

WESTERN RECORDER

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No. 11

Worldly Members and Empty Churches

NOT LONG ago a letter appeared in the press which claimed to find a reason for the empty churches of our day and generation. "In my opinion," wrote the author, "this condition is partly due to the inconsistency of so many professing Christians. How can we expect our churches filled to-day when so much of the world is in them? We find church members going to dances, theatres, and whist drives, apart from those being held in church premises. Can we wonder that the man of the world stays outside the church and ridicules those inside? 'Come ye out and be ye separated' is the call to all Christians, and until we take God at His word, and be in the world not of it, our lives cannot be 'written epistles and known of all men.'

"Would to God it were harder to become a church member! Let us keep ourselves unspotted from the world; and then the world, seeing us truly alive unto salvation, would seek the same joy that we possess." Of course they would, and when the churches are once again revisited with a Pentecostal outpouring of the Holy Ghost, there will be many to endorse fully every word of that letter.

As it is, there are thousands of Christian people, members of all denominations, who at the present moment would appeal to their fellow worshippers in the closing words of the same writer, "Let us, as church members, thoroughly purge ourselves of the world, and the churches will soon be filled." But there can be no question that in doing this at the present time they would be branded as "puritans" and "kill-joys."

Those who voice this appeal are the folk, however, who have faced the real issue between the world and the church. Unlike their religious leaders, who have on so wide a scale compromised the Christian witness, they have known and felt the conflict that is inevitable between the two. And the real body of Jesus Christ throughout the centuries—the churches composed of those who as living members of Christ's body are the extension of His Incarnation in the world—has utterly scorned worldly approbation.

With consecrated churches there is and must be a most desirable separation between the life of a believer in Jesus Christ and the ordinary life of the world. It is easy to sneer at Puritanism, but it is very difficult—nay, impossible—to produce a religion which can turn the world upside down where the marks of the Passion are absent.—C. W. Hale Amos, D.D., in "The Church or the World? The Crisis of Christendom," published by Marshall, Morgan and Scott, Ltd., London.

Devotional and Religious Thought

INCENSE OF HOPE

Altars manifold, where incense burns!
Remove that burning incense, and soon
The day has lost its blazing sun,
The night its glory of the moon.

The altars are the hearts of men,
The incense is the life of hope;
On it the soul of man must feed,
Or in abject despair must grope.

G. C. WHITELEY.

GLORYING IN THE CROSS

The celebrated divine, Jonathan Edwards, in giving his interesting story of the life of Brainerd, the great American apostle, who was the means of converting thousands of wild Indians, records that for some time poor Brainerd, in simplicity and not in guile, thought the best way to make men sober was by preaching to them the attributes of God, laying hold of the functions of the conscience, and keeping the cross in the background. It is a remarkable fact that he found the whole system a failure. "Then," he says, "I bethought me that I would preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make men spiritual." From henceforth he gloried in and held forth nothing but the cross. —L. Garner Sturdivant in Alabama Christian Advocate.

THE TRANSFORMED LIFE

The modern man denies his need of a new birth. He is quite satisfied with himself with the possible exception of a few minor changes. There is something in the temper of the time that makes men trust in their own powers rather than rely on God. Certain grand concepts of the Christian religion have become unpopular. They are like the pottery which lines the walls of museums. Once it was a part of everyday life but no wit is of interest only to the artist and the antiquarian.

It should be said with all possible emphasis that the new birth cannot be taken out of the Christian religion. One cannot be a Christian unless he is born again. Formal religious exercises are not the same as regeneration. Like good works, they may result from the new birth, but they are not the thing itself. Regeneration means an altered will, a changed heart and a new set of affections. The method of Jesus was individual and personal. He seemed little concerned to alter human circumstances. He had no apparent interest in broadening human culture. He did not show

the poor how to become rich or teach the ignorant the way to education. His un-failing purpose was to deal with the human heart. Nothing else was quite so important in His eyes as the change in the inner life of the individual.

It is an impossible task to try by human means to make loyal patriots out of religious aliens. In order to feel at home in the Kingdom of God one must have a new birth which means, in the language of Jesus, that it is necessary to become as a little child. The second birth cannot be diagramed and explained in words of one syllable. But for that matter, neither can the first birth. It still has untold mysteries.

How does one know that he is born again? It is by the same sort of test that one uses regarding his first birth. We know we are born and that we are alive because our bodies are sensitive, our eyes see and our ears hear. By the same token we know that we are born the second time by the response that we make to the stimuli of the spiritual world. We know it when we have turned from the world to God, when we have surrendered our hearts to Christ, when we are clinging by faith to a crucified and risen Lord, when we are humble in the presence of faith's mysteries, when we are teachable regarding divine truths. —Frank R. Elder.

ORPHANS

Orphans are bereft ones, and they need comforting. It is an impressive fact that when our Lord said to his disciples just before his crucifixion and departure from this world, "I will not leave you comfortless," he told them, literally, "I will not leave you orphans." The Greek word translated "comfortless" is orphanous, meaning "bereft," and being the actual word from which the English "orphan" comes. "I will come to you," the Lord continued, in blessed assurance that his disciples should not be orphans or comfortless. And he has just said that he would pray the Father and "another Comforter" should be given, "that he may abide with you for ever." The orphan is the fatherless or forsaken one. The tragedy of the blood atonement is that Christ the only begotten Son of God, bearing our sins and becoming our Substitute on the cross, had to be forsaken of God—for God cannot look upon sin. So there rang out "the orphaned cry on the cross," "My God, my God, why hast thou forsaken me?" God forsook, and thereby orphaned, His only Son the sin-bearer in order that we, the deserving sinners, might not have to be forsaken of God for all eternity. Christ was left comfortless on

the cross in order that we might be comforted now and eternally. Only the One who was willing and able to be our Saviour by becoming an orphan could say to us, sinners saved by grace, "I will not leave you orphans."

—Sunday School Times.

ANGER MARRING LIFE

"Check a moment of anger," say the Chinese, "and spare thyself a hundred days of sorrow." Yes, and much more, perhaps, than a hundred days; an outburst of petulance and passion may spoil years, even mar a whole life. In the shallow sea, in times of stress, the gardens of coral suffer the greatest havoc; whilst in deep waters rough weather is imperceptible at a depth of two fathoms, and however violent the surface commotion, the extreme limit of wave action is ten fathoms. How easily some people are "put out," exasperated, fretted, surprised into furious temper and speech! Shallow souls. How self-possessed are others subjected to provocation! Deep-souled and strong. A true soul is a sleeping sea, large and profound, that no vagrant breeze may disturb. My great Master, give me this security against sudden wrath, a great soul, a soul stayed on Thee, a soul tranquillized by eternity.

—W. L. Watkinson.

If you never talk about your own Christianity, and testify to your evaluation of it, it is probable that you haven't any.

The fellow who is gripped the tightest by Satan is the one who hollers loudest "There's no such thing as a personal devil."

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

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A Plea for Soul-and Life-Saving In Sunday-School Classes

H. S. SUMMERS, D.D., Madisonville, Ky.

OUR CHURCHES must of necessity move forward on the feet of our children, and the forecast for the future can only be made on the basis of the outlook of to-day.

I am to discuss that group in our Bible school called the Intermediates. They are no longer children. They are in the crucial turning state; at the cross-roads of life, and present perhaps the most delicate and important problem to be faced by the church.

There is a passage in God's Word that grips our hearts as we approach the subject. In Genesis 43:14 this language—"And if I be bereaved of my children, I am bereaved." This is the plaintive cry of a terrified father. From a happy family in God's royal line, through treachery and deceit, a loved son had been lost to the parental circle and a hurt yet remained in the father's heart.

If such grief can come to Jacob when facing the possible loss of his sons Joseph and Benjamin, how great should be the concern of the church when the facts of its tremendous losses are considered? This is of imperative concern for conventions, conferences, churches, parents, and Sunday-school teachers. If we are bereaved of our children, we are in truth bereaved. Tragic losses occur in the Intermediate Department. Let us notice then,

I

IGNORANCE of the situation accounts for the lack of concern shown by good men and women in our churches to the condition that exists. In fact the parents are usually one of the greatest problems to be faced. It is our conviction that youth does exceptionally well, considering the fathers and mothers. It might seem that Sunday-school teachers would have a delightful time in training children from church homes, but this is far from the truth.

Consecrated teachers often work with children from homes where the parents are only pointers to a place where they do not go.

In a well-organized Sunday-school much of the Christian impact has been received by the group under discussion, and it should be a high privilege to safeguard, and guide to further and more glorious development. Here life's ideals crystalize, religious attitudes become definite and good beginnings organize for successful carrying on. It is likewise the period for stress and strain; storm and doubt. Rapid and far-reaching changes may occur which involve the entire life. This is the period of sex-awakening, and the life is filled with contradictory impulses. Teachers face pupils shy, self-conscious, fearful, and doubtful. "We lead two lives, one of careless indifference, one of concealed thought." Leaders need to understand that times and problems, methods and programs may change, but boys and girls are the same.

Such a class is no place for carping critics and the blundering efforts of disgruntled teachers. Some of these young people come from homes where family decay is revealed in domestic infelicity, divorce courts and rampant sin. They live in a world where the enemy of the home has placed

THIS was delivered by Pastor Summers as an address before the Baptist Sunday School Conference recently at Princeton, Ky., where its spiritual appeal helpfully and favorably impressed the assembly. It is published here in somewhat abbreviated form. The subject of the address was, "The Intermediates and the Churches."

ten thousand evils to attract with all the enticement and daring which modern ingenuity can produce. Youth has its rights, but its handicaps are terrible. The stench of liquor; the lure of the dance; the call of the screen; the challenge of the card table; the fear of being called "Unpopular," and the example of those who are supposed to lead aright, but who

call evil good and good evil, present conditions which command our sympathy rather than censure.

The appeals of the world are destructive. The church must hasten to the rescue. The story is told of a young man who stood before the court to be sentenced for forgery. The judge had known his father for years. He had been a famous legal light. "Do you remember your father—that father whom you have disgraced?" asked the Judge. The prisoner answered: "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book, and say, 'Run away, boy, I am busy.' My father finished his book, and here I am."

II

TOO often Christian workers dwell too long on the dark side of questions. There are problems, this we admit, but there are divine possibilities. The opportunity of evangelism challenges us. So long as there is one lost soul in a class, the teacher should not fail with the saving message of Jesus. These young people need sympathy, understanding and the knowledge that they are honored and trusted. "The noblest thing in the world is youth taking charge of its own life." Their hands are reaching out for the steering wheel of their care.

What a field is this in which to emphasize a personal devotion to the Supreme Person whose name is Jesus. Program, methods, outlines, and all preconceived plans for a teaching hour must be made subservient to the spiritual opportunity when it arrives. One of the happiest deacons I have seen was one who in his class had led two of his boys to Christ. Churches are ever to remember that they are to observe to do the things commanded. Seated about the table with his group of future church leaders, what an opportunity is that of the Sunday-school teacher!

Prayer must be emphasized. He must teach them to heed the call of their Master above every other call. Draw aside the curtains, lift the blinds, and open the windows that God's will may be revealed to those who so soon shall step either into a place of active service in the churches, or else be lost for weary years, if not for the whole of life in the miasmic mists of doubt and failure.

This is the period for character formation. The youth who go from the Intermediate Department classes of our churches go out as young men and women, who shall develop and grow as Christians and Baptists to build for the future. If we fail to build character wisely at this point, the loss is irreparable.

Southern Baptists may well thank God for the wise provisions and leadership of our Sunday School Board. It is not

enough to discuss the losses suffered, we must set ourselves to check and recover. Methods must be mastered, and friendship offered to those whom we would lead. No need to cry about repression, we must strive for expression. We must plan to nurture social nature in a spiritual way.

Abraham Lincoln said: "I am not bound to win, but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have. I must stand by anybody that stands right. Stand with him while he is right, and part with him when he is wrong." Kentucky Baptists have mighty tasks to perform and must be willing and ready to follow truth wherever it appears. Consecration to the task at hand is imperative. Dedication of life and its powers is essential. Oliver Wendell Holmes said: "I find the great thing in this world is not so much where we stand, as in what direction we are moving." We must go forward, and take our children with us.

The South's Position In World Religious Conflict

HUGH W. WHITE, Editor China Fundamentalist, Yencheng, Kiangsu, China.

DR. WHITE, Southern Presbyterian Missionary, is the Senior Editor of the China Fundamentalist. The following was first published in that dynamic monthly, and afterwards issued among friends in America as a leaflet. Whatever justification there may be for the apparent general ignorance among our Baptist people in the South as to the conflict in China missionary fields between Bible faith and Modernism, it is yet most unfortunate. It is true that the dastardly work of Modernism in China has affected our Baptist mission work relatively very little. There is gratifying reason to believe that our missionaries in China are exceptionally free from complicity in downgrade tendencies. But if every one of them is entirely free, yet they are laboring in a religious environment shot through with the conflict. Which is to say, if we mean to face the music intelligently, our people need to know something about the facts. Yet how little we know! The following, by Dr. White, may at least lift up the edge of the curtain a foot or two.—Editorial Note.

WE HAVE much concern for those Southern Churches: Presbyterian, Episcopal, Methodist, Baptist, and others. They are a people of the noblest stock, and heart hungry for religion. The Presbyterians officially gave a year to special evangelistic effort, and now Winchester Presbytery is asking the President to appoint a day of prayer. Our staff, of whom four come from the South, would hereby offer to assist these churches in discerning the "signs of the times," and would propose the most urgently needed step in preparing for the Lord's victory.

Pastors at home find their work blocked, missionaries abroad suffer from curtailed-finances, home missionaries are struggling heroically on salaries of \$54 per month or less and we wonder. Why is all this? Some of the active minds thought they saw progress in "Modernism." But facts are coming out en masse showing that the real trouble is an organized movement to get rid of the Christian civilization, which has been such a blessing to the world for now nearly two thousand years. Some of those same active minds are the first to grasp the situation, but they are slow to recognize, what is now positively proven, that Modernism was the first step in this conspiracy.

We have studied this subject for years. We have shelf after shelf of books from American, British, French, German, Russian, Japanese writers giving the facts. We have a list, made in Paris, of 364 periodicals in many lands, all established expressly for the purpose of exposing this conspiracy. The unanimous testimony of such writers is that the objective is to nullify the Bible, destroy the churches, overthrow the governments, discard marriage, reduce to slavery such men as are not killed, and make our women public property.

Doubt must be put aside. It is neither helpful to church efforts, nor encouraging to our young people to call them on with a wail of defeat, or a prophecy of their refusal to follow where Jesus leads. A famous English Head Master gave this advice to a new Head Master: "First and foremost: get rid of your bad boys. Secondly, get rid of your bad boys. Lastly and most importantly: get rid of your bad boys." But churches are in the business of redemption. We send out a call for the bad. Our message is to the lost.

Schools are busy correcting physical defects and patiently they work to correct external ills. Our churches seek to remedy internal conditions, deep-seated in human hearts. Down in the human heart; crushed by the tempter, feelings lie buried that grace can restore. Touched by a loving heart, wakened by kindness, feelings lie buried, that grace can restore. So on we go rescuing the perishing, caring for the dying; snatching them in pity from death and the grave. We must not be bereaved of our children.

It is explicitly stated by leaders that their greatest obstacle is the Christian religion, and that, to prepare the way, they years ago took steps to get religion out of the way first.

Nor is this something away off yonder. It has been told in the American Congress and broadcast in the public press of Europe that both "Modernism" and the world revolution are financed and directed from New York. We abroad have unusual opportunities for observation. In 1917 some of us crossed the Pacific with sixty men from New York, who were going to take part in setting up the Soviet. We saw them burst into livid hatred at the blessed name of Jesus. We saw the amatory relationship between them and the one young woman among them. We were informed by one of the party, that "the tall fellow yonder," was the father of her nice little child, but that after six months with him, she would go to some other "comrade."

We know how the poor farmers in Kiangsi Province had their deeds burnt and their farms confiscated, nor did they even get the "forty acres and a mule." We can point to huge, fresh mounds in Western China, where thousands of innocent Chinese have lately been buried—slain by the Reds. We have photographs taken in Russia, showing piles of corpses as they fell from starvation, with human beings still preserving a wretched existence by cannibalism. And we have records by reliable authors of the sexual orgies to which Russian ladies had to submit.

To all this the descensus averni consists in giving up the Bible, and it is *facilis* indeed. Some of us are misled by the thought that we must be fair and hear both sides of a thing. We do not see the gross unfairness to the Lord Jesus Christ, and the broken faith with our sainted fathers and mothers when we place at the disposal of doubters the congregations, the buildings, the school, the periodicals, which have been built up at such cost. If these ideas had prevailed earlier, Tom Paine and Ingersoll would have been welcomed to Christian pulpits. The mistake made at Massanetta has been fully and fairly exposed by Rev. James E. Cousar, Jr. We would caution Montreat, Union Seminary (Richmond), Princeton, who have all enjoyed "The British Fostdick." And a Presbyterian writes that he is amazed at the Pacifist spirit manifested at Montreat.

Who built the Southern churches? Who established our schools, our periodicals? Who built Montreat, Ridgecrest, Massanetta, Blue Ridge? Certainly be fair, and when Modernists build churches of their own—not captured from us—and invite us to preach the Gospel in their pulpits, then we may talk of inviting them into our father's churches.

We Evangelicals could carry the day, if we only had means of circulating the facts. Men's opinions are formed largely by what they read. In the Valley of Virginia, it is not necessary to read "The Baltimore Sun." Just listen to what the Valley people are saying, and you will know what

is in the "Sun." But neither the dailies nor the church papers are giving our preachers the "thunder" they need for their sermons.

We appreciate the situation of those editors who, having built up their papers under the well established Christian regime, now see a risk in disturbing the minds of their readers. And other periodicals, quick to grasp valuable information, yet see only the Modernist ideas. But there are a few men, like the great Baptist evangelist, M. F. Ham, and like Victor I. Masters, Editor of the Western Recorder—these men know the facts and bravely tell them.

We believe that if the South had access to the material in our possession, we should see our churches safely Christian. Our suggestion is that in each church there should be at least one paper that will tell the facts. If finances are lacking, then at least there should be some one who will issue a quarterly circular letter. Until that can be accomplished, readers will do well to enroll with us, and use your pens and type-writers and the postoffice for God's glory.

When the church again believes the awful fact which first motivated the century of missions, the fact that millions are lost, hopeless for life and for eternity, then the love of souls will again grip our hearts and our pocket-books. Then we may go forward, with face to the front, ready to welcome our blessed Lord, when he comes for us.

Last Lap of Our Round-the-World Trip

I KNOW some of our friends have wondered what became of us after we reached Hong Kong. It was there that a little thing happened that seemed to be the beginning of our downs. I had my pocket picked as I was passing through the railroad station at Kowloon. I thought I was ruined, because I had lost some railroad tickets and a few valuable papers and about forty dollars in money. I can laugh about that now. Two days later on our way to Manila we had our first experience with a sure enough China Set typhoon. We rolled and bounced and pitched for some fifteen to eighteen hours. Mrs. Inzer was fearfully sea-sick and I was very sick without knowing what was the matter with me. We did nothing for many hours, but each lie in his own bed and hold onto the rail and hope for the best. When we arrived in Manila on October 1 my condition was diagnosed as amoebic dysentery. Frankly, we were alarmed, but a friend took me to a real doctor, who was a specialist in tropical diseases and I was convinced that he could take care of me. We lost two weeks there while I was in the hospital and we had some rather trying experiences, but we made many friends and I was restored to health.

Because I had to continue the treatment for some time I was not as strong as I would like to have been to make the trip through India, but we carried out our plans and it was an experience well worth the cost.

Some of you know that on my arrival at Port Said, Egypt, I received the news of the sudden passing of my dear mother. When I left the homeland she was in perfect health and no one was more anxious for me to make the trip around the world than she was. My mother was seventy-five years of age and we had a perfect understanding and, while it is one of the sorrows of my life that I could not be with her in those last days, I know from her own words that she understood and I am comforted.

Our worst down was Mrs. Inzer's accident. On the last lap of the trip while we were yet six days out from New York City we were playing ping pong one morning for a little exercise when Mrs. Inzer slipped and fell. In reaching for a ball she completely lost her balance and at that very second the ship was struck by a heavy wave and she was thrown violently to the floor on the far side of the room and against a table. I could not believe at first that she was hurt seriously, but in a few moments the doctor told us that she had fractured her hip. You realize how she must have suffered

for those six days while we were waiting to get to New York.

The ship's surgeon was unusually fine and gave her every possible attention, but the ship was not equipped to take care of an emergency of this kind. We had to wait, for instance, until we could have an x-ray made and we knew that it was very serious to run the risk of giving her an anesthetic at sea. When we finally arrived at New York she was so completely exhausted and in such a nervous state that we had to wait three days before she could be placed in a plaster cast. We were fortunate to be in the great new New York Hospital and to have the services of one of the most eminent doctors in New York City, Dr. Eugene Poole. She was put in cast on the 18th of January, a cast that extends almost over her entire body, and I was able to bring her home by special arrangements with the railroad on the 24th of January.

We can never cease to be grateful to the friends on the ship, the passengers, the officers, and the crew. They did all they could for our comfort and relief. And how grateful we are for that great body of friends in New York City. And now beyond measure for our friends here at home and for all the letters, telegrams, greetings and flowers from the friends throughout the country. For all of these we are thankful beyond words to express.

We have now been at home four weeks and Mrs. Inzer is at last fairly comfortable most of the time. From now on it is more or less of an endurance contest, but she has shown wonderful fortitude and patience. She will be in the plaster cast for about two months longer and then it will be some time after that before she can walk again. The doctor assures us, though, that she will not be lame.

I have always preached to others that we must take life as it comes and have faith, and be brave, and keep humble, and carry on. We are trying most sincerely to practice what we have preached to others. Furthermore, we are trusting God that His word is true "That all things work together for good to them that love God, to them who are the called according to His purpose." We are trying to say in all sincerity "Thy will be done, thy kingdom come and may thy name be glorified."

So my friends I salute you. If you have written to me lately, and many of you have, please take this as my answer to your letter and if I am not able to write you again soon I am sure you will understand.

May I say that our work is going well, great crowds wait upon our ministry. I brought home a marvellous selection of lantern slides from all the countries we visited and I will be giving these lectures with slides each Sunday evening for seven weeks. How happy we are to be at home with our people.

So to you in Tokyo, Peking, Shanghai, Canton, and in Manila; you in Singapore, Rangoon, and Bombay; you in Jerusalem, Cairo, Rome, and Florence; and you in New York and down to Chattanooga and all around and in between, we greet you. We love you. We are happy to have you as an old friend, or we are happy to have you as a new friend. May our Father in Heaven richly bless you and keep you all.

JOHN W. INZER.

Montgomery, Ala.

Beginning March 10, Dr. John W. Ham has been preaching in meetings at Erwin, Tenn., with Pastor Roscoe C. Smith.

Dr. and Mrs. George W. Leavell have resigned as missionaries of the Foreign Mission Board after a service of twenty-three years. They are now residing with Paul Rudolph, Clarksville, Tenn.

Missionary E. E. Sowards, of Fort Springs, W. Va., who has spent some years as a worker in Burma, spoke last Sunday morning at the Sunday-school of the Broadway Baptist Church, Louisville. He is at present studying at the Southern Baptist Theological Seminary.

Pre-(or Post-) Millennialism

JONATHAN J. ROBINSON, Louisville, Ky.

WE CANNOT admit that the writers of the New Testament were mistaken in expecting the Lord's return during their lifetime. They wrote by inspiration for the entire Christian era. Expressions like, "We that are alive . . . shall be caught up" do not necessarily mean that the writers expected this for themselves. The "we" may apply to believing readers of these words who shall be living when He comes.

Our Lord did say that He did not know the time of His return; but that was a long time ago, during His humiliation. He probably knows all about it now, having been restored to the glory which He had with the Father before the world was. The argument, that He must stay in heaven until the day of Judgment, is contradicted by promises that He is to sit on the throne of His father David. David never had any throne in heaven. Therefore, if this prophecy is to be fulfilled, it must be on the earth.

To keep Christ sitting at the right hand of His Father's throne in heaven until it is time to deliver up the Kingdom of the earth to the Father also, is to deny Him any throne whatever of His own! To claim that Christ can only rule from heaven, while Protestant preachers and Christians fill all religious offices on earth, seems like a weak copy of the Romish arrogance which insists that He can only rule from heaven—through the Pope!

I

THE Jews are rapidly returning to Palestine, but they are not to be converted as a nation until after the Lord returns. Then they will ask, "What are these wounds in thy hands?" This presupposes a personal, bodily return of the same Jesus who was crucified, to be accepted as the God of Israel in the same place where He was rejected.

Catholic theologians flout the idea of any millennium, or any return of Christ prior to the final Judgment. Their "millennium" is in the past—the thousand years before Martin Luther—when the Popes put down kings and crowned others in their stead, and when all liberty was crushed by priests.

Post-millennial arguments are founded upon assumptions inherited from the Catholics, and upon mistaken translations of the Bible made by men saturated in those inherited assumptions. The words, "end of the world," is one of these mistakes. It should be "conclusion of the age." 2 Peter 3:11 also is misleading as translated. The Greek word "luo," translated "dissolved," means to "loose." When the colt was "loosed" by our Lord's disciples it was not "dissolved." The glorious truth is that all creation is to be "loosed" from evil.

In the great apostasy led by Rome the Blessed Hope of our Lord's return was lost sight of. It was recovered only a little more than a century ago. It is to be expected that some will hesitate to accept new truth (or old truth newly discovered) because it differs from the teaching given in established institutions of human education. We need to consider our Lord's warning—"In vain do they worship me, teaching for doctrines the commandments of men."

The old "chiliasts" were right. They were the element in the early church which resisted the paganizing influences which finally triumphed in the year 325 A.D., when the nominal church became a harlot, and the "Church" of Rome had its beginning. Having crushed the primitive faith by making an alliance with pagan Rome, Catholic theologians held true believers in bitter scorn. The word "chiliast" is merely the Greek equivalent of the Latin "millennialist." But, spoken by teachers with contempt, it has terrified students and kept them from believing God's Word.

II

THE following shows the truth of the pre-millennial view: "Blessed and holy is he that hath part in the first resurrection . . . they shall be priests of God and of Christ, and shall reign with him the thousand years." If they are raised "out-from-among the dead" when Christ returns, and then reign with Him for the thousand years, it is clear that He

must come at the beginning of the millennium, not at the end of it! Post-millennialists ignore the FIRST resurrection, which is the great PRIZE offered to believers. Age-abiding (or "eternal") life is a gift, and must be accepted as such, but the prize must be earned or won. It gives an extra thousand years of LIFE, reigning with Christ in His Kingdom.

The rest of the dead live not again until the thousand years are finished. This may have been the incentive which made the early Christians so zealous, rather than the hope that the Lord might return before they died. He said, "Seek ye first His kingdom." This may be to seek a part in the first resurrection, which means that those accounted worthy to attain it reign in the Kingdom.

If this could be generally taught now, it might put new life into our churches. As it has been, people have been promised every blessing contained in the Bible, as God's free gifts, if they would only join some church. Then, when the church was duly joined, and all things thus secured (?), there was nothing more to be gained. So they lose interest.

We may have been mistaking God's purpose in the present age. He may not be seeking to convert the entire world, but to take out of it "a people for His name." God's Son is Heir of the universe, and wants others to share with Him this vast inheritance. God wants His Son to be the Firstborn among many brethren. This is the purpose of "election" and "predestination," that the chosen ones should be "conformed to the image of God's Son." The Son was made perfect through suffering, and "this present evil age" may be permitted to continue for a time, so that these sons of God may suffer with Christ, that they may also reign with Him. Many of the things we have been taking for granted as God's truths may be inherited from the Roman Catholic dark ages, and not the faith revealed in the Word of God.

III

HERE is the danger of what is called "spiritualized" interpretation of the Bible. It is a device of post-millennial theologians whereby statements in the Word of God which contradict their traditions can be allegorized to make them seem to mean anything or nothing. Some wise student of the Scriptures has said, "When the literal meaning of a passage of Scripture makes good sense, seek no other meaning."

The many quotations from the Old Testament in the Book of the Revelation are not its weakness, but its strength. Our Lord said that not one jot or tittle of the Hebrew Scriptures shall fail of fulfilment. Revelation shows how many of them shall be finally fulfilled. No man has authority to interpret it, but the Holy Spirit is able and willing to lead us into all truth in response to faith and prayer.

It is not safe to claim that the gospel now preached in the churches is unchangeably the same as given to the saints in the first century. Many denominations teach different presentations of it, and some have gone far wrong. Why must Christ "surrender His function as our great High Priest" if He comes to set up a literal Kingdom? Why say that "not a soul can be saved after His return?" These things are baseless arguments made by post-millennialists, apparently, trying to reduce what the Bible calls "that blessed hope" to an impossible absurdity! All Christians ought to believe the Bible. Post-millennialism does not stand the test of careful comparison with Scripture teaching. If pre-millennial truth does not agree with some of our inherited notions, we ought first to give up everything which cannot be proved by the Bible that we hold against it.

Dr. Maiden speaks much of the "imminence" of the Second Coming. Our Lord said it was not imminent when he said, "This gospel of the kingdom shall be preached in the whole world . . . unto all the nations; and then shall the end come." Paul said, "it will not be, except the falling away come first." It may be imminent NOW. World conditions, and the wonderful return of the Jews to Palestine, and the general feeling among believers, all indicate that it is!

EDITORIAL

A Praying People and Ministering Angels

SUNDAY-SCHOOLS will next Sunday still be studying about the Apostle Peter. The subject will be the deliverance of Peter from the prison in which he had been incarcerated on the order of Herod Agrippa.

James the brother of John had been slain by this wicked ruler, and it had pleased the people. As a time-serving politician, he therefore figured that he could also get away with the murder of Peter.

But the church made prayer for Peter. The text does not say that they were praying for his delivery. Undoubtedly in their hearts they longed that he might be delivered, and they were praying for him—that the Lord might be to him strength in the days while he lay in prison expecting to be put to death, or that the Lord might use His mighty power to deliver him. True, God had not delivered James from the hand of his persecutors, even though they had doubtless prayed for him. But they did not on that account lose faith.

Why did not God deliver James? We do not know. The government of God does not attempt to explain itself finally to the questions of men. But it does manifest itself so that watching men cannot deny it, and so that those who surrender themselves to it are thereby sustained, strengthened and comforted, and builded into His likeness. There are many things in this life that are beyond the understanding of human reason. But life's best and highest things are open, not to the curiosity of the natural man, still less to indifference or hardened unbelief, but to the faith and trust of needy, loving hearts.

A group of the church were gathered in prayer at the house of the mother of Mark. The text says they were praying earnestly. The word means that they were praying "ceaselessly" or with "agony." Yet it seems that the element of doubt may not have been absent from their prayers. When Peter knocked at the door and the young girl came back to tell them that it was Peter, they exclaimed, "Thou art mad."

Who are we who criticize? Ought we not to be thankful for the story? On this point Dr. G. Campbell Morgan says:

I pray, and God knows I believe in Him, and I desire, and I wonder whether He cares. If I challenge my unbelief, it vanishes. These people plead earnestly and doubtingly, and yet that force of earnest, halting prayer was mightier than Herod and mightier than hell.

We are here introduced to the ministry of God's angel. Much that questing minds might like to know about the ministry of angels for men is not revealed. But that there is such a ministry of angels over our lives is undoubtedly the clear teaching of Scriptures. The angels of God are not to be confused with the demons or evil spirits who do the will of Satan. God sent an angel to deliver Peter.

With four quartenions of soldiers—sixteen soldiers—on guard, two of them chained to the prisoner, and others stationed at each of the three locked gates, between the condemned prisoner and liberty, it required nothing less than a miracle to deliver him. That miracle took place. The angel awakened Peter and told him to dress himself. Then he led him out through the barriers of three iron gates regardless of locks and of soldiers. These had possibly been put to sleep by supernatural power.

We hold in our hands Tarbell's Teacher's Guide for 1935, published by Fleming H. Revell Co. For spiritual impression the author quotes Bible-believing scholars, but for interpretation she includes rationalistic writers who seek to explain away the miraculous. So far as we know, the other prominent book "helps" discountenance rationalism.

Miss Tarbell says of Peter's deliverance from prison, "What explanation is made of all of this is immaterial." Then follows a statement from the rationalistic Dr. Cadman, of New York. He looks upon belief in the angels as an ignorant view held by Jews and others at the time of Christ, and says: "I have a suspicion that the angel who helped

Peter was a disguised member of the Jerusalem Church." It is surprising that Revell Company publishes this rationalism. These publishers have a reputation more than most of the large publishers of issuing only Bible-believing books.

If one believes in a God who created the heavens and the earth, and man, and who has made Himself known to man through direct revelation, and has provided to save man from sin through His own incarnated and crucified Son, he shall have no difficulty in believing that the Creator of all that we call nature and natural law can at will enter into, change, or set aside that which He has created. Moreover, the God who has revealed himself in the Holy Scriptures would be expected to use signs and wonders in the crises of man's spiritual history to attest and verify the authority of that which He has communicated to man.

But of this the rationalist will have nothing. Nor will he have anything else than a Bible that has been eviscerated so as to make room for his own evolutionary pre-suppositions. By these man needs no Saviour, but only the chance through the ages to work out the inherent good he imagines is in man. This system is the master work of Satan, for it seduces the mind of man, flatters human nature, and avoids the offence of the Cross.

If those soldiers were not asleep, they yet did not see the angel. When Elijah prayed the Lord to open the eyes of his doubting servant, the young man "saw the mountain was full of horses and chariots in a cloud of fire round about Elijah." In Gethsemane Jesus said: "Thinkest thou that I cannot now pray my Father and He shall give me more than twelve legions of angels?"

We live in an age of faith, not of sight. The Christian revelation through Christ has long been completed and established. But angels are still here, whether our eyes see them or not. Are they not all ministering spirits, sent forth to do the service for the sake of those who shall inherit salvation? Still, thank God, "the angel of Jehovah encampeth round about them that fear Him."

Sunday's lesson offers an opportunity to teachers to plead that we may be a people of prayer, after having made sure that each teacher for himself is a devoted example of it. Where teachers prepare themselves for it, and in cases in which they feel the need for it exists—mainly in mature classes—they may also confirm in the minds of those present the Satanic nature of persistent present-day theories that would discredit the authority of the inspired Word of God.

Relief That Encourages Worthlessness

ONE wonders how much of the relief now given by the Government in feeding and clothing the needy results in the breakdown of character and self-respect. No one questions the propriety of taking care of those who are in dire straits for food and other necessities. But when we are told one month that 12,000,000 are without food and work, and in another 16,000,000, or that the number has been reduced to 8,000,000, we begin to wonder if the people who send out this stuff are not merely indulging in reckless guesses for political effect.

Will Rogers says: "My friend, the Mayor of New York, wasn't to blame about shoveling the snow off the streets. He couldn't get the labor. They were all on relief. Moving snow in New York used to be the one big job they laid for. But no more. That's what going to turn some of the sympathy for relief away. When people are being fed who won't work, you will have to about face on relief."

The cities are not producing all of the chronic relief-ers. There have been reports of rural counties where more than sixty percent of the population were on relief. Reports are that some Kentucky counties turned to "relief" pap amazingly. We must discriminate between the temperamental relief-er and persons who are in actual need. If Government agencies cannot do it, then indeed has Government become as bankrupt of moral stamina as are wont-work relief-ers.

Ownership and Control of Georgetown College

IN CONNECTION with the confusing relations that have for some months existed between the Trustees of Georgetown College and the General Association of Kentucky Baptists, a large increase of interest is being felt among our people in Kentucky as to the terms of ownership and control of the college. We here present a brief statement of the most significant facts.

Ownership and control are held by the Kentucky Baptist Education Society. The reader must distinguish between this organization and the Baptist Education Society of Kentucky. The last-named body was created about twenty years ago to have oversight of the schools supported by Kentucky Baptists. It meets every year with the General Association, and its Executive Committee meets in Louisville in between times.

The Kentucky Baptist Education Society is an organization chartered long ago by the Legislature of Kentucky, and seems to have been in existence as a chartered body since 1851, though an organization of the same name is mentioned by Leland W. Meyer, in his book, "Georgetown College" (page 36), as meeting at Lexington in 1829. In this article we shall refer to the Kentucky Baptist Education Society as the "Georgetown Society" and the Baptist Education Society of Kentucky as the "State Society."

The Georgetown Society meets at Georgetown annually. The charter conditions of membership in it are as follows:

Be it enacted by the General Assembly of the Commonwealth of Kentucky, that each and every individual who, since the first day of January, 1840, has donated and paid into the treasury of the Kentucky Baptist Education Society the sum of \$100.00, shall be and they are hereby constituted a body politic and corporate, to be known and designated by the name and style of "The Kentucky Baptist Education Society."

This body, so constituted, all along had elected trustees for Georgetown College. We are told that the trustees of the college are designated as "Trustees of the Kentucky Baptist Education Society." Following the creation of the State Society, an adjustment was made in electing trustees for the institution. They are now chosen by the State Society, on nomination by the Georgetown Society, which nominates two persons for each vacancy. We understand that, if the State Society should not find acceptable either of the two nominations for a vacancy, it would mean either the continuance of the trustee whose term was to expire, or the election of another by the Georgetown Society—that is, they still control the college.

In response to a special request by us Mr. J. Howard Lee, Secretary of the Kentucky Baptist Education Society, has sent a partial list of the members of the Georgetown Society. In sending the list, Mr. Lee wrote, "I find that there is no complete list, but the best that there is I am enclosing." The list includes 302 names, of whom forty-three are not at this time resident in Kentucky. It also includes corporation givers and a number who are not Baptists.

Writing on this matter in the Western Recorder of June 21, 1934, Dr. F. M. Masters, who at that time was engaged by the institution as administrator of its affairs until such time as a President should be chosen, in part said:

The Kentucky Baptist Education Society required by charter to meet in Georgetown, is composed largely of Georgetown and Scott County people. Anyone, regardless of religious or church affiliation, who has at some time paid \$100 into the treasury of the society for Georgetown College, is a member of the Society and is entitled to all of the privileges given in its charter. The meeting of the Georgetown Society, held during the commencement of Georgetown College for 1934, was made up largely of the college community, and other local individuals. This organization does not represent the Baptist constituency of the State.

At another point in his article, Dr. Masters wrote:

When the Trustees are thus nominated by the Georgetown Society and elected by the State Society, to whom

then are these Trustees responsible? According to the charter these Trustees . . . become the Trustees of the Georgetown Society, and are responsible to it in the operation of Georgetown College, and are not responsible to the State Society.

The Trustees of the Georgetown Society alone have power to amend the charter of that Society . . . These Trustees have the power so to amend the charter of the Georgetown Society as to abolish it.

A study of the membership conditions for the Georgetown Society provided by the charter, indicates that others than Baptists may be voting members of that body. Such persons are now members of it. So far as the charter goes, a person of any religion or no religion or of atheistic beliefs may, with his kind, function as he sees fit as a voting member of the Georgetown Society.

It is not likely that members of that group other than Baptists, even when they are persons of the highest Christian character, would have that knowledge of Baptist life and genius or that sympathy for and understanding of Baptist aspirations, that would best conserve and safeguard a college for Baptists.

A study of the above will show that, under existing conditions, our Baptist people can have no certainty that the college shall remain responsive to their desires or that it may not even be taken away from Baptists. Let us suppose that all of the three hundred persons on the list sent us by Mr. Lee were Baptists (which they are not), and that all of them attend meetings of the Georgetown Society (which reports suggest not more than ten percent of them usually do), and that the trustees of the college felt a responsibility to Kentucky Baptists as they express themselves through their General Association and its Executive Board (which the majority of the trustees in their recent action showed they do not feel). There would still be no guarantee that the college under the present charter may not be expropriated from Baptist control, ownership and direction.

For consider: The 300 votes of these hypothecated Baptists could be nullified and defeated by any interest or denomination that might contribute say \$35,000 at a propitious time and have 350 agents vote to alienate the college from Baptists to themselves. Such things have been done. With far more legal protection than Kentucky Baptists have to safeguard Georgetown, rationalistic elements took Vanderbilt away from Southern Methodists.

There is an interesting sidelight upon the present embarrassment of Kentucky Baptists in relation to the institution which they have throughout a century increasingly loved and sought to conserve as their treasured Senior College. It is that the school was founded primarily upon the urge felt that Baptists must have an educated ministry to combat and off-set the inroads of Mr. Alexander Campbell, who at that time was with unlimited zeal agitating with the purpose to break up or take over Baptist churches and associations in Kentucky.

In his book, Professor Meyer speaks of this in several places, as does Dr. J. H. Spencer in his "History of Kentucky Baptists." On page 33, Professor Meyer says:

The fear of the Reformers [Mr. Campbell's partisans then so called themselves] who were threatening to destroy the missionary zeal and all that was precious to the Baptist system already established, led the Baptists to found at Georgetown College, Georgetown, Ky., Scott County, the first Baptist college in the Mississippi Valley.

Baptists in Kentucky have loved, supported, prayed for and builded Georgetown for more than a century. By every consideration of ethics and justice it belongs to them. If by God's blessing the unfortunate situation which now embarrasses them shall result in their facing all the facts, and in steps being taken both on their part and on the part of the Georgetown Society that shall guarantee the institution to Baptist control under terms satisfactory to them, the present embarrassment may prove a great blessing in disguise.

Paragraphic Comment

DEATH OF DR. CODY Sorrow and sense of loss spread among our Baptist people in the South on learning of the death on Friday, March 7, at his home in Greenville, S. C., of Dr. Z. T. Cody, who has been Editor of the Baptist Courier for twenty-four years, and has been prominently known for many years as a pastor and denominational leader. For several years Dr. Cody has been in failing health. But for this he would probably have been chosen President of the Southern Baptist Convention several years ago. He declined to allow his name to be used. He was seventy-seven years of age. For a number of years Dr. Cody was pastor at Georgetown, Ky., and Mrs. Cody was native of this State. Her death preceded his by several years. Dr. Cody is survived by one son and one daughter—Mr. Edmund Cody, and Miss Lois Cody. Miss Cody lived with her father. It was our privilege and pleasure last year to join in the celebration of Dr. Cody's birthday by a special appreciation of him in the Western Recorder. A fuller sketch of the life and service of this leader will be given next week.

ACADEMIC HUMBUGGERY Thoughtful writers in the secular press are beginning to go the whole length in characterizing the subtle penetration of American universities by the philosophy of Russian Communism. Also a colonel of the United States Army, recently speaking before the Daughters of the American Revolution in Louisville, openly declared that these foul birds of prey are in the American universities and that there are some here in Kentucky. Recently there appeared in the New York Herald-Tribune from its Washington correspondent an utterance on this which we hope to publish fully elsewhere. Among other things this writer said: "Our real danger concerning Communists now lies in those teachers, who, supported by public funds, or by the endowments of our American ancestors, are seeking to destroy our American institutions of learning by boring from within, and by poisoning the wells of knowledge from which our youth must drink." This writer also points out that the claim of academic freedom by which these parasites would make legitimate their base intended betrayal is not even pretended to be granted under the Soviet regime in Moscow of which they are propagandists. To the contrary, not even the severe press censorship of the Reds has been able to keep hidden the fact that they are ruling by wholesale murder, whenever they think it will terrorize the people and make them submissive.

VOLUNTARY GIVING VS IMPOSED GIVING A friend in Louisiana sends us a marked page of the North Carolina Christian Advocate. It carries excerpts from a Methodist pastor in the Durham District of the pleasing results there of the new voluntary-giving plan which has displaced that of assessments. Our friend suggests that we editorialize under the heading, "Methodists Adopt Baptist Plan." We appreciate his purpose, but dislike that phrase as a heading. Voluntary giving is beyond doubt the New Testament teaching. Baptists have traditionally held to it, but too many of us have held to it without practising for it to be quite discreet to call it the Baptist plan. The Durham pastor says: "I am confident the voluntary plan will prove its merits in results and work out for the good of the church and all concerned." This voluntary plan does not work by indifference or neglect. But instead of officials or committees sending out assessments (Baptists call it apportionments), they suggest amounts, which churches change as they feel moved. By Baptists in Kentucky, amounts are not even suggested. Information is circulated and incentives and appeals offered, but churches respond only as they feel moved to do so. This should stimulate agencies to the best possible service looking to inspiration

and information, and it should tend to develop in the church and its members a sense of responsibility and of joyous giving. Those are values which the Apostles, guided by God's Spirit, worked to develop in New Testament churches. They are the values of the Holy Spirit, that He would build into the givers. Regardless of more money or less money, the obedient church should proceed in that way and not by any of the moods and tenses of constraint—even when they make a fair show in the flesh. We may be sure cheaper "efficiency" plans are not God's. His plans are concerned to build the giver, while his gifts are used to bless others. We dare not forget that God requires us first to nurture the Christ life in men. The New Testament tells HOW.

HE NEVER GREW TIRED COMMENDING THE BAPTIST PAPER Dr. George J. Burnett, of Dodd College, Shreveport, La., an honored Kentucky Baptist "exile," in renewing his Western Recorder subscription, says in part: "My father, Rev. J. H. Burnett, a Baptist preacher of doctrinal soundness and missionary passion, believed in the Old Reliable. He never grew tired of asking people to subscribe to it. I wish you had a hundred thousand subscribers." Rev. J. H. Burnett, the father of George and Henry Burnett, and other children now of outstanding worth to society, for many years was pastor of churches in the region surrounding Glasgow and Russellville, Ky. At one time he was President of Liberty College at Glasgow. He was a man of learning and sterling character. He passed on to be with God about five or six years ago. That venerable man did not think it "too little a job" to get subscribers for the Western Recorder. He knew that worldly forces in the printed page were pulling down the life outlook of the homes in his churches, and he considered it a big job and a privilege to see that those homes through the Western Recorder were provided with that which would off-set and check-mate the worldly and self-outlook by keeping before them the higher meaning of life imparted by holy faith in Christ. It is not too little a job. That is too little an outlook which despises a service so pregnant in building right viewpoints of life in the members of our churches.

MR. EDISON'S WISE WORDS Before his death, Thomas Edison, as reported by Roger Babson, said in effect: "Babson, if there is a God, He needs at this time to enter into human affairs to correct the lop-sidedness of civilization. For we now have more of the kind of things that I have been contributing to increase man's power to build his own wealth and material satisfactions than we have character to visualize and follow worth while ends in their use." Mr. Edison was not a professing Christian, but available information suggests that he was a man of reverence, certainly not an infidel. Even though he lacked that spiritual insight and knowledge which is the privilege of every real Christian, he saw clearly the vanity and danger of man having in his hands vast instruments of power, without anything in his soul strong and righteous enough to direct that power to high ends and unselfish service. The instincts of his heart were pointing toward God more nearly than does a lot of philosophy of rationalism to-day that is voiced increasingly in pulpits. Few things are more depressing than to see multitudes absorbed in the use of the marvelous mechanical gadgets science has made available for man, the while preening themselves on their imagined superiority in so doing, though scarcely one in a thousand of them understands the principle that makes the thing go, and not one in a hundred thousand has the ability to invent the thing himself. Mr. Edison was right. We have far more mastery over nature than can be good for us, unless the grace of God shall so master our otherwise self-seeking power-loving acquisitiveness that we shall use these things for good and not evil.

My Confession of Faith

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

SINCE I gave my heart to Christ on that July night, 1876, religion has been the biggest thing in my life. It is not that I have always lived up to the lofty ideals that stirred in my spirit when I first found the Saviour, but, notwithstanding many detours, I have journeyed steadily, on, in God's highway to the skies. The blessed Master, whom I accepted as my Saviour on that happy night of the long ago, grows more precious to my heart as I hurry on the way.

When I was a young Christian I lingered under the spell of a great sermon by a quiet, modest, unassuming old-time Baptist preacher. He was about as old then as I am now, and, with his white locks caressing his shoulders, and his penetrating and appealing voice searching our hearts he began his sermon thus:

"Beloved brethren, sisters and friends, I have had in my life many disappointments and temptations. I have known sorrow. I have walked the way of tears. I have often fallen far short of the high resolves of my soul when I was at my best, but through all the temptations, tribulations, emergencies and mutations of life, I have retained my undimmed faith in the over-ruling Providence of God."

I

IT MAY have seemed strange that the words of the venerable preacher have lingered so long upon my heart, but here they are now, being sent out to a larger and more cultured audience than he confronted on that night of the long ago. In abbreviated form, he voiced my confession of faith, though I am repeating what the dear man said, and adding thereto not anything to the substance of his words, but simply elaborating what he voiced in my youth-time years.

Not only is my faith in the over-ruling Providence of God bright and radiant as I face the sunset, but my love and veneration for God's Bible has grown stronger as I have traversed the way of life. I believe in the authenticity, the veracity and the Inspiration of the Bible. Making due allowance for the possible errors and oversights of translators and copyists, I believe profoundly that God's Word is just as it came from His Divine Hand and was written by men inspired by the Holy Spirit, during the 1,500 years of its composition.

I have never been tainted or tempted by what has come to be known as Modernism, though it is no more modern than were the words of Satan, when in the Garden of Eden he said to Eve: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." With varying verbiage and volubility, this is all that the radical or modern critics have ever said.

I have studied this Modernistic movement, just as I have studied everything from every source bearing on the Bible. Fact is, I have studied widely. I know the theses of the radical critics, and am familiar with the doubts and dogmas of Voltaire, Ingersoll and Tom Paine, and have studied the evolutionary heresies of Darwin, Huxley, Spencer and their school of criticism and scholasticism, which they seek to foist upon us in the name of "science."

To my mind, the Bible is either true or false, just as a woman is either pure or impure. The Bible is not like the image of Nebuchadnezzar's dream, part gold, part silver, part brass, part iron and part clay. It is all gold. It is the one miracle book of all times.

I have studied archaeology, another branch of science. Nothing in archaeology escapes me, but all the returns from archaeological discoveries and disclosures are not yet in. It is a highly significant fact that everything archaeology has brought to us, which impinges upon the Bible, has validated and re-enforced the Bible story. Archaeology has proven the flood, and every step in this branch of scientific achievement has been a step toward God. [Our type emphasis.—Ed.]

The best evidence I have of the proof of the Scriptures and the highest mountain peak in my religious life, is what

religion has done for me. There never was a wilder product of the Texas frontier than I. I was not afraid of anything. Once, in my cowboy days when a preacher warned me I was headed for Hell, I asked him if Hell was the worst thing that could happen to me. When he answered, "Yes," I said, "Here goes for Hell!" Shame on me! But in those blind days I went to ghastly extremes in my thoughtlessness and recklessness.

II

WHEN I gave my heart to Christ, my world changed as suddenly as a lightning flash lights up the storm. I have never been the same since then. "Whereas I was blind, I now see." Everything changed. My attitude toward life, toward sin, toward eternity was revolutionized in a speeding moment of time. All through the changing years I have had one abiding evidence that I am saved. John says: "We know we have passed from death unto life because we love the brethren." My love of the brethren has lingered with me undimmed as the years have hurried on.

I have never believed in the brute ancestry of the human race, nor do I accredit much of what appears in your textbooks and periodicals bearing the label "science." Concerning this very matter, B. H. Carroll says,

I have seen that chameleon, Science, that forty years ago was one thing, and thirty years ago was another, and twenty years ago was still another, and ten years ago another, and to-day is another—I have seen Science come with her spade and dig up from the ruins of buried cities the conviction of the falsity of what she taught ten, twenty, thirty, forty years ago. Why, it doesn't stand still long enough to believe in it. It doesn't stand still long enough to put your finger on it. A man would have to be swifter than Atalanta; yea, he would have to have the wings and heels of Mercury, or ride upon Pegasus, to be able to keep near enough to it to be orthodox, and then he would have to go on the supposition, "I hold myself prepared to denounce as false tomorrow everything I hold sacred to-day."

I believe implicitly in the story of the creation of man outlined in Genesis. My scientific studies have deepened that conviction. As a medical student and as a long-time observer of the osseous, muscular, circulatory and nervous structures of the human body, I exclaim out of a believing heart, "The hand that made us is Divine!" I have very little patience with these pseudo-scientists who claim they can look at a rock and tell to the minute how old it is. There is a great deal of truth in geology, paleontology, zoology and all the other 'ologies, but I think many of their declarations and conclusions have no foundation in fact.

III

MY OBSERVATION of humankind and my studies not only of man but of the God who made man, constantly deepens my religious convictions. While I do not claim to have incarnated my faith in all of my needs, yet there has never been a time in my life since I met Jesus face to face that I have not believed in Him with all my heart! nor has there ever been a moment when I have not cherished for God's Word an inexpressible and fadeless veneration and affection.

I'm the last of my childhood family. There were six; now only one, and I the one. One by one they have passed into rest, and oftentimes, out of my loneliness and solitude, I cry out,

"I feel like one who treads alone
Some banquet-hall deserted;
Whose lights are fled, whose garlands dead,
And all but he departed."

I have not only given these up, but nearly all my childhood friends and acquaintances have gone on Home. Some I knew in my early years have died gloriously. When Charles

Wesley was discouraged concerning the poverty and obscurity of the early Methodists, his brother, John, said, "Yes, but dear Charles, they die well."

When I was a little lad, J. W. D. Creath, a frontier missionary, spent a night in our home. He lived to be seventy-three. He was conscious when he died. As death drew near, he placed his feet together, crossed his hands on his breast and, looking Heavenward, exclaimed: "Sweet rivers of redeeming love lie just before mine eyes!"

When P. S. G. Watson, a veteran Baptist preacher, who lived in an adjoining yard when I was a country doctor, was dying, he saw into Heaven; and, as his daughter lingered near, he exclaimed, "I see your Mother coming to meet me!" My brother, who was a physician, attended Fanny Parks, who, when dying, looked at him and said: "I hear the angels sing-

ing." When Stephen was dying, he said: "I see Jesus standing on the right hand of God."

Thus one by one, as the soldiers of the Cross have entered into rest, they have left glowing testimonies to their faith in God.

As I reach nearer the end of the road, I realize more and more that this world is not our home. More and more I believe in the old-time religion. More and more I rest my heart in God. More and more I know that "we are kept by the power of God unto salvation, ready to be revealed in the last time."

"Yes, we'll gather at the river,

The beautiful, the beautiful river;

Gather with the saints at the river

That flows by the throne of God."

The Name Christian

J. W. PORTER, LL.D., Lexington, Ky.

NAMES are often of greater import and importance than is usually believed. Names may make history, either true or false. It is therefore desirable that we call things and institutions by their right names, lest we falsify history and do untold harm to the cause of truth. An illustration of this may be found in current ecclesiastical life.

The followers of Alexander Campbell insist that their denomination shall be called, "The Christian Church." This contention has proved their greatest proselyting plea. By their claim, they arrogate to themselves the right to monopolize a name, that for nearly two thousand years has been used to designate all the followers of Christ. Many, rather than give offense, have humored this claim. Should I term their organization as the "Christian Church," my own denomination must be something other than Christian. I am unwilling to insult my own people by condoning error and flattering errorists.

In the beginning of the Reformation, which has been frequently reformed and still needs reforming, Mr. Campbell vigorously opposed his sect assuming the name "Christian." He insisted on the name "Disciples," and it would seem that as father and founder he should have had the right to name his own sect. In *Millennial Harbinger* Vol. 2, pp. 394, 395, Mr. Campbell says:

I am bold to affirm, in the face of all criticism, that there is not the least authority in the word here used (Chrematize) for concluding that the name Christian came from God, any more than from Antiochus Epiphanes: This may be too strong for some who contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream, oracle, angel, nor apostle, is in my judgment, by far the more probable opinion. If it had been given by the authority of the Lord, it would not have been delayed for ten years after the day of Pentecost, nor reserved for the city of Antioch to the place of its origin.

From this we see that Mr. Campbell viewed the name Christian as not coming from God or from angel, or from an apostle, or by divine appointment. Why so great ado about the name then? But he further says:

Not to lose sight of the subject before us, with us it is a strong argument, that had the churches been first called Christians by divine appointment at Antioch, then the apostles would have addressed the disciples by this divinely appointed name, but this they did not so much as once in any public document which has come down to us. The Antiochians called the disciples first Christians; Agrippa used the term in reference to himself; and Peter said, if any man "suffer as a Christian," let him not be ashamed; which argues that it was under this name that their enemies persecuted and traduced them. But no document has come down to us authorizing us to think that this name Christian was regarded by any of the apostles as of divine appointment. If Paul, in any of his letters—if Peter, James, or John had only once said, "To the Christians in Rome, Corinth, Galatia, Asia, Judea," or anywhere else, then, indeed, there might have been some ground to think that they regarded it as of divine appointment! And recollect that it was fifty years or more

from the time they were first called Christians before all the New Testament was written. They are called disciples, saints, believers, the called, sanctified, in the Acts and in the Epistles, but never once addressed as Christians. Now let it be remembered, that we have no objection to the name Christian, if we only deserve it; nor predilection for the name disciple, except for its antiquity and modesty; but when it (the name Christian) is pled for as of divine authority, and as the only or most fitting name which can be adopted, we must lift our voice against the imposition and contend for the liberty where the Lord has left us free.

In arguing for the name "Disciples" (*Mill. Har.* Vol. 3, p. 542), Mr. Campbell says: "We chose the name Disciples of Christ for the four reasons he assigns, and rejects that we are so fortunate to find the oldest and most descriptive and most Scriptural of all names yet unappropriate. We have not one word in the New Testament indicative that ever the apostles called their party Christians, or that they ever accepted of the name, while it is incontrovertible that they delighted in the name Disciples." In reply to Mr. Barton Stone, who insisted on the name "Christian," Mr. Campbell said:

Nor were we so ignorant of human nature as to accept that those who have preached a hundred sermons on the divine and exclusive authority of the name of Christian, and wrote a thousand pages, first and last, upon its supernatural charms and sanctions, are to be, all of a sudden, satisfied with any proof. This high and authoritative ground of theirs is neither more nor less than a good natural and well meant assumption, of which themselves are not so much the authors as the adopters.

For the sake of winning Mr. Stone to his movement, without changing his opinion, Mr. Campbell surrendered his contention. It should be remembered that at one time he adopted the name "Baptist," though at no time was he ever a Baptist in faith or practice. Concerning this he says: "I hesitated between the name 'Baptist Christian' and 'Christian Baptist,' and on suggesting my embarrassment to a friend he thought the latter, 'Christian Baptist' was a better passport to favor than either of the others. We never fully approved, but from expediency adopted it"—*Mill. Har.* Vol. 3 p. 338.

Here as elsewhere he was running true to form. He frankly admitted that his action was determined by "expediency" and as "a better passport to favor."

It appears that he never held a conviction that he was not willing to suppress for the sake of gaining members for his society.

The name "Christian" is mentioned only three times in the Bible. "The Disciples were first called Christians at Antioch." This was a heathen city, and while not stated, is by the commentators, generally supposed to have been given as a term of reproach. It will be noted that the inspired writer still uses the word "Disciples." Agrippa, a heathen, said: "Almost thou persuadest me to be a Christian." Peter says: "If ye suffer as a Christian," referring to the persecu-

tion of the followers of Christ. The word Christian, so far as the record goes, never left the lips of the Saviour.

The idea that the name "Christian" is of heathen origin, is evidenced by the fact, that the name is a misnomer. The name of the Saviour is not "Christ," but Jesus. The word "Christ" is only a title, meaning, "anointed." Had these responsible for giving the name been acquainted with Jesus, they probably have designated his followers as "Jesusites" or "Jesusists," which is a contraction of "Jesusites." Surely a rose by any other name would smell as sweet, when applied to the Disciples of Alexander Campbell.

It is worthy of note that the Statistical department of the U. S. Government refused to permit them to use the name "Christian Church," but forced them to appear as "Disciples."

Dr. Everett Gill Visits the United States

EVERETT GILL was born on a farm near Huntsville, Missouri, November 4, 1869. He comes of Scotch stock on both sides of his house, his mother being formerly Miss Mary Fairchild (originally Fairbairn). He is the son of Missouri; grandson of Kentucky, and great-grandson of Virginia. His childhood religious impressions were received very largely from his saintly grandmother, Mrs. Adah Fairchild. He was converted at the age of thirteen, and baptized by his beloved pastor, Rev. S. Y. Pitts, so highly esteemed by the Missouri brethren.

At the close of his public course, at the age of sixteen, he confided to his then pastor, Rev. William Francis Harris, of Virginia, his conviction that he was called to preach. The following winter he entered William Jewell College, where he was graduated with degree of A.B. June 1890. In July of the same year he was ordained to the Gospel ministry by the Providence (Marion County) Baptist church, while not yet of age.

In the fall of 1891, after having been in pastoral work for about a year and a half, he entered the Southern Baptist Theological Seminary, where, in May 1894, he was graduated with the regular degree Th.M. He returned the next year to do graduate work, and the degree of Th.D. (Doctor of Theology) was conferred upon him May 1895.

In October of same year he was married to Emma Geraldine, eldest daughter of Dr. W. H. Williams, formerly editor of the Central Baptist of St. Louis, Mo. During the last two years of his Seminary course, and for the first-year of his married life he was pastor of the Baptist church at Mt. Sterling, Kentucky. From here he was called to the pastorate of the Fifth Street Baptist church, Hannibal, Mo., one of the leading churches of Missouri, where he remained for six years. From there he was called to the pastoral care of the East Baptist church of Louisville, Kentucky, whence he went to take up his work in Italy in December 1904.

He was a roommate of John Lowe who also became a member of the East Baptist church and a missionary to China. Brother Gill traces his earliest missionary impressions to his grandmother, who in her young womanhood desired to be a missionary, but was hindered. Dr. Gill is the superintendent of Southern Baptist Missions in Europe with its headquarters at Bucharest, Rumania. He has written "Europe and the Gospel," a splendid foundation text for studying Southern Baptist missions in Europe.

Publicity Secretary, Foreign Board,
Richmond, Va. INABELLE COLEMAN

Samuel Judson Porter Passes

SAMUEL JUDSON PORTER, D.D., Litt.D., pastor emeritus of the First Baptist Church, Washington, died at his home 3543 Sixteenth, Street, N. W., March 6, 1935, aged sixty-five. He had been in ill health for years but did not surrender his pastoral duties until eighteen months ago. He came to Washington in 1925 and soon won recognition as one of the foremost pulpit orators in the City.

Dr. Porter was a preacher possessing unusual gifts, a poet of deep spiritual insight, an author whose beautiful diction commanded the admiration of critics, a scholar whose worth is seen in his commentary upon the Book of Hebrews and an interpreter of the Scriptures who was able to combine warmth of imagination with a clear understanding of symbolic truth rarely equalled and never surpassed in his generation. As one who had the pleasure and privilege of hearing him Sunday after Sunday, it is my judgment that his sermons possessed a poetic beauty, a spiritual simplicity and a genuine winsomeness not equalled by any other preacher I have ever heard.

Yet the finest period of his ministry came after he retired from his pulpit. The patience with which he bore his suffering, the zeal with which he defended the ways of God and the evidence he found in hours of intensest anguish of the verity of the Christian faith was even more impressive than any of the sermons he had ever preached. His last days were spent in an effort to assemble the precious truths he had learned upon a bed of suffering. He was a true twentieth century saint, full ready for his translation into the life of larger activities.

A devoted wife, five worthy sons and two lovely daughters mourn his going. The funeral service was conducted Saturday, March 9, participated in by Dr. J. T. Watts of Baltimore, Dr. W. S. Abernathy and Dr. N. M. Simmonds and the writer. The Memorial Service of the First Baptist Church to Dr. Porter was held, Sunday, March 10, Washington, D. C. RUFUS W. WEAVER.

[Dr. Porter was native of North Carolina and was sixty-five years of age. He had served prominent pastorates in Missouri, Oklahoma, North Carolina and Washington. He was a devout man of God and of exceptionally winsome and kind personality. His service included three years, from 1907 to 1910, as Field Secretary of Foreign Board. The service brought him broadly into touch with the Baptist fellowship throughout the South, and much increased interest in Foreign Missions. The writer mourns his death as that of a beloved personal friend.—Ed.]

Dr. W. Marshall Craig has been pastor at the Gaston Avenue Church, Dallas, Texas, for eight years.

An exchange writes "Many a private investor now holds in his safe deposit box not securities but obscurities."

Dr. Everett Gill, of Bucharest, Roumania, has been asked to speak on Missionary Day, April 2, at the Baptist Bible Institute.

Rev. J. R. Mashburn, for thirteen years a Southern Baptist missionary, died on February 27 at Tsinan, China, after a year's illness.

Missionary M. T. Rankin, of Canton, China, has been appointed as Oriental Superintendent of Southern Baptists' missionary work in China.

Dr. John W. Ham has just concluded a successful series of meetings in Panama, Canal Zone, Balboa Heights Baptist Church, of which Dr. J. V. Tinnin is Pastor.

Missionary Loren M. Reno, who has spent thirty-one years in Brazil, died on March 6. Mrs. Reno and their two daughters are remaining at the mission at Victoria, Brazil.

The Superintendent of the Baptist Orphans' Home in Florida states that ninety percent of the contributions to the Home come from people who read the Florida Baptist Witness. He ought to know where his bread and butter is coming from.

Dr. W. Murry Taylor, of Ashtabula, Ohio, has been called to the First Church of Marshall, Mo., but we have not learned of his decision. Mrs. Taylor, it will be remembered by our readers, was before marriage Miss Mary Willie Eads, of Hopkinsville, Ky., who graduated from Bethel Woman's College and the Baptist W. M. U. Training School.

Fellowship Tidings.

Mississippi Baptists have turned Clarke College over to the Trustees of that institution.

Funeral services of Rev. Frank P. Gates were conducted at the Madison Avenue Baptist Church, Covington, Ky. Burial took place in Livingston, Ky., where he had spent many years in the service of preaching the Gospel.

"Prohibition Facts—Questions and Answers—1935," compiled by W. G. Calderwood, 986 Fifteenth Avenue, S. E., Minneapolis, Minn., has just come to our attention. It is a vestpocket edition, and contains much valuable information.

The First Church of Cleveland, Miss., is to have Dr. W. C. Boone, of Jackson, Tenn., with them in a revival meeting, beginning March 24. Dr. Ira Eavenson is the pastor of the Cleveland Church. Mr. W. E. Farr, Jr., will have direction of the music.

Mrs. Alice Timberlake, widow of Professor Timberlake who taught at Mississippi College fifty years ago, died at Clinton, Miss., on February 26. She is survived by two daughters, Miss Elise Timberlake, of Hillman College, and Miss Lal Timberlake.

P. I. Lipsey, Jr., son of the Editor of the Baptist Record of Jackson, Miss., is to teach in the Department of Journalism at Stetson University, Deland, Fla. Prof. Lipsey did similar work in Baylor University some years ago, and has spent the last ten years as a journalist.

The Baptist Church at Barlow, Ky., where Brother O. C. Rainwater is pastor, on March 3 licensed Brother Harry Thomas Copeland to preach the Gospel. Brother Copeland is a young man, twenty-two years of age, and plans to enter college at Union University, Jackson, Tenn., in September.

Evangelist Robert H. Black preached in a revival campaign at the North Charlotte Church, Charlotte, N. C., recently. There were 319 conversions, all of them being adults except thirteen. Ten gave themselves to the Lord to be used as He saw fit, two of this number saying that they felt called to preach. A. G. Turk, of Georgia, had charge of the field and enlistment work. Olus L. Turk, from the Baptist Bible Institute, New Orleans, La. had charge of the music. The party began a campaign March 3 at Spruce Pines, N. C. at the First Baptist Church.

The Fourth Avenue Church, Louisville, has called Dr. David Swan Haworth to succeed Dr. Luther Rice Christie as their pastor. Dr. Haworth graduated from Wake Forest College and then came to the Southern Baptist Theological Seminary, where he obtained his Th.M. degree in 1930 and his Ph.D.

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in 1934. While a student in Louisville he was pastor of the Baptist Church at Guston, Ky., in Salem Association. He hails from Knoxville, Tenn. Mrs. Haworth is a graduate of the University of Tennessee and the Baptist W. M. U. Training School in Louisville. It will be remembered by our readers that Dr. and Mrs. Haworth suffered severely in a traffic accident while touring Europe after attending the Baptist World Alliance last summer. The accident occurred in Hungary. The incoming pastor takes up his new work effective on March 17. Prof. Harold W. Tribble, of the Seminary, has been Interim Supply at Fourth Avenue since the departure of Dr. Christie.

The following men were ordained as deacons of the Beechland Baptist Church, Pleasure Ridge Park, Valley Station, Ky., Sunday afternoon: Walter Buchhold, Clem Wiser, Frank Stanfield, Clarence Tabor, and Henry Raggard. The ordination service began at 2:30 P. M., and visiting pastors and deacons assisted in the service. The speakers were: Rev. A. W. Walker, Shively; Rev. S. F. Dowis, Carlisle Avenue, Louisville;

Rev. M. P. Hunt, Eighteenth Street, Louisville. Rev. J. M. Bell, who at present worships with Eighteenth Street, was present and led in the opening prayer. Rev. T. W. Lamkin, the pastor of South Jefferson, led in the ordaining prayer. The choir was led by a visiting singer from South Jefferson, Mr. J. C. Brashear. The following churches were represented: South Jefferson, Shively, Eighteenth Street, and Carlisle Avenue.

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Elementary Secretary

E. Kirk, Field Worker

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Standard Sunday Schools

The following Sunday-schools have qualified for the Standard awards since the first of March.

Creech—Pastor, J. D. Lundy; Superintendent, C. Smith Seale.

Williams Memorial, Ravenna—Pastor, R. H. Turner; Superintendent, A. C. Conway.

Salem (Liberty Association)—Pastor, none; Superintendent, Buford Spillman.

Hazard, First—Pastor, A. B. Pierce; Superintendent, J. Foley Snyder.

Glencoe—Pastor, R. E. McNeely; Superintendent, E. W. Collins.

Vine Run—Pastor, A. R. Abernathy; Superintendent, Herbert Ashcraft.

Pollard, Ashland

The last week in February I was with Pollard Baptist Church in a Training School. All those attending were placed in the one class for the study of Building a standard Sunday School. This church has done much training through the years and is one of the most aggressive in outreach and evangelism we have. Its work on the Standard has kept before the teachers and officers the matter of soul winning. They count the Standard as a program of work for every month in every year. This is as it should be in every church. Pastor W. K. Wood and Superintendent Farson are a great team and they have the love and confidence of all their people.

More About the Sunday School Conference

Good expressions are still coming in about our recent State Sunday School Conference. The more I think of it the more I am grateful to God for that meeting. It was deeply spiritual. Every discussion of organization and methods was undergirded with spiritual purpose. May God lead all of our officers and teachers to get a grip on the Bible and its teachings concerning our obligation to teach its truths.

The Cradle Roll Affecting Parents

Mrs. A. F. Cagle

I used to teach a class of young women and always besides the printed passage there would appear what the Editor chose to call the larger lesson. To me the Cradle Roll work offers a parallel to that. Those of you who teach know that while the printed message is important and needs to be studied, that it is often the larger lesson which requires the

most work and offers the larger wealth of material. Now this is how this applies to Cradle Roll work. The "printed passage" might be likened to that schedule which we follow more or less every Sunday morning in our Department and the "larger lesson" is the varied work we do in the homes in our efforts to have "A Christian home for every baby."

Have A Vacation Bible School

It is not too early to begin thinking about your Vacation Bible School. Plan now to have one. Don't overlook the fine opportunity for Bible teaching in a good Vacation Bible School. Write us for free literature. Get one of the following brethren to come to your church for a one day conference on the work:

Rev. George D. Park, Earlington.

Rev. W. T. Waring, Pleasureville.

Rev. Joe T. Odle, Bridge St., Paducah.

Our work on Sunday is worthwhile and it is really remarkable the progress one sees in a year's time with a three year old child, but our opportunities to help the home out of which our little ones come, are most far reaching. Take, for instance, Mrs. A's home—here the husband drinks up most of the meager income. The mother's task is more than she can carry alone. With a new baby all too often and such little means to provide for those she already has, she needs encouragement to keep trying to live a Christian before that unworthy husband of hers. A visit now and then from a sympathetic Cradle Roll worker helps to undergird this young mother's faith and to build up within her, fresh hope for her home.

Is Your Sunday School Standard?

We hope your Sunday-school may use the Standard of Excellence as a program of work. Attain it in the near future and then maintain it as a permanent outline of work.

We need seventeen more applications during March to equal our record for the first three months of last year. (This being written on March 6.)

Be sure that all questions in application are answered correctly. Some fail to tell how information was given to the School on denominational work, others fail to give us information as to the Cradle Roll enrollment and yet others fail to give the number of diplomas and the name of the Study Course book taught. If your school is Standard please mail us your application.

Or, go with me to Ruth's home. Here we see an adorable child, born out of wedlock, and being brought up by a mother who still lives a life of sin. By winning the friendship of this mother, opportunity comes to lead her out of such a life and help her to follow the footsteps of her little child into the House of God.

Then there is Mrs. B. reared a Catholic. Her husband has left her with three small children and no means of support. Having had all three babies on our Cradle Roll made it possible for us to enter this home as friends. Unfolding the plan of salvation to this little mother had to be done as simply as unto a little child.

Or here is timid little Mrs. C. who moved to our town a few weeks before her first child was born. Alone among strangers the Cradle Roll visitor, calling in to be friendly and helpful, was a God send to this little woman.

Then there are so many poor homes full of children with mothers so busy, trying to make ends meet, that they scarce can stop for anything, but always find time to stop for us, when we go to them representing Christ through the Cradle Roll department of our church. We make it a point to pause long enough to have prayer in every home and never one time has this privilege been refused us. I think the mothers are coming to look forward to this little period of quiet devotion in their homes, and I know that for some homes it is the only thing of the kind that they ever have.

Are we seeing any fruits of our labors? Yes, thanks to God and our faithful workers, we are. The parents are responding to our efforts and we are gratified month by month when we check over our records, to be able to transfer name after name to the saved and enlisted lists who were unsaved or unenlisted a year ago.

How do we do it?

(1) By keeping the right sort of women for doing the visiting. By right sort I mean women who love babies; who are willing to take time to carry sunshine into darkened lives and who love Jesus enough to reflect Him faithfully.

(2) By keeping our territory divided into parts small enough so that each visitor can get into every home once a month. It is best for no visitor to have over ten homes.

(3) By trying to impress on these visitors that they are possibly the best Christians that these mothers, they visit, know, thereby deepening their responsibility to witness faithfully for Him and to do all they can to make their Christ desired.

(4) And by having our Workers' conferences every month where we all discuss our problems and pray for the homes for which we feel responsible.

The Co-operative Program for January, 1935.

C. M. Thompson, General Secretary and Treasurer.

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Green Bazar	3.25		Don't Let It Go	1.00	
Bethel	1.15	1.85	Hopewell	9.00		Tree Sticks	4.88	
BAPTIST—			Macedonia	10.07		Without Him	1.10	1.10
Bethel	5.57	3.50	Maceo	48.65		LINCOLN COUNTY		
Lawrenceburg	\$5.07	1.00	Lanther Creek	2.80		Flour	1.10	1.10
Mt. Pleasant	9.35		Pleasant Grove	11.00		McKinney	2.00	
Sand Spring	4.73		Pleasant Ridge	7.75		Maywood	4.00	4.00
BARREN RIVER—			Red Hill	5.25	0.75	Stanford	1.00	
Indian Creek	2.20		Sorgho	2.50		LITTLE BETHEL		
BELL COUNTY—			Sugar Grove		14.25	Levon	4.55	
Fonda	32.95	7.52	Thrl. Owensboro	332.48		Lexington	12.50	
Kettle Island	5.00		Ulca	1.24	71.50	Madisonville	120.41	22.10
Middlesboro, First	15.00		Whitesville	121.60	10.00	Victory	1.00	
Old Yellow Creek	1.00		EAST LYNN—			LITTLE RIVER		
Riverside	2.00		Rolling Fork		3.01	Bethel	11.25	
BETHEL—			EAST UNION—			Calvary	20.21	
BLACKFORD—			Gatlin	10.60		Liberty First	8.00	
Blackford	29.03		Jellco, First	102.22	28.00	Old Grove	1.00	
Chestnut Grove	19.56	2.00	Pleasant View	7.00	2.00	Walton	1.00	
Pisgah	14.69		Saxton	5.00	1.00	LOUISIANA COUNTY—		
BLOOD RIVER—			EDMONSON—			Lebanon	1.00	1.00
Benton	6.95		ELKHORN—			Roberts	7.20	
Birmingham		3.57	Asland Avenue	1.00		LONG RUN—		
Calvert City		6.58	Bryant Station	2.10		Baptist Tabernacle	20.25	40.10
Eik Lick	14.25		Calvary	447.85	110.75	Bardonia Road	4.00	2.25
Gilbertsville	3.38		Cane Run	5.25	1.00	Beechland	1.00	0.90
Locust Grove	3.00		Clear Creek	5.00		Beaumont	40.48	40.18
Murray	441.12	25.00	David's Fork	16.71	18.00	Calvary	129.17	10.10
New Bethel	8.60		Dry Run	6.00	1.15	Cheshire Avenue	100.25	22.28
Now Harmony	4.88	2.60	Felix Memorial	5.98	2.50	Clear Creek	22.25	7.25
Olive	7.70		Georgetown	42.92		Clifton	188.25	42.22
Stinking Spring	5.50		Glen Creek	5.00		Crescent Hill	722.27	240.47
Sugar Creek	9.25		Grace	11.50		Crestwood	62.00	20.00
Union Ridge	5.81		Immanuel	219.24	32.25	East	22.25	
BOONES CREEK—			Millville	19.00		East	22.25	20.16
Allensville	40.00		Mt. Freedom	8.67	4.00	East	22.25	20.16
Boones Creek	2.12	5.83	Mt. Vernon	40.71	9.00	Eighteenth Street	100.00	1.00
Drowning Creek	7.50		Nicholasville	80.05		Eik Creek	4.04	5.44
Heidelberg	1.00		Paris, First	75.72		Farmdale	12.24	
Irvine, First	12.50		Porter Memorial	20.24	12.24	Fisherville	1.00	1.00
Providence	3.00	6.00	Providence	7.50		Fourth Avenue	22.25	2.00
Williams Memorial	3.69		South Elkhorn	7.10	1.00	Hazelwood	22.25	2.00
Winchester, Central	25.00		Versailles	22.00		Highland	42.25	42.25
BRACKEN—			ENTERPRISE—			Highland Park, First	14.45	12.25
Augusta		3.00	Irene Cole Memorial	15.00	12.00	Highland Park, Second	18.25	
Aberdeen	11.00		FRANKLIN—			Howell	1.00	3.00
Ewing	2.00		Bethel	6.25	5.25	Immanuel	22.00	16.00
Flemingsburg	1.25	1.00	Buck Run	2.91	5.25	Jeffersonville	40.25	7.00
May's Lick	2.00		Evergreen	1.00	1.00	Lea Lane	4.00	1.75
Maysville	165.77	129.50	Forks of Elkhorn	14.00	6.00	Little Rock	1.00	1.00
Millersburg	27.50		Frankfort, First	204.07	49.00	Mary's Memorial	44.25	22.00
Mt. Sterling	47.79		Lebanon	2.00	2.00	North and O	44.25	22.00
Mt. Olive	3.60		North Benson	8.00		Ormsby Avenue	22.45	1.00
Olympia Spring	5.00		Pleasant Ridge	6.75		Parkland	22.45	22.00
Two Lick	15.00	5.00	Thorn Hill	20.62	7.00	Pleasant Grove of the	12.25	4.00
BRECKENRIDGE—			FREEDOM—			Plain Creek	22.25	4.00
Cloverport	25.14		Winchester First	24.75	22.00	St. Matthew	4.00	7.00
Dry Valley	2.00		FRIENDSHIP—			St. Andrew	12.25	7.00
Glen Dean	20.70		Winchester First	24.75	22.00	St. John	12.25	7.00
Irvington	43.15		GASPER RIVER			South	1.00	1.00
McQuady	12.60		Salem	20.25		South Side	1.00	1.00
CALDWELL COUNTY—			GOOSE CREEK—			Taborville	1.00	1.00
Reulah Hill	2.00		Caneville	10.00	1.00	Town Avenue	0.75	4.00
Doraldson	5.91		Hanging Rock	2.50		W-A Roadway	22.25	22.25
Edleville	25.00	12.00	Lethefield	12.44	12.00	Van Pines	1.00	
Fredonia	16.71	19.12	Little Chitty	2.40	1.25	Vigilance Avenue	42.25	40.00
Harmony		4.00	New Hope	1.00		Walton Street	12.25	20.00
Liberty	2.10		Walton Grove	1.00		Wayne Memorial	20.00	1.00
Pleasant Grove	1.26		GRAVES COUNTY—			North Kentucky Hospital	1.00	1.00
Princeton Baptist	1.10		Liberty	75.25	20.24	W.M.U. Training School	7.25	1.00
CAMPBELL COUNTY—			Mayfield, First	20.24		LYNN		
Darton, First	65.15	45.44	New Hope	1.50		Bethel	40.25	2.25
Et. Thomas	21.48		Sharon	4.45		Union	2.25	1.00
Grants Lick	7.25		GREENUP—			LYNN CAMP		
Newport, First	93.11	5.55	Cannonburg	5.88		Henry Grove	6.00	
Oak Island	4.10		Cattlettsburg	45.22	45.22	MADISON COUNTY		
Silver Grove	6.00		Grayson	4.45		MOUNTAIN		
CENTRAL—			Kirk Memorial	6.41	6.41	MT. ZION		
Lebanon	16.65	1.00	Louis	2.41	5.10	Central	15.00	15.00
Mackville	9.63	9.63	Pollard	20.00		Winchester First	22.25	42.00
Reckbridge		3.50	Russell	2.00	1.00	MURKENSBERG		
Springfield	59.74		Unity	47.71	2.00	NEILSON		
CHRISTIAN COUNTY—			GREENVILLE—			Bardonia	41.25	
Cesky	3.28		HENRY COUNTY			Bethel	2.25	
Hopkinsville, First	479.12	31.27	Bethlehem	4.00	4.00	Calvary	20.44	
Hopkinsville, Second	29.26		Campbellsburg	8.45	1.00	Little Bethel	4.00	
Lafayette	4.62	18.10	Dreannon's Ridge		3.00	Lebanon Junction	41.00	
Little River	6.12		Emmence	104.21		Mt. Zion	1.00	
Locust Grove	50.08		Hopewell	20.11		Mt. Washington	14.25	
Mt. Zoar	18.00		Lockport	2.24		New Salem	22.00	1.00
Pembroke	9.21	3.16	Pleasureville	12.25		Riverside	22.00	1.00
Pleasant Hill	2.83		Port Royal	129.25	24.50	Shelbysville	1.10	
West Mt. Zoar	3.27		Smithfield	4.00	2.00	NORTH BEND—		
CRITTENDEN—			Turners	4.20		Beaver Lick	20.00	
Crooked Creek		1.00	IRVINE—			Bellew	14.25	2.50
Gardnersville	15.05		JACKSON COUNTY—			Burlington	24.25	
Shloh	7.43		LAUREL RIVER—			Calvary	15.00	
Turners Ridge	4.00		East Bernstadt		12.00	Corington, First	26.00	4.00
Williamstown	26.74		LIBERTY—			Crescent Springs	14.75	25.00
DAVIESS-McLEAN—			Canmer	10.75		Elmore	64.24	1.00
Association	8.70	10.00	Cave City	11.75		Flanger	5.00	
Buck Creek	11.15		Glasgow	202.21	66.66	Florence	1.00	
Eaton Memorial	4.55		Hiseville	2.25		Hy Mitchell	10.00	
Friendship	3.95		Horse Cave	28.64		Hoover	2.00	
						Immanuel	20.00	16.15

	Budget	Desig.
Iaonia	101.86	
Madison Avenue	120.50	
New Bethel	11.50	12.82
Oak Ridge	11.64	
Petersburg	7.52	
Sand Run	1.71	12.26
South Side	47.59	
Visalia	3.61	
Walton	51.05	4.50
NORTH CONCORD—		
Apple Grove	1.50	
Barbourville	5.00	
Beech Springs	1.00	
OHIO COUNTY—		
Beaver Dam	77.55	66.67
Concord	2.03	
Dundee	1.76	
Hartford	40.42	6.00
Independence	10.56	
Mt. Pleasant		24.78
OHIO RIVER—		
Union	1.50	3.36
OHIO VALLEY—		
Audubon	15.65	
Bellfield	8.50	
Calvary	27.50	
Cash Creek	7.02	
Clay	25.50	30.75
Corydon	5.50	16.00
Graves Creek		12.00
Hebbardsville		3.00
Henderson, First	127.57	5.00
Inmanuel	39.48	
Little Union	7.80	9.00
Morganfield	50.72	
Sebree	6.70	1.55
Sturgis		4.00
Uniontown	3.09	
Walnut Street	8.98	4.17
Zion (Henderson Co.)	7.85	3.00
OLD BETHEL—		
Providence	3.90	
OWEN COUNTY—		
Association		24.00
Owen County W. M. U.		12.00
Dallasburg	50.77	
Greenup Frk		6.00
Long Ridge	24.00	9.00
Lusby	2.00	
Mt. Hebron	.88	
Owenton	154.14	12.70
Squiresville	28.40	
PULASKI—		
ROCKCASTLE—		
Livingston	12.62	2.00
Ottawa		2.35
RUSSELL COUNTY—		
Poplar Grove		21.00
Providence	3.00	
RUSSELL CREEK—		
Campbellsville	1.50	
Greensburg	13.65	
Macedonia	.67	
Pike Ridge	3.46	
Trammell Creek	8.00	
Zion		12.00
SALEM—		
Beech Grove		1.00
Ekron	3.10	
Phillips Memorial	19.00	6.55
Salem		5.30
Wolf Creek	1.00	
West Point	19.60	.75
SEVERN'S VALLEY—		
Barren Run	10.25	4.00
Cecilia	9.20	
Gilead	.20	.20
Rineyville	2.45	
Severn's Valley	430.89	16.00
White Mills		1.05
SHELBY COUNTY—		
Ruffalo Lick	6.00	12.00
Christiansburg	4.00	1.00
Elmburg	1.85	
Finchville	91.03	13.00
Graefenburg	10.28	10.00
Hempridge	6.00	
Salem	29.81	16.00
Shelbyville First		18.75
Waddy	33.71	53.42
SIMPSON—		
Middleton	2.00	1.00
Shady Grove	2.45	18.38
Sulphur Spring		2.00
SOUTH CONCORD—		
SOUTH DISTRICT—		
Beech Grove	25.00	
Bruner's Chapel	15.00	
Burgin	108.41	
Friendship		3.25
Harrodsburg		160.00
Lancaster	3.98	
Lexington Avenue	52.00	47.00
Mt. Freedom	2.50	
North Rolling Fork	30.00	
Shawnee Run	31.46	2.00
SOUTH KENTUCKY—		
Middleburg		25.00
SOUTH UNION—		
SULPHUR FORK—		
Ballardsville	10.61	
Harrods Creek	14.50	
LaGrange	136.71	94.12
Poplar Ridge	3.25	2.75
Sligo	-29.38	46.55
TATES CREEK—		
Beres		3.00
Liberty	3.72	

	Budget	Desig.
Richmond, First	10.90	10.00
TEN MILE—		
Elliston		2.00
Concord	3.96	
Clarks Creek	10.51	
Mt. Zion	9.48	
Paint Lick	2.00	
Vine Run	5.00	3.00
THREE FORKS—		
Duane		2.00
Broadway, Hazard	1.70	2.00
Hazard, Second	2.00	4.50
Fleming	1.10	14.00
Hazard, First	48.20	64.39
Hyden		6.50
Jackson		5.00
Lothair	2.47	13.40
Neon	2.00	
UNION—		
Beaver	11.87	1.00
Berry		1.75
Butler	7.09	
Cynthiana	50.00	3.00
Falmouth	54.89	
Powersville	15.00	3.62
Union	30.00	5.00
UPPER CUMBERLAND—		
Ages		2.25
Cumberland		2.42
Liggett	21.50	31.85
Harlan	200.00	209.12
Kentucky King	1.65	
Loyall	12.00	3.00
Lynch	2.00	
WARREN COUNTY—		
Bowling Green, First	269.85	132.70
Bowling Green, Second		1.00
Friendship	12.50	
Greenwood	13.15	
Iva	1.55	
Oak Forest	3.25	1.00
Oakland	7.75	5.00
Smith's Grove	.45	6.50
Woodburn	40.00	
WAYNE COUNTY—		
Staubenville	10.10	8.01
WEST KENTUCKY—		
Arlington		5.00
Fulton, First	44.09	3.00
Hickman	5.00	
West Hickman	1.70	5.11
WEST UNION—		
Association		1.20
Bandana		2.50
Blandville	1.27	
Kevil	1.00	12.60
Mt. Pleasant		4.00
Immanuel	13.25	
Newton Creek	16.39	
Spring Bayou	4.50	.60
Wickliffe	9.00	1.00
WHITES RUN—		
Carrollton	1.50	
Cove Hill	3.70	5.52
English	1.00	4.50
Ghent	6.00	
Sanders	18.38	2.00
Warsaw	2.00	

Ky. Bapt. Hospital—		
Budget	932.00	
Designated	2.68	
Total		934.68
Church Building—		
Budget	28.24	
Designated	.58	
Total		28.82
Western Recorder—		
Budget	625.00	
Total		625.00
S. B. C. Bonds—		
Budget	225.94	
Total		225.94
100 Thousand Club—		
Southwide		1,341.42
Kentucky		19.53
Miscellaneous		1,790.50
TOTAL RECEIPTS		18,726.69
Distribution of Education in Kentucky		
Georgetown College	681.04	
Bethel Woman's College	289.44	
Campbellsville College	289.44	
Cumberland College	246.88	
Hazard Institute	62.43	
Southeast Kentucky School	62.43	
Magoffin Institute	62.43	
Oneida Institute	8.51	
Total		1,702.60

AMONG UPPER CUMBERLAND BAPTISTS

The writer recently had the privilege to be with Rev. Roscoe Douglas, and his good people at Kinver, Ky. Brother Douglas is doing a splendid work with this new church, and the church seems to be a gradual growth in interest along all lines of endeavor.

They hope to build a new house of worship in the near future. This church is only about a year old, but it has in it some of God's very best, who want to do things for the Master.

Also I have been with Rev. J. A. McVey, of Three Point, Ky., and his fine people in a training school. We had a fine week with this church. Brother McVey is leading his people into larger Christian stewardship.

We are expecting larger accomplishments in the service of the Master in Upper Cumberland Association this year, because of the fine group of pastors who are laboring and striving for the advancement of the work of the Lord.

Rev. J. H. Lundy, recently had a Bible Institute in his church at Creech's and it was indeed a success. He had as speakers during the week, Messrs. W. J. Bolt, R. F. Jasper, Oscar F. Davis, H. B. Veach, E. J. Caldwell, J. D. Sayers, and L. C. Kelly. Brother Lundy says the church has been greatly strengthened and helped.

If pastor of Upper Cumberland Association will report to me items and happenings of interest during the month I will gladly report to the Western Recorder. Thank you.

H. B. VEACH, Field Worker, Harlan, Ky.

Distribution of Receipts—January, 1935		
Foreign Missions—		
Budget	2,711.28	
Designated	1,931.17	
Total		4,642.45
Home Missions—		
Budget	1,265.27	
Designated	52.61	
Total		1,317.88
Southwide Education—		
Budget	930.86	
Total		930.86
Ministerial Relief—		
Budget	379.58	
Designated	2.54	
Total		382.12
New Orlenas Hospital—		
Budget	135.56	
Total		135.56
State Missions—		
Budget	2,259.40	
Designated	1,450.67	
Total		3,710.07
Education in Kentucky—		
Budget	1,694.55	
Designated	8.05	
Total		1,702.60
Ky. Baptist Children's Home—		
Budget	564.85	
Designated	64.57	
Total		629.42
Louisville Bapt. Or. Home—		
Budget	169.46	
Designated	140.38	
Total		309.84

THE FIRESIDE

BUBBLES

A boy with a bowl of snow white suds
And a very small pipe of clay,
Sat on the steps of his humble home
Blowing air bubbles away.

His bubbles reflected the bright blue
sky,

They pictured the clouds and trees,
He laughed with glee as they floated up,
From the bowl of suds on his knee.

He laughed when they struck his small
round face,

He shouted when they sailed up high,
No thought had he of another thing
But the bowl of suds nearby.

Blowing bubbles was the greatest thing
In all his life he would see,
We need not use a philosopher's stone
To prove his philosophy.

There are men and women who go
through life

Still clinging to their pipes of clay;
And naught but bubbles have they ever
brought

As they walk on the King's Highway.
SARAH H. TERRY.

THE FATE OF THE WILD FLOWER

When the Pilgrims landed in America they found a delightful fragrant flower growing abundantly all over New England. This flower was the trailing arbutus—so-named because of its trailing, woody stem. This flower was so beautiful and so fragrant that great numbers of it were plucked each year. As the population of the colonies increased, people made trips to places where this flower was growing, and pulled it up by the basket-full.

It was not long until this flower became scarce, and now that which was a delight throughout all the New England area, is a rare flower in most places.

This sort of wholesale destruction of our wild flower has continued as our population has spread westward, from the Atlantic to the Pacific. Flowers were once in great abundance are no longer seen except in special reservations. Why is this? It is only because we have been selfish, and have not thought about the future of these flowers.

In places where the mountain laurel has grown, another great devastation has taken place. The laurel is easily seen from quite a distance when in full bloom, and murderers of the wild are attracted to it. It should not be necessary for the beauty of the scene to be marred by signs saying, "Spare the laurel." What a sad end it would be if the woods should be robbed of all its laurel, and we Nature-lovers should

never again see another "laurel time"—the loveliest time of the year!

Few flowers are as pretty after they are picked as they were before, and some lose all of their charm. The bloodroot—that lovely flower whose delicate white petals open only in sunlight and close at night—is distinctly a child of the woodland, and will not stand being carried out of the woods. Yet many people pluck these flowers mercilessly, only to discard them soon—probably before they reach home.

Perhaps there were reasons for the wholesale cutting away of Nature's gardens during the early days of American life, when there was an abundance of plant-life. Thousands of trees were cut, piled and burned throughout the great areas which the settlers were attempting to turn into farm land. Now we think of the immense waste of those practices as we see our natural resources slipping away from us. We have conquered the continent, and still we continue our exploitations of our own beautiful land.

In this day of automobiles, when city people can motor so far into the country during an afternoon, it is essential that we call attention to the fact that the natural wild flowers are becoming extinct in many regions—due to the ruthless cutting, picking and destroying of them by hundreds of so-called admirers. These people do not realize that they themselves will probably wish to return the following spring again to enjoy the flowers. Everyone should learn that a flower is most beautiful where it grows.

When flowers are picked in the woods, the same rules should apply as when picked in our own gardens. Some of them are hardy and can stand much cutting; others are very sensitive and fragile, and will rapidly die out if subjected to constant picking. In our gardens we would not tear flowers from the plants, but would use scissors; and we would pick only as many as we needed and leave the rest to come to seed-bearing in the garden. If all of the blossoms are torn off as fast as they form, there is no way for the plants to form seeds, and, as a result, these plants disappear after a few seasons.

Wild flowers should not be sold, and everyone should discourage the practice of carrying bunches of them from the woods to be sold at roadside stands. Children should be given guidebooks to the flowers and taught to identify them at sight. This would help their appreciation of them.

Let us all, from now on, remember that to pick all of the flowers we find is to help kill them out, and to rob ourselves and others of these flowers in

future years. Let's discourage our friends when they want to go to the woods with buckets, baskets and shovels to carry home tender wild flowers which will only die after they get them. Let us help save those flowers which are fast disappearing—such as the bloodroot, the Dutchman's breeches, the hepatica, the white water lily, and many others. In enlisting ourselves for this task, we shall be helping to keep the world a beautiful place in which to live.

—John Harvel Furbay in Advance.

THE LITTLE ROBIN WHO TRIED HIS BEST

Once there was a little robin named Softdown who lived in a nest in a big tree in the apple orchard. The trees were covered with beautiful pink and white blossoms, and among them were nests full of baby birds.

Little Softdown felt that the world of trees, apple blossoms and nests was so large, and he was so very, very small, that he did not believe it was any use for him to try to do anything in the world, but Mamma Robin only said when he told her so, "All you have to do is to learn to fly, and to sing 'Cheer up, Cheer up', and then fly as far and as fast as you can, and sing as loud and as often as you can."

By and by Softdown learned to fly. Then he would sit on a branch of the tree and sing, "Cheer-up.. Cheer-up" over and over.

One morning he flew from the orchard to a tree near the great house. A little girl sat by the window crying over her lesson. "Cheer-up, Cheer-up" sang little Softdown from his tree. "Cheer-up, Cheer-up." The little girl stopped crying to listen. "Why, what a cunning baby robin," she said. "It seems just as if he was saying 'Cheer-up' to me. I remember mother told me they were learning to fly down in the apple orchard and how hard it was to learn. I guess if a little robin can learn to fly, a little girl can learn her geography," and she began to study with all her might. Soon the lesson was learned and she ran out in the spring sunshine to play.

Little Softdown still sat on the branch. Mother came to the door for a minute and looked toward the tree where he was. "Oh, dear," she sighed; so much to do and only one pair of hands to work with. There is house cleaning and spring sewing. I feel tired already thinking of it."

"Cheer-up," Cheer-up," sang Baby Softdown. Mother looked up into the tree and laughed. "Thank you, baby

(Please turn to Page 26.)

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

Notice

Has each W. M. S. sent a contribution for District and Associational expense fund to their Associational Treasurer? If not, I hope you will do so at once.

District Meetings

Western District: April 2, at Princeton.
Central District: April 4, LaGrange.
West Central: April 5, Hodgenville.
South Central: April 9, Somerset.
Southeastern: April 10, London.
Eastern: April 11, Cynthiana.

Splendid programs are being planned by all the Vice-presidents, and we hope every W. M. S. will have a good representation at her District meeting. Surely no officers would think of failing to be present.

W. M. U. Southwide Annual Meeting

Place: Memphis, Tenn.
 Time: May 13-15
 Headquarters: Peabody Hotel, Memphis, Tenn.

The Convention will open Monday night, May 13, and close Wednesday afternoon. Every delegate will certainly feel it her duty to be present at the opening meeting and attend each session.

There will be a poster exhibit at this meeting and each State is entitled to send five. If you have an exceptionally good one, please write this office about it.

Lottie Moon Offering

How "thrilled" we are that the splendid amount is still increasing! The first of March we had received \$14,318.88, which is \$2,938.95 in excess of the 1933 offering (\$11,379.93).

We are hoping and praying that our Home Mission offering will go as far over the goal as the Lottie Moon one has done.

"Attempt great things for God; expect great things from God."

News From The W. M. U. Training School

Dr. Daniel A. Poling tells a tender story of the catastrophe that befell his boyhood home in the death of the cow when his father was a pioneer missionary in the far west. A check at Christmas time from a wealthy man in an eastern city made it possible for the emergency to be met and the little Polings to have again the needed milk. Years later Dr. Poling had an opportunity to meet this kind benefactor and thank him in person for the timely gift.

With misty eyes he explained to Dr. Poling that as a boy he had known the deprivations of poverty and he had made it his business in later years to do little things for people, little things that would mean worlds to them. In conclusion he said after a pause: "It's my game."

In this same spirit many of our women are coming to think of our Lottie Moon Christmas offering. In very truth in the Training School it is the most popular "game" all through December. Long before the Week of Prayer, so faithfully observed in our chapel services every morning, the girls began planning for it. On Friday of that week the initial offering was brought in—\$281 of the total goal, \$350. Every day during December eager eyes watched the bulletin board for the changing figure. Up and up it climbed. We were playing the game and winning! On Christmas day we reached our goal and passed it! Our best Christmas gift for Him! On beyond the goal until the New Year, our referee, called "game." Our total score stood at \$468. Perhaps as much as fifty dollars came from old Training School girls and outside friends, but even so, we had surpassed our goal. Like that eager-hearted man befriending the Poling family so many years ago, it's our "game." With it we have given ourselves to the missionary tasks in many places in many lands.

Christmas has come and gone and we find ourselves at the half-way mark in our school session. The second half of the year begins with bright prospects. Three new boarding students have entered, Misses Dixie Lee Bale of Kentucky, Louise Bealle of Alabama, and Mrs. Bess E. Stone of North Carolina. This brings our enrollment up to ninety-one (fifty-three boarding students and thirty-eight day students). Five of the boarding students are from Kentucky, Misses Virginia Collins of Mays Lick, Beulah Threlkeld of Wheatley, June Winslow of Lexington, Eva Hurt of Winchester, and Dixie Lee Bale of Canmer.

One of the delightful social occasions of the holiday season was the farewell tea and handkerchief shower given by the members of the Local Board in honor of one of their beloved and faithful members, Mrs. J. B. Weatherspoon. On January 5 Dr. and Mrs. J. B. Weatherspoon and Dr. and Mrs. Charles E. Madry sailed from San Francisco on the President Johnson. They will spend four months studying our educational and publication work in Japan and China. They expect to be back in time for the Convention. We look forward to having Mrs. Weatherspoon present in our Training School General Board meeting in Memphis.

Letters have brought cheering news to the Training School recently. One comes from the attorney handling the

estate of Mrs. Mary D. Simpson of Decatur, Alabama, informing us of her legacy of \$3,000. Another comes from a Nashville Trust Company apprising us of the fact that Mrs. B. E. Garvey had left the school \$1,000 in her will. These two friends have rendered the school a fine and lasting service.

Kentucky friends are always faithful in their remembrance of the Training School. During this convention year to date the following fine contributions have been sent in: 45 fresh, home-made cakes, 248 jars preserves, jelly, pickles, and vegetables, 25 glasses jelly, 1 quilt, 1 picture, box of gifts for students, undesignated cash, \$1.83, Mrs. George B. Eager Fellowship Fund, \$10. To all the groups responsible for these gifts, circles, societies, Sunday-school classes; again we say, "Thank you."

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

A-1 Associations in Young People's Work

The following Associations reached all the points (nine) on the Associational Young People's Standard in 1934:

Henry County: Miss Alice Powell, Young People's Leader.

Nelson: Mrs. E. D. Raney, Young People's Leader.

Tate's Creek: Mrs. Hubert Carter, Young People's Leader.

"B" Associations

Those that reached seven points on the Associational Young People's Standard and made "B" grade are:

Bracken: Mrs. G. T. Cowan.

South Ky.: Mrs. D. C. Grubbs.

Ten Mile: Mrs. W. M. Wilson (leader in 1934).

Union: Mrs. Roy Peak.

A Pastor and Missionary Education

The pastor of the First Baptist Church, Bowling Green, Dr. R. T. Skinner, wrote the following letter to his W. M. S. members and we asked the privilege of publishing it:

"For a good while certain plans have been in process of formation toward the re-organization of the R. A. and the G. A. work. It is exceedingly important that in such re-organizations the plans should be well laid toward the forming of groups of the highest possible efficiency. Toward such re-organizations, also, the pastor feels that the unusually fine corps of officers of the W. M. S. will lend every sympathy and co-operation. Never has he met a finer, higher type of Christian womanhood than here, making up not only your entire corps of officers, but the great press of loyal, Godly women who work for the ad-

vancement of that most important phase of Kingdom work,—our mission program. They are worthy members of that almost innumerable army of womanhood which for years in our beloved Southland, has championed the cause of Missions.

"Your pastor is therefore asking that you shall pray earnestly the Lord of the harvest to thrust forth laborers in His vineyard. These organizations must be rightly led and fostered. Their very existence depends upon it but their value in Kingdom service when so formed and carried forward justifies every anxious thought and labor we may expend in their behalf. The pastor trusts to that end that the fine womanhood of this church shall keep an ear open to the call of God, not only for themselves, but for others on whom He may lay the mantle of such service.

"As a start toward such work he is asking that those Intermediate and Junior boys who are already interested in R. A. work, shall meet him at his home on Monday night, February 18, at seven o'clock. You will help me know, by passing to such boys, not only the knowledge of this call, but the urge to come."

NORTH KENTUCKY NEWS

Walton R. Cole, Dayton, Ky.

The North Kentucky Pastor's Conference had the pleasure on February 11 of having Manager W. A. Frost to speak on the question of the wider circulation of the Western Recorder. His message was timely and well received with the promise of hearty co-operation from the pastors present. Dr. J. S. Kirtley was the speaker on February 25, bringing a most informing message on "The Healing Cults."

The Annual B. T. U. Training School has been planned for the week of March 25. This year there will be two central schools, one in Campbell County at the Bellevue Church, and the other in Kenton County.

The Young People of the W. M. U. have recently held their week of missionary training. Miss Evelyn Klett of the Dayton church is the gracious and efficient leader for Campbell County. Miss Betty Miller, of the State W. M. U. Office, and Miss Pearl Bourne, of the Birmingham Office, assisted in making the week a great success.

Recently the First Baptist Church of Newport at a prayer service extended the hand of church fellowship to fifty-four new members received since the first of January. The Silver Grove and Grant's Lick Churches under the pastoral leadership of Brother L. K. Barbee are wide-awake churches. A School of Missions at Silver Grove had an average attendance of eighty-two. At Grant's Lick they are planning a week of study in "The Book We Teach."

The Campbell County Association has a live-wire in Brother D. B. Jolly, leader of the Hundred Thousand Club. He has a cast of young people from his home church at Mentor. They present at the different churches their playlet "The Way Out" and are well received. Brother Jolly is doing a good work. Dr. J. M. Rogers, of the Ft. Thomas Church, reports that pledges to the Hundred Thousand Club have more than doubled in his church. Other churches also report renewed emphasis on this vital matter.

Brother W. A. M. Wood, Field Worker, is happy over the response to the Kentucky Hundred Thousand Club in the North Bend Association. During March he is open to engagements on Wednesday evenings in our churches for his stereopticon lectures in the interest of Home Missions. Brother R. D. Martin and the Erlanger Church are planning a series of revival services beginning the seventeenth with Dr. T. D. Brown of the Highland Church, Louisville, bringing the messages.

A Sunday-school enlargement campaign, embracing eighteen churches in the North Bend Association, under the leadership of State Secretary W. A. Gardiner, and his forces, will be held the last week of the month.

Brother R. Lee James and family are now located in the parsonage at Burlington.

Your correspondent has just returned from a two weeks' trip to Ft. Worth, Texas, where he was called on account of the illness and death of a brother. While there he had the privilege of worshipping with Dr. W. R. White and the Broadway Church. Here truly is a great church and a "good minister of Christ Jesus."

SUNDAY SCHOOL ATTENDANCE

March 3, 1935

Sunday-schools reporting 290 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut Street	1,267
Newport, First	995
Paducah, Immanuel	980
Louisville, Ninth and O	831
Owensboro, First	877
Bowling Green, First	832
Lexington, Calvary	738
Louisville, Carlisle Avenue	716
Louisville, Parkland	696
Louisville, West Broadway	647
Harlan	635
Owensboro, Third	631
Mayfield, First	604
Middlesboro, First	591
Louisville, Eighteenth Street	562
Louisville, Baptist Tabernacle	540
Somerset, First	527
Louisville, 23rd & Broadway	516
Lexington, Porter Memorial	505
Louisville, Victory Memorial	490



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Owned and operated by Kentucky Baptists

Our \$4.00 per day private rooms include meals, general nursing, nursing supervision, and the services of a dietitian.

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

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

Louisville, Clifton	473
Covington, Latonia	452
Harrodsburg	452
Paducah, First	451
Louisville, Eastern Parkway	441
Murray, First	424
Corbin, First	414
Louisville, Virginia Avenue	399
Jellico, Tenn., First	391
Bellevue, First	387
Louisville, West Side	366
Danville, Lexington Avenue	363
Covington, Madison Avenue	375
Henderson, First	375
Paducah, Baptist Tabernacle	374
Ashland, Unity	347
Louisville, Baptist Temple	337
Hazard, First	328
Frankton, First	323
Richmond, First	320
Henderson, Audubon	282
Beckland (near Valley Station)	261
Hopkinsville, Second	260
Irvine, First	254
Erlanger, Elmore	240
Paducah, East	237
Versailles	236
Taylorsville	221
Louisville, Grace	218
Dawson Springs	206

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

Chest Colds
... Best treated without "dosing"
VICKS VAPORUB
STAINLESS now, if you prefer

MID-KENTUCKY BAPTIST NEWS

The Elkhorn Association, Brother J. Howard Lee, Chairman of the Executive Board, was called to order in their regular monthly meeting, February 4 at the Grace Church, Lexington, with splendid attendance. Many fine reports were made in regard to the work being done in this Association. Dr. W. E. Mitchell read an interesting paper on "A Minister and His Reading." At the noon hour, a feast of eats was enjoyed, to which the wives of the pastors of the Elkhorn Association were invited. Rev. W. L. Shearer, with the host of good women from Grace Church can certainly entertain royally, as voiced by the thirty-five pastors and Board Members and the forty-five visitors that were present.

Robert Garrison, one of our younger ministers, has accepted the call to the McRoberts Church. This is one of our progressive mountain churches.

Felix Memorial, Lexington, recently gave a reception in honor of their new pastor, Rev. J. Perry Carter and Mrs. Carter. Brother Carter is now in a revival with the First Baptist Church of Barbourville.

Pastor A. Warren Huyck and his people at Paris, are rejoicing over the increased attendance, both in Sunday-school and preaching services. During his pastorate of fifteen months, even though they have held no revival, seventy-six additions have been made to their church. The people of Paris love Rev. Huyck.

Brother Clarence Walker is planning his regular Bible Conference for April. This year he plans to use the local pastors as speakers in the conference.

The Blue Grass Baptist Bible Conference held their regular meeting at the First Baptist Church, Lexington on February 26. This meeting marked the beginning of the fifth year of this Conference. There was a large attendance and a good meeting. Rev. Clarence Walker spoke on the Sabbath Day and later there was a round-table discussion relative to the subject. Rev. W. T. Waring, Pleasureville, is Moderator and Robert Garrison, Secretary.

A fine work is being done at the Pinkard Mission under the leadership of Rev. George W. Phillips. They have services twice each Lord's Day and the average attendance is as follows: Preaching seventy-five; Sunday-school twenty-five and for B. T. U. forty-five.

James Cummins, of Georgetown College, is holding services at the Calvary Mission, Harrodsburg. They have seventy-five in Sunday-school and more at the preaching services.

O'Ray Weeks, another student of Georgetown College, is doing good work as pastor of Mt. Freedom, Baptist Association, and Silas Church in Elkhorn Association.

Rev. J. Perry Carter and this writer

Figure Survey of Sunday Schools in Long Run Association

Dear Dr. Masters: I am sending these figures on the urgent request of Rev. W. A. Gardiner. If one takes time to study them and their significance they are very revealing. They cannot measure all, but they are about as good a yardstick as we have that can set itself forth in a tabular statement. Long Run is one of the strongest associations in the South, and the perusal of the tables below should enable us to see better what we are doing. Yours in His Name,

W. STUART RULE, Pastor,

Eastern Parkway Church,
Louisville, Ky.

NORTHEASTERN GROUP

Church	Mem.	SS	BTU	WMU	Brother-hood	DVBS	Gifts per Capita
Eastwood	179	142	58	43	....	....	\$ 6.63
Crestwood	475	360	68	121	....	....	6.73
Lyndon	152	124	43	58	....	....	10.22
Long Run	128	50	25	....	....	....	2.39
Middletown	206	218	29	52	....	126	9.03
Pleasant Grove (J. C.)	371	248	57	51	12	....	10.85
Shirley Memorial	104	79	63	9	....	....	5.35
Totals	1,615	1,221	343	334	12	126	* 7.31
Churches with Organizations	7	7	7	6	1	1	7

SOUTHERN GROUP

Buechel	174	201	63	70	....	yes	\$17.28
Cedar Creek	260	217	54	85	17	....	6.60
Elk Creek	214	117	....	60	....	....	2.89
Fisherville	180	118	32	27	....	....	6.30
Hopewell	60	....	....	....	....	....	.34
Jeffersontown	185	189	35	53	....	....	12.65
Kings	300	268	....	....	....	....	5.11
Little Flock	159	126	63	26	....	....	5.59
Meadow Home	139	178	49	28	....	....	18.33
Pleasant Grove (B. C.)	359	140	48	20	....	....	3.67
Plum Creek	261	202	22	36	....	....	6.54
Taylorville	498	286	30	52	....	....	8.42
Totals	2,599	2,042	426	457	17	....	* 7.81
Churches with Organizations	12	11	9	10	1	1	12

EASTERN GROUP

Bardstown Road	75	60	....	26	....	....	\$22.30
Deer Park	452	498	75	129	....	....	28.21
Clifton	868	896	155	108	....	205	13.73
Crescent Hill	830	798	105	194	....	....	20.79
East Audubon	375	294	32	106	....	52	3.99
Highland	813	664	88	229	....	....	13.12
St. Matthews	167	130	....	51	....	10	12.87
Van Buren	302	198	71	28	....	....	2.76
Totals	3,882	3,448	526	871	....	267	*14.72
Churches with Organization	8	8	6	8	....	3	8

CENTRAL GROUP

Broadway	739	459	38	306	....	79	\$27.89
Bethel	287	129	15	....	....	32	1.61
East	670	475	71	70	36	137	7.14
Fourth Avenue	695	491	61	152	....	....	21.80
Franklin Street	589	947	72	149	30	....	9.21
Immanuel	818	706	125	118	....	....	15.58
Third Avenue	419	307	53	47	....	....	7.21
Walnut Street	3,338	2,669	235	1,513	....	....	8.40
Weaver Memorial	467	303	63	56	20	....	10.88
Totals	8,022	6,476	733	2,011	86	248	*12.19
Churches with Organization	9	9	9	8	3	3	9

SOUTH CENTRAL GROUP

Beechmont	405	388	133	116	....	....	\$14.11
Carlisle Avenue	1,114	1,298	221	162	25	250	9.52
Eastern Parkway	855	983	169	427	422	329	5.59
Fairdale	67	68	30	12	....	....	4.60
Farmdale	343	177	....	....	....	....	5.36
Hazelwood	376	338	58	....	....	....	10.09
Highland Park	797	601	113	104	....	162	5.28
Highland Park, Second	383	319	118	46	....	....	8.58
Ninth and O	1,107	1,542	151	134	....	....	11.37
Shively	148	253	55	42	....	....	21.18
Southside	302	286	103	64	....	130	4.69
Sunnyside	82	64	....	....	....	....	3.77
Victory Memorial	789	652	97	86	15	....	10.17
Totals	6,768	6,969	1,328	1,193	362	781	*8.77
Churches with Organizations	13	13	11	10	3	4	13

NORTHWESTERN GROUP

Baptist Tabernacle	657	770	83	120	70	.....	\$12.07
Manly Memorial	254	195	20	11	.....	.....	3.52
Portland Avenue	347	378	38	20	.....	.....	6.92
Shawnee	332	301	42	109	.....	.....	12.46
23rd and Broadway	904	727	88	114	.....	.....	14.46
West Broadway	1,367	968	106	203	.....	166	9.45
West Side	307	490	60	99	.....	.....	9.41
Totals	4,168	3,827	437	676	70	166	*9.75
Churches with Organizations	7	7	7	7	1	1	7

SOUTHWESTERN GROUP

Baptist Temple	391	495	125	112	.....	.....	\$9.90
Beechland	393	281	84	67	.....	.....	7.16
Calvary	553	360	84	118	.....	.....	11.25
Eighteenth Street	649	746	128	61	.....	.....	10.34
Grace	329	293	132	40	21	88	7.55
Knob Creek	84	77	.....	.....	.....	.....	1.93
Lec's Lane	84	70	30	36	11	.....	8.25
Ormsby Avenue	429	375	88	82	.....	124	10.43
Parkland	1,514	1,292	150	281	.....	.....	9.20
South Jefferson	436	270	44	31	.....	.....	3.00
Virginia Avenue	867	927	107	130	.....	166	10.33
Totals	5,709	5,176	872	958	33	378	*8.12
Churches with Organizations	11	11	10	10	2	3	11
Association Totals	32,945	29,179	4,655	6,900	590	1,966	11.56
Total Churches with Organizations	67	66	59	59	10	15	67

* Average

These figures are compiled as carefully as possible from the 1934 Minutes, but there may be some mistakes. Essentially, however, they are correct. Compare church membership with individual Sunday-school enrollment (Greater or less? Ought to be more in Sunday-school than church enrollment). Did your church have a D. V. B. S.? Is it possible this year? What as to total gifts per capita? May these figures stand before us as PEOPLE. It is a great record, out do you not think we could do more?—W. S. R.

have lately had a week each for devotional services over Station W L A P, Lexington, Ky. Each Sunday afternoon from 2:30 to 3:00 vesper services are broadcast from Porter Memorial Church, and each Sunday evening from 7:45 to 8:45 the regular church service is also broadcast by the writer.

The fourth anniversary of the writer, as pastor of Porter Memorial, Lexington, was observed on February 17. During the past four years 491 souls came into our fellowship—of this number 294 came for baptism and 197 by letter. Our Sunday-school and W. M. U. have doubled their enrollment and the B. T. U. has tripled their number. The financial condition of our church shows that \$34,730.37 has been received by our Treasurer.

CONNIE L. HARGROVE,
Lexington, Ky.

J. A. McWILLIAMS ON LINCOLN'S FAITH

I note your editorial of February 12, entitled "He Died Too Soon," referring to Abraham Lincoln. You state that Lincoln was subject to fits of depression, as are most of us, and that, "He won out of them through implicit faith in the land, the people and their institutions."

I am writing to say that you left God out of the picture entirely, for it was God, and Lincoln's faith in Him that enabled him to win out. I believe no one will know how Lincoln wrestled with God in prayer, for guidance and wisdom, day after day, until his problems

were solved. And so I repeat, it was his implicit faith in God that enabled him to win out, rather than his faith in the land, the people and their institutions. The latter were only secondary.

And in this connection let me say I believe our leaders and those in authority, from President down, are leaving God out of their thinking and planning, and that's the main reason they don't get anywhere, so to speak. Now I like to think our President in his private devotions seeks and prays to God for guidance and wisdom, that he may rightly, or righteously lead in the affairs of the nation, but any one who will scan his public speeches or utterances, cannot fail, it seems to me, to note that he has very little to say about God, or His sovereignty, His right to rule, etc. And the same thing can be said about most of the members of his cabinet, or other leaders; in other words, they do not seem to have God and His leadership in their thinking, but rather it is their own wisdom, learning and knowledge that will bring about Utopia. It will never be done that way.

I believe the President and all those in authority (and everybody else, for that matter), should heed the injunction of our Lord and Saviour, Jesus Christ, when He said seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." If they would or could do that, I think our problems would be solved. I won't undertake to say what is meant fully by "And all these things shall be added unto you," but I venture to say one of

checks
666 COLDS
and
666 FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

the things that would be added would be good government; and along with that, food, shelter and raiment for all our needs.—J. A. McWILLIAMS, in Herald-Post.

SPECIAL PALESTINE BULLETIN

From Sir Charles Marston, Author of "New Bible Evidence"

The Wellcome Archaeological Research Expedition now excavating Tell Duweir (Lachish) under the leadership of Mr. J. L. Starkey, made a most important find at the end of January, 1935. Among the debris from the fires which consumed Lachish when Nebuchadnezzar attacked it in B. C. 588, have been found a number of potsherds with ink writing upon them. Some of the writing is almost as clear as the day it was made, and resembles that used on the Old Samaritan Pentateuch with which visitors to Nablus are familiar. The language is Hebrew and the inscriptions are now, in the middle of February, being translated by Hebrew Professors in Jerusalem. They are thought to be copies of letters, the originals of which were probably written on papyrus. Their importance will be appreciated when it is stated that the letters indicate that a great period of tension was existing at the time they were written. Some of the phrases used resemble those employed in the book of Jeremiah in the Old Testament. It is of great interest to note that the Divine Name JAHVE (Jehovah) occurs several times.

And besides Hebrew names familiar to readers of the Apocrypha, the names of Jeremiah, Mattaniah, Gemariah and Jaazaniah occur. These are well known names to readers of the Old Testament, and I am under the impression that most, if not all of them, are actually in the book of Jeremiah. It seems as though the writings furnish contemporary evidence in favor of the authenticity of the book of Jeremiah; and indeed of all the later books of the Old Testament. Those acquainted with critical commentaries on the Old Testament will appreciate what a revolutionary effect this discovery is going to have upon this class of work.—Fleming H. Revell Company.

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Removes Dandruff, Stops Hair Falling
Imparts Color and Beauty to Gray
and Faded Hair
Sells everywhere as a Drug
Manufactured by Parker Brothers, N. Y.

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

Consider Corbin!

Nineteenth Annual State Convention—Corbin, First, Thursday night, April 11 to Sunday noon, April 14.

Corbin has several Baptist churches, and they are co-operating to entertain the Convention. Also the civic organizations are giving us a hearty welcome. The homes and hotels will be open in a hospitable manner. Corbin is at the intersection of the L. & N. Railroads and is easily reached on trains coming in from the North, South, East or West. The same is true of bus lines. Highways will lead private cars from all directions into the city.

Plan now to be there.

Time of Convention

The Convention this year, as usual, is during the meeting of the K. E. A., but the K. E. A. is one week earlier than usual this year, so our State Convention is also one week earlier.

The Theme

The theme for our Convention will be the Southwide theme for this year: "Magnifying His Church." The Scripture key verse will be: "Christ also loved the church, and gave Himself up for it (Ephesus 5:25)." The Convention song will be! "I Love Thy Kingdom, Lord."

The Program

Dr. R. E. Dillon, Pastor of First Church, Frankfort, is to conduct devotional and consecration services.

Our State Chorister, Mr. J. Max Chambers, Assistant Pastor of First Church, Owensboro, will conduct the song services. He will be accompanied by Corbin musicians and Miss Louise Hoe, of Middlesboro and Carson-Newman College, who will play the violin.

Some of the main speakers are Dr. C. Oscar Johnson, Pastor of Third Church, St. Louis, Dr. Fred F. Brown, Pastor of First Church, Knoxville; and Dr. John C. Slemph, of the Sunday School Board. Mr. and Mrs. L. E. Lambdin, of the Training Union Department of the Sunday School Board, will be with us for address and conferences. Many others will be announced soon.

Attendance

As you know, there is no limit to the number who may attend from each union. Even churches having no union would do well to send representatives.

Corbin homes will furnish bed and breakfast for seventy-five cents per night. Reasonable rates will be given by hotels and restaurants.

Finances

If your union made a pledge at Bowling Green last April, and it has not been paid, please mail your check at once to our treasurer, Miss Velma Scheible, 2722 South Fifth Street, Louisville, Ky.

If your Union did not make a pledge, and if it can do so now, please mail check for whatever it can contribute.

Then, of course let all Unions come to Corbin prepared to make a pledge for the 1936 Convention. There is no registration fee.

Clear Creek Poster Contest—For Intermediates and Seniors

The Board of Control of Clear Creek Springs, Pineville, Ky., has voted to give free entertainment again this year for the ten days of the Assembly, August 5 to 15, 1935, to the B. Y. P. U. member who makes and displays at our State Convention in Corbin, April 11 to 14, the best poster advertising the assembly. Any member of any Intermediate or Senior B. Y. P. U. may enter.

The poster should at least show the date and place, as well as other attractive features. It will be judged on the basis of the message, attractiveness, and originality.

All posters must be displayed in contestant's local church or other churches prior to Convention.

Awards for February

Associations	Methods	Other books
Bethel .....	.....	14
Caldwell	19	39
Daviess-McLean	3	4
East Union	6	.....
Elkhorn	24	.....
Gasper River	17	.....
Greenup	2	.....
Lincoln .....	.....	11
Little Bethel .....	.....	1
Long Run	79	66
Mt. Zion	9	.....
Ohio Valley	104	2
Russell Creek	18	.....
Salem	3	.....
Shelby County	4	3
Tates Creek .....	.....	19
Warren .....	.....	2
West Union	40	.....
Indiana (State)	48	2
Total	376	163—539

Awards

Please study carefully the report of our awards for February. You will notice that we had ninety-nine more than in February of last year and 158 more than last month. Last March we had 1,758. How many will we report for this month? March is Southwide Study Course month. Let us conduct as many courses as possible. Is your Association in the list given on this page? Four more associations are represented than there were in January.

There were three more Associations

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Ease Headache**

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represented than there were last February.

Comparison of Awards

	Methods	Books	1935	1934
January	231	150	381	519
February	376	163	539	440
March	?	?	?	1,758

Standard Unions

Did you notice on this page February 7 the list of Standard Unions for fourth quarter, 1934? We are glad these have attained thus far, but isn't that a very small number? There are many unions that lack only a point or two. I think now of one Association that lacked only the point on standard unions. Please check up on your standard every Sunday night, work on the weak points, and send in your report promptly at the end of the quarter.

Weaver Memorial, Louisville, Long Run

It was my very great joy to teach the Intermediates "The Memory of Church Membership" in the study Course conducted by Weaver Memorial Church. Rev. W. O. Beaty is pastor and Miss Flossie Dalton is Director. There was splendid attendance and interest in all the courses. Miss Dalton had arranged a splendid program, and had fine cooperation on the part of the many workers who had a part in it. A different one presided at each session and a different one led the devotionals, and five others brought inspirational messages. Miss Mary Walker Barnard taught Juniors the Manual, and Pastor W. S. Rule taught "Christian Leadership." The theme was "Magnifying His Church."

Long Run Banquet

One of the most enjoyable and worthwhile banquets I ever attended was that of the Long Run Associational Training

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Union, Friday night, March 1, at Broadway Church, Louisville. The various committees are to be commended for their splendid work of preparation. The value to a Union or Association is more than the expense.

State Executive Committee

I wish to express my appreciation of the fine spirit of co-operation and loyalty and progress shown by our State officers as was shown in our executive meeting Saturday, March 2.

Shelbyville, Shelby County

It was my privilege to visit the Training Union of Shelbyville, First Church, and speak in General Assembly, Sunday night, March 3, also to attend preaching service and to hear a good sermon by the pastor, Dr. C. W. Eelsey. Miss Allen Nave is Director of the Training Union.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

March 3, 1935

	Att.	Vis.	En.
Bowling Green, First.....	202	37	291
Louisville, Walnut St.	215	46	285
Louisville, Grace	181	39	182
Paducah, Immanuel	162	199	152
Lexington, Porter Memo.....	160	50	166
Louisville, Ninth and O.....	159	44	205
Louisville, 18th St.	136	19	165
Louisville, E. Parkway.....	123	18	178
Corbin, First	117	24	164
Louisville, Parkland	116	30	183
Louisville, Temple	116	15	166
Louisville, Crescent Hill.....	115	32	156
Henderson, Audubon	110	2	125
Harrodsburg	105	11	143
Cox's Creek	104	....	108
Louisville, Beechmont	96	10	144
Louisville, 23 & Brdwy....	95	25	111
Irvine, First	93	5	121
Newport, First	92	15	182
Owensboro, First	87	39	130
Lexington, Felix Memo.....	85	6	120
Danville, Lexington Ave..	48	18	105

FRANK NORRIS AND LOUIS ENTZMINGER TO DETROIT

Wednesday night, February 27, Temple Baptist Church called Dr. Louis Entzinger of Houston, Texas, as pastor. Last December this church called Dr. J. Frank Norris as pastor.

March the third, in the regular service of the church held in the Century Theater, both Dr. Norris and Dr. Entzinger announced their formal and official acceptance of the call to the whole congregation. Dr. Entzinger will be in full and complete charge as pastor of all the activities of the church and will reside in Detroit all of the time.

Dr. Norris will give a portion of his time to Temple Church and remain pastor of the First Baptist Church, Fort Worth, where he has been pastor for twenty-six years and giving only part of

his time to that pastorate and the balance of his time to outside work.

Dr. Norris and Dr. Entzinger have been intimately associated together for twenty-two years. The church voted unanimously to proceed at once to build a new auditorium on the adjoining lot to take care of the increased growth. A special series of evangelistic meetings will be conducted soon by both Dr. Norris and Dr. Entzinger.

Under the new administration of Dr. Entzinger, who has been with the church for a month, the growth of the Sunday-school has made it necessary to enlarge the number of meeting places from two to five. An evidence of the rapid growth of the membership, recently there was some thirty-five members dismissed and the same time one hundred and forty new members have been added to the church. Reports have been received that more than two hundred Fundamentalist Confession of Faith recently adopted by the Temple Baptist Church.

F. A. WYCOFF, Chm of Deacons.
Detroit, Mich.

[The term "Fundamentalist" means different things among Northern and Southern Baptists. In both sections "Fundamentalists" are active in propagating and defending revealed Bible faith against the eviscerating efforts of modern rationalism. But (1) in the South the great body of our churches avoid classing themselves as "Fundamentalists." They propagate supernatural Bible faith, as they always did. (2) In the North, downgrade tendencies have wrought increasingly in what may be classed as "official" or "organization" Baptist circles. Though the downgrade and would-be mediating elements do not like that for which the term "fundamentalist" stands, the conditions which call for opposition to rationalizing tendencies are so potent and broadspread, that the term is understood and used everywhere. Indeed, it is claimed to have been coined by the Watchman-Examiner, which is the most prominent Baptist weekly in the North. The Temple Church is a large and broadly influential organization.—Ed.]

AN ASSOCIATIONAL NEWS LETTER

Down in Laurel River Association, Moderator J. C. Baldwin, of London, who is a layman, has adopted the plan of sending out monthly a multiform news story to each church. Brother Baldwin says that his bulletin is proving a helpful medium of fellowship and information and that the churches appreciate it. He himself is going nearly every Sunday to some church, with the idea of inspiring it and enlisting its interest. He gives especial attention to the weaker churches, some of them without pastors. Our friend is enthu-



siastic over the improvement of morale and interest in the Laurel River churches under this fellowship approach. In our judgment he is following a course that could be adopted by district association moderators everywhere with fruitfulness and blessed results. As indicating the scope of his news letters, we are publishing below that which was issued for January:

We believe it to be helpful for our Laurel River Churches to know what sister churches are doing and what the Association is doing through its Executive Board from month to month. Therefore we get out this sheet and send it to the different churches hoping that it will be to the upbuilding of the causes that we as a denomination foster. Please send us the news of your church activities every month.

Our Sunday School and B. T. U. Convention will be held with East Bernstadt Church beginning on Saturday night, March 30, and continuing through Sunday with an all-day program Sunday. Saturday night program given over to the B. T. U's of the Association. All unions should be represented there that night. Both Sunday morning and afternoon will be for the Sunday School Convention.

Rev. H. L. Ponder is to begin a ten-day revival at Hazel Patch on February 11. Brother Ponder was our Associational Evangelist for three years.

We are informed that a Baptist church is being organized on Pond Creek two miles below Bond. A number of Baptists live in that community.

Rev. John Carr has accepted the call of New Salem Church to be their pastor.

The revival at the London Baptist Church began on February 11. Rev. S. F. Dowis did the preaching.

Providence Church has recently had a revival meeting. Brother Sizemore, their new pastor did the preaching.

Rev. Sam Elam has been called to the pastorate of Pine Grove Church.

How much time are we giving to the advancement of the Kingdom of our Lord. Let's take stock and see.

Study, Pray, Act. These three. To show mercy, to love the Lord, to seek for the truth are three important things in the life of a Christian.

What is the greatest need in our Association today? Probably the answer will come next month.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

- F. W. Putney, First, Newport News, Va. Accepted.
- W. C. Hankins, Tabernacle, Ennis, Tex. Accepted.
- H. D. Jordan, Punker Hill, Marion County, Miss. Accepted
- D. M. Renick, Potts Camp, Miss. Accepted.
- O. E. Hogan, First, Lockett, Tex. Accepted.
- W. E. Chadwick, Golden Pond, and Farmington, near Murray, Ky. Accepted.
- R. A. Duncan, Prince Avenue, Athens, Ga. Accepted.
- J. A. Reiser, Metter, Ga. Accepted.
- R. L. Harvey, First, Vienna, Ga. Accepted.
- J. M. James, Calvery, Durant, Okla. Accepted.
- S. C. Hutto, First, Elk City, Okla. Accepted.
- R. B. Middleton, Dubach, and Lisbon, La. Accepted.
- J. O. Fogleman, Pollock, La. Accepted.
- Alexander Best, Gentilly, New Orleans, La. Accepted.
- B. F. Gehring, Biltmore, Asheville, N. C. Accepted.
- O. N. Marshall, Arlington Street, Rocky Mount, N. C. Accepted.
- D. B. Lloyd, First, Jacksonville, Tex. Accepted.

Resigned

- F. W. Putney, First, Darlington, S. C.
- G. Kermie Keegan, First, Natchitoches, La.
- D. M. Renick, Hickory Flat, Miss.
- J. R. Jester, First, Winston-Salem, N. C.
- J. A. Reiser, Soperton, Ga.
- B. N. Lummus, Delhi, Tex.
- J. O. Fogleson, Robeline, and Selma, La.
- D. B. Floyd, First, Sisterville, W. Va.
- J. C. Dance, Calvary, Casa Grande, Ariz.

Ordained

- Ray Mathis, First, Abilene, Tex.
- Kenneth Beilby, Hammond, Ind.
- Homer B. Aspy, Hammond, Ind.
- Otto Pierson, Monterey, Ky.

Died

- E. S. Alderman, Tampa, Fla.
- S. W. Sproles, Bogue Chitto, Miss.
- W. T. Evans, Washington, Ga.
- O. P. Williams, Bryson City, N. C.

THE LITTLE ROBIN WHO TRIED HIS BEST

(Continued from Page 17.)

robin," she said. "After all, it is only one thing at a time I have to do," and she went indoors to her work smiling.

Grandfather came out and sat on the piazza in the sunshine. He felt old and tired. "Dear me," he sighed. "Once I was young and strong and loved the

spring and the work it brought. Now I can no longer work. I feel I am no use in the world."

"Cheer-up, Cheer-up," sang Baby Softdown, and Grandfather listened. "After all, the sun is shining," he said, "and it is good to rest," and he sat there thinking happy thoughts all the morning.

Softdown spread his baby wings and flew back to the nest in the orchard to hunt for worms with his brothers and sisters; and he never knew how much good he had done with his "Cheer-up, Cheer-up," but he felt very happy that night as he tucked his head under his wing; for had he not sung "Cheer-up, Cheer-up" all day in the sunshine until he was happy himself?

—Emma Florence Bush
in The Child's Hour.

Last week all of the Baptist churches in Shreveport, La., had a doctrinal revival. Each pastor preached every night at some church other than his own on some phase of New Testament doctrine.

Dr. H. P. Amos, for some years a student in the Southern Baptist Theological Seminary, has been called to the church at Wetumpka, Ala., and he has already moved on his new field. The church at Wetumpka is the only Baptist church in the town, which is the county-seat of Elmore County, about fifteen miles Northeast of Montgomery, with a population of 2,500 persons. The church membership is at present 535. Last year \$1,081 was given to missions and benevolences. The church has no indebtedness except on a new pipe organ, recently installed. Mrs. Amos before marriage was Miss Minnie Lee Eastman, a graduate of the Nurses' School of the Louisville City Hospital and the Baptist W. M. U. Training School. Also, for about three years she was Resident Nurse at the Infirmary of the Seminary.

Peter Delivered From Prison

SUNDAY SCHOOL SEEDLETS FOR MARCH 17, 1935

NOT infrequently do we read accounts of jail deliveries in the daily press. The history of the late John Dillinger affords the most notorious example in recent times, but there have been many others. Nearly always they are accomplished through the connivance of a confederate from outside the prison walls. Implements and weapons which are contraband of law are smuggled to the prisoner, who then cuts and shoots his way to freedom.

How different was the rescue of Peter—imprisoned for the "crime" of aggressive righteousness! Without pre-arrangement of connivance with anyone, and without violence to locks or guards—his chains having fallen from his hands and the iron gate having opened of its own accord—he walked calmly to freedom in the wake of the angel of the Lord. An exceptional deliverance! In all the annals of prison history, this record is unique and without parallel.

"The Lord hath sent His angel and hath delivered me"—such was the explanation that Peter made to himself and, later, to those in the house of Mary. But all must have felt that the Lord's intervention was an immediate recognition of Peter's deserts, and a direct response to the ceaseless prayers of the church in his behalf. Herein do we have two vital elements in effecting prayer: the cause must be worthy, and the praying must be persistent.

A third essential in the power of prayer is faith. And although we read that Peter's friends were astonished when their prayers for him were answered, we must not suppose that they had been praying without faith. Their astonishment was due, no doubt, to the realization that their faith had been rewarded more marvelously, more suddenly, and more completely than they could have anticipated.

My fellow-traveler, have we learned how to pray—with faith and persistence—for worth-while things?

New Castle, Ky.

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