty-two million souls out of Christ here in the homeland cry out to us for the bread of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. Revolution ridden Cuba in poverty and spiritual despair holds out to us its hands in mute appeal.

"Lift up your eyes and look upon the fields." In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the Gospel. The 225,000 Spanish-speaking in New Mexico will never know about Christ as a personal Saviour unless someone goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side of the Border will struggle on in their spiritual night unless we can send missionaries to preach the Gospel to them. The great Acadian section in French Louisiana with its more than 600,000 souls will be deprived of a Saviour if missionaries of the New Testament are not sent to them.

I appeal to our good women and young people for these millions in our homeland now without Christ. Shall they not have a chance? Shall we not give them the Gospel! Their eternal destiny is at stake. In the Annie W. Armstrong Offering you, my dear women and young people, will help to answer these questions by furnishing through the missionaries you support the bread of life for thousands of these hungry-hearted souls.

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

Bus To Ridgecrest

Plans have been made for a bus to go to Ridgecrest to the Y. W. A. Camp, June 25—July 5, for \$6.00 a piece (round trip), twenty-five going in the bus. That's the cheapest that we've ever been able to go. Notice it is \$6.00 for the round trip,—not \$6.00 each way. The cost at Ridgecrest is: \$2.00 a day in the Hotel; \$1.75 a day in a cottage; \$1.50 a day in a hut; \$2.00 registration fee. Even if you pay \$2.00 a day, the total cost of ten glorious days would be \$28.00

"The Window of Y. W. A." gives the following as speakers:

Vesper Speaker: Mrs. W. J. Cox; From Japan, Miss, Helen Topping; From China, Miss Inez Lung; From Roumania, Miss Earl Hester; From Mexican Fields, Mrs. Shaad Medlen.

Nelson and Long Run Winning Associations

Each year Kentucky W. M. U. gives two Associational awards. One, a Loving Cup, to the Association having the highest percentage of A-1 organizations. For 1934 this cup goes to Nelson Association, who had 62 5-10 percent of her organizations A-1. South District, who had the cup last year, was second, with fifty-one percent.

The other award, the banner, goes to Long Run, for the highest net gain in new organizations. Long Run had an increase of thirty-two organizations. Tate's Creek and West Union came second, with an increase of eleven.

Congratulations to these Associations on their work and victory.

Kentucky Baptist Boys' Camp (State R. A. Camp)

.. Auspices Woman's Missionary Union.

Hey! Boys, a real Indian will be brought to our Kentucky Baptist Boys' Camp to be held June 20-28 at Clear Creek Mountain Springs, by our own beloved "Chief Big Horse," Dr. Beagle.

Boys ages 9-17 may attend this camp.

Cost of Camp, \$3.50, of which one dollar must be sent as registration fee before June 15. Applications may be secured and sent in to L. O. Griffith, Sanders, Ky.

A good program has been planned. Also good meals, games of the season, and inspiring talks will be part of the program. This is a place to be a friend and to make friends.

Only two hundred boys can attend unless sufficient funds can be raised for extra cots. We are glad to acknowledge about forty dollars already for this purpose.

MEANING OF THE CHRISTIAN FLAG

The Christian flag is the banner of the Prince of Peace. It stands for no creed or denomination. It contains no symbol of warfare.

The ground is white, representing peace and purity. In the upper corner is a blue field, the color of the unclouded sky, the symbol of fidelity and truth. Its chief device, the cross of red, is the emblem of Christian sacrifice.

On September 26, 1897, the occasion of the rally day exercises of the Sunday-school at Brighton Chapel, Coney Island, New York, a speaker failed to reach the meeting on time and the superintendent, Mr. Charles C. Overton, gave an extemporaneous talk. Not having made preparation he took for his text the American flag which was draped over one corner of the pulpit. While he was speaking he conceived the idea of having a

flag for Sunday-schools and churches which would not be restricted to any geographical boundary, and would remind all men of their allegiance to God just as their National flag expressed loyalty to their country. He then pictured the flag described above. The Superintendent then communicated with a well-known flag-maker in New York, and during the week after this rally day the first Christian flag was made and used in this little Sunday-school.

Both the Superintendent and the flag-maker interested Christian leaders in the flag and plans were made to give it wide publicity. It has been used all around the world. Its design is not copyrighted and there is no commercial limitation on its manufacture and sale.

The following simple salute may be used in Sunday-schools and other religious organizations in connection with the Christian flag:

"I pledge allegiance to my flag and to the Saviour for Whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."

This salute was written by Rev. Lynn Harold Hough, D.D., and was first used in the Sunday-school of the Third Methodist Episcopal Church, Long Island City, New York, on Christmas Eve, 1908.
—R. E. Diffendorfer.

THE CONQUEST FLAG

This flag, bearing a red cross upon a white ground, with the words "By this Sign Conquer," has been used in a great many large conventions and public occasions as the flag of the Sunday-school army. There has been no special recognition of this, but it has been in frequent use in halls and in great assemblies and parades.

It is sometimes used in connection with the flag of the country as a symbol of double loyalty to Christ and the nation. It is displayed in Sunday-schools as suggesting a martial call to the spirit of youth to rally to the crusade in which Christ is the captain and the cross is the great symbol.

—Franklin McElfresh.

GASPER RIVER BAPTISTS HEAR ABOUT "PUBLIC ENEMY NO. 1"

"America's 'Public Enemy Number 1' today is alcohol," was the summation of a logical, fact-supported, line of reasoning of Rev. Carson Taylor before more than 125 Sunday night at the Morgantown Baptist Church.

"According to Modern Science," Brother Taylor said, "alcohol is classed as a narcotic, depressant, poison and a habit-forming drug. While being very useful for industrial trial purposes," he stated, alcohol, a 'bug-juice' end-product, becomes man's rankest enemy once taken on the inside. Even small quantities taken into the human system circulate in the blood stream for several hours thereafter, slowing up every vital

life process from digestion to thinking and action. And larger amounts lead to death.

"Anything that slows mental activity in this modern, fast-moving age when a split-second's time may mean life or death in an automobile, can well be classed as our enemy," Carson Taylor drove home, to the delight and approval of his audience.

He went on to tell, with graphic word-illustrations, that while alcohol is harmful in these small amounts, the worst part is the fact that the habit grows with intensity on those who start, whether men or boys or girls, and the progressive and final effects are proportionately more dangerous. By a number of comparisons and other illustrations, startling facts and statistics were brought out about this situation as it stands today . . . affecting nearly every citizen.

Carson Taylor, originally a Butler County boy, from near Rochester, has had much experience in the Southwest where he has held a pastorate in Texas. He has recently returned and has lately appeared in similar talks before schools, civic clubs and organizations and church audiences, in both this county and others.

During General Assembly of the Baptist Training Union, and before the talk on the Public Evil, the pastor, Brother John W. T. Givens, conducted a short graduation exercise for presentation of diplomas to sixteen members of the Intermediate Department as follows:

Eva Iris Smith, Katharine Taylor Leach, Marjorie Forsythe, Exie Hocker, Sabine Ruley, Mary Shanks, Katharine Naomi Romans, Robert Pendley, Geo. H. Satterfield, Nellie Margaret Phelps, Dabbs, Jr., Fount Crowe, Jr., Joe Forsythe, J. V. Bratcher, Glenn Thompson and Glendell Hammers.

These awards were made after a successful examination of the recent Intermediate Study Course Manual, taught by Miss Catherine Glen Dabbs, had been completed by each.

The pastor very heartily congratulated those who received the diplomas on their efforts at achievements "in something that will be profitable in years to come." He also commended the parents of these zealous boys and girls and the church and community from which they came

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ever alert to help in successfully solving as being farsighted and progressive and the problems of young people today.

SAMUEL B. KENT,

Morgantown, Ky.

REV. DAY CLOSES FIRST YEAR IN LAKELAND, FLA.

Rev. James S. Day, Jr., has just closed his first year as pastor of Southside Baptist, and it has been in many respects a remarkable one.

One cannot measure with statistics spiritual growth, but one has but to attend any service to feel that the church is a great spiritual unity, solidly behind their pastor and his plans for the church.

Sane evangelism has been stressed with the visible results of 124 new members, who have added greatly to the permanent strength of the church. Financially, the church over-subscribed and overpaid its 1934 budget by about \$2,000. The new budget for 1935, which includes \$2,000 payments on the debt principal, amounts to \$8,360 and has been over-subscribed. Attendance has gradually increased in all departments of church activity, as reflected in the attendance of 405 members of the Sunday-school during the month of November, the largest number to attend in over six years. A growing work, the B. S. U. Council, has been started among the Baptist students attending Southern College, a Methodist institution. The entire church membership, many of whom a year ago doubted, are now convinced that the church can complete gradually the payments on its large debt of \$34,000, and they are "paying out." Southside is justifiably proud of its 1934 record, but intends to better it in 1935!



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"YOUR HOME IN LOUISVILLE"

Silver Anniversary of the Oklahoma Baptist University

F. M. MASTERS, Russellville, Ky.

It was a great personal pleasure to attend the Silver Anniversary of the Oklahoma Baptist University, Shawnee, observed February 21-22. It was one of the most inspiring occasions in which it has ever been my pleasure to participate. It was, indeed, a happy experience to enjoy the fellowship with the men and women, who shared the burdens in the days of the college's beginning, to speak to the fine student body in chapel, to address the ministerial students in their weekly meeting, and to have a part in the anniversary program proper. The Silver Anniversary program did not mark the twenty-fifth year from the opening of the university for students, but dates from the locating of the institution in Shawnee February, 1910.

The attendance at the Anniversary was large and represented every section of the State. It was reported that over a thousand out of town visitors attended the exercises of the night and day program, including pastors, laymen, women, and a large number of former students. The larger cities of the state were well represented by pastors and members.

The Silver Anniversary Program opened Thursday evening, February 21, with a Birthday Party. Dr. Erdman Smith, pastor of the Austin Baptist Church, Chicago, and the first graduate from an Oklahoma Baptist College, delivered the address of the occasion, recounting many interesting incidents connected with the beginnings of Baptist education in Oklahoma. Dr. Smith was Dean in three of the colleges of the state, serving as Dean in the Oklahoma Baptist University from its re-opening September, 1915, until the close of the session of 1923. After the address, Dr. Smith cut the large Birthday cake, lighted with twenty-five candles and presented the first cut to President John W. Raley in the presence of the great audience, thus linking the first fruit of Baptist education in Oklahoma with the present. Dean Smith left O. B. U. to serve Ottawa University as its president for seven years.

Friday morning's program was given to addresses on the beginning of the University. Dr. C. C. Morris, President of the State Baptist Convention, presided. Mrs. Geo. E. McKinnis, a prominent layman, one of Shawnee's foremost business men, and for many years President of the Board of Trustees, told about the location of the University in Shawnee as the central city for the institution. Rev. G. Lee Phelps, superintendent of the Indian work in Oklahoma recited how the site was selected on which the college now stands. F. M. Masters, Russellville, Ky., delivered the address on the "History of the Begin-

nings of the Oklahoma Baptist University."

At the Silver Anniversary Luncheon there were plates for two hundred and thirty-six select guests. Dr. T. W. Medaris, of Miami, Okla., President of the Board of Trustees, presided as toastmaster. Dr. C. C. Morris, Ada, spoke on "The State Convention Looking Forward for O. B. U." Dr. T. L. Holcomb, pastor First Baptist Church, Oklahoma City, spoke on "Relieving the University Debt during the Silver Anniversary." Dr. R. C. Howard, Oklahoma City, spoke on "The Endowment Program," and President John W. Raley on "Facing the Facts."

The climax of the Silver Anniversary Program was held Friday afternoon, when Dr. Geo. W. Truett, of Dallas, Texas, delivered a great address on "The Future of the Oklahoma Baptist University." He emphasized the power and place of the Christian College. The address was up to the Truett high-water mark.

The University was located in the City of Shawnee because of the liberal bonus offered, consisting of a sixty-acre campus and a cash gift of \$100,000 with which to erect the Administration Building. The first session opened in temporary quarters September, 1911 before the administration building was completed, with Dr. J. M. Carroll, of Texas, President. The College was forced to close at the end of the session and did not reopen until 1915. Following the closing of the University every Baptist College in the State collapsed during the next two years. After the education slate was clean, the Baptist General Convention adopted the policy of building one college and only one in the State. This action accounts for the wonderful growth of the University at Shawnee.

The charter was approved by the Baptist General Convention two years before the proposed institution was located in Shawnee. The charter requires that members of the Board of Trustees and their successors shall be members of Baptist churches in Oklahoma in good standing; that they shall be elected by the Baptist General Convention in its annual session, and shall report their work to the Convention. The charter also requires that the heads of all departments of the University shall be members of Baptist churches in good standing.

A number of well known men have served as President of the new growing institution. Dr. J. A. Tolman, now head of Ancient Languages in Georgetown College, followed the writer as President. Dr. J. B. Lawrence, now Secretary of the Home Mission Board, served as President several years, and so did

Dr. W. C. Boone, now pastor of the First Baptist Church, Jackson, Tenn.

The Oklahoma Baptist University has had a wonderful growth. The plant is worth more than \$600,000. The faculty is composed of a large group of men and women, holding degrees from the outstanding universities of the United States. The enrollment is now over 600 students and there have gone out in the few years of the University's history, eight hundred and thirty graduates. There are now enrolled seventy ministerial students.

COMMITTEE NOMINATES SUNDAY SCHOOL BOARD SECRETARY

The special committee of the Sunday School Board, appointed to nominate a successor to Secretary I. J. Van Ness, has made its study of the men recommended to them and chosen Dr. T. Luther Holcomb, pastor of First Baptist Church, Oklahoma City, as their nominee. The meeting, during which this momentous step was taken, was held in Memphis, January 18, and according to Chairman V. E. Boston of Clarksdale, Mississippi, was one of genuine earnestness and prayer.

The committee had done its work seriously. Nineteen men had been recommended to them for the position. These men represented the various sections of our territory as well as many different phases of our denominational life and spirit. When the committee met to consider them they had no little task. Of that meeting Chairman Boston says:

"After a season of importunate prayer, the committee entered into a discussion of the necessary qualifications of the man to fill this important place. It was agreed upon that the nominee should be a pastor of recognized standing among Southern Baptists, that he should have intellectual, executive, and business ability, that he should be humble, spiritually minded, and that he should have breadth of denominational interest and a fair understanding of world conditions.

"The name of each person (nineteen in all) that had been recommended for this place was read by the chairman, with the request that the members of the committee present other names. One by one, those suggested were carefully gone over, and by common consent several names were dropped from the list. Then the committee unanimously agreed to vote by secret ballot on the names retained, each individual listing them in the order of his choice. So by the process of elimination on this secret ballot, Dr. T. L. Holcomb of the First Church, Oklahoma City, Oklahoma, was the only man receiving a majority vote as first choice. Upon receiving a majority, five to one, a motion was made to make the nomination unanimous. On

this motion and seconded, Dr. Holcomb was accorded a hearty and unanimous vote.

I have never seen a finer spirit in a committee meeting than that was manifested in our meeting at Memphis. I honestly think and feel that each man on this committee sought fully and completely the will of God. In order to give you further insight as to the earnestness of the work of these men may it be said that we went into session at 9:30 A. M. and continued until 3:00 P. M., and much of this time was spent in prayer for Divine guidance.

That a man could be chosen who would represent every group of our Southern Baptist people and satisfy the requirements of each interested person was known from the first to be a physical impossibility. The committee feels assured that they have followed the leadership of the Holy Spirit.

Dr. Holcomb is a Christian of unquestioned standing. He is a true Baptist by convictions which are unshakable. His experience as Executive Secretary of the Texas Baptist Convention has furnished him with training and a general denominational outlook which will be invaluable in the new position. His work as pastor has been outstanding. If elected, he will bring to the position the warmth and glow of an evangelistic and missionary spirit and the cool unbiased judgment of one who has lived with the people whom the Board serves.

JOHN D. FREEMAN,

Recording Secretary,

Nashville, Tenn.

GRACIOUS REVIVAL AT LONDON, KY

For some months our people had been earnestly praying that the Lord would send upon us a revival. The church felt the need of the revivifying power of the Holy Spirit. The time for the meeting was set to begin Sunday, February 10. The week preceding was given over to the taking of a census of the town to see how many unsaved people, or unchurched people, we had in our midst and to cottage prayer meetings. For five days we had each day a number of these meetings in different parts of the town. They were all well attended and the Spirit was present in power.

We had invited Brother S. F. Dowis, pastor of the Carlisle Avenue Church, Louisville, to do the preaching and Mr. and Mrs. David Hughes, of Newport, to lead in the service of song. At the close of the meeting we still felt that the Lord had led us to these fine people to be with us at this time. Brother Dowis preached with great power and great congregations waited on his ministry. He is plain, positive and pungent; preaches the Gospel with great power and without any frills or foolishness. His methods are simple and safe and he

depends on the power of his message rather than on manipulations for results.

Mr. and Mrs. Hughes make a fine team. She is both an accomplished pianist and harpist and Brother Hughes is a consecrated singer and personal worker. Both the preacher and the musicians gave all their time to the meeting every day they were here.

The meeting lasted thirteen days and closed on a Friday night with fifty additions for baptism and three by letter as the visible results. Ten additions the last service.

On the Sunday following the meeting we had the largest Sunday-school that we have had during the present pastorate and the largest congregation at the morning service and three additions during the day.

The pastor feels grateful to his people for their hearty and sympathetic co-operation throughout the meeting and thanks God for the coming of his servants into our midst, and he is sure the fruits of this series of meetings will abide through the years. What a joy to have with you an evangelist and evangelistic singers who have both common sense and religion.

R. P. MAHON, Pastor.

Fellowship Tidings.

Dr. F. W. Putney has resigned at the First Church of Darlington, S. C., to become pastor at Newport News, Va.

Dr. A. U. Boone is stated supply at the First Church of Tampa, Fla., during the illness of Pastor C. W. Duke.

Chris. Lawson has been elected educational director of the Judson Church, Greenville, S. C. Brother C. C. Matheny is pastor.

The Knoxville Journal, Knoxville, Tenn., several weeks ago carried an extended item about Pastor Harry L. Thornton, formerly of Kentucky, and the Lonsdale Baptist Church in Knoxville, of which he is now pastor. Brother Thornton has now been pastor at Lonsdale for seven years. Previous pastors of this church have been R. N. Cate, Sam P. White, J. M. Lewis, J. C. Shipe, W. A. Atchley.

We had a pleasant visit from Pastor W. G. Potts, of Whitesville, Ky., in Daviess-McLean Association. On last Sunday he started on his twenty-sixth year in pastoral work, having completed his twenty-fifth. During all of those years Brother Potts has never missed an appointment but once. Our friend reports the church at Whitesville in good condition, and making steady progress. May his labors be greatly blessed throughout another twenty-five years!

Pastor William Herschel Ford writes us: "Dr. C. L. Bowden, pastor of the First Church, Elizabethtown, Tenn., has held a meeting with us at the Broadway

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666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

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Church, Knoxville. We had a great meeting. There were 45 additions to the church and scores of our people were inspired to better Christian living. Dr. Bowden thrilled our people with his splendid gospel messages. He can really preach in a great way. His evangelistic methods are safe and sane and he leaves the church in a much better condition. It was a joy to have him with us. He spoke four times over the radio and a number of times before various Knoxville organizations."

Dr. W. C. Eisey entered upon the tenth year of his present pastorate at the First Baptist Church of Shelbyville, Ky., on March 1, having moved to Shelbyville on March 1, 1926. During the nine years just ended he has preached 798 sermons, held 364 prayer meetings, made 5,264 pastoral visits, performed 148 wedding ceremonies, conducted 194 funerals, and has read 194 books. There have been 595 members received into the church, 230 by baptism and 122 by letter, and 145 by watchcare, and eight by relation. The church has raised and expended for all purposes \$108,274. The present membership is 1,104.

The Executive Board of the South District Association met with Lancaster Baptist Church on Sunday, March 3. The program called for a devotional led by Pastor W. H. Curl, of Caneyville. Reports were made by Messrs. J. O. Carter, C. C. Warren and O. B. Mylum. At 3:00 o'clock the W. M. U. met in one auditorium, where they were addressed by Miss Mary Nelle Lyne, and the Laymen met in another, where they listened to an address by the Hon. Charles Matherly on "How to Retain the Prohibition Amendment in the State Constitution." Mr. Matherly is a prominent and popular young attorney of Harrodsburg.

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**Baptist Training Union
Department**

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

March

Theme: His church the Home Base of World Evangelization.

Scripture: Go ye into all the world, and preach the gospel to the whole creation (Mark 16:15).

What To Do: Conduct a training school. Lead every member to make an offering to missions on the last Sunday in March.

Program for Associational Training Union

(Suggested in March number of The Baptist Training Union Magazine.)

Theme: "His Church the Home Base of World Evangelization.

1. Songs and Prayer (5 minutes).
2. Devotional—Mark 16:15; Acts 1:7, 8. (See Editorial and "Purely Personal") (10 minutes).
3. Business, Reports and Announcements (10 minutes).
4. Talk: "Growing A Missionary Church." (See page 2) (20 minutes).
[Note—At this time the group may be divided into separate department conferences. See page 29.]
5. Discussion—"Plans for a Training School," led by Associational Director. (See pages 5 and 6) (15 minutes).
6. Special Music.
7. Discussion—"Plans for the Missionary Reading Course," led by informed person. Secure information from your State Baptist Training Union Secretary (See pages 7 and 12) (15 minutes).
8. Talk—"Missionary Opportunities at Home." (See pages 4, 10 and 23) (20 minutes).
9. Talk—"The Greatest Crusade"—a missionary or pastor (See page 3) (20 minutes).

[Plan only for your allotted time.]

Junior-Intermediate Associational Program

(Suggested on Leaders Page in The Baptist Training Union Magazine.)

Theme—Sending the Light.

- 2:30 Songs, "We've a Story to Tell to the Nation," "Send the Light."
- 2:45 Devotional, Mark 16:15.
- 2:55 Roll Call, minutes, business, announcement of training school plans by churches represented.
- 3:05 Feature: "Introducing Our New Missionaries."

At this time have various people to represent the new missionaries sent out by our Mission Boards. Beginning with the September issue of Home and Foreign Fields a write-up of each is given. Refer to these articles for material. Then, add to the effectiveness of this

feature by making a poster bearing pictures of each as given in Home and Foreign Fields.

3:30 Adjourn.

Note—I wish I could know that all officers, at least, use the magazine. Then I would not need to have these program suggestions reprinted. Of course, in any case, they do not have to be used. You may plan one just as good or even better. These are to be adapted to the local needs.

Announcing!

- State Convention, April 11-14, at Corbin.
- Southern Convention, May 15-19 at Memphis, Tenn.
- Southwide Assembly, July 28-August 2, at Ridgecrest, North Carolina.
- State Assembly, August 5-15, at Clear Creek, near Pineville.
- Five District Conventions—October.
- General Association, November 12-14, at First Church of Ashland.

Severn's Valley at Elizabethtown

The Training Union of Severn's Valley Church, in Severn's Valley Association, recently concluded a successful study course. As a climax of this work, a banquet was held on Tuesday evening, February 19. It was my joy to be present and to speak to that fine Union. Practically the entire enrollment of 125 was present. Director C. C. Borders presided, and recognized Pastor and Mrs. Arthur Stovall and the various officers and leaders, all of whom responded briefly. Prayers were offered, and songs were sung. It was a very joyous and helpful occasion.

State Sunday School Conference

Secretary W. A. Gardiner is to be commended for the fine response to the well-planned and well-presented program of the Sunday School Conference which was held at Princeton, February 20-22. It was my privilege to be there and have a part on the program. The Conference was unusually fine and will mean much to all of our work.

Radio Services

Many church groups were gathered together to hear Dr. George W. Truett over Station WSB. Samuel B. Kent, Director of Gasper River Associational Union, writes: "Over thirty B. Y. P. U. members and guests joined the Church Party at 9:30 last Sunday night to hear Dr. George W. Truett from Atlanta in a special message to young people." Ninth and O Union, Louisville, reports sixty-five.

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

February 24, 1935

	Att.	Vis.	En.
Bowling Green, First	189	29	286
Louisville, Grace	181	13	182
Louisville, Walnut St.	175	34	287
Louisville, Ninth & O	152	45	212

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Paducah, Immanuel	145	137
Louisville, E. Parkway	130	178
Lexington, Porter Memo.	124	157
Louisville, 18th St.	121	163
Louisville, Parkland	119	184
Louisville, Temple	110	156
Harrodsburg	104	137
Newport, First	102	182
Louisville, Beechmont	101	147
Irvine, First	100	131
Louisville, Crescent Hill	95	156
Owensboro, First	94	129
Louisville, 23rd & Brdwy	91	109
Campbellsville	91	120
Severns Valley	88	127
Lexington, Felix Memo.	88	120
Hopkinsville, First	85	120
Lexington, Grace	82	142
Louisville, South Side	81	124
Danville, Lexington Ave.	51	105

Singer E. L. Wolslagel, of Asheville, N. C., after having been associated with the Simmons Evangelistic Party for several months past and working in Northern Baptist Convention territory, is again filling his revival meeting schedule with Southern pastors. He will be in Alderson, W. Va., and Newnan, Ga., from March 19 through April 14. Mr. Wolslagel was baptized in Dublin, Ga., during a revival in 1912 and has been one of the outstanding song leaders of the nation for years.

Pastor B. B. Hilbun, of the Columbia Baptist Church, recently received a telephone message from one of the members at Columbia, telling him to go to a certain clothing store. Upon arriving there the proprietor informed him that one of his generous Baptist friends had authorized him to issue a new suit of clothes, an overcoat, a hat and a pair of shoes to the Baptist pastor. The only "string" tied to the bargain was that he should select the best of materials. Now Pastor Hilbun is wearing a smile that won't come off. Where is the fellow who said, "There ain't no Santa Claus?"

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SUNDAY SCHOOL PROGRESS IN KENTUCKY

(Continued from Page 6.)

only holding themselves aloof from the systematic study of God's Word, but who are not sufficiently interested in the Bible even to join the Sunday-school! And this army of 2,000,000 and more, are gaining on the Sunday-schools in Kentucky all the while!

4. **The Pressing Need of a Great Forward Movement;** We believe, therefore, that it is high time that we should plan a great forward movement in Sunday-school work in Kentucky—and all over the South! For what is the use of our holding up our hands in horror at the return of the open saloons, race-track gambling, easy divorces and tandem marriages, corruption in politics, rottenness in the movies, and a thousand other ills, when we know that more than three persons out of every four, almost four out of every five, persons in the State of Kentucky have no more to do with the study of God's Word than if they lived in China and never heard of the Bible! And we are making no serious, concerted movement to remedy the situation!

This forward movement, moreover, ought to be headed by the Baptists of Kentucky. For, forty-one percent of all the church members in Kentucky are Baptists, and forty-five percent of all who are enrolled in any sort of a Sunday-school are enrolled in Baptist Sunday-schools. Not only so, but God is blessing our Baptist Sunday-school work in Kentucky as He is blessing that of no other denomination, our gains for the past twenty years being 127 percent, as compared to a gain of only 56.8 percent for all the Sunday-schools of the state; and our numerical gains being more than all other denominations combined!

Furthermore, there are three great groups of these 2,000,000 unreached and unenrolled people in Kentucky which belong to the Baptists—everyone of them! They are our obligation!

(1) There are 215,000 out of that 2,000,000 of unreached masses who are members of our own white Baptist churches; for Kentucky Baptists have approximately 140,000 church members in Sunday-school, and 215,000 (about sixty percent) who have never been touched by the Sunday-school!

(2) Again, forty-five percent of the rest of the white folk out of this 2,000,000 unreached souls also belong to Southern Baptists. And this means that 735,000 more of this great, unreached and untaught mass of people in this state are the direct and inescapable obligation of our Southern Baptist churches!

(3) Then sixty percent of the unreached colored people in this state, that is, something like 90,000 unreached Negroes, are likewise the distinct and

direct obligation of the Baptists—the other forty percent having been "tinkered with" by some white pedo-Baptists!

Here, then, are 215,000 members of our own churches, 735,000 whites who claim no church connection and 90,000 unreached Negroes, or a grand total of 1,030,000 souls in Kentucky which belong to the Baptists and which the Baptists can win, should win and must win. If they are ever won to the systematic study of God's Word!

5. **The Kind of Revival We Need—**Talk about a revival of the study of God's Word, to reach every member of every one of our churches? What would happen to Kentucky Baptists, if in the next six months, every pastor in this state would stay at home, get all the help he could, make all the preparation possible, then hold an old fashioned church Word, and working at the job at the revival, majoring on the study of God's same life-and-death rate which he follows when he is helping a fellow-pastor in a meeting?

Answering this question, I am going to say (1) that the pastors would have one of the greatest experiences of their lives; (2) they would actually bring in and enlist 200,000 of their church members in the systematic study of God's Word, and help them to a new day in their church lives; (3) they would see scores and hundreds and thousands of the unsaved brought in; (4) they would solve nine out of ten of all their financial problems; and (5) best of all, they would have the satisfaction of knowing that the life and work of their churches and of their people rested upon "the impregnable rock of the Holy Scriptures" and could not be "driven and tossed about by every wind of doctrine"

Go off and hold a meeting when sixty percent of one's own church members have (practically speaking) turned their backs upon the systematic study of God's Word! Then wonder why the Devil has an underhold, or a stranglehold, on the public life and private morals of the people! Then wonder why only forty percent of the church members give anything to the support of the churches and only thirty-two percent know or care or give anything to missions, education, orphan homes and the like!

Well, suppose we do have a great revival and a great ingathering of the



unsaved into our churches, and then do nothing to gather them in and teach them the Word of God? What shall it profit the kingdom of our Lord? Have we not millions in our churches already who are wholly untaught, untrained and unusable in any line of work?

And why lay all our troubles on the depression, or the professional evangelists, or some other fictitious cause, when the plain fact is before us: Our people, thousands of them, millions of them, right here in Kentucky, are undernourished and slowly starving spiritually for an understanding of the Word of God! They have neither the inclination nor the strength to serve the divine Lord! Because they are too weak and famished from our long neglect to feeding them, the Bread of Life, the Word of God!

Oh, how long will we have the precious Word of God in our possession and continue feeding only a choice few out of the flock of God, while allowing the largest part of the flock to go unfed and uncared for, and to drift here and there and try to find their own food and shelter in the seductive fields of the world! And how long will we see this tragic situation continue, before we really do something about it? It is time to act! It is high time that we should go out and get these other members of our churches, 215,000 of them in Kentucky—get them in and get them to studying the Word of God!

Dr. S. N. Mohler, pastor of the Immanuel Baptist Church, Jeffersonville, Ind., and for some years previously pastor of Third Avenue Church, Louisville, spent some days in the Kentucky Baptist Hospital. He has now been dismissed from the institution greatly improved after his period of rest, treatment and recuperation.

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FORMER KENTUCKIAN WRITES FROM STATESVILLE

We are about steeled in our new work at the Front Street Baptist Church, Statesville, North Carolina. This field presents a real challenge to the man who serves here. The people and pastor are ready to enter the wide open door.

It was our happy privilege to serve the Bethlehem congregation for five and one-half years. This fine church, situated in Henry County, Ky., has been, and will be, a joy to the pastor's heart. It is one of the best rural churches in the South. The people co-operate with their pastor to advance the Kingdom of God. They love their Lord and give of their means to support the Kingdom enterprise. Fortunate will be the man whom they call as their pastor. A man cannot serve this fine church and not be made a better man and preacher.

H. F. LAMBERT,

Statesville, N. C.

WILL HE FIND FAITH?

"When the Son of man cometh shall He find faith on the earth?" Luke 18:8. If Christ is to find a converted world all in her millennial glory when He comes, He should have said, "Shall He find unbelief on the earth?"

Let us read 2 Tim. 3:1-13 to find about conditions in this world in the last days. "In the last days perilous times shall come." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In Matt. 24:12 we find "As it was in the days of Noah. . . also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed."

II Peter 3:3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation?" These and other scriptures plainly state that the world will grow worse instead of better, as we approach the age end.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. In this speech of Jesus he says, "As a witness unto all nations," not unto all people. Christ's followers are to hold up as their goal, the gospel to all creatures, must in the same way as they are to hold up the Sermon on the Mount and other teachings of Jesus as guidance in daily living, never to give up in despair, but to work while it is yet day.

It is stated that the non-Christian population is gaining on the Christian population of the world at the rate of a thousand to one annually. Is this very encouraging to post-millennialists? They'll be bound to admit that we are

getting further and further away from the millennium unless they are modern Rip Van Winkles or sleeping beauties.

MRS. J. WELLS VICK,

Olmstead, Ky.

HARRISON ROBERTS

On January 28, 1935, Harrison Roberts, Chairman of the Board of Deacons, Bethlehem Baptist Church, Bethlehem, Ky., passed to be with the Lord. His going was sudden, and yet was not altogether unexpected.

Brother Roberts, although a man of comparatively few words, was a man of great moral and spiritual strength. He was as a great oak in the forest which shelters the lesser trees from the storms. He kept abreast the times. And his neighbors, his church, and most of all his family found in him a wise and safe counselor and true friend.

H. F. LAMBERT,

Statesville, N. C.

MRS. MILDRED SAYERS

The Woman's Missionary Union of Upper Cumberland Association offers this tribute of love and esteem to the memory of our dear departed friend and co-worker, Mrs. Mildred Sayers.

Therefore, be it resolved:

First, That while we feel so keenly the loss sustained in her passing, we thank the Heavenly Father for what her life meant to us, not only in her own community at Liggett, Kentucky, where she labored as the beloved pastor's wife, Sunday-school teacher, and young people's leader, but also for her far-reaching influence in our Association as Mission Study Chairman.

Second, That her life stands as a challenge for greater and more unselfish service. We are grateful for the leaders she has trained who are even now filling places of responsibility in the Master's work. Her spirit lives on!

Third, That deepest sympathy be extended to her family; a copy of these resolutions sent to her husband, Rev. J. D. Sayers; to the Western Recorder, and a copy inscribed to her memory on the Associational W. M. U. Records.

MRS. W. Q. COCHRAN, Com.

MRS. W. J. Hagood,

MISS MATTIE M. BURKETT,

Harlan, Ky.

DR. W. A. BRADFORD

Southside Baptist Church suffered a great loss recently in the death of Dr. W. A. Bradford, deacon emeritus of the church, its oldest member, and one of its most loyal and useful. Had Dr. Bradford lived until February 16, he would have been eighty-six years of age.

Born in Kentucky, where he practiced medicine and engaged in business for many years in and near Butler, Ky., Dr. Bradford came to Lakeland many years ago and engaged in the citrus business successfully. He joined Southside almost at its birth and had lived to see it grow from a struggling group worshipping in a tent, to the large useful church it now is.

He was an unusually well read and well informed man on all questions, particularly those pertaining to Baptists. He had the unusual record of having had the Western Recorder come into his home for over seventy years, and when he moved to Florida he subscribed to the Florida Baptist Witness as well. He was always the pastor's "right hand

man." He knew intimately and well more denominational leaders of the last seventy-five years than probably any other Baptist layman had entertained many of them in his own home. The funeral services conducted by his pastor, Rev. James S. Day, Jr., assisted by Rev. J. R. Wells and Rev. E. C. Bos-tick, were simple but beautiful. His body will be carried back in the spring to be interred in the cemetery at Butler, Kentucky.

Dr. Marshall Mott, of the First Church, Spartansburg, S. C., has been assisting Pastor E. A. McDowell, Jr., at the First Church of Union, S. C.

Inasmuch as discussion is turning on millennialism in the Western Recorder these weeks, we make bold to pronounce an editorial ukase. It is that in order for manuscripts to be acceptable on that subject, the writers must be sure that they know how to spell "millennium," using the right number of times the letter "l" and the letter "n." One's theology should be perfect, but one should also spell that word right. We have not time to correct the spelling of a word in a manuscript when it is misspelled twenty times. Particularly will we consider no D.D., who commits this fault, as D D.s, have done.

We welcome to the fellowship of Kentucky Baptists a young minister who has had a rather unusual career, in the person of Rev. H. B. Kuhnle, who accepts the pastorate of the First Church of Danville, Ky. Born in Chicago, getting his college education at Howard College at Birmingham, Ala., and his theology at the Louisville Seminary, where he graduated with the degree of Th.M., in 1930, Brother Kuhnle became pastor of the West Brae Church, at Berkeley, Cal. He now comes from there to the fine pastorate at Danville. Inasmuch as Mrs. Kuhnle is to the manner born in Kentucky, we are the more glad to welcome this fine upstanding young minister to our Baptist fellowship here.

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