

# WESTERN RECORDER

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No. 12

## Early Churches Teach Us

WE CANNOT imagine the survival of the Christian communion in the early years of its history had the members of it yielded to the neutralizing influence of frightened sycophants. These latter would have urged as they do today, that the world could best be won to Christ if His professed followers would but moderate what could only be regarded as mis-guided enthusiasm. If only conservative adherents of the church would reveal the wisdom of going out to meet the world half-way! If they would but accommodate themselves to the world in "non-essential" matters, they would evince that wide tolerance which would overcome the world's hostility!

If the voice of the churches in modern times has been perfidiously stifled by this base spirit of disloyal and faithless compromise, not so the true churches of the first few centuries. For if there was something so absolutely vital in the revealed truths received, believed and handed on, that they could not compromise them and, if necessary, were willing to die for them, love to the Lord, and loyalty to the Kingdom came first in their thoughts, and in their affections. Utterly dependent upon the enabling power which radiated through them from the Person of their Lord, their liberty for service in the world was multiplied a hundred-fold. "For where the Spirit of the Lord is, there is liberty." It was just because their sufficiency was of God that their numerical deficiency, as contrasted with the world's big battalions, constituted no drawback.

Spiritual work through spiritual means by spiritual men might well sum up the ideal principle of those who, out of love and loyalty to their Master, and in the consecrated liberty of the Kingdom, blazed the trail of the Gospel throughout the then known world. That principle set them free and made them instruments of power to the pulling down of strongholds of evil, and in leading the prisoners out of captivity and guiding them into the way of peace.

And when the growth of their community and organization came to involve administrative labor, yet to the Word of God, to sound doctrine and prayer, and not to their organization, did they give their primary and whole-hearted attention. These were the great levers that kept them dynamic in the hands of their Lord and proved them instrumental in arresting the careless, convicting sinners and building up those called to be saints in Christ.—C. W. Hale Amos, in "The Church or the World?"



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

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## How I Ran A Baptist Paper

J. B. CRANFILL, Dallas, Texas

**D**URING the more than twelve years of my editorship of The Baptist Standard, it was privately owned. The denominational ownership idea was sponsored aggressively by J. B. Gambrell, one of the most far-famed of our Southern Baptist leaders. F. M. McConnell, editor of The Baptist Standard also held and still holds that view. While my own attitude concerning this departure from traditional Baptist concepts concerning ownership and conduct of a Baptist paper remains unchanged, it is apart from the present discussion to elaborate this phase of the matter.

I am at the moment concerned with the matter, policy and makeup of a Baptist paper. When we take into account the fact that God, through the Holy Spirit, blessed our needy world with a Book, and that this Book is the Divine oracle upon which all our plans and policies are based, it will be readily seen that in the establishment and maintenance of our Baptist papers we are in the line of apostolic succession.

When Jesus was ascending to His Father, He gave us the Great Commission, voicing the command to preach the Gospel to every creature. My concept of a Baptist paper is that when it incarnates this Commission in its motive and matter, it is obeying the Divine command and that by so much as it fails of this high ideal, it registers a departure from its lofty mission.

When I was a Baptist Editor I believed, and still believe, that a Baptist paper should be intensely religious, spiritual, constructive and doctrinal. During the high days of my editorship of the Baptist Standard, I carried every week a stenographic report of a sermon by B. H. Carroll, the greatest man and preacher I ever knew. In addition thereto, J. B. Gambrell wrote for the paper an article every week. In later years, he was Editor of the Standard, but I never thought of him as a great editor, though he was perhaps the greatest writer of constructive articles for our Baptist papers that the South has produced.

In those happy days, J. H. Spencer, of Eminence, Ky., conducted in the Standard a department, with the title, "Questions Answered." That was our theological department, and this princely Christian was one of the clearest and safest of our Baptist thinkers. He wrote a quality of classic English difficult to emulate and almost impossible to excel.

Dr. Carroll's weekly sermon was intensely spiritual and, at the same time, sound in doctrine and highly constructive. In addition to that feature, I wrote every week a devotional article under the heading "Sunday Morning Thoughts." That department attracted very wide attention. Out of these devotional meditations I made two books—"Courage and Comfort," and "Cranfill's Heart Talks." The articles were better than I was. You will recall, no doubt, the letter the Brahmin wrote to the missionary. He said: "You are not as good as your Book; if you had been as good as your Book, your fathers would have sent the Gospel to my fathers." I never was as good as my writings, but my writings helped me to be a better man and into these "Sunday Morning Thoughts," I incarnated the best that was in me.

When George W. Truett came into my horizon, I began the publication of his articles. They were among the best any

paper ever published. Believe it or not, he is literally a timid man, so modest that after the publication of four of his books he declined to add other volumes.

I paid my prize contributors for their work—not what it was worth, for I couldn't, but all I could afford. Russell H. Conwell, W. E. Hatcher and other Baptist celebrities were occasional contributors. Our editors can't pay for matter now, and more's the pity. They would if their papers were supported as they should be.

I didn't carry a Sunday-school lesson. The Sunday-school helps available filled that need in a gracious way. I did carry a department for the children, and I think that department should be maintained in every Baptist paper. Under the editorship of J. B. Link, of blessed memory, the Texas Baptist Herald maintained a department for children, with the general heading, "Our Home Circle." When I was a lad of ten, I devoured every word in that department, and the impressions received from its perusal linger on my spirit still.

Of course, there must be a news department, giving the ongoing of Kingdom activities, but this department should be wholly subordinated to the other features I have named. In studying one of our leading Baptist papers recently, I discovered that it had naught else than tidings of one kind or another from the field, or exploitations of the activities of boards and institutions. **I WENT THROUGH IT CAREFULLY AND FAILED TO FIND ANYTHING THAT WOULD EITHER WARN A SINNER, EDIFY A SAINT OR CAUSE ANY CHRISTIAN READER ANY THRILL OF SPIRITUAL SATISFACTION OR ADVANCEMENT.**

From B. H. Carroll's sermons that appeared in The Baptist Standard under my editorship, there emerged "Carroll's Interpretation of the English Bible," of thirteen volumes, four volumes of his sermons, his "The Inspiration of the Bible;" and we have yet in hand enough of his immortal books to make a book-shelf of a total of forty-five volumes.

I've often wondered how some of our editors could so far miss the mark of their sacred calling. Some of the beloved editorial brethren think that the Baptist paper should major, in part, on a Current Events department, but that has never appealed to me. There are thousands and thousands of secular papers and magazines that can present news of the secular world much more acceptably than the Baptist paper can. Nearly every Baptist home receives several of them.

The Baptist paper should be a newspaper only as it reflects the Baptist and other religious events and happenings in the radius of its influence and circulation. **It should give Baptist news while it is news, but the editor should never side-step the fact that HIS PAPER IS SET FOR THE PROCLAMATION OF SALVATION TO A LOST AND DYING WORLD, AND FOR THE INDOCTRINATION OF THE SAINTS IN THE FAITH OF GOD AND KINGDOM SERVICE.**

Thus endeth the second lesson!

Missionary Maxie G. White, of Brazil, spoke last Wednesday night at the prayer meeting of the Walnut Street Church, Louisville, Dr. F. F. Gibson pastor.

## Dr. Macnicol's Contribution to the Seminary Conference

DON NORMAN, Mullins Hall, S. B. T. S., Louisville, Ky.

**T**HE Seventh Annual Ministers' Conference, held at the Southern Baptist Theological Seminary last week, without exaggeration may be said to have been "a great meeting." The general theme, "Forty Years of Sunday School History," promised much and fulfilled the promise. Seventeen states and the District of Columbia were represented in the 163 visitors registered. Attendance upon every session was good and in many instances the assembly halls were crowded to capacity.

Every speaker referred, in glowing terms, to President John R. Sampey's forty years' service on the International Sunday School Lesson Committee. Dr. Harry C. Munro's addresses and conferences were highly stimulating. Inasmuch as this article is to deal chiefly with Dr. Nicol Macnicol's lectures we shall have to defer until next week an evaluation of these other features of the Conference.

We were all happy to have among us during the week our eminent visitors, Dr. and Mrs. Macnicol. The charm of their personalities made a lasting impression. For thirty years a missionary to India, and now lecturer on "The Life and Religions of India" in the Hartford Theological Seminary, Hartford, Conn., Dr. Macnicol was ably qualified to speak on the general subject announced for the Gay Lectures; "Christianity and the Other Religions."

For the summary gist of these five lectures appearing below we are indebted to the innate consideration and courtesy of Dr. Macnicol himself. They are listed in the order delivered: 1. "Three Religions: Fundamental Differences;" 2. "The Religious: The Fruit They Bear;" 3. "Oriental Influences in the West;" 4. "The Limits of Syncretism;" 5. "The Authority of Christianity."

Perhaps the greatest single contribution of Dr. Macnicol's lectures is to be found in Lecture IV, "The Limits of Syncretism." Using Gnosticism, Neo-Platonism and contemporary Indian philosophers as examples of ethnic systems which have sought a "merger" with Christianity, he reaches this uncompromising conclusion: "To deny the reality of the temporal and the centrality to religion of the moral struggle is to sever the arteries by which the very life-blood of Christianity flows; and whatever system, whether in the second century or the twentieth, maintains a position that has such consequences puts itself at once outside of all parley with that religion. Here Christianity must always be wholly uncompromising. By its attitude to Gnosticism it proved itself to be, as by its attitude to faiths that bear similar fruits to-day it must still prove itself, no syncretistic system."

### I

**I**N THIS course of lectures the aim is to consider the living religions of the world with a view to determining whether, and for what reasons, Christianity has a unique place among them. The main test that will be made use of to judge between them is the quality of life they create in men.

The religions can be divided into classes according to the relation that each teaches as existing between God and the world. (1) What do the religions teach as to the reality of the world? (2) What do they teach as to the freedom of the human personality? (3) What do they teach as to God and His nature?

The water-shed that divides the religions is discovered to lie in the conception that they have of God. "The intercourse of religion, which implies a fellowship in knowledge and in love, cannot be a reality unless the object to which it is directed is personal." Two consequences at least follow from the distinction that has been noted between the two types of religion; namely, first, that those which are theistic and recognize personality in God hold evil to be sin, and second, that they look forward to the attainment of a goal of hope for humanity under the guidance of God.

"The dividing line between the religions lies here, in the fact that there is not an unbridged gulf between God and

man, that human life is not illusion but is infused with divine purpose and has become the sphere of divine grace, and that man finds in the fulfilment of the divine will both his freedom and his peace."

### VI

**1.** APPLYING to the religions the criterion of their relation to ultimate values, we find that one group of religions reduces the moral conflict to a sham fight. This consequence follows when God is conceived of as removed far off from man, and equally so when He is conceived of as a subjected feeling. In either case the religion is impotent. The same futility results from a religion where God is viewed as "primus inter pares."

2. A similar result is seen in the quality of fruits the religions bear when we consider the place that the human will has within each of them. If man has no power in any real sense to choose, then the nerve of effort is severed and life becomes unreal.

3. Further, the religions that have no faith in a divine purpose to which the time-process is being guided create in men a sense of world-weariness, and deprive them of the energy of hope.

"An existence where all is eternally static is an existence under the star of the god, Rephan, and that is a star which breeds moral death and not a life of moral growth. Within Christianity, when the balance is not justly maintained between God's purpose and men's effort, when God is made subordinate to a law and the fact that He is free to break in upon human history in the fullness of His moral energy is forgotten, the power of hope fails us and we are apt to decline toward the apathy and listlessness of the pantheist. When such conditions arise the Christian religion is no longer Christian."

### III

**W**E may test the influence of the religions in the region of history by examining the effect on Western peoples that has come from the invasion of the West at various times by the religious conceptions of the Orient.

1. There was such an invasion of Europe at the beginning of the Christian era, due according to some scholars to a "failure of nerve" on the part of the East won a victory over the dreary formalism of the religion of Greece and Rome.

2. This invasion from the East was renewed with different consequences at the beginning of the nineteenth century. What these consequences were may be seen in Schopenhauer and other later teachers in Germany; in Amiel in Switzerland; in parts of "the Celtic Twilight" in Ireland; in Walt Whitman and Emerson in America. "These examples have been selected as representative of a continuous and significant movement in the lands of the West. They represent two processes; the one the uprush through the often shallow crust of Christian civilization of primitive instincts and fears and dreams; the other a resort to Oriental ideas due, as at the earlier period, to a 'failure of nerve.'

"Such consequences follow when religion becomes an arid intellectualism with little relation to the facts of life and to the inward experiences of those who profess it."

### IV

**I**S Christianity to stand solitary, apart from its rivals, a system closed and complete? Or if it may within certain limits adjust itself to the environment of one civilization or another, can we form a judgment as to what these limits are? How far has Christianity proved itself in its history to be syncretistic?

We find Christianity to have been in its history both adaptive and intolerant. Its attitude on this subject may be seen in the period of Gnosticism and in the causes that brought about a definite rejection of that system. Similarly,

(Please turn to Page 24)

## Tobias J. Ham, Veteran Preacher, Dies at Bowling Green

THE funeral services for the Rev. Tobias James Ham were conducted at his home in Bowling Green last Wednesday, March 13. The sermon was preached by his son, Evangelist Mordecai F. Ham, of Louisville, assisted by Pastor R. T. Skinner, of the First Church.

Mr. Ham was born in Allen County, Ky., in 1847, and studied at Bethel College. He was ordained to the work of the Gospel ministry on February 4, 1876, at Trammel Fork, Ky., and in early life served as pastor of Drake's Church, 1876-78; of Mt. Gilead Church, 1877-1881; Hillsdale, Tenn., 1878-1884; New Bethel Church, 1879-1885; Hanging Fork Church, 1878-1886; Bethel Church, 1888-1896; Bay's Fork, Ky., 1891-1893; Pleasant Hill, Tenn., 1889; and Oak Forest and other churches. It will be observed that most of his life has been spent in Allen County, in Kentucky, with a few pastorates in Tennessee.

The picture herewith presented was made some years ago at Scottsville, Ky., showing T. J. Ham (1847-1935) and M. F. Ham, Jr., (1877- ), standing in front of a portrait of the father of the former and grandfather of the latter, M. J. Ham, Sr., (1816-1900), which hangs on the pulpit of the Baptist Church in Scottsville. The recent death recalls to mind that the present Evangelist M. F. Ham is the seventh preacher in an unbroken line of preachers directly descended from Roger Williams, of Rhode Island.

Though the two elder Ham preachers spent their lives as pastors of country churches in Allen County, the field of service of Mordecai F. Ham, Jr., has come to cover most of the United States, some of Canada and the British Isles. He is recognized as one of the outstanding evangelists of the

present generation. The impress of these three preachers during the last hundred years will long be felt among the Baptists of South-Central Kentucky.

Upon learning of his father's death Evangelist Ham was forced to leave a meeting he is conducting at Spartanburg, S. C., to attend the funeral. He has now returned to resume his Spartansburg campaign.

## Academic Freedom

JOHN D. MELL, D.D., Athens, Ga.

THERE is no absolute natural freedom. All must suffer control of others, of positive laws and of the institutions of society. There is no absolute civil freedom. Much of it must be abridged for the safety of society, the state and the nation. Exemption from the arbitrary will of others, secured by established law, is the only real freedom. The personal liberty of one does not depend upon the removal of all restraint from him. It depends upon the due restraint put upon the liberty both of himself and others. Where his right ends, another's begins.

Anarchy is that condition in which there is no restraint upon those who have the power to do as they please, regardless of the rights of others. Anarchy, if not destroyed, will bring chaos and ruin. Academic freedom, as practiced in our times, seems to mean the throwing off of all restraint by young, foolish students, and doing as they please, regardless of established law, and the rights of others. It seems to mean among the young, foolish professors in our colleges and universities, just a smoke-screen behind which they hide for safety, when they deny the existence of God, the Creator and Preserver of the universe.

It is from this hiding place they indulge in the practice of secretly destroying, to the extent of their ability, the faith in God of the young, inexperienced boys and girls entrusted to them by the parents who own the schools in which they teach, and pay the salaries on which they live.

Academic freedom is only a polite name for anarchy. Those who practice it to destroy the faith of the children who are entrusted to them, are trampling into the ground the rights of others, are ruthlessly destroying the finest qualities of the innocent children, and taking away from them their best hope of happiness and usefulness.

They are betraying the sacred trust committed to them by the unsuspecting parents who employ them. They are, of course, exercising freedom. But it is the freedom of the law breaker, and the destroyer. It is the freedom of the betrayer of a sacred trust. It is that same freedom Benedict Arnold exercised when he claimed the right to destroy his country.

### EDITORIAL COMMENT

The above, which was first written by Dr. Mell for the *Christian Index*, of Georgia, has been sent us by a Georgia friend, probably in connection of recent utterances of ours on the same subject.

Dr. Mell was for many years President of the Georgia Baptist Convention, and is a son of the famous Dr. P. H. Mell, remembered among Southern Baptists as a President of their Convention and a great parliamentarian. Dr. John D. Mell is now probably the ablest Baptist parliamentarian in the South.

For years he taught parliamentary law in the Georgia University at Athens. He knows whereof he speaks when he characterizes "academic freedom" as its most noisy present sponsors in America would have the public accept it. It is only another name for permitted anarchy among professional academicians.

It is as bombastic and silly as was the professor-incited plowing up of crops and pig-massacre to save American economic balance a year or two ago. The professor had better stick to his class room, and be content to be a bit less authoritative than God there. In saying which we apologize to some of the best men on earth, who are professors, and who are ashamed of the brazen know-it-all fringe.



M. F. HAM, Sr.

T. J. HAM

## The Organization No Panacea

FREDERICK W. AGAR, in Watchman-Examiner

LET us not theorize. Let us rather calmly and courageously face some facts. As a group of 8,000 or more churches comprising the Northern Baptist Convention, we have been playing fast and loose for many years with our united responsibilities.

It is more than twenty-two years ago since I came to my present work and during those years we have reorganized our denominational work ten or more times. My official stationery has had the following series of overhead organizational titles: Board of Missionary Co-operation, Board of Promotion, Council on Finance and Promotion, Five Year Program, Department of Missionary Education, National Committee Northern Baptist Laymen, United Missionary Campaign, Every Member Canvass Committee, Northern Baptist Committee on Christian Stewardship, Continuation Committee, and several other sub-divisions such as Victory and Campaign and Million Dollar Campaign.

Such maneuvers bewilder our churches and make them unduly suspicious. Whenever some difficulties were met a group somewhere has cried out "Reorganize!" What should have been done was to re-study scientifically the cause of the difficulties. We have fiddled and fussed with our national groups or boards or societies until they are perplexed and hindered in their most important work of representing the churches in our various phases of work.

### I

WHILE this has been going on the real difficulty of our situation remained, if not unrecognized, at least untouched in any large practical way. Instead of working from the local church down to the groups that represent those churches, we have worked from the group organizations down to the local churches; forgetting that the source and power for every possible achievement was primarily not in the national organizations, but in the heart and life of the local churches. We have acted as if a change of garments would cure the patient of a chronic disease.

For years some of us have sat in official groups and in the sessions of the Northern Baptist Convention and listened to discussions and criticism of our united or group work and waited in vain to have a thorough-going, straight-from-the-shoulder examination and presentation of what was happening in the thousands of our scattered local churches. Our national societies and boards are conducted far better than the average local church.

We now face the fact that our churches in general are at a fairly low ebb and that the alert part of our leadership in those churches is sorely perplexed by the conditions that are presented by the unenlisted, undeveloped, non-producing part of the membership. Our pastors in large numbers would like to see things changed. They welcome help in seeking necessary changes, but their task under present conditions is foredoomed to failure, because the situation that confronts them is not of their making, and is often beyond their sphere. It laps over into other local Baptist churches. To change it means to rip out precedents that are bad and practices that are weak.

A lay leadership must be trained, but will not be because it would mean for many of them an entire revival of a sacrificial Christian life of service and giving. A proper lay leadership can only be produced from the pews. It has seemed to me for many years and it has been suggested many

*LAST year the Watchman-Examiner rendered fine service by conducting an Open Forum on its pages for six weeks or more immediately preceding the meeting of the Northern Baptist Convention. The service is being repeated this year, and the first issue is of March 2. From it we reproduce the major part of an article by Dr. Agar. What he says is in principle perhaps equally applicable to Baptists in the South, as is much of that said by other writers.—Editorial Note.*

times that for a period of years the Northern Baptist Convention, State Convention meetings and all our Associational gatherings ought to be given over to a thorough-going study of local church life, followed by clinical preparation of lay officers so that an entirely new program of proper gospel evangelism, education, work and giving in every local church might be projected and sustained.

Just now we do not need more but better members. Let me repeat, all the possibilities, all the

personnel, and all the money that can be used in our worldwide task, as well as in local parishes, has only one source and that is in the converted members of local churches.

### II

IN ORDER to show that what I have said is based upon fact, let me restate the condition that presents itself to us when the average local Baptist church is examined. Of our 1,475,540 church members, an average of forty-four percent worship sometimes, and give ninety-five percent of all that is produced in the way of money for the support of the local churches. Only twenty-nine percent of our membership contribute to our world program. Only twenty-one percent serve in the local church field. This leaves an army of unreached, unenlisted, non-producing Baptist people of over 800,000. About 300,000 of these are non-resident members. Such a bulk of non-vital, so-called church members is frightful to contemplate in the mass.

The trouble is that when this enormous number is divided among our 8,000 or more churches and each local church is faced with its part of this unenlisted membership, it has lost some of its tragedy, because the share of these unenlisted people in each church can very easily be forgotten. Constant neglect of them tends to make their number unimpressive, impossible and even unimportant. For years we have been steadily losing by death our older dependable large givers, and the local churches have been unable to replace them by enlisting their children who inherit their money and responsibilities. The new converts are very largely undeveloped and unenlisted. Many a time a new pastor or some unusual set of circumstances has stirred up some local churches and they have faced their situation; but its complexities, its precedents, the fears and past experiences with unfaithful church members tend speedily to end any isolated effort to change permanently the local situation.

A single church or even many single churches cannot hope to change in any thorough way their present situation. Their condition involves other Baptist churches through such problems as non-resident members, or the unholy willingness of some other Baptist churches to receive unto their membership a disgruntled, disciplined or dispirited Baptist. The task, it seems to me, if it is to be really changed and weakness conquered, must be faced not only by each individual church, but at the same time by the united forces of all our churches. This is a major task and demands denominational leadership, and must be undertaken by the Northern Convention at the request of local church leaders.

Such work, initiated by local churches, would be in accord with Baptist polity. But the Northern Convention has never undertaken to lead in such a task. Let me suggest some local church problems that might be considered: 1. The non-resident church member; 2. Training lay church officials; 3. The every member canvass; 4. A true gospel evangelism; 5. Making a church program; 6. New Testament church discipline.

# EDITORIAL

## "O Taste and See"—Ps. 34-8

**D**AVID is said to have composed Psalm 34 when he was fleeing to the cave of Adullam from King Saul. Saul was mad with jealousy on account of the popularity which came to David in the matter of his slaying Goliath. In his flight he sought food and arms from the priest Abimelech and king Achish. The latter mocked and imprisoned him, but he escaped.

His unjust suffering turned David's heart to the Lord in a psalm of worship and praise. Sorrow and suffering do this for a true child of God, though the same experience not seldom hardens the hearts of those who have not known God. "O taste and see that the Lord is good" (v. 8), was David's reaction to man's hate and selfishness.

Primary knowledge comes by experience only. It is impossible to describe light to the congenitally blind or music to the deaf. Not all the words in the dictionary can impart knowledge of the particular aroma of a rose to one without the sense of smell or the flavor or taste of any particular food to one without the power of physical taste. Nor can a new taste or smell or sound be described to one who has no experience of it, except by comparing it with those of which he has had experience.

David uses the figure of taste and sight to describe an inner experience of the heart. One does not "taste" a sight or "see" a flavor. Nor does one literally "taste" a heart experience or "see" it. Yet the teaching of the psalm is perfectly within the grasp of men of all intellectual grades. In need and distress we are admonished to commit ourselves to the care of God. When men are treacherous or hate us without a cause, we have the high privilege of turning to One who sees and understands and has the power and will to give the help we need.

"O fear the Lord, ye His saints. For there is no want to them that fear Him" (v. 9). He has the power to sustain His children, even when the powers of earth do their worst. It may often look otherwise in life, but "the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (v. 16). Those who are faithful to the Lord may seem to be fighting a losing battle for faith and the glory of God and His Christ, but the reality is otherwise. "The Lord is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit" (v. 18). As to the sufferings of His people: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (v. 19).

The world is dying in its sins because men are under the heart sway of insatiable hunger for the provender that feeds fleshly lusts and appetites. Our Lord has opened our eyes and we have tasted of His goodness. He has commissioned every one of us to bear witness to the world of His power to save men. How much are we doing to persuade them to try Him; instead of the provender of the flesh which cheats and destroys those who put their trust in it?

## Staunchness For Truth Does Not Mean Hate, But Love

**S**ATAN is revealed to us as the arch-deceiver of the whole world (Rev. 12:9; 2 Jno. 7). He is the father of deceivers as well as of liars. He is working overtime these days to make men believe that the firmness with which God's faithful people stand for, inculcate, and defend the Word of God and its teachings as final authority of God for the world on sin and salvation, is not a good thing but a bad thing.

Evidence that this is the work of Satan is cumulative. No pastor, secretary, pastor, evangelist, editor of a Christian paper, theological seminary or other Baptist agency escapes having to confront the tendency to play down sacred com-

mittals of truth in order to make a pleasing impression before the world-conformity mania of the times. At one time or another—and most of them often—every one of these faces the issue whether full-length witness to Christ shall be softened to please the spirit of the times.

Human fellowship and courtesy are fine. Christian fellowship is much finer. Whether we like it or not, we profess to follow One who said the world hated Him, and that it would hate His faithful followers. We need to have a faith that in itself rebukes the world. Our lives must offer the rebuke more than our words. But our words must be faithful too.

But Christian faith make out of a man a more gentle and faithful personality—a gentleman. We do not win this world to Christ by slugging men over the head, nor by bitter disputations. We must confess that some who have spoken in the name of holy faith and in its defense have not always been exemplars of that meekness and patience which the Holy Spirit has set down as required of those who witness to God's authoritative Word.

At that their short-coming is not of the faith of Christ and does not belong to it. It belongs to the world out of which they came, and from the fleshly weaknesses of which they have not been entirely weaned. Faithfulness in witnessing to the divine oracles as authoritative does not mean hate; it means love. The devil has certainly done a vast job in deceiving the world and many professed Christians to-day. He leads them to adopt the strategy of a weak amiability that conforms and smiles on popular thought currents and beliefs, but frowns upon the jealous concern of faithful disciples for the purity of faith, lest their zeal embarrass the smile gesture.

The clear and obvious teachings in the New Testament is that unity in Christ is an inner spiritual oneness between the disciples of Christ, born out of the oneness of each disciple with Christ. That is the significance of our Lord's teaching about unity in those wonderful chapters in John which were directed primarily to His own little circle of disciples. But, obvious as it is, ecclesiastics of high repute and position clamour everywhere in Christendom for uniformitarianism, an outward aggregation in formal union. In so doing they are propagating the false shibboleth that unity consists in this formal union. They are doing it contrary to the obvious and undoubted teachings of the Lord.

What are they doing it for? The reader may build his own answer. The writer conceives of it as a determined purpose of ecclesiastics to build a vast religious structure of human and worldly power and prestige, at whatever expense may be required in the compromise and throwing overboard of plain and authoritative teachings of the Scriptures. The fact that these forces are so determined to secure this result we look upon as an unuttered confession that they have themselves lost faith in the power of the Christ and the workings of His Spirit among men to save man and build society, except as these overlords of self-assumed wisdom can get the thing headed up in a vast organization comparable to that of the industrial aggregations of to-day.

They appear to have lost faith in the power of God to do what man needs done for him, except as that power is wet-nursed and compressed into forms that the wisdom of these men—their fleshly wisdom, not spiritual—has decided will make good in religion. The fact that such is their determination is itself proof that they have backslidden from true faith.

Yet these men have the assurance to keep up in the world a ceaseless agitation to break down the resistance of the churches and people of God in whatever fold, to the end that these may consent to be shepherded together into a least-common-denominator religious fold. And we warn the reader that they are not obscure. From a worldly standpoint they are powerful. Be not deceived. Preach the Cross of Christ, though a thousand devils lie and grimace.

## Preaching Christ In a Spiritual Ministry

**T**HERE has come to us an address by Dr. John W. Inzer, pastor of the First Church of Montgomery, Ala., issued as a tract by the Sunday School Board. It is too long for an article. But it deals searchingly with the subject of the heading, and we will undertake to share some of the timely truth it voices with our readers.

We begin with his conclusion, where he bears witness to his own experience. What any one of us has for his fellow Christians is never far away from what he has personally aspired to and attained in his own heart and life, and the way in which it was done. Doctor Inzer says that in the earliest days of his ministry this conviction got hold of him: "If God be God, He is God." This gave him a real conception of God's greatness and majesty, from which he never got away. After that experience life and religion could not longer be ordinary or commonplace for him.

### I

**T**HE next turning point in his inner experience is attributed by him to the new and richer meaning which the text, "And to make all men see" took on for him. Henceforth preaching for him had one great test as to its faithfulness and genuineness. It furthered the purposes of God only as it enabled men to see the unseen as revealed by God in Christ.

Any preacher was a failure in the sight of God, if his message did not clearly ring out on man's sinful need, and the abundance of the salvation offered in the Gospel. Also our friend says he came to realize with compelling vividness that Jesus Christ is inescapable. The preacher has no mere system of doctrine. He is the voice of the Christ who actually lived on earth; who died for our sins and arose from the dead, and who now lives in the power of His resurrection life, which He wants to impart to every sin-marred, Satan-deceived man and woman of this earth.

The tract invites the preacher hearers to confession of their own failures and unrealized ideals. The author quotes a prominent preacher who said: "I have an imaginary room in my memory to which I retire every so often and there alone sadly look about upon the dreams of the good man and the great preacher I thought I was going to be. I am so ashamed to see how I have fallen, how much of self and the material world I have allowed to come between me and my purpose!"

### II

**D**R. INZER warns against defective motives in the ministry. Here might properly be discussed what is a call to the ministry. But his purpose did not permit that and our space limitations permit it less. He quotes a prominent speaker who spoke to a group of young men in an Eastern university, appealing that they should consider the ministry as a life work. Here is what that speaker said:

The ministry is not so crowded as some of the other professions, thus you are assured of a place and a sufficient income, and you can marry early, and settle down. Second, your place in the social world and your standing in the community are assured. Third, if you are inclined toward the cultural, the ministry will afford you ample time to read and study and enjoy the arts and sciences, and a cultural life. Fourth, you will be granted an annual vacation, and you may use the time for travel.

Dr. Inzer characterizes this false appeal with restraint, but adequately. The present writer confesses to a temptation to use strong words in regard to such a misleading appeal, though it is "unscholarly" to do that, and possibly not edifying spiritually. Many ministers are placed so that they may enjoy material advantages of one kind or another. But to enter the Christian ministry under the urge of such advantages is to begin as a failure in the most important vocation to which men are called to this world.

So-called material advantages easily become, and in fact often are, tragic spiritual stumbling blocks in the way of a true minister. Even men who started in all honesty of purpose to be true ministers of Christ are in danger. Each material advantage is an appeal "to the flesh"—to self-interest,

self-satisfaction. To encourage men to enter the ministry on such grounds is to bring the ministry down to a worldly, self-seeking business. **And it is to betray the Christ, who is the supreme theme and power of a real Gospel ministry.**

Our Lord promised no worldly advantages to His followers. He was sending them forth as sheep in the midst of wolves. They would need to be as wise as serpents and as harmless as doves. The world would hate them as it hated Him. He declared, "If any man will be my disciple, let him deny himself"—the appeal of every worldly advantage—"and take up his cross daily, and come, follow me." "He that would save his life will lose it, but he that loseth his life for my sake, shall find it."

Not peace but a sword. Most of the apostles suffered martyrdom. In the call of Christ to the ministry there is no promise of home, parsonage, summer vacation, pleasant trips paid for, assured full-time pastorate with living support, cultural advantages for wife and children, special opportunity to do something that looks big to worldly opinion among the brethren and in the world, to the end that said worldly opinion will in a few years help this "efficient" fellow to cash in on some position still bigger in the eyes of world opinion. **ALL OF IT WORLDLY VANITY! SELF-ADVANCEMENT!**

### III

**W**HAT sins have been committed among ministers under the fair-sounding words, "a larger field of usefulness!" What self-coddling has been turned into a virtue under the phrase "taking care of the Lord's servant!"—providing liberally creature-comforts for the pleasure of the man who utters the incantation. "All these things the Gentiles seek after."

Dr. Inzer speaks of the danger of ministers substituting secondary values for primary. He mentions programs and organization and a course set to win the approval of the "corporate opinion" of one's spiritual body—those in it who have power to make or break one in a worldly sense. He would not rule these out from whatever consideration they merit. They do merit some. But he does admonish that to put such things first in thought and in effort is inevitably to put Christ second. Planning our lives to suit self and then asking the Lord to take charge and make them go to success along our lines is a tragic and fatal danger.

But there is no nourishment in organization-baiting. To criticize organization does not cure spiritual ill. Equally futile and vain is it to look for spiritual growth by antagonizing programs through which we seek to co-operate. If we are true to Christ we will co-operate in His service, and if we co-operate we will have organization and organization effort will work itself out somehow into programs.

Let us foster co-operation in all good faith and zeal. Even so, Paul said as between gifts and the more excellent way of love, he preferred to show the Corinthians that the more excellent way is to put God first. In the spirit of that supreme adjustment of life alone can we really be fit to foster fellowship and build the knowledge of Christ among men.

Speaking at the devotional hour at the Louisville Seminary Chapel recently, one of our Louisville pastors used the text, "Endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). He told the story of a certain student of his own Seminary days who wanted to know of him if he would hold on to difficult field he had served as a student among disadvantaged people, after he got his Seminary degree. He replied, "Why not? **Am I to look upon this degree as something wherewith to trade for my own advantage in worldly repute? Or is it the culmination of my effort to be able to give my best to those who need it most?**"

The other man, who thought his Ph.D. should "cash in" for preferment, is now in a Southern State preaching to a single part-time church in an obscure community. Self-saving motives always fail in the ministry, even when they look like success. "He that would save his life shall lose it."

## Paragraphic Comment

**CONFORMITY GOSPEL** The Gospel of conformity—salvation by sweetness to the other fellow on humanitarian basis, however much one may forget and reject God—is in the very atmosphere today. Communist leaders, who as fowl birds build their nests in American university professorships, though they are usually atheistic or agnostics, often teach the ideals of social service religion, divesting it of authoritative divine content. Liberal preachers in pulpits try to keep a system that makes room for God. But they can make no adequate room for Him. They refuse to honor Him as creator, or to believe His Word as to man's fall and sin, and more particularly as to His redemptive love through Jesus Christ the eternal Son. Love is from God. Hate is from Satan. It is the devil's master lie that men and women who are faithful to the authority of God's revelation offend against love and sympathy. They are the world's only hope under God.

**UNITARIAN CIRCULAR** Someone has handed us a circular letter sent out by the First Unitarian "Church" in Louisville. Here is part of its contents: "The only church in Louisville these hundred years whose creed is honesty in all matters, whose only dogma is that character alone saves, whose only life is in fellowship." Now, no amount of straining at interpretation can make such an institution out to be a church at all. If there is anything written abundantly both in the text and the entire spirit and teaching of the Scriptures, it is that salvation is not by character at all, but by the grace of God through Jesus Christ. Yet we have this organization calling itself a church emphasizing that it is by character alone and apparently asking public confidence on that ground. The world professes a creed of honesty. So does Satan. His dire work in the Garden of Eden to undo the first man and woman was under the banner of honesty. But it was "honest" self-seeking, involving turning their backs upon the authority of God. All religious Liberals and Near-Liberals should go on to the Unitarians. Their determination to have no salvation but self-salvation—by character—is identical. Identical is their purpose not to bear the offense of the Cross. But the Liberals work much more havoc to the faith of immature Christians by staying in churches whose basal beliefs they would destroy.

**PRESIDENT SAMPEY ON SPIRITUAL REBUILDING** We did not get to hear Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, in his address on "Spiritual Rebuilding" in the Seminary series last week. But what we have heard of it gladdens the heart. It was essentially a simple message of an experimental nature. The distinguished theologian told about his boyhood and conversion, how God entered into his life and builded his life, and gave it meaning. It was the kind of thing which has almost disappeared from among us—almost and most unfortunately. We do not even hear one another's spiritual experiences in prayer meeting any more, unless a speaker wedges his in an address. That, in fact, is what President Sampey seems to have done. It held his large assembly of thoughtful hearers within the grip of its power—within the grip of God's power, for God speaks through men who bear true witness to him. At the close of the address of Dr. Sampey, Dr. Charles S. Gardner, who was presiding, is reported to have expressed the thought that "spiritual rebuilding in the world in the last analysis comes to this: the rebuilding of the spiritual life of the individual Christian." Learned and scholarly addresses on religious thought and life, belong in our theological Seminaries. Nor does our Seminary fail at all at this point. But, in this day of unstable equilibrium in world affairs and economics and social values, and even religion, there is hardly anything God is more likely to honor and bless toward bringing us all back to spiritual reality than for men of distinguished attainment

and position, and also those who would claim no such formal prestige, to make known their own witness that spiritual life and growth are not devices of man's intellect or philosophy, but of his own heart and faith.

### "CONSTRUCTIVE CONSERVATISM"

Dr. Jeff D. Ray's brief article in our issue some weeks ago has set us to thinking. Professor Ray says when he began preaching in the Southwest in the 'eighties, he thought that many preachers were too eager for a scrap, but he has lived to see the day when the mediating measuring rod of "constructive conservatism" is growing a race of men who are unwilling to make an aggressive fight for the right, if it involves inconvenience, physical danger or loss of prestige. The swing of the pendulum from individualism to group-consciousness, from self-reliance in the fear of God to watchful waiting to see how far it may be discreet to go, has undoubtedly been in progress and has gone far. Genuine faith builds within and upon the individual. It builds to fellowship, unity, in Christ. But where the growth of the structure is stunted, individualism in itself can be and has not seldom been of small use. Collectivism is now in the atmosphere of life, whether in secular or religious life. But it is a collectivism fashioned upon human wisdom with a view to expediency and not built upon the In-Christ foundation. How will such spiritual individualists as Baptists react to the pull and push of the new world urge to religious collectivism? Dr. Ray's words suggest that the reaction is not satisfactory even in the virile and forthright Southwest. "Constructive conservatism" has shown timid Christians a way out from bearing a vertebrate testimony to a world-conforming age—a testimony it does not want to hear and whose prophets it is getting ready to cast out. To be "constructive"—that is nice. To be "conservative" is also nice. That is the thing—"constructive conservatism." Nobody's feelings need be hurt, and one need not lose his job or prestige. But it is far away, brother, from the spirit of the prophets and the apostles and does not connect with Christ.

### FACTS ABOUT THE 100-THOUSAND CLUB

The facts about the adjustments of the 100-Thousand Club proposals in Kentucky through the recommended action of the General Association have been given by us in these columns. But some have thought that not all our people who desire to foster this special effort yet understand the situation. In Kentucky the Hundred Thousand Club up until March 1 asked for over-and-above gifts of \$12 a year, or \$1 monthly, to help retire debts on Southwide fields. Following March 1 the effort in Kentucky, as directed by the General Association, has been changed so as to include debts on Kentucky Baptist agencies as well as the Southwide agencies. The two are now to share equally, 50-50. It was understood before March 1 that any Baptist who desired to do so might designate his gifts on the 50-50 basis as between State and Southwide causes, though the appeal was made for Southwide causes only. Similarly, it is now understood that any who may so wish may designate his 100-Thousand gifts to go exclusively to Southwide debts, though the appeal by the State organization is made on the basis of providing to pay both State and Southwide debts. Those who have already pledged to Southwide causes, as distinct from 50-50 adjustment, will naturally pay the pledges they have made. If and when he may desire to change to 50-50 division, each individual will say so. General Secretary C. M. Thompson is sending out from Baptist Headquarters envelopes for gifts and there is a tract and other literature. Our Secretary will furnish full information on inquiry. It is hoped that pastors will present this cause to their people in the churches throughout Kentucky as early as they find it practicable to do so.

## The Veiled Book and the Veiled Eyes

PROF. E. B. HATCHER, Blue Mountain College, Blue Mountain, Miss.

**T**HE CHURCH of today has the Bible on its hands and seems not to know how to use it. Various methods of its study are suggested. Commentators are divided in interpretations, and the Christians of the world, being unable to understand the Scriptures, are split into multitudinous denominations.

The Bible is being heralded as the world's "best seller," but that fact may mean comparatively little. The vital question is, not how many people are reading the Bible, but HOW is the Bible being read? This article raises the question as to whether we, as a Baptist people, do not need a revolution in our attitude toward this Book.

### I

**T**HE Bible is being treated as a book that can be sufficiently understood by the mere intellect of man—just as the man understands any other book. Such treatment ignores the divine nature of the book. I am venturing to make this claim—that our people today, in their Bible-reading (with many individual exceptions of course) are picking up the mere surface truths of the Bible and are thereby missing its spiritual message. This is forced upon me by the following facts:

1. The Bible itself declares that the natural mind, by its own powers, cannot see the spiritual truths of Scripture.
2. This fact seems unknown. It is rarely mentioned in public. The Scriptures are being read in public services to audiences by those who rarely, if ever, warn hearers beforehand that they cannot with their mere natural mental powers receive and understand the spiritual truths which are then being read to them.
3. Among the hundreds of girls from different states who have entered my Bible classes in Blue Mountain College, I rarely find a girl who seems ever to have heard about this inability of the natural mind to understand the spiritual truths of the Bible. All over the world individual Christians are finding the Bible a rich fountain of spiritual blessings who are not conscious of any previous preparation on their part. Multitudes of the unsaved have picked up the Bible without any thought of preparation for reading it, who have found in it the water of life for their souls.

But it is practically certain, that those who have found such spiritual blessings from their reading, had already received some previous preparation, even though they were unconscious of it. In some way they had been put in a frame of mind and heart that opened the Bible to them,—to some extent. Their hearts were possibly in trouble, their spirits may have become hungry, or desperate, or cast into some condition that gave them insight beneath the Scripture surface. Hundreds of others, however, not in any such state of mind and heart, probably read or heard read, those same passages, without the slightest impression or blessing being left upon them.

### II

**W**HAT says the Bible about this matter? It declares that the spiritual truths of Scripture are HIDDEN truths and that only those who are spiritually prepared can discover them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them for they are spiritually discerned." 1 Cor.

**T**HIS is the first of several articles by Dr. Hatcher on the necessity of spiritual preparation in order to the spiritual understanding of the Bible. As spiritual understanding of the teaching is God's great purpose through His Book, spiritual preparation outranks intellectual, though it does not make intellectual preparation a matter of indifference at all. Undoubtedly the times are most propitious for bringing forward and setting forth in bold relief this truth, for it has been allowed to suffer for lack of sustained impartation. This article will whet the appetites of spiritually questing readers for others than may follow in the series.—Editorial Note.

2:14. Ought not that momentous declaration of Scripture to be sounded up and down our Baptist Zion? I stand startled and appalled before such a declaration, and we may well ask ourselves, "Is our Bible-reading done chiefly along the mere surface of the Scriptures?"

Listen to David as he prays: "Open THOU my eyes that I may behold the wondrous things out of thy law." Think of it! David, before he could understand his short Bible (only the few early historical Old Testament books), had to have his eyes opened. In the 119th Psalm he is pleading again and again with God to open his understanding, that he may discover the

truths therein: He felt unprepared. Christ one day said to His apostles: "I have many things to say to you, but you cannot understand them now." "Scripture," said Spurgeon, "teams with marvels, but what are these to closed eyes?"

"As the heavens are high above the earth," said God, "so are my thoughts higher than your thoughts." Yet, with our finite minds, we snatch up this Book, containing the thoughts of an infinite being and imagine that we and others can easily with our mere intellects understand and explain them,—just as we would understand and explain any other writing.

"Are ye without understanding?" Jesus asked one day; and again He inquired, "How is it that ye do not understand?"

And yet see what we are doing. Are we or are we not urging our people into their Bible-reading and our young people into their "Daily Bible Readings" as if any one could jauntily pick up the Word of God and easily understand its hidden truths!

### III

**A**RE our Bible classes gathering merely the much-used shells on the shore of Scripture? What about the teachers of those classes? We have very valuable "Teacher Training" courses. Happy indeed those teachers who are being trained to discover the spiritual truths of their Bible which they may impart to their classes.

Of what avail will be the most-approved "pedagogical principles and methods" in which our people are instructed and "graduated" if they do not know how to discover and receive the "spiritual things" of the Bible, which are "spiritually discerned?" Has not the time come in which to lift the Bible to the high place that it deserves and to treat it as the one Inspired Word of God?

"Happy is he," says Dr. Murray, "who reads the Scripture, searching all the while for the hidden, spiritual sense which is the inner life of it." But we must be prepared for this searching. The fact is that a preparation is necessary for the study of any master-piece of art or science. Some years ago the head of the Music Department of our Blue Mountain College here took her students to Memphis to hear a performance of the famous Paderewski. But did she merely call to them to dress and take the train? For several days she had been taking them through a course of instruction to get them ready to appreciate the great musician. Shall we imagine that worldlings and worldly-minded church members, with preparation can fling open their Bible at any time and understand and take into their souls the glory of that one supreme Divine Masterpiece—the inspired Word of God? This explains why so many professing Christians find little or nothing in the Bible to attract them.

## The Baptist Paper Problem Is Our Task

DAVID M. GARDNER, St. Petersburg, Fla.

IT IS no longer necessary to marshal arguments in favor of a wider circulation of our denominational papers. We have had able pronouncements along that line. But it is too much like what Mark Twain said of our talk about the weather. We are not doing much about it.

All of us seem to know how to use our papers, and recognize their merit when we need to get information to the people. But there are entirely too few, who are ready to be useful when our papers need us. And it goes without saying that they do need us. We have had a few efforts put forth in the interest of our papers by isolated individuals, but what is now needed is a real concerted, constructive, aggressive persistent effort all along the line.

A good paper sets forward every phase and form of denominational interest, from the pulpit to the most distant mission field. Fair play demands that individuals and agencies whose interests are promoted by denominational papers, should in turn promote the interest of the papers in a way approximately as vital as that the papers promote every cause our churches care for. [Our type emphasis.—Ed.]

The need for a wider circulation of Christian literature is evident and will become more and more imperative in the interest of the civic, moral and religious progress of our people for immediate future. The question is, who ought to and who will take the initiative in the matter?

1. Our Editors ought to take the lead. We have a group of intelligent and energetic editors, but it is as unreasonable to expect even an editor with skill and resourcefulness to give adequate and continued service to a great denomination without the co-operation of others as it was for the Egyptians to expect ancient Israel to make brick without straw.

The spirit of the specialists of this machine age has seemingly crept into our denominational life and is evidenced by a disposition to elect or employ a person to represent us in a field of service and send him forth with—"Go to it, brother, it is your job." This policy of "every man for himself and the devil for the hindermost," is a suicidal policy for Baptists.

"No man liveth to himself alone," is strikingly true in the co-operative efforts of a spiritual democracy. The various interests in Kingdom work are so interlaced as to make all Kingdom workers interdependent.

2. The Pastors ought to push it. The old saying, "The pastor is the pivoted man" is as true as it is trite. No editor can get his paper circulated in the membership of a church over the protest of the pastor. He would not if he could and could not if he would. Nearly any pastor can prevent a wide circulation of a paper by remaining neutral, but it requires more than neutrality on the part of the pastor if the paper is to have a wide circulation. He must be positively and pronouncedly for it.

He must be thoroughly committed to the proposition that information and knowledge of Kingdom conquests is indispensable to clarity of vision and warmth of interest on the part of Christian crusaders that "where there is no vision, the people perish."

THOSE OF US WHO HAVE GIVEN THE BAPTIST PAPER A CHANCE IN THE HOMES OF OUR PEOPLE FEEL THAT FAILURE ON OUR PART TO UTILIZE THIS VITAL MEDIUM OF INFORMATION IN MARSHALLING OUR FORCES FOR CONCERTED EFFORTS AT HOME AND ABROAD WOULD IN A LARGE MEASURE CIRCUMSCRIBE THE POWERS OF OUR PEOPLE, AND THUS DEVITALIZE OUR OWN MINISTRY.

3. Denominational Workers, State and Southwide, should help. The effectiveness of a State Mission Secretary is largely dependent upon the loyalty and liberality of the Baptist paper of his State. He stands in the way of progress for himself and every cause dear to the hearts of his constituency if

and when he fails to push the paper. The same may be said of State Sunday School Secretaries, B. T. U., W. M. U. Secretaries and Superintendents and Presidents of State Institutions. One good Baptist paper in any state will do Baptist interests and institutions more good than all the secular papers combined will do or could do. Baptist papers can almost make or break any Southwide institution. How grateful we ought to be for a group of dependable constructive editors. If we are wise and fair in Spirit we will use them and not abuse them.

4. Wealthy Baptists can and ought to help perpetuate the usefulness of Baptist papers. Do not forget what your Baptist paper has meant to you and your home, and to causes dear to your heart. The day is coming and is not far distant when most of our Baptist papers will stand in danger of death unless they are endowed. The future usefulness of great Baptist Boards and institutions to which our largest givers have given large sums of money, is largely dependent upon these selfsame papers. Endow your paper—remember it in your will, and thus insure every other gift you have made either in service or money.

## West Kentucky News

JOHN W. T. GIVENS, Bowling Green, Ky.

Pastors James L. Sullivan, Beaver Dam, and W. W. Leathers, McHenry have led in the organization of an associational B. T. U., in Ohio County Association. Beaver Dam Church has the largest membership, the largest Sunday-school, and gives more to Missions and benevolences than any other similar body of any denomination in Ohio County.

The fine fellowship of the Kentucky Sunday School Conference at Princeton will never be forgotten by any who attended. To this scribe there was the added joy of fellowship with the members of this great old church whom we served as pastor for more than five years.

While at Princeton we heard on every hand appreciative words of the splendid leadership of our State Sunday-school Secretary, W. A. Gardiner, as evidenced by the great program of the Sunday School Conference. We have never seen it surpassed.

Returning from Princeton we had the privilege of looking in on the new pastor, C. H. Warren, and a few of the saints at Greenville, where we served as pastor some twenty years ago. Pastor Warren and the Greenville church will make a great team.

Brother H. L. Brantley, superintendent of the wide-awake Sunday-school of Walnut Street Church, Hopkinsville, had thirty of his workers at the Kentucky Sunday School Conference. This church has only eighty-two resident members. Pastor E. O. Cottrell is leading this forward-looking young church.

A study of the gifts to Missions and Benevolences made by our Baptist church in Kentucky for the calendar year of 1934 reveals the following:

1. There were six churches which gave over \$5,000 as follows:
 

Walnut Street, Louisville .....	\$17,130.23
Calvary, Lexington .....	7,891.03
First, Bowling Green .....	6,825.73
First, Owensboro .....	5,585.41
Third, Owensboro .....	5,537.21
Highland, Louisville .....	5,081.75
2. The average per capita gift of these six churches was:
 

Highland, Louisville .....	\$ 6.40 -
Walnut Street, Louisville .....	5.70 -
Third, Owensboro .....	4.71 +
First, Bowling Green .....	4.55 +
Calvary, Lexington .....	3.36 +
First, Owensboro .....	3.04 -

Third Church, Owensboro reports forty-five baptisms, 106 additions, and \$5,537.21 given for missions and benevolences during the calendar year of 1934. This is an average of \$4.71 per member. Only two of the six churches in Kentucky which gave over \$5,000 to these causes went beyond this, viz., Highland, Louisville, \$64.40, per capita; Walnut Street, Louisville, \$5.70 per capita. Pastor A. F. Cagle is now in his ninth year on this field.

### In Appreciation of Dr. Cody

**D**R. Z. T. CODY, of whose death at his home in Greenville, S. C., on March 7, we told last week, was a kinsman of Buffalo Bill Cody, the famous pioneer and frontiersman of the West. He was native of Alabama. A large proportion of the initiative and manhood which claimed the vast West and Southwest from the wilderness, came from the older Southern States.

Dr. Cody was a man of mature culture and of thoughtful kindness. Deep faith and piety characterized him and those who knew him realized that there was in him a rugged stalwartness of spirit which was a spiritual counterpart to the fearless stamina and resourcefulness of his famous kinsman of the plains.

After that portion of his pastoral ministry which headed up in his service for years as pastor of the church at Georgetown, Ky., Dr. Cody's life service to the end was within the fellowship of Baptists of South Carolina. For years he was pastor of the famed old First Church at Greenville, S. C. Following the death of Dr. A. J. S. Thomas, who for years had edited the Baptist Courier, Dr. Cody succeeded to that position in 1911, and remained in harness until his death.

As the years passed, he became increasingly known as a leader among Baptists in that State and in the counsels of the fellowship concerns of Baptists in the South. It is our recollection that Dr. Cody made the trip to Europe with Dr. Gambrell along about 1919, to survey the possibilities of missionary service by Baptists of the South in building the witness of Christ among certain nations in Europe. That trip, following their report to the Southern Convention, resulted in the fine service in Southeastern Europe which has since been performed for Baptists by Dr. Everett Gill.

For many years and to the end Dr. Cody was a Trustee of the Southern Baptist Theological Seminary. He and President Mullins had been classmates and personal friends since their young days of studenthood at the School of the Prophets soon after the Seminary came to Louisville. The friendship ripened into a life-long co-operation and mutual confidence between the two men.

Early in 1932—probably his last trip to Louisville—Dr. Cody made an impressive address before the Seminary conference. Some of his friends gathered there sought to learn from him if he would permit his name to be used with the view of becoming President of the Southern Baptist Convention, which was to meet soon at St. Petersburg, Fla. He strongly discouraged the idea on the ground of bad health. On it being pointed out to him that the vigor and grip of his address did not suggest that, he declared that nevertheless the responsibilities of the Convention Presidency would be too much for him. It will be remembered by many that he was nominated for President, but that he had already departed for home, leaving his declination with President McGlothlin.

Dr. Cody was possessed of a mind that turned with equal interest to the search to understand the revealed teachings of the Scriptures and to what we call the practical or organization questions through which Baptists co-operatively express themselves in carrying forward the missionary and other work involved in the Great Commission of our Lord. He was an unusually helpful expository preacher. He came to be increasingly trusted and his editorial work in the Baptist Courier did not fail to reflect his convictions and conclusions in regard to timely issues.

In our times we are being taught to discredit age and to do lip-service to youth. Satan has instigated this. He has much to gain by so doing. The accumulated wisdom of the ages has expressed itself in the saying, Age for counsel, youth for action. But Satan can do big wrecking business if he can make men turn from this truism of human experience. So He sends his agents out to teach, Youth for counsel, youth for action, and age for nothing. As always, he has something plausible to work with. He has the inexperience of Youth to work with here, and flattery to self-esteem. May our young people learn of Christ the falseness of the flattery that would seek their undoing by seducing them from profiting by the experience of those who love them best.

No generation can afford to hold lightly the counsels of its elders, the admonitions of its sages. Baptists in the South need to treasure the wisdom and counsels of their Codys and Mullinses and Gambrells and Eatons and Carrolls and Broaduses and Hatchers and many, many more of their kind. Out of ripe spiritual experience they bore their testimony on the central things of heart and spirit and faith with no uncertain sound. They did not trim their sails to catch flattering currents of worldly applause. What a blessing such men have been to us. How shall we carry on without them!

Adverse pressure upon us now is more varied and subtle than that which most of them had to confront. Yet our spiritual maturity and wisdom seem to be less. If we shall have hearts to believe and faith to endure hardness as they did, rather than soften our witness to the power of the revealed Gospel they loved and preached, God will be our sufficiency and strengthen our witness for the needs of our own times.

Our sympathy goes out to the bereaved loved ones, and yet there comes to us the thought of the reunion with those people of God who have gone on before, of whom our fallen brother was the familiar and beloved friend during his pilgrimage of earth's years.

Pastor H. L. Green, of Scottsville, and his church are eagerly looking forward to their revival effort beginning April 1, led by Dr. M. A. Cooper of Atlanta, Ga., and Singer David M. Hughes and Mrs. Hughes of Newport, Ky.

Dr. W. M. Bostick, pastor of the Parkland Church, Louisville, and Mr. and Mrs. David M. Hughes, musicians, will begin a two weeks' evangelistic services in the First Church of Madison, Ind., of which Dr. Hendon M. Harris is pastor, on April 15.

Dr. A. D. Kinnett, pastor of the First Church of Burlington, N. C., has been engaged to conduct a revival at the Western Avenue Church, Statesville, N. C., during the last two weeks in April. Dr. B. E. Morris is the pastor. Dr. Kinnett will also conduct meetings at the Mt. Olive Church, Reidsville, N. C., in the early spring.

The young people of the Broadway Church, Louisville, are conducting a training school this week, March 18-22. Dr. Hansford D. Johnson, pastor, is teaching "Missions Our Mission," to the Seniors, and Miss Lorene Tilford, Church Secretary, is teaching the Juniors "Messengers of Light." Robert Davis is conducting the devotionals each evening, and the inspirational speakers at the close each night include: Messrs. J. C. Jeffries, J. P. Allen, George Gay, G. N. Price and J. L. Green.

Dr. Aristarco Fasulo, outstanding Baptist preacher of Rome, Italy, died of a brain hemorrhage on Sunday night, February 3, after having preached with his usual vigor at both services at the First Baptist Church of Rome. He has been pastor in that church for the last twenty-one years, and was also a professor at the Theological College of Rome and a director of the Italian monthly magazine, *Il Testimonio*. Funeral services were conducted by President Ignazio Rivera, of the Baptist Union of Italy, and Dr. Dexter G. Whittinghill, Honorary President of the same union and one of our faithful Kentuckians who has served long in Italian missionary service.

## Fellowship Tidings.

While Pastor Fred T. Moffatt, of the First Church, Jellico, Tenn., was attending the Seminary Conference in Louisville last week he received a message that his father had suffered a stroke. He went immediately to his bedside in Chicago.

The Whitesville Church reports they have the only full-graded Woman's Missionary Society in the Daviess-McLean Association. Their offering to missions and benevolences for 1934 were more than three times that of 1933. Pastor W. G. Potts is the pastor at Whitesville.

Pastor J. F. Mitchell, of Greensburg, Ind., has just closed a revival with the Martinsville Church, J. V. Carlisle, Pastor, in which there were some nineteen additions. He will begin meetings at his own church in Greensburg on March 31. The Greensburg Church now has a membership of 1,050.

District Missionary E. C. Sisk is doing a fine, constructive work in Allen, Edmonson and Warren Associations. From March 17 to 24, Secretary W. A. Gardiner and a fine bunch of consecrated workers are putting on a Sunday School Enlargement Campaign in the churches of these Associations.

From May 5 to 12 the First Church, Owensboro, will celebrate the centennial of the constitution of that body in 1835. The Truett Revival, the Centennial Celebration and their sending abroad this summer of Pastor Robt. E. Humphreys make us wonder how large a program they have planned for 1935.

Brother H. L. Brantley, superintendent of the wide-awake Sunday-school of Walnut Street Church, Hopkinsville, had thirty of his workers at the Kentucky Sunday School Conference. This church has only eighty-two resident members. Pastor E. O. Cottrell is leading this forward-looking young church.

Hartford Church and Pastor Ford Deusner are rejoicing in continued accessions to their membership. They made a sixty-eight percent increase in their offering to Missions and Benevolences during 1934 over those of 1933. During January a class of fifteen Sunday-school workers completed "The Book We Teach."

Brother Laurel G. Gatlin has been called to the church of Hartsville, Tenn., a county seat town of about 1,000 population. He is going to conduct a class in "The Book We Teach." The Sunday-school has doubled in attendance within the last six months. The parsonage is being remodeled and Mr. and Mrs. Gatlin will move in after it is completed.

The First Church of Leitchfield, Ky., has called as their pastor Brother T. E. Wortham, of Elizabethtown, Ky., and a student at the Southern Baptist Theo-

## BAPTISMAL GARMENTS

From The Very Best Manufacturers

### BAPTISMAL TROUSERS — Regular Style

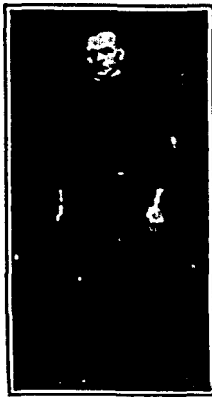
These Trousers are made from Double Texture material throughout. With a fine black or white fabric on the outside, and a good lining inside, with a Pure Gum Coating in between. Guaranteed thoroughly waterproof. Light rubber boots attached. Made high enough to come up well under the arms.

No. 1 Grade, Guaranteed for a period of five years. No. 1, black, \$22.50; No. 1, white, \$30.00.

No. 2 Grade, Guaranteed for a period of two years. No. 2, black only, \$18.50.

**Baptismal Trousers—Semi-Vest Attachment.**  
Similar to bibb-front attachment, except goes entirely over shoulders. Guaranteed five years. No. 1 grade only, \$27.50.

**Baptismal Trousers—Bibb-front Attachment.**  
This and the Semi-Vest Attachment constitute two new styles embodying the very latest improvements. Protect entire body, similar to Semi-Vest Attachment, except it does not go over shoulders. Guaranteed five years. No. 1 grade only, \$25.00.



Baptismal Service Coat

**Baptismal Service Coat**  
Modestly patterned for practical service, this coat, with sleeves and new convertible pure gummed cuffs attached, is to be used with the regular style baptismal trousers. It is constructed of rubberized, single texture material with ball and socket fasteners down the front and weighted at the bottom. This new garment, giving as complete satisfaction as higher priced robes, has been made to meet an ever-growing demand by those pastors who cannot afford the higher priced garment. \$16.00.

**Baptismal Vest**  
Made separate from Baptismal Trousers, but with sleeves attached, and used with regular style baptismal trousers. \$15.00.

**Baptismal Sleeves**  
Double texture black waterproof material with pure gum close-fitting cuffs that prevent water running up arms. Per pair, \$4.00.

### The Avon Robe

Very popular, dressy robe, from finest quality French all-wool serge material. White or black. Black, \$30.00; white, \$35.00. Silk girdle attached to either style robe, \$2.50, extra.

### The Derwent Robe

Made substantially the same as the Avon, but very slightly cheaper material. Black, \$25.00; white, \$30.00. Silk girdle attached to either style robe, \$2.50 extra.

### Candidate Robe

Usually white for women and black for men. When ordering be sure to give breast measurements and height. Either color, style one, \$12.50; style two, plainer design, \$10.00.

### Candidate Long Cape

For protection as candidate emerges from the water. \$12.50 each.

## • BAPTIST BOOK STORE •

323 Guthrie Street

Louisville, Kentucky

logical Seminary. He has been pastor of the Rineyville, Mt. Zion, Colesburg and Big Spring Churches in Severn's Valley Association. He will take charge of his new work at Leitchfield on the first of April. He will succeed Pastor A. B. Pierce, who has now gone to Hazard, Ky.

His many Kentucky friends were glad to greet Dr. John F. Fraser, once pastor of the Fourth Avenue Church, Louisville, who was in attendance upon the Seminary Conference last week. Dr. Fraser is now pastor of the University Place Church in Baltimore, having accepted that pastorate a year or so ago after years of successful work as a pastor in New York. With Dr. Fraser in an automobile party for the Louisville hegira, were Pastor J. R. Nelson, of Baltimore, and Dr. W. C. Tyler, of the First Church of Annapolis, and Rev. Dewey Moore, of Washington, D. C.

### TWO GOOD MEETINGS IN ASHLAND

The Pollard Baptist Church has been greatly blessed of the Lord through the ministry of Evangelist E. A. Petroff, during the first days of February. He is a mighty preacher of the Word. He makes the plan of salvation simple and plain and preaches with wonderful power. The Holy Spirit leads him. There were some seventy professions of faith. They

included Baptists, Catholics, Latter-Day Saints, Campbellites and Hardshells. We are still reaping from his preaching.

Following the meeting, Secretary W. A. Gardiner came to us for a week of training and taught the book, "When Do Teachers Teach." We had severe cold weather and Brother Gardiner took sick and had to leave in the middle of the week. However there were forty-five who completed the book.

Some nine years ago Brother Gardiner reorganized our Sunday-school. He left forty in the Adult Department and there was no small stir about these being divided into five classes. But his work proved to be successful, and today we have an average of 160 in the Adult Department. We owe much to the faithful work of Secretary Gardiner and those associated with him.

There has been another fine meeting at the Fairview Church. Their new Pastor, Sam Branham, and his youngest brother, E. L. Branham who is preacher and fine evangelistic singer, were used of the Lord in winning many to Christ. There were forty-eight additions. Forty coming for baptism. If these two young men continue to preach the Word of God and live clean and devoted lives to our Master, they will be used to win multitudes to Christ.

Ashland, Ky. W. K. WOOD,  
Pastor, Pollard Bap. Ch.

**Bible School Department**

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

**A Census in the Highlands**

On the tenth of this month the churches in the Highlands of Louisville took a religious census. About 250 workers went out on Sunday afternoon and worked to find people for their Sunday-schools. Deacons and other leading members of these churches went at it in a great way which is very encouraging to the pastors. Dr. Samuel S. Hill of Deer Park Church and Dr. T. D. Brown of Highland Church led in this. This was preceded by training classes in the two churches. Mr. H. E. Ingraham was with the Highland Church and taught "Building A Standard School," while the writer was with Deer Park where he taught the same book. These pastors have a great grip on their situations and we may expect a greater spiritual work in that part of Louisville.

**Carlisle Avenue Takes Census**

Pastor S. F. Dowis reports that his people have just taken a census of their territory. This church is one of the many in Louisville showing large growth during the past ten years. Later the writer is to teach Building A Standard Sunday School at Carlisle Avenue.

**Virginia Avenue Has Training Class**

At the time Deer Park and Highland were having their Study Courses, Pastor W. R. Lambert taught "Building A Standard Sunday School to his people in Virginia Avenue Church in Louisville. Pastor Lambert is aggressively at work there. Mrs. Lambert has just about completed her Post Graduate work in the New Training Course.

**Many Other Churches Doing Training**

We are having word from many of our churches as to Training Classes. Our records show that the total awards are about double that of the same amount of a year ago.

**Dr. Hunt's Lecture On Russellism**

Dr. M. P. Hunt of Louisville spoke at our State Sunday School Conference on Russellism. He reports that he will be glad to go to any church to deliver this message. He will do this for any church which will take care of his expenses. The message is very timely and Dr. Hunt will render a great service where he is used. It is a great message.

**Education or Regeneration**

It would be a real tragedy for any Baptist Sunday-school teacher to believe that one can be taught or educated

into regeneration. The Holy Spirit must convict of sin and God must regenerate before there can be a hristian. There is no salvation without the blood of Jesus Christ. Then what relation does teaching have to regeneration? Teaching may be used by the Holy Spirit to bring conviction and teaching may be used by the Spirit to make clear to the convicted one the plan of salvation. Certainly God convicts through the Holy Spirit and saves through the blood of His Son, Jesus Christ. Let us be true to TRUTH—the truth of God's Revealed and Inspired Word.

**Enameling Sinners**

Many people are busy enameling sinners without realizing that an enameled sinner is just as bad or perhaps even more dangerous than a sinner in the rough. These people who believe that a preacher or teacher can lead a person to regenerate himself is deluging poor lost people and simply getting them to put on a coat of enamel. I think this is the real trouble with the world today. Many denominations have been at this and perhaps some of our own Baptist churches have unconsciously done some of it. We had better be careful to teach the reality and effects of sin and the necessity for supernatural regeneration. Sinners do not need to be enameled but they do need regeneration and that not of themselves "for it is the gift of God." Sunday-school teachers, you owe it to God and to lost people to know the great doctrines of the Bible. Brother pastor, you owe it to the great numbers of lost people to teach your teachers that they may know God's Word on the doctrine of regeneration.

**SUNDAY SCHOOL ATTENDANCE**

March 10, 1935

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

Walnut St., Louisville .....	914
Newport, First .....	799
Louisville, Ujnth and O .....	609
Lexington, Calvary .....	593
Owensboro, First .....	590
Louisville, West Broadway .....	487
Louisville, Carlisle Avenue .....	475
Louisville, Parkland .....	474
Louisville, 18th Street .....	450
Louisville, Baptist Tabernacle .....	450
Middlesboro, First .....	446
Owensboro, Third .....	425
Lexington, Porter Memorial .....	409
Louisville, 23rd and Broadway .....	385
Louisville, Clifton .....	356
Covington, Latonia .....	324
Jellico, Tenn., First .....	320
Harrodsburg .....	302
Louisville, Virginia Avenue .....	301
Danville, Lexington Avenue .....	299
Mayfield, First .....	292
Elizabethtown, Severn's Valley .....	276
Bellevue, First .....	256
Louisville, Batist Temple .....	250
Corbin, First .....	249

Paducah, Baptist Tabernacle .....	235
Murray, First .....	235
Hazard, First .....	226
Beechland (Near Valley Station)....	212
Greenville .....	204

**Fellowship Tidings.**

Baylor University in Waco, Texas, is now ninety years of age.

Pastor Oscar Paul Grobe, of Scottsburg, Ind., and several years ago a student in the Louisville Seminary, has been called to the Baptist Church at Shelbina, Mo.

Pastor R. T. Skinner is getting a fine start at First Church, Bowling Green. He is the leader of the Hundred Thousand Club in Warren Association. The First Church has 110 subscriptions to the Club already, which is an increase of twenty over last year. He is a splendid preacher and leader.

Pastor L. E. Martin and the Second Church, Hopkinsville, are rejoicing in the fine results of their present revival. This is the second meeting in which the pastor has done the preaching. They resulted in ninety-five additions to the church. The church is rendering splendid co-operation in every phaze of their work.

Judge Otis White, treasurer of the Morgantown Baptist Church reports that the offerings of that church for January and February this year are almost double the amounts of the offerings for the same period last year. The Sunday-school attendance is also showing a marked increase. Brother S. B. Kent is the superintendent, and Brother John W. T. Givens is pastor.

Pastor C. R. Barrow and the Guthrie Church have just concluded their first year's work together. Good congregations, sustained finances, enlargement in the Sunday School, B. T. U., and W. M. S., organizations as well as a spirit of revival has gone steadily on throughout the year. Eight baptisms and nineteen additions without a special series of revival days speaks volumes.

Edgar Godbold, Executive Secretary of Missouri Baptists, lists in the Word and Way forty sons and daughters of Baptist pastors and missionaries who are attending William Jewell College in Missouri. He then asks whether "it would be interesting reading for us to furnish through these columns the names and addresses of sons and daughters of the Baptist preachers in Missouri who are attending other institutions of learning than our Baptist colleges? Why will a Baptist preacher send his children to colleges of other denominations and no denomination?" He expresses the hope that Hannibal-LaGrange, Southwest and Stephens Colleges will also furnish a similar list for his use.

## News and Truths From Home Mission Fields

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

Missions is the people of the Gospel giving that Gospel to the people without it no matter who they are or where they are.

There can be no soul-absorbing passion for a world's evangelization without a soul-consuming faith in the Eternal Verities. We must have the "Old Time Religion" if we would have the "old time" Paulinic zeal in missions.

### Missionary Day in the Sunday Schools

The last Sunday in March is Home and Foreign Mission Day in the Sunday-schools. For this day a program of information and inspiration designed to create interest and enthusiasm for our two great missionary enterprises has been prepared and our Sunday-schools are asked to put it on.

### The Purpose of Missionary Day

The purpose of this day is two-fold: (1) to create a missionary spirit and a missionary outlook in our Sunday-schools; and (2) to secure a free-will, sacrificial offering for Home and Foreign Missions.

Our Sunday-schools should have a missionary spirit. This does not come as a matter of course. It is the product of training and education. Upon the pastors and the superintendents rest the sacred responsibility of creating and maintaining this spirit. A missionary Sunday-school, like a missionary church, depends upon thought, interest, information, inspiration, prayer and giving; and this program is designed to furnish these things.

In the second place, the Home and Foreign Mission Boards are greatly in need of funds. The fields are white unto harvest. The need is great. There is sin and despair and moral collapse everywhere. In every land the dark clouds of spiritual hopelessness obscure the moral sky and men grope in the shadows of spiritual night to a destiny of gloom. There is nothing but the Gospel of Jesus Christ that will save the world; and we have that Gospel.

But "how can they believe on Him of whom they have not heard, and how can they preach except they be sent."

### How To Make Missionary Day A Success

Our Sunday-schools should be ambitious to make a success of this day. Nothing but good can come from a study of the world's spiritual needs, especially when that study is linked with a sacrificial offering made to meet these needs. Every Sunday-school will be richer in every way and better prepared to meet its obligations as a steward of the grace of God by putting this program on and making it a success.

Let the pastor and superintendent call a meeting of the departmental super-

intendents and teachers to work out plans for the day. Appoint a strong missionary committee to see that Home and Foreign Missions are emphasized in the different departments and to plan for the program at the general session of the school. Make Missionary Day a great rally day for the Sunday-school with the aim of having the largest attendance of the year. Make it also a day of prayer for Home and Foreign Missions. Put special emphasis upon the offering for Home and Foreign Missions. Make the offering generous, sacrificial, and hilarious.

### The Appeal of the Boards

The Home and Foreign Mission Boards would greatly appreciate it if every pastor would preach on Home and Foreign Missions on Sunday morning, March 24, and make an appeal to their congregations for mission work in the homeland and in foreign fields.

E. Stanley Jones says that "Home and Foreign Missions are alternate beats of the same heart." The New Testament says that "God so loved the world"—not God so loved China, or Africa, or the Indian, or the white man. The whole wide world with all of its people of multiplied races and many colors is very precious to the great loving heart of God.

In the Southland alone, there are twenty-two million people who have never confessed Christ as Saviour. In Japan there are only 200,000 Christians out of the eighty-five million people. In China, in Africa, in South America, in Mexico, in Europe, in Cuba, there are millions upon millions who do not know Jesus as Saviour and Lord.

God has given to us the commission to tell the people of all the world about Christ. Shall we not in loving prayer and earnest yearning give of our money that the people of all races and all colors everywhere may come to know Christ as their Saviour and Lord? What a privilege is ours today to have a part in this great world business for our King!

### A Final Appeal

The love of Christ is the highest incentive for Christian service. Some, indeed, may serve from a sense of duty, or obligation, or even compulsion, and much good will follow from their labors. But the service most worthy of the name "Christian" is prompted and constrained by love, from which alone the highest good will come. To know the height and the depth and the breadth of Christ's love for us—a love that took him to a cross—ought to inspire us to whole-hearted devotion to his cause around the world. May this love constrain us to do our best on Home and

## Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cyston (See box) —Must fix you up or money back, Only 75¢ at druggists.

**Cyston**

Foreign Missionary Day in the Sunday Schools for our great mission interests.

### Winning The Border

The first edition of the new Home Mission study book, "Winning the Border," by Mrs. Una Roberts Lawrence, was practically sold out when the book came from the press. This book is an illuminating study of missions to the Mexicans this side the Rio Grande. It gives an historical background that is very essential to a correct understanding of the Mexicans in our midst, and then traces in a masterly way the social, economic and religious influences which are determining factors in the life of the Mexican people who live in our land. It is a book that has permanent value and those who want accurate and necessary information about the mission work in the homeland should put it in their missionary library. This is one of the best books Mrs. Lawrence has written, and to say that is to place it in the first rank of mission study books. It is sold through the Baptist Book Stores.

### Missions to the Jews

Brother Jacob Gartenhaus, our missionary to the Jews, is wisely giving his time mainly to stirring our people up and getting them to the task of winning the Jews. This is as it should be. The Jews live almost, if not exclusively, in the towns and cities. Our best and biggest churches are in the towns and cities. Hence, there are very few, if any, Jews living outside the reach of the personal service ministry of the members of our churches. Therefore, we do not have to multiply paid workers to give the Gospel to the Jews. We only have to do our duty as Christians, and Brother Gartenhaus is teaching us, in his splendid ministry, how to do our duty. With many of the other groups to whom we are sending missionaries it is altogether different. Hundreds of thousands of them live wholly beyond and outside the reach of the personal ministry of our churches. They can never have a chance unless we send missionaries to them.

The Chair of Bible in North Texas State Teachers' College, and the College Industrial Arts at Denton, Texas, has been created by the Executive Committee of the Baptist General Convention of Texas, and Dr. W. T. Rouse, of Arlington has been elected to fill the place. The Arlington Church has voted to allow him to do this work in addition to his pastoral work with them. For the present he will serve without pay.

## Pastors Assure Co-operation In April Western Recorder Month

WE PUBLISH below the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April in the campaign to enlarge the circulation of the Western Recorder in the homes of their people. The list is large and growing. It is a most encouraging response on the part of our pastors. The list will be published at least once or twice more as it increases. We are expecting to hear from a number of other pastors.

- |                     |                   |                    |                  |
|---------------------|-------------------|--------------------|------------------|
| Marvin Adams        | Cynthiana         | Lee Gibbs          | Gatliff          |
| J. L. Adkins        | Perryville        | C. S. Gibson       | Pruden, Tenn.    |
| C. A. Alexander     | Brownsville       | Joseph Glancy      | Liggett          |
| A. O. Allison       | Grahn             | T. J. Gothard      | Habersham, Tenn. |
| C. B. Althoff       | Louisville        | Bert Gould         | Brodhead         |
| Z. J. Amerson       | Texas             | I. Ferd Graves     | Louisville       |
| Oscar Amis          | Buckhorn          | Tommy Gray         | Himyar           |
| George Anderson     | Withers           | H. L. Green        | Scottsville      |
| J. B. Andrews       | Martin, Tenn.     | J. O. Gregory      | Co-operative     |
| Albion T. Arnold    | Sanders           | R. E. Gregory      | Fordsville       |
| J. E. Baird         | Owenton           | T. F. Grider       | Glasgow          |
| T. J. Barksdale     | Louisville        | L. O. Griffith     | Sanders          |
| E. W. Barnes        | Lyons             | John Grigsby       | Central City     |
| C. R. Barrow        | Guthrie           | George Grubbs      | Hustonville      |
| L. W. Benedict      | Louisville        | Marvin B. Hacker   | Oneida           |
| C. D. Boozer        | Wilmore           | Orlie Hale         | Georgetown       |
| J. J. Bowman        | Dawson Springs    | W. G. Hammock      | Versailles       |
| J. W. Bradley       | Russell Springs   | J. W. Hansen       | Mexico           |
| S. L. Branham       | Ashland           | W. S. Hardin       | Adairville       |
| C. S. Bratcher      | Morganfield       | J. W. Harding      | Disputana        |
| C. L. Brelid        | Richmond          | B. L. Hargove      | Stanford         |
| Jack Bridges        | Louisville        | Connie L. Hargrove | Lexington        |
| J. B. Brooks        | Clarkson          | W. C. Harrell      | Drakesboro       |
| G. B. Bush          | Covington         | G. W. Harris       | Slusher          |
| O. P. Bush          | Central City      | J. B. Head         | Louisville       |
| Alonzo F. Cagle     | Owensboro         | Geo. D. Heaton     | Paducah          |
| L. B. Cantrell      | Lobb              | S. R. Helton       | Gray             |
| V. B. Castleberry   | Ashland           | J. C. Hembree      | Berea            |
| R. Paul Caudill     | Wheatley          | H. E. Henderson    | Louisville       |
| O. P. Chancellor    | Askins            | A. L. Hensley      | Artemus          |
| C. C. Chappell      | Fairdale          | G. R. Henson       | Fleming          |
| W. L. Chelf         | Dawagiac          | C. P. Herring      | Crestwood        |
| T. E. Cochran       | Danville          | C. M. Hill         | Eubank           |
| J. H. Coleman       | Crofton           | Y. E. Holland      | Kevil            |
| J. O. Colley        | Louisville        | J. W. Hubbard      | Webbs X Roads    |
| Amos Combs          | Hardburly         | John Hudson        | Bon Jellico      |
| A. P. Cooper        | Cave City         | C. J. Hughes       | Greenville       |
| C. B. Coots         | Germantown        | G. T. Hundley      | Balkan           |
| E. T. Cornett       | Berea             | John E. Huss       | Newport          |
| Eli Correll         | Steubenville      | C. B. Jackson      | Russellville     |
| E. O. Cottrell      | Hopkinsville      | W. H. Jackson      | Balkan           |
| S. C. Couch         | Combs             | Paul Jagers        | Louisville       |
| A. F. Cox           | Moorman           | J. J. Jenkins      | Hopkinsville     |
| Ben H. Crawford     | Middlesboro       | W. T. Jewell       | Munfordville     |
| F. O. Criminger     | Henderson         | A. M. Johnson      | Calvert City     |
| T. C. Crume         | Florence          | C. M. Johnson      | Morganfield      |
| O. H. Culp          | Paducah           | D. L. Johnson      | Garrard          |
| Richard B. Cundiff  | Shepherdsville    | E. F. Johnson      | Lewisburg        |
| J. T. Cunningham    | Princeton         | F. M. Jones        | Corbin           |
| J. M. Dameron       | Marion            | J. Omer Jones      | Louisville       |
| J. E. Darter        | Glendale          | Elisha Jordan      | Ingram           |
| Walter Davidson     | Brutus            | Roscoe Justice     | Russell          |
| Oscar F. Davis      | Cumberland        | B. H. Kazee        | Morehead         |
| C. M. Day           | Burkesville       | L. C. Kelly        | Pineville        |
| R. F. DeMoisey      | Walton            | Levi Kemper        | New              |
| A. W. Denlinger     | Berea             | W. F. Kendall      | Louisville       |
| E. E. Deusner       | Henderson         | Rance Kersey       | Smith's Grove    |
| Ford Deusner        | Hartford          | T. H. Kingston     | Brooksville      |
| H. W. Dockery       | Dawson Springs    | H. B. Kuhnle       | Danville         |
| J. E. Douglas       | Mystic            | Thomas Lake        | Hurley           |
| D. B. Eastep        | Covington         | O. G. Lawless      | Byrdstown, Tenn. |
| H. L. Eddleman      | Louisville        | G. H. Lawrence     | Albany           |
| E. L. Edens         | Ashland           | J. T. Lewis        | Hopkinsville     |
| J. W. Edwards       | Parksville        | O. A. Linger       | Valley Station   |
| T. E. Edwards       | Arjay             | M. R. Lovett       | Williamsburg     |
| Paul Elledge        | Louisville        | Leslie Loyall      | Magnolia         |
| C. W. Elsey         | Shelbyville       | A. J. Lucas        | Henderson        |
| R. H. Embry         | Caneyville        | J. D. Lundy        | Twila            |
| M. A. Embry         | Baizetown         | William Lynch      | McKee            |
| Frank Farmer        | Owensboro         | James A. McCaleb   | Louisville       |
| William Fields      | Loyall            | J. F. McClanahan   | Bradford         |
| O. G. Foster        | Aberdeen, Ohio    | W. B. McGlamery    | Middlesboro      |
| John R. Flynn       | Eddyville         | H. Evan McKinley   | Shepherdsville   |
| J. E. Fulton        | Frankfort         | J. C. Mahan        | Corbin           |
| Jos. A. Gaines      | Glasgow           | Geo. M. Maraman    | Sturgis          |
| E. M. Gash          | Harrodsburg       | G. T. Mayo         | Dresden, Tenn.   |
| R. P. Merritt       | Louisville        |                    |                  |
| Tusco Merritt       | Ingram            |                    |                  |
| B. A. Miller        | Dry Ridge         |                    |                  |
| J. A. Miller        | Erlanger          |                    |                  |
| E. G. Mills         | Scalf             |                    |                  |
| Floyd Montgomery    | Mt. Olivet        |                    |                  |
| K. L. Moore         | Greenfield, Tenn. |                    |                  |
| W. D. Moore         | Lawrenceburg      |                    |                  |
| R. Sharon Moore     | Morning View      |                    |                  |
| J. J. Morris        | Dalesburg         |                    |                  |
| W. D. Morris        | Louisville        |                    |                  |
| O. B. Mylum         | Perryville        |                    |                  |
| Delmond Neighbors   | Princeton         |                    |                  |
| J. W. Nelson        | Big Rock, Tenn.   |                    |                  |
| C. L. Niceley       | Vine Grove        |                    |                  |
| Dewey Norfleet      | Norfleet          |                    |                  |
| W. D. Norrington    | Waitman           |                    |                  |
| W. J. Norton        | Irvine            |                    |                  |
| Joe T. Odle         | Paducah           |                    |                  |
| Archie D. Odom      | Mayslick          |                    |                  |
| A. Ben Oliver       | Louisville        |                    |                  |
| N. B. Osborne       | Dry Ridge         |                    |                  |
| B. E. Overby        | Barlow            |                    |                  |
| Otis L. Overlin     | Buffalo           |                    |                  |
| Geo. D. Park        | Earlington        |                    |                  |
| Warren W. Payne     | Franklin          |                    |                  |
| A. S. Petrey        | Hazard            |                    |                  |
| A. B. Pierce        | Hazard            |                    |                  |
| Z. W. Pigg          | Sherman           |                    |                  |
| H. L. Ponder        | Livingston        |                    |                  |
| Hoyt E. Porter      | Hyden             |                    |                  |
| J. W. Porter        | Lexington         |                    |                  |
| W. E. Pound         | Buechel           |                    |                  |
| James Powers        | Verne             |                    |                  |
| O. C. Rainwater     | Barlow            |                    |                  |
| L. C. Ray           | Louisville        |                    |                  |
| S. C. Ray           | Georgetown        |                    |                  |
| W. Edwin Richardson | Louisville        |                    |                  |
| G. W. Rickett       | Trospen           |                    |                  |
| T. G. Rickman       | Staffordsville    |                    |                  |
| Chas. T. Ricks      | Corbin            |                    |                  |
| C. W. Rigdon        | Fountain Run      |                    |                  |
| L. D. Robinson      | Scottsville       |                    |                  |
| Walter Robinson     | Crane Nest        |                    |                  |
| J. M. Roddy         | Midway            |                    |                  |
| Jesse M. Rogers     | Ft. Thomas        |                    |                  |
| S. B. Rowe          | Chance            |                    |                  |
| Herman Rowlett      | Georgetown        |                    |                  |
| Hardin Sams         | Livingston        |                    |                  |
| J. M. Scalf         | Baughman          |                    |                  |
| R. L. Seibers       | Habersham, Tenn.  |                    |                  |
| J. D. Selvidge      | Spann             |                    |                  |
| B. E. Setfles       | Middleburg        |                    |                  |
| Wm. S. Shearer      | Frankfort         |                    |                  |
| T. G. Shelton       | Harrodsburg       |                    |                  |
| Arnold Shultz       | Reynolds Station  |                    |                  |
| O. M. Shultz        | Jenkins           |                    |                  |
| W. J. Simpson       | Lynch             |                    |                  |
| W. M. Simpson       | Flat Lick         |                    |                  |
| Olen Sisk           | Princeton         |                    |                  |
| J. E. Skinner       | Murray            |                    |                  |
| Brown B. Smith      | Henderson         |                    |                  |
| C. A. Smith         | Mayfield          |                    |                  |
| D. S. Smith         | Annville          |                    |                  |
| G. Ashton Smith     | Louisville        |                    |                  |
| J. B. Smith         | Mackville         |                    |                  |
| W. M. Smith         | Warsaw            |                    |                  |
| Robert Spears       | Central City      |                    |                  |
| Chas. E. Steely     | Jellico Creek     |                    |                  |
| V. L. Stephenson    | Ludlow            |                    |                  |
| W. J. Stewart       | Cerulean          |                    |                  |
| W. A. Stokes        | Pine Hill         |                    |                  |
| J. L. Stone         | Maysville         |                    |                  |
| S. R. Stone         | Louisville        |                    |                  |
| Robert H. Tandy     | Hodgenville       |                    |                  |
| T. E. Taylor        | Wallonia          |                    |                  |
| T. J. Tinsley       | Dry Fork          |                    |                  |
| R. H. Turner        | Ravenna           |                    |                  |
| J. T. Turpin        | West Irvine       |                    |                  |
| W. M. Varble        | Cloverport        |                    |                  |
| A. L. Voris         | Paint Lick        |                    |                  |
| D. M. Walker        | Flat Lick         |                    |                  |
| Gifford J. Walters  | Manchester        |                    |                  |
| R. M. Ward          | Maulden           |                    |                  |
| C. H. Warford       | LaCenter          |                    |                  |
| W. T. Waring        | Pleasureville     |                    |                  |
| C. C. Warren        | Danville          |                    |                  |
| C. H. Warren        | Greenville        |                    |                  |
| Wm. E. Waterhouse   | Middletown        |                    |                  |
| A. B. Watson        | Paris             |                    |                  |
| David E. Weaver     | Anchorage         |                    |                  |

E. J. Weller .....	Georgetown
J. W. Wells .....	Louisville
H. E. White .....	South Hill
Milton C. Whitten .....	Louisville
H. S. Wigginton .....	Rochester
Clarence Wilson .....	Bristow
Frank Wilson .....	Green Hall
W. K. Wood .....	Ashland
T. L. Wooten .....	Walton
A. K. Wright .....	Louisville

**FINANCIAL HIGHLIGHTS FOR FEBRUARY**

**E. P. Bruxton, Treasurer, Foreign Mission Board**

On the basis of comparison with February of last year there is occasion for rejoicing in the increase of \$14,500 in the total receipts for February of this year. As compared with the total receipts of February, 1933, the increase is nearly \$50,000.

Co-operative Program receipts continue to show a substantial advance, the figures for February, 1935 being more than \$3,000 in excess of the February 1934, and more than double the February 1933 Program receipts.

**FOREIGN MISSION BOARD  
Southern Baptist Convention**

**Receipts—February, 1935**

Co-operative Program ..\$	26,854.27
Designated Gifts .....	11,327.81
On Debt Account .....	12,301.11
Lottie Moon Christmas Offering .....	62,493.50
Miscellaneous Income....	1,140.05

Total Receipts .....\$114,116.74

A further reduction of \$12,500 in February of the Debt of the Foreign Mission Board brings the total of outstanding notes as of March 1, 1935, down to \$652,000. This is the lowest figure attained for the Debt within the last five years.

The outstanding feature for February is the remarkable total of approximately \$208,000, reached by the Lottie Moon Christmas Offering within the month. This means that the W. M. U. goal of \$150,000 has been exceeded by more than \$50,000! With two months yet to go before the Convention it is likely that this splendid total will be still further increased.

**REVIVAL MEETING IN KENTUCKY'S LARGEST COUNTY**

Dear Dr. Masters: I have been asked to give you a word about our recent revival meeting at Pikeville.

It was my privilege to be with these good people the latter half of February, during which time the Lord graciously blessed us.

Pikeville has a population of about 4,500 and is located in the heart of Ken-

tucky's largest county. Assuming that the territory of one Baptist church extends half way to the next, the First Baptist Church at Pikeville probably has a constituency of 50,000 people, as the nearest Missionary Baptist church is twenty-four miles away. Many people came over half this distance to our services and the building was crowded from the beginning.

I have never conducted a meeting where there is greater need for the truth of the Gospel to be preached. I have never preached to more eager listeners nor heard more earnest prayers than we had at Pikeville. The promise of 2 Chron. 7:14, 15 was fulfilled in a great way for us. In an unmistakable manner the Lord manifested His presence and power among us. A large percentage of the church members definitely re-dedicated their lives in His service. Following the revival it was our joy to see between thirty and forty gloriously saved, and others added to the church by letter.

Rev. E. L. Howerton has been the faithful pastor at Pikeville since 1921. He has a loyal group of co-workers in this little mountain city that are serving in a noble way.

The great need of this large mountain section along the Big Sandy River is more preachers and missionaries of the right type to proclaim truth, that the Word of the Lord may have free course and be glorified. Let us therefore pray the Lord of the harvest that He will send forth laborers into His harvest.

C. C. WARREN,

Danville, Ky.

**DADE CITY CHURCH MAKES PROGRESS**

During three years of my pastorate at Dade City, Fla., the church has erected a nice parsonage with modern conveniences; re-decorated the church building inside, installed new lights and revarnished all the seats and wood work and cleaned the outside of the building, also putting rubber runners in the isles and paying as we went, so it is all paid for.

There have also been an unusual number of additions to the church. The Sunday-school has been graded and reached the highest point of attendance in the history of the church. The B. Y. P. U's have more than trebled in attendance. The W. M. U. is well organized and the church as a whole is in much better condition.

Also Pasco Association has been revived, and stands one hundred percent in the support of the Childrens Home by the Sunday Schools. This has been done through the faithful pastors and the arrangement of suitable programs for the Associational meetings. A Sunday-school man has been employed for the Pasco Association, A W. M. U. direc-

tor elected and fifth Sunday meetings established. We give God all the glory and covet the prayers of our Kentucky friends.

E. I. ANDREWS, Moderator,  
Pasco Association,

Dade City, Fla.

**FORMER KENTUCKY PASTOR SENDS GREETINGS**

One of your old members of the Western Recorder Board of Managers, now in exile in North Carolina, sends you his check in payment of his subscription to January, 1936. I still believe the Western Recorder is the finest religious periodical that comes to my desk. Its splendid mechanical arrangement, its fine "meaty" articles, strong editorials, and crisp fellowship tidings keep me in touch with Baptist doings in Kentucky and at large. You are to be congratulated upon keeping abreast of the times in the highest type of religious journalism.

I am delighted in the fellowship of North Carolina Baptists, but I never cease to recall with much pleasure the happy years of Kentucky Baptist fellowship. Whenever you may be coming this way, be sure to include Lexington, N. C., in your itinerary. Greetings and best wishes to all my friends in the Recorder and State Mission Board offices.

LOUIS S. GAINES,

Lexington, N. C.

Pastor W. S. Hardin is rounding out his fifth year as pastor of the Adairville Church, coming directly from the Seminary to Adairville. The more than 100 additions to the church and the more than \$35,000 in tithes and offerings contributed by the church during this time, testify to the fine constructive work of this man of God.

Since coming to the pastorate of the Trenton Church nine months ago, Pastor Clyde R. Widdick has welcomed thirty-one into their membership. They report the Sunday-school enlargement campaign of Brother J. S. Ransdall, who was with them from January 13 to 20, to be one of great spiritual uplift. He taught "Building A Standard Sunday School," and nine received awards.

Pastor J. G. Barbe, Franklin, baptized five February 27, a part of the visible results of a revival held in their mission chapel, in which W. W. Payne did the preaching. Brother Barbe says, "Brother Payne is fully restored physically and preached with power and enthusiasm." Brother Barbe rejoices that the Recorder goes to 100 homes in his church and says, "This helps the pastor tremendously. Beginning March 17, Brother C. E. Almond, of Lebanon, Tenn., is assisting Pastor Barbe in meetings.

## 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.

### W. M. U. District Meetings

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

The speakers will include a Foreign Missionary, a Home Missionary, Mr. Gartenhaus, two representatives from the W. M. U. Office and a representative from the Baptist Book Store.

Be sure to bring a large delegation from your society.

### Western District

The Western District will be held at Princeton, First Baptist Church, April 2, beginning at 10 o'clock, to which all are invited. The program will present several interesting speakers whom you will enjoy. We hope to make it a day of information and inspiration; one that will be a spiritual uplift to all who attended. We are hoping for the largest attendance we have ever had.

There will be a Superintendents' Conference Monday evening, April 1, at 7:30, which all W. M. S. presidents are urged to attend. Please pray for the meeting.

Mrs. W. S. Coakley.

### Radiogram

This is Station "LaGrange" calling the women of Central District to tune out the every-day cares of life; tune in "Old Lizzie;" arrive at LaGrange on April 4 at 9:45 A. M. (Central time) and listen to Rev. Jacob Gartenhaus, our only Missionary to the Jews; Mr. Cushing, with a challenging message and pictures on Palestine; and our State Officers and District Chairmen.

Entertainment over night will be provided for the Superintendents, Associational Young People's Leaders and Contestants. Send names to Mrs. R. L. Duncan, LaGrange.

Mrs. M. H. Highland.

### West Central District

The West Central District convenes at Hodgenville, April 4, 7:00 P. M., with the Stewardship Declamation Contest, under direction of Mrs. Bert R. Smith. Friday, 9:30 A. M., brings the devotional "Let Your Light So Shine," by Miss Betty Miller, inspirational messages by District Chairmen and visitors, including Mr. Jacob Gartenhaus, and Miss Mary Nelle Lyne. Pray often, and earnestly, for the enlistment of those who are

called by His name in West Central District.

Write Mrs. G. B. Smith, Hodgenville, Ky., if entertainment over night is desired.  
 Mrs. W. P. Harrison.

### A-1 Associations

When we had only one A-1 Association in 1933, how delighted we are to have three reporting that they reached the Standard in 1934: (1) Long Run Association; (2) Simpson Association; and (3) Tate's Creek Association.

### Southern W. M. U. Annual Meeting

Place: Memphis, Tenn.

Time: May 13-15.

Headquarters: Peabody Hotel.

The annual W. M. U. meeting is the high light in many of our lives and in our work and is one of the agencies through which Southern Baptists disperse their zeal and enthusiasm which leads us on to mightier deeds for Him. Our message to you is intended as a personal invitation, an appeal, yea, an urge to come to Memphis for the week beginning May 12. First of all, we are praying; second, we are realizing the inescapable obligation that rests upon you to help in planning and carrying through those plans, for the furthering of God's Kingdom throughout the world.

Mrs. M. L. Martin,

Memphis W. M. U. Publicity Chm.

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

JOSEPHINE PROCTOR JONES  
 Young People's Leader

### First G. A. House Party at Georgetown College

The place, the event, and the people all combined to make the week end of March 1-3, one to be remembered by Kentucky G. A's. Georgetown College, as usual, was the perfect hostess, she had extended a most cordial invitation and when G. A. guests arrived, they found awaiting them a hearty welcome. Everyone, from President Sherwood to the last servant, did his or her best to make the whole occasion joyful and helpful. To have fellowship with those who make up such an institution is truly a privilege.

Youth is always interested in a house party and interest doubles when a G. A. house party is announced. The attendance at this one was far beyond the expectations of any planning it. One hundred and twenty-five girls from Eastern and Central Kentucky came.

There is no source of inspiration quite so powerful as human personalities enriched by the indwelling Spirit of Christ. What an inspiration, then, to be associated with such personalities as Miss Juliette Mather, Miss Mary Nelle Lyne, Miss Josephine Jones, Mrs. Eureka Whiteker, Mrs. M. H. Highland

and many other noble women who made up the personnel of the G. A. House Party. Even schools have personality and the spirit of Georgetown College was potently felt. The students are a very high type and fellowship with them was one of the special joys of the party.

On Friday evening we were welcomed formally by Dr. H. N. Sherwood, President of Georgetown College; Miss Ruth Williams, President of College Y. W. A.; and Miss Mary Stout, President of the local G. A.

The theme of the whole program was "Thoughts." Mrs. Eureka Whiteker, President of State W. M. U., had charge of all devotionals. Her subject was "Think on these things." As is her custom, she presented her messages in a unique and forceful manner. Beginning with the thought-provoking statement that each girl present had the power to become an artist, she gradually brought together all the materials for painting. First she displayed the canvas which represented life, then one by one the following were presented; the canvass placed on a frame which represented character, the easel representing time, the palette signifying the mind, and the paint and brushes representing words and deeds. In this striking manner, the girls were led to see that the greatest art of all arts is that of living abundantly.

Our thoughts circled the world as we listened to Miss Lyne, who gave us glimpses of China and Japan, Miss Mather as she gave us greetings from Europe, especially from the girls of Hungary, and to Gordon Mein and Lewis Bratcher with their challenging appeal "Evangelize Brazil and indirectly you evangelize the world." Mr. H. S. Cushing, from the Southern Baptist Theological Seminary, led our thoughts through the "Land of the Lord with the Lord of the Land." The pictures he presented were snapshots which he had taken on a summer tour. These and his personal experiences, en route, made this a very enjoyable imaginary tour for us all.

Saturday was brimful of interest from 8:00 A. M. to 10:30 P. M. In the morning, Miss Mather conducted a live, helpful round table discussion on methods. The Declamation Contest, in which three girls participated, followed. The subject discussed was "world peace." The cup was awarded Miss Helen Chism, of Louisville, to be kept by her G. A. until the next annual contest. Then the Cynthiana G. A. gave a very helpful demonstration program.

Kentucky G. A's are indeed grateful to Miss Mather for her powerful messages, fine spirit and sweet helpfulness throughout their days together. The vesper service was held at the Baptist Church, there in the soft candle light, with sweet music and with twilight calm and peace, stealing into each heart, she

made a strong appeal to all to love God with all their minds. None could sit unmoved while she challenged them to use their minds to solve the problems thrust upon them today and pointed out the fact that the whiskey problem, racial and other weighty problems had been made acute by our failure to use and consecrate our minds. Miss Mather spoke Sunday morning on 'What think ye of Christ?' The result of this message was the deepening of spiritual impulses and the public dedication of many young lives.

The G. A.'s attended worship at the local church, where they listened to a very helpful message from Dr. W. W. Stout on the question, "What hast thou which thou didst not receive?"

The social life was an enjoyable feature. The local committee, assisted by the college Y. W. A., and other students, entertained at a very enjoyable reception on Friday evening, where readings, music and fellowship added to our happiness. Miss Jane Burns and her helpers gave everybody a jolly playtime at the three o'clock party on Saturday.

We would not close this report without paying tribute to our little Queen Regent, our first in Kentucky, Miss Martha Clifton, of Midway. We all rejoiced to see her honored.

In this brief article, it would be impossible to even mention all the good things enjoyed at this our first Georgetown G. A. House Party or to thank, personally, those who made it possible and so enjoyable, but we would again thank Dr. Sherwood, the College Y. W. A., Miss Thume, the B. S. U. Secretary, Mrs. W. B. Jones and the local committee, Dr. W. W. Stout and his church, the young men who sang and spoke and all others who had any part in planning and conducting this very worthwhile House Party.

Mrs. G. N. Smith,  
Young People's Leader of Central Dist.

#### WORK IN RIO GRANDE DO SUL, BRAZIL

God continues to shower His marvelous blessings upon our work in the State of Rio Grande do Sul Brazil. Last Sunday, January 27, two candidates were buried with their Lord in baptism in the large river near Porto Alegre. There was a fine crowd of people came to witness this scene and the impressions made for good, will doubtless be lasting. Some that witnessed the baptism remarked, "I shall not rest until I have been baptized."

Rev. T. C. Bagby brought a fine message on baptism on that occasion. He begins a revival meeting in the First Baptist Church of this city tonight, January 31.

A great number of people, of all walks of life, are showing interest in our work.

They are seeking us out for private conversations. In these conversations they show a desire to know the real God and His Son Jesus. They want the assurance of forgiveness of sin and to have the joy of a certain salvation.

Our Esperanca Church, in Porto Alegre, which was enlarged so many times last year, has undergone another addition this year. We were compelled to put a twelve by fourteen tent in the yard to try to take care of Mrs. Smith's Fidelis Class. The tent was too small the first Sunday. There were twenty-five young women present. The enrollment of the class is about fifty.

Our men's Bible class, organized last year, has an attendance of about seventeen to twenty. We are working for an attendance of fifty by the end of the year.

The school, carried on through such difficulties and sacrifices, continues to be marvelously blessed of God. Plans are being made to enlarge the Bible department and to try to train our young people to serve in a more effective way. Our young people work in commerce and for that reason this department must function at night.

HARLEY SMITH.

#### SPECIAL FATHER AND MOTHER PROGRAM

Plans are being made for a special day on Sunday, March 31 at Twenty-third and Broadway Church. The program is to center around the boys and girls of the Junior Department of the Sunday-school. The parents of these children are to be present at 9.30 A. M., and remain for the morning program in the main auditorium of the church. The goal for this day is 115 Juniors in Sunday-school with their parents, and one remaining for the closing service when the Juniors will have their special program. The parents of the boys and girls will have an opportunity to see what is being done for their children in this school. Special seats will be reserved for guests and identification tags will be provided. Pastor E. N. Wilkinson will speak especially to parents at the morning hour.

#### NOAH PAGE ORDAINED AT COLUMBIA

Brother Noah Page, a young man living near Columbia, and a member of Pierce's Chapel Baptist Church, has been ordained to the ministry. The examination and ordination of Brother Page took place at his home church. The examination was conducted publicly. It fell to my lot to lead in the examination. A bountiful lunch was served by the ladies of the church at the noon hour. Those taking part in the examination and ordination services were Rev. S. B.

## How To Quickly Soothe Nerves And Ease Headache

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Rowe, Chance, Ky.; Rev. Carl Loy, Fairplay, Ky.; Rev. N. R. Roach, Toria, Ky.; and myself with Deacons Charlie Mitchell of Pierce's Chapel Baptist Church; Melvin Conover, Mont Conover and Forrest Willis of Zion Baptist Church.

We are still very happy in our work in Columbia. We are having additions to the membership all along. There were three additions last Sunday. Two of these were for baptism and the other by letter.

Another encouraging thing about the work is with reference to the church finances. When the Every Member Canvass was launched in December with the understanding that the deacons should solicit pledges from the membership a little more than seventy-five percent of the budget was pledged without solicitation on the part of the deacons. An increasing number of our members are adopting the Bible plan of giving—tithes and offerings.

B. B. HILBUN.

Columbia, Ky.

#### FOX-COUTTS PARTY IN NEW YORK

You will be interested to know that here in Ithaca, N. Y., where Cornell University is located with its some 6,000 students, that the Lord is graciously blessing our revival meeting in the Tabernacle Baptist Church. This is the only orthodox Baptist church in this city or community. Some of the students attend this church and are members of it.

Yesterday there were ninety-one people who publicly confessed Christ as Saviour and Lord of their lives. In this number were husbands and wives, young men and women, boys and girls. It was indeed an unusual and gracious day. The power of the Holy Spirit was demonstrated here in this church as has never been known to equal before.

We began here last Tuesday night, Dal Coutts and I, we are to be here for two more weeks, the Lord willing.

The religious atmosphere in New York State is different from that of Kentucky and the remainder of the South, but the Lord is helping us preach the Gospel.

ARTHUR FOX.

# THE FIRESIDE

## SAILING WITH CAPTAIN DAN

The twins, Bob and Rodney, lived for the summer in a cottage at Horseshoe Beach. All day long they played on the beach or in the little creek that ran along the sand to the ocean. Mother let them wade in the water up to their knees all they wished, but beyond that she was afraid of the undertow, so they had promised her they would not go in any further unless she or father were with them.

The other boys who played on the beach laughed at them. Their mothers had told them the same thing, but they would run out way up to their shoulders, then dry out their bathing suits on the beach, and they teased the twins every chance they got.

The twins did not like this and bit by bit they played more and more in the creek. There was a boathouse there, and by climbing aboard and looking in a window they found they could see a dandy boat painted white and green.

Some of the other boys who had been there years before told them, "That's Captain Dan's boat. He has been away two months but he will be coming home soon. It won't do you any good, though; he never lets any boy go out with him. He never pays any attention to us."

A few days later, as the boys were playing in the creek, some of the older ones came along.

"Oh, see mother's dear little sissy boys!" cried one. "Look at the curls!" cried another, lifting imaginary curls from Rodney's head.

He drew back, flushing angrily, but just then a calm, cool voice said:

"That will do. Big boys like you should be ashamed to pick on smaller ones."

"Aw, but they are so sissy, Captain Dan," protested one of the largest of the boys. "They don't dare go out above their knees because they promised their mother not to."

Rodney saw a tall, sunburnt young man of about thirty-five, who was smiling pleasantly. As the big boy finished speaking he turned toward the twins.

"What have you to say for yourselves, boys?" he asked.

Bob flushed. "It is true," he answered. "We promised mother, and dad says a fellow always keeps his promise."

"Good," said Captain Dan, heartily. "And do you always mind as well as this?"

"Yes, sir," answered Bob, sturdily; "dad says it is only a coward who does not mind those he knows are wiser than he is, and mother knows."

Captain Dan's eyes softened as he looked on the faces raised to him.

"Many times," he answered, "little bears, tigers, rabbits, birds and all wild life have saved their lives by following that principle. I wonder if you would like to go out on the bay with me? If your mother will let you go I will take you."

While they were gone Captain Dan turned to the bigger boys. "You thought 't strange I have never taken you out sailing," he said, "but you have the answer now. I have watched you summer after summer as you have been here, growing more and more disobedient and foolhardy about little things, and making fun of the boys who tried to follow the cautions of their parents. You have often succeeded in getting them to be as foolhardy as yourselves, but the shoe is on the other foot now. No boy sails with me who will not mind instantly and unquestioningly. That is why these new boys are going on my boat and you are staying on shore."

He turned to the boat as the twins came racing joyfully along the beach, and soon the three went out in the waters of the bay, leaving a dozen crestfallen boys on shore, who realized that, too late for a summer's pleasure, they had learned why they did not sail with Captain Dan.

—Leslie Blake in Advance.

## HUMILITY IN HEROISM

A new house was rapidly going up on Lakewood Avenue. It was a beautiful little brick house. No one knew who would come to live in the little house, for it was being built by a construction company, and would be rented when it was finished. Carl and Albert spent an hour each afternoon watching the workmen. Bill worked in the furniture store, and could stay only a few minutes after school. Jim spent most of his time in the drug store now, but he had a half-hour occasionally to watch the construction. It was very interesting. The boys marveled at the way the little house grew from day to day.

One afternoon Carl and Albert could hardly leave. A brick mason was working on the top of one of the chimneys.

"It seems rather dangerous," Carl said, noticing the broad leather belt with which the workman strapped himself to his work.

"It is dangerous work, Carl. I've heard of stone masons being killed by simply making one false step."

"So much depends upon their management, it seems. I hardly see how they work at all."

Albert was looking steadily at the mason. "Something has happened to him, Carl!"

Carl looked up. "He isn't working. He is leaning his head against the chimney."

There was a sudden great crash, and bricks fell from the top of the chimney. What could have happened? Both boys were on their feet at once.

"Hey, you fellows!" the mason called. "Could you give me a lift? I'm sick."

Carl reached for his first-aid kit in his hip pocket. "Funny," he whispered to Albert, "I just put this in here this morning." Then, yelling up the ladder: "Hold on and don't try to move until we get there." Carl started up the ladder. "Bert, you'd better get one of those men working inside and come up on another ladder. Hurry!"

Carl reached the workman just before he released his hold on the chimney. He took a bottle of ammonia from his kit and held it under the workman's nose.

"I was almost gone," he breathed. "A little more and I would have fallen out."

"Don't bother to talk now," Carl urged. "We'll have help in a moment. When we get safely to the ground, we can talk."

Albert and the other workman rushed to the chimney with a strong ladder. Soon they were bringing the fainting mason down.

They made a bed of coats on the floor and placed the sick man on them. Carl gave him a small dose of ammonia, and Albert ran for Dr. Cleighton.

"Seems to be a heart attack," the Doctor said when he had heard a complete story of the case. "Have you ever been troubled before?"

"No," the man answered, "I have never been sick on the job."

"If you had not been brought down immediately the chances are you would have been dashed to your death in a few moments."

The workman was soon well and on the job again. "You boys saved my life," he said to Carl and Albert. "I want to reward you. What can I do that will help you out in some way?"

The boys were smiling. "We are glad to have been of some service," Carl said. "Our reward is to see you on the job again."

"I know you are glad," the mason said. "That's the kind of fellows you are. I've known that since the day I first saw you when we had to tear your playhouse away. But I want to give you some substantial reward—something this is somewhat valuable, as I value my life." He laughed rather seriously.

Albert smiled sincerely. "Then buy this little house and move on Lockwood Avenue," he said. "You'd be a good neighbor."

The workman put an arm around each

of the boys. "Let it go at that, then," he said. "I can find a way to reward you some day. I am sure there will be much we can do for each other as neighbors. I was planning to rent the little house. I really want to live on Lakewood Avenue."

The boys were glad. "Then we have our reward already," they said.

"Those noble goys!" the workman said to himself as he went home. "I'm happy to know that my children will have such splendid boys with whom to associate."

—Louise G. Thompson in the Gospel Advocate.

—o—

**PASTORAL CHANGES**

**T. J. Barksdale, Louisville, Ky.**

**Called**

David Swan Haworth, Fourth Avenue, Louisville, Ky. Accepted.

H. B. Kuhnle, First, Danville, Ky.

Emerson Wortham, Leitchfield, Ky. Accepted.

W. Murry Taylor, First, Marshall, Mo.

Robert Garrison, McRoberts, Ky. Accepted.

H. P. Amos, Wetumka, Ala. Accepted.

A. T. Mitchell, Bernice, La. Accepted.

Luther B. Hall, Athens, La. Accepted.

J. H. Brown, Fairview, S. C. Accepted.

John Filson Soren, First, Rio de Janeiro, Brazil. Accepted.

Howard C. Bennett, Woodville, Tenn. Accepted.

A. B. Jones, Middleton, Tenn. Accepted.

**Resigned**

A. T. Mitchell, Angie, La.

Orbie Clem, Santa Fe, Okla.

Clarence Palmer, Iuka, Miss.

J. H. Brown, Inman, S. C.

**Ordained**

Garnett Puckett, Walnut Street, Louisville, Ky.

**Died**

Samuel Judson Porter, Washington, D. C.

Z. T. Cody, Greenville, S. C.

J. R. Mashburn, Thinan, China.

Loren M. Reno, Victoria, Brazil.

Frank P. Gates, Covington, Ky.

—o—

**CORBIN WELCOMES YOUNG PEOPLE**

The Baptists of Corbin are looking forward with happy anticipation to the coming Convention to be held with the First Baptist Church, April 11-14.

Corbin is located at the junction point of four branches of the L. & N. R. R.; also on U. S. Highways 25, 25-E and 25-W, so our transportation facilities are adequate to carry the large number of delegates here.

Our little city is situated in the mountains of Southeastern Kentucky, eighteen miles from the famous Cumberland Falls, and fifty miles from Cumberland Gap, and surrounded by many other places of beauty and historical significance.

We have some half-dozen Baptist churches which are uniting their efforts to provide suitable entertainment while you are here. Above all we want you to come for the spiritual benefit you may receive, which is always present at such an inspirational meeting. There will be outstanding speakers, good music, helpful conferences and a fine opportunity for fellowship with those of like faith of which the Bible speaks of only one, one Lord, one faith, one baptism.

We urge you to come. Be sure and send in your reservation early, stating your name, address, time of arrival and method of transportation, train, but or car.

Address all correspondence to Dr. Ralph S. Voris, 204 N. Kentucky St., Corbin, Ky.

RALPH S. VORIS.

—o—

**SOUTHWESTERN SEMINARY OBSERVES FOUNDERS' DAY**

The Southwestern Baptist Seminary at Fort Worth celebrated Founders' Day on Thursday, March 14. Dr. P. E. Burroughs, of the Sunday School Board at Nashville, was an intimate friend of Dr. B. H. Carroll, the founder of the Seminary. He gave the address of the morning on the life of Dr. Carroll, as to how it influenced Southern Baptist work. He paid a very high tribute in a most magnificent manner. Dr. M. E. Dodd, who was also to speak, was reported ill and Dr. Marshall Craig of Dallas was secured to take his place. Dr. Craig paid the Seminary a high tribute and spoke on "The Advancement of Christianity." Dr. Craig said that "Christianity should be more Christ-like. Practice Christianity without a tendency to tone down or adulterate it. More emphasis should be put on love, for love is the center of Christ. We should study non-Christian religions for a sympathetic approach to them.

Dr. Dodd, who had improved rapidly after his report of illness, was able to speak and discussed the Shantung Revival of China, telling of the character benefits, the evils and how such a revival may be had. These discussions were based on a number of replies he received to an inquiry of the Chinese people.

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

LIQUID - TABLETS  
SALVE - NOSE DROPS

A radio interview was held over Station WBAP on Thursday afternoon with Dr. W. R. White asking questions of Dr. Dodd concerning his trip. These questions and answers were very interesting.

Dr. Dodd spoke Thursday night to a large audience at Broadway Baptist Church concerning his trip and the social and spiritual conditions as he saw them. He spoke of his interview with Kagawa and Gandhi, two of the world's leaders of today.

There were many friends of the Seminary from out of the city as well as a large host of Fort Worth folks who attended the services in memory of the founding of the Seminary.

The charter of the Southwestern Seminary was secured on March 14, 1908. Eleven states of the southwest joined with Texas in the work of establishment of the Seminary and in 1925 the Seminary was made an institution of the Southern Baptist Convention.

There are over twenty people now connected with the Seminary who have been with the institution over fifteen years. Dr. J. D. Ray is the oldest in service, with twenty-eight years. In these number of years students have gone out to every foreign field and to every State in the union to witness for Christ.

The Hundred Thousand Club and the Co-operative Program are doing great things for the spread of the gospel by helping our Seminary to pay off its debts and running expenses.

REPORTER,

Box 293,  
Seminary Hill, Texas.

Pastor Foster E. Howard and the Auburn Church are holding a Bible Institute from March 31 to April 3, with the following speakers: E. E. Spickard, W. S. Hardin, C. R. Widdick and R. T. Skinner.



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**Baptist Training Union  
Department**

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

**Corbin Convention Plans Outlined**

The Kentucky State Baptist Training Union Convention meets in Corbin, Thursday night, April 11 to Sunday noon, April 14. Churches, homes and Civic Clubs welcome us heartily. The Theme will be "Magnifying His Church."

The varied program includes Dr. C. O. Johnson, St. Louis, Mo.; Dr. F. F. Brown, Knoxville, Tenn.; Dr. John C. Slemph and Mr. and Mrs. J. E. Lambdin, Nashville, Tenn.; Dr. R. E. Dillon, Frankfort; Drs. V. I. Masters, W. M. Wood, W. A. Gardner, and President D. H. Daniel, Jr., Louisville; Pastor Marvin Adams, Cynthiana; J. Max Chambers, Owensboro; Miss Louise Hoe, Middlesboro and many others. More time will be given to practical conferences. Every session will afford time for meditation. Please note these items:

1. Attendance not limited. All Pastors, General and Associational Officers, Junior and Intermediate Leaders, Senior and Adult President should come and bring all members possible.
2. Bed and breakfast in Corbin homes (seventy-five cents) per night. Hotels and restaurants serve reasonable meals. If you prefer a home send name and address immediately to Dr. Ralph S. Voris, 107 N. Kentucky St., Corbin, Ky., stating whether Mr., Mrs., or Miss and whether Junior, Intermediate, Senior or Adult. If necessary for any to stay together, indicate that. State also time of arrival in Corbin, and whether by train, bus, or private car.
3. If you prefer hotel, write direct at once either to Arden or Wilbur Hotel for reservation. See Recorder for reasonable rates.
4. No registration Fee. If pledge made last April at Bowling Green has not been paid, please mail at once. If pledge was not made, any contribution your Union can make now will be appreciated. All contributions should be mailed to Miss Velma Scheible, 2722 S. Fifth St., Louisville, Ky.
5. Come to Corbin prepared to make pledge from your Union for next year.
6. Pray for a spiritual convention.
7. Any attractive posters not in contest will be appreciated and displayed if sent to First Baptist Church, Corbin, Ky., soon.
8. Come in crowds to Corbin. Last year nearly one thousand registered. Make it more at Corbin. See Cumberland Falls.
9. Upon arrival in Corbin, go immediately to First Church, Register and re-

ceive envelope of important material, which you will read carefully and use.

**Clear Creek Poster Contest**

The Board of Control of Clear Creek Springs, Pineville, Ky., will give free entertainment for the ten days of the encampment, August 5-15, 1935 to the B. Y. P. U. member who has made and displayed at the State Training Union Convention in Corbin, the best poster advertising the encampment.



**J. E. Lambdin, Secretary and Editor,  
Baptist Training Union Department,  
Sunday School Board, Nashville, Tenn.  
Speaker and Conference Leader at  
Corbin.**

All members of all Intermediate and Senior Unions are eligible. The poster should at least show the date and place, as well as other various attractive features. It will be judged on the basis of the message, attractiveness, and originality. All posters must be displayed in other churches previous to the Convention.

Send poster to R. R. Rudder, 408 Master St., Corbin, Ky., by April 10.



**Mrs. J. E. Lambdin, Junior and Inter-  
mediate Worker—Conference Leader at  
Corbin.**

**Ninth and O, Louisville—Long Run**

Under the very splendid leadership of Director Henry L. Bruce and Associate Director, Miss Glacye Orms, the Ninth and O Training Union, conducted a helpful Study Course, March 3-8. It was a real joy for me to have a part in it. The theme, "Magnifying His Church" was carried out in the inspirational messages by Seminary students. Pastor George

Childress conducted the devotionals on Soul-winning. The Manuals were taught by Miss Mary Sauerman, Miss Ruth Sampson, and the writer. Christian Leadership by Truett Cox, and Training in Bible Study by Bruce Owsley.

**Simpsonville—Shelby County**

It was an inspiration to me to be with Pastor Paul Horner and his church at Simpsonville for the day, Sunday, March 10, and to speak at all four services. Although much needed rain fell all day, there was an interested number present at each service. The vision of the work was enlarged, and I feel that a greater and more intensive program will be carried out.

**RECORD OF ATTENDANCE**

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

March 10, 1935

	Att.	Vis.	En.
Bowling Green, First	175	29	287
Walnut St., Louisville	150	49	277
Corbin, First	119	22	167
Lexington, Porter Memo.	104	9	174
Louisville, Temple	103	14	169
Louisville, Crescent Hill	99	13	159
Newport, First	88	10	182
Harrodsburg	81	6	138
Louisville, Parkland	79	4	184
Irvine, First	77	6	130
Louisville, 23rd & Bdwy.	75	18	111
Lexington, Grace	69	7	136
Danville, Lexington Ave.	55	5	102

**SUMMER SCHOOL AT MOODY  
INSTITUTE**

Prompted by the marked success of its Summer School of last year, The Moody Bible Institute of Chicago announces a recurrence of the program for the coming summer. Its objective is to make available an appealing opportunity for constructive Bible study and training in methods of Christian work for pastors, missionaries, evangelists, public school teachers, high school seniors and graduates, college and seminary students, and others who may thus utilize all or a part of their vacation time.

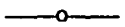
The school will be held from June 17 to July 27. It will be divided into three two-week units, and students may enroll for two, four, or six weeks, obtaining credit toward graduation for subjects completed.

During the two week period, June 17-29, the Ministerial Institute will be conducted in connection with the Summer School. In addition to the general curriculum, special subjects for pastors and Christian workers, such as Modern Apologetics and Expository Preaching, will be presented. Other features of the Institute will be, a Pastors' Clinic, conducted by the president of the Institute, Dr. Will H. Houghton; Daily Studies in the English Bible, by Dr. H. A. Ironside, pastor of the Moody Memorial Church; Lectures on Religious Broadcasting, by

Rev. W. P. Loveless, director of WMBI: and Instruction in the Preparation of Newspaper Publicity and Advertising, by Rev. W. F. McDermott, religious editor of the Chicago Daily News.

W. M. RUNYAN,

Chicago, Ill.



**LaCENTER BAPTISTS REFUSE TO GO INTO "UNION" MEETINGS**

Earl Gooch, Bardell, Ky.

Recently at LaCenter, Ky., it was proposed that a union meeting be held by all denominations represented in the town, and a Northern Presbyterian preacher be secured to do the preaching. One of my brethren wrote me, as I did not live on the field, and asked what I thought of such a project. Would I as pastor take part in such a meeting? The following letter was immediately sent to him in reply:

"Permit me to say in reply that the Baptist church at LaCenter would not be interested in such a project:

"1. Because such a project is unscriptural. In Amos 3:3 the question is asked, 'Can two walk together, except they be agreed?' Union without unity is a farce. That Methodist, Campbellites, Holiness people and Baptists are not agreed is evidenced by their separate existence as denominations. If there is no difference existing between them, then they have no just grounds for separate existence. They should all join the Baptist churches. But there is a vital difference between Baptist and all other denominations in points of doctrine. We are different on church polity, on salvation by grace through faith, on the ordinances, baptism and the Lord's Supper. We maintain that these differences are justified by the Scriptures, and therefore justify our separate existence. We cannot thereby consistently relate ourselves to our neighboring denominations in a way that might compromise those principles. We hold this would be the case should we engage in the proposed union meeting.

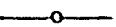
"2. Because such a project is not practical. To enter into Alliances which will defeat us in building up the Lord's work is wrong. Union meetings require us to lay aside the cardinal differences of faith and concentrate on points of agreement. This means to Baptists to lay aside every principle justifying their separate existence, and surrender to those of other faiths the right to expound what we consider error, while we sit by with our hands tied and our mouths closed to teach the truth—restrained by comity and courtesy. No Presbyterian preacher can preach the gospel which Baptists preach, nor can a Baptist preacher expound what the Presbyterians preach. We should never allow ourselves to be placed in a position in which we can't preach every

point of doctrine held precious by orthodox Baptists.

"3. Because such a project would disorganize the work of our church, and tend to divert the attention of our people away from our denominational activities. Our treasured principles have blessed the world, and will continue to do so, if we will keep them free from error. Out of hearts of loyalty and devotion to our Lord Jesus Christ we cannot afford "to ride a horse without a bridle." The sooner we let the Federal Council of Churches in America know we're not going to be contaminated with its unholy propaganda, union without unity, and that we have sworn allegiance to Christ and His New Testament till death, better will be our opportunities in carrying out our Lord's will and purposes on earth.

"I have given you three vital reasons why the Baptist Church of LaCenter cannot afford to enter into the proposed union meeting. I have given them in the spirit of love both for you and the church. These objections do not mean that I have any personal aversion to the individuals proposing such a project. I have none. But the principles involved force me to be unalterably opposed to making entangling alliances. It would prove unprofitable to the cause of truth were such an alliance made."

It was glad news to me when LaCenter Baptist Church refused to enter into the proposed union meeting. The other denominations of the town are planning to have the meeting among themselves. A Presbyterian preacher is to do the preaching. The thing seems to have originated in the brains of those in sympathy with the work of the Federal Council of Churches. They appear to wish to break through the walls of our Baptist Jerusalem in the Southland. May the wisdom and devotion of Nehemiah dominate in the hearts and minds of all Baptist pastors in all the South and cause them to refuse the counsels of these intruders.



**REV. WILLIAM JOSEPH CLARK**

Rev. William Joseph Clark, of 1219 Alva, New Orleans, died on January 26 in his home city. He was born September 22, 1875 in New Orleans, and was converted at the age of thirty-three in the Grace Church of that city, of which church he was in later years to become

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 Sample lesson on application.

pastor. After his conversion he went to Galveston, Texas, where he worked as a station accountant for the G. H. & H. Railway, and organized the Avenue P Mission, which later became the Broadway Baptist Church of Galveston. Next he became pastor at Greenwood, Miss., where he organized the Second Baptist Church, and became its pastor. Later he was called to the Grace Church in New Orleans. Burial took place in the St. Vincent de Paul Cemetery in New Orleans. He is survived by his wife, four sons, Maurice E. Clark, New Orleans; William F. Clark, and Burton E. Clark, Greenwood, Miss.; and Stanley J. Clark, Natchez, Miss.; and one daughter, Miss Ruth Clark, a Resident Nurse of Tampa, Fla.

**MRS. KATE ROBERTS FOARD**

The death of Mrs. Kate Roberts Foard, wife of W. D. Foard, who departed this life a short time ago, has left a pall upon the entire community. She has been a member of the First Church of Owenton since girlhood. In her passing, be it resolved:

1. That the Woman's Missionary Society of which she was a member has lost from its spiritual crown a rare gem, one who was a devoted, consecrated and earnest worker in her church and society, giving of her best for the work of the Master.
2. That while our Union and church in all its activities deeply feel her loss, and cherish her memory, yet we bow in humble submission to the will of our Heavenly Father and extend our sympathy to the family in their hours of bereavement.

MRS. ROY COBB,  
 MRS. S. T. BALL,  
 MRS. H. A. ADONIS.

**How Calotabs Help Nature To Throw Off a Bad Cold**

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.  
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 Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

## DR. MacNICOL'S CONTRIBUTION TO THE SEMINARY CONFERENCE

(Continued from Page 4.)

Christianity refused to come to an accommodation with Neo-Platonism, and for similar reasons. "As regards the vital core of its message, Christianity is quite intransigent."

The same irreconcilable antagonism divides Christianity today from its contemporary rivals. We see what is the cause of this antagonism when we examine some of the attempts of leaders of Indian religious thought to bridge this cleft. They desire to continue the ancient Hindu tradition but at the same time to share with Christianity some of the spiritual fruits it brings forth. But to them the Absolute or Brahman remains as completely out of relation with the world as ever, and the oral struggle is an unreality. Hinduism and Christianity represent two contradictories that cannot be reconciled. There is no reconciliation possible between a conception of the final unity as a unity of filial love and the conception of it as absorption.

"The treasure is one and inviolable, but the earthen vessel which contains it may have the shape and color of its time and context and may well, by such means, offer its own contribution of beauty and seriousness to that which it bears within it. But the transcending power belongs to God." Of the desirable things that each religion bears with it from its inheritance, the test that we apply is, Can Christ have His place among them? Christianity must be finally intransigent because it must finally have within it the intractable fact of Christ. That fact cannot be modified or adjusted. It is eternal truth.

### V

Having considered the religions as regards the values they create, we may now consider more specifically the place among them that Christianity can claim. Has it a right to displace them all in its authority over men's lives? Can we speak of Christianity as final? Two attitudes that have been adopted in reference to the missionary authority of Christianity may be examined.

1. There is the attitude that has been powerfully represented in recent years by Karl Barth in Germany. In his view there is no continuity between God and man, and so the missionary must proclaim the divine grace "as a miracle, not as a bridge that one builds, not as a sublimation of nature." Barth is calling us back to the reality of God who is not an idea of ours or a subjective experience that we have had, but who is "a Supreme Other than we, over against us in His infinity and His grace." These views are needed by us and should have a cathartic influence upon us, awakening "an age of flat and craven rationalism."

## Peter Describes the Christian Life

SUNDAY SCHOOL SEEDLETS FOR MARCH 24, 1935

"And who is he that will harm you, if ye be followers of that which is good?" The question is not a rhetorical one: it does not imply, as it seems on its face to do, that the children of God shall escape all suffering on their pilgrimage through this bitter world. Every Christian knows, both from his own experience and from observing the experience of others, that the Christian life is not free from abuse, persecution, or slander; nor is it proof against disappointment, heartache, and bodily pain. These are afflictions of the flesh; and they may even depress the spirit, although they cannot harm it; ". . . if ye suffer for righteousness' sake, happy are ye." Here we recall a similar saying from the Sermon on the Mount: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice . . . for great is your reward in heaven."

Yes, all must suffer—both the righteous and the unrighteous. The true Christian does not expect that, because of his being a Christian, he shall have a long life, constantly blessed with bodily health and comfort. God holds out no such physical or material inducements as sure rewards for Christian living—we take the bitter with the sweet, just as any unredeemed sinner must do. The blessing is found only in the spiritual solace that comes from "having a good conscience," and "sanctifying God in our hearts."

Peter's description of the Christian life is surely excellent. But Paul has comprehended the whole ideal in fewer words: "For me to live is Christ!"

C. W. CRAFT,

New Castle, Ky.

2. Another and equally extreme view—though in the opposite direction—is that of the authors of "Rethinking Missions." This view conceives Christianity as representing an ideal to which men have climbed, rather than as a disclosure of Himself by God through a historical process which reaches its climax in the Incarnation. "The Gospel is not our discovery or achievement; it rests on what we recognize as an act of God."

"Perhaps our examination of these widely divergent attitudes held by two Christian groups, of which one may be described as holding a very strongly transcendent view of God and the other a one-sidedly immanent view, may help us to set our feet in the middle way, which is the way that brings us to the Living God."

Dr. J. Oliver Buswell, President of Wheaton College, Wheaton, Ill., is announced to make an address at the First Christian Church, Louisville, on March 29, from 10:30 o'clock to 3:00. Wheaton College is broadly known as an influential, thoroughly trustworthy Christian college, and with the highest scholastic rating. The student body numbers about 1,000. Every member of the faculty is a devoted Christian. One professor is the brother of Missionary John C. Stam, who with his wife was recently martyred in China. As the breach between Bible-Christianity and the miserable counterfeit of rationalism, which is gaining headway in almost every

quarter in America, and particularly through the rationalistic and humanistic teachings which are passed down to the professors to the young men and women of this day—as the breach widens, one is gratified at every such spiritually vertebrate re-action to the spiritual betrayal as is Wheaton College. While Baptists have reason for gratitude at their exceptionally large number of colleges which have measured this new stuff for what it is, and are with high scholarship and devotion holding on to the authority of God and His Bible, it would be utter folly for us to keep our lips sealed on the broad-spread betrayal now in full movement in professional scholastic quarters in America, and similarly foolish to imagine that all of our young people are escaping the new infection.

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