

# WESTERN RECORDER

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**T. L. HOLCOMB, D. D.**

Who has accepted the recent call of the Baptist Sunday School Board at Nashville as Executive Secretary, to fill the vacancy created by the resignation of Dr. I. J. Van Ness who filled the position for eighteen years and now retires on account of age. Native of Mississippi, the larger service of the mature years of Dr. Holcomb has been in the Southwest as pastor and State Board Secretary in Texas and pastor of the First Church of Oklahoma City.

## Devotional and Religious Thought

### THE MAP

Philip Wendell Crannell, in *The Word and Way*

Is there a world-map hanging on my wall,  
Or, better, in my spirit's inmost hall?  
Does the round globe weigh on my yearning heart,  
In its remotest region, nearest part?

Daily do I the well-known outlines scan,  
India, South America, Japan?  
On some great town do I my finger lay:  
"This shall belong to Jesus Christ some day!"

And where dense, struggling, toiling millions dwell:  
"Of Thee, Oh Christ, help me these folks to tell!"  
Or seeing some vast land still plunged in deepest night:  
"Dear Jesus, flood this darkness with Thy light!"

When the whole panorama lies unfurled:  
"Help me to love, as Thou dost love, the world!"

Without a map like that, how can I be  
At one with Him who died on Calvary?

### GOD'S WILLINGNESS TO PARDON

2 Chron. 33.

Manasseh, the son of Hezekiah, seems to have set himself to the most wilful and persistent restoration of every form of abomination. All the things specifically forbidden were set up in the places sacred to the name of Jehovah; and with a thoroughness which was appalling, he undid all that his father had done. The strong hand of God was stretched out against him, and using the Assyrian as the scourge, the king was carried away in irons, broken and defeated. In his distress the stubborn will seems to have been bent, and he cried out for help to God. The repentance of Manasseh was evidently the chief subject in the mind of the chronicler, and while his sins are painted faithfully, and revealed in all their hideousness, all this becomes but background which flings into relief the genuine penitence, and the ready and gracious response of God.

It is a wonderful picture in the midst of the prevailing darkness and persistent wickedness, this revelation of the readiness of God to pardon. It is always so if men will have it so. Far better to walk with a perfect heart before God through life; but where this has not been so, if there be genuine repentance, all the failures but serve to reveal in a clearer light the love of God.

There is a solemn warning in the history of Amon, who, on coming to the throne, followed the earlier example of

his father, and was so utterly corrupt that his own servants conspired against him and slew him. While personal sin repented of brings ready forgiveness, the influence of the sinning days is terribly likely to abide.—G. Campbell Morgan in *The Christian*.

### "AS YOU SOW, SO SHALL YOU REAP"

Sow to sin, reap its consequences—Gal. 6:7.

Dr. Wells, of Glasgow, a distinguished preacher and reformer, says that one of the shortest and most impressive sermons he ever heard was by a physician in charge of a hospital. He accompanied the physician round the wards on his morning visit. In attending to a case, when dressing the wounds which sin had made, the doctor slowly and solemnly repeated the words, "Whatever a man soweth, that shall he also reap." Proceeding with his ministrations, he continued, "He that soweth to the flesh shall of the flesh reap corruption." Dr. Wells says, "I felt as if I had been present at the Last Judgment." The laws of God are inevitable, retributive, sure.—Frank James in *Baptist Times*.

### THE GREAT SURGEON

I shall never forget when my second boy, a baby of five weeks old, was lying dangerously ill. The general practitioner was much concerned. I can see her now turning from the child to me and saying:—"He is frightfully ill, I can tell you that much, but I cannot find out what is the matter with him. We must have a specialist." One of the nightmares of my life was the search for that specialist that night; but at last, towards midnight, he came. I can see him bending over the body of the child, the fingers of his hand outstretched as though they were eyes that could see through the skin. Then he put his finger on the child's body and said to the doctor, "That is where the mischief lies." The child was wrapped in a blanket, put in his car, taken to a nursing home, operated on, and in a few days had entered into a new kingdom of health.

It may be that you yourself can put your finger on that thing which has never been surrendered, on that point at which you are saying "No" to God. If so, do not talk about looking for God until you have got that right. If not, you must ask this great Surgeon of the Soul to put His finger on the spot and to show you what it is in your life that is holding you back from this tremendous experience, which makes Chris-

tianity a gospel and the most powerful transforming influence in the world. Do give up playing about with religion and yielding a tepid acquiescence to the Wearer of the Crown of Thorns!—Leslie D. Weatherhead in *Maritime Baptist*.

### CHRIST'S WILL

Christ left—

His purse to Judas; John 12:4-6.  
His body to Joseph of Arimathea; Mark 15:43; Luke 23:61-53.  
His Mother to John, son of Zebedee; John 19:26-27.  
His Spirit to His Father; Luke 23:46.  
His Clothes to the Soldiers; Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23-24.  
His Peace to His Disciples; John 14:27.  
His Supper to His Followers; Luke 22:19.  
Himself as an example and a Servant; John 13:15.  
His Gospel for the World; Matt. 28:19.  
His Presence always, even to the end of the world; Matt 28:20.

—W. H. Vail.

### TESTING

What though the days are evil,  
And men forget to pray?  
Shall we in contemplation  
Absorb evils of the day?

When men like Brooks and Luther  
Stood firm in every test,  
And John and Paul and Peter  
Gave the world their best?

Nay! God be thanked for the testing—  
For the matching with this hour;  
And may we prove our mettle  
When coined by God's own power.  
Mrs. Sarah H. Terry.

## WESTERN RECORDER

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# WESTERN RECORDER

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

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No. 15

## The Inner Spiritual Bible

PROF. ELDRIDGE B. HATCHER, Blue Mountain, Miss.

**W**HAT is this spiritual Bible hidden within the shell of the Old and New Testaments? Paul seems to answer this question in 1 Corinthians 2:9-14, which is inserted to the right of these words. Please read it before proceeding with what is said below.

This inner, spiritual Bible, is represented as being "spiritual things" and "deep things of God." These are hidden within the shell of revealed Truth. In the Old Testament they are concealed within the visible ceremonies sacrifices and other coverings of the Law and of the Prophets. This spiritual Bible has been likened to the "Holy of Holies" in the Tabernacle while the shell of the Bible has been called the "out-works."

This so-called inner Bible—this "Holy of Holies" of the Scriptures—is in both the Old and the New Testaments. It is true that the Old Testament presents what is called "shadows," while the New Testament gives us the "substance." But this does not mean that the New Testament, being the substance of Scripture truth, is therefore this inner Bible, and that the Old Testament, being the shadow, is therefore the mere outer Bible, the mere shell. The Old Testament has in it this inner Bible—this kernel of the Scriptures as truly as does the New Testament. Both the inner and the outer Bibles run parallel throughout the entire Bible.

The central purpose of this article is to call attention to this hidden spiritual Bible or, as Paul describes it, the "spiritual things" of Scripture. Who of us understands the spiritual message lying within the Sermon on the Mount? We may get only the shell—the letter rather than the spirit—and thereby fail even to open the inner Bible or know that it exists. Who of us understands the spiritual message—the "spiritual things," the "deep things of God"—lying within the words and acts of Christ as presented in the four Gospels? Even the Apostles, although living with Christ in close daily association, until after Pentecost were constantly perceiving only the shell of His instructions.

Do we imagine that Judas ever saw in Christ's actions and words anything but the letter, the shell? Judas Iscariot knew Jesus and all that He said and did up to His crucifixion. But, with much more truth it might be said that he knew nothing of all this and had no better knowledge of it than Pontius Pilate had.

Now all knowledge of Christ, except that which is from divine inspiration, is as poor and profitless as Judas' knowledge was. This empty letter—learned knowledge, which the natural man can as easily have of the sacred Scripture and

*B*UT as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

*But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.*

*For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*  
—1 Cor. 2:9-14.

lacked a spiritual ear to hear, a spiritual heart, or mind, to apprehend and appreciate these wonderful works of God: and these they had not because God had not given them such eyes and ears and hearts."

### EDITORIAL COMMENT

In the above Dr. Hatcher is in principle shaking many who have been asleep and saying, "Dearly beloved, wake up! It is full time we should cease to require a diet of pasteurized milk and learn to eat meat." It requires faith to believe that some will even understand at heart what he is pleading for. Paul told the Corinthians in the context following Dr. Hatcher's quotation that they were spiritual infants. He had fed them on milk because meat was too strong for the infant stomach, and still had to keep it up, he said, for they were still spiritual infants. And yet even to them he wrote the marvelous passage quoted in the insert above, the meaning of which the average Christian may fail to grasp.

Spiritual truth is spiritually discerned—only. It is so in conversion, and remains so in spiritual growth or lack of it. "Though I . . . understand all mysteries and all knowledge . . . and have not love, I am nothing" (1 Cor. 13:2). The Jewish Sanhedrists seem to have understood the surface facts of their Scriptures even to the minutest details. Yet they were blind to the great spiritual Truth and Divine Person they shadowed forth. We may understand "all knowledge" intellectually, and have it on tap for others. We may have exceptional personal gifts for imparting it—"the tongues of men and angels"—and yet be ourselves blind to spiritual truth, and our prized eloquence only shed forth a "light" which is darkness. The tragedy of being guides, but blind; leaders, but in the ditch!

religious matters as of any other books, or human affairs—this, being taken for divine knowledge, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostasy from the Gospel state of divine illumination.

How many of us see truly the spiritual message lying within Christ's words, "except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you"? We see the shell and many merely guess at the kernel and may yet never discover the "spiritual things" hidden in the words.

"Many were the signs and miracles," said Spurgeon, "which God wrought in the midst of the people of Israel which they did not understand. What was the reason? Moses tells us expressly what the reason was: 'Yet the Lord hath not given you an heart to perceive and eyes to see and ears to hear unto this day.' They

## What Is Spiritual Revival, and Do Baptists Need It?

E. K. COX, D.D., Gloster, Miss.

**T**HERE are those calling themselves Christians by whom a spiritual revival is not deemed possible, or even desirable. What do we mean by a spiritual revival? I shall endeavor to interpret its meaning in accord with the spirit and teachings of the Scriptures and of the traditional faith and practice of Baptists.

Spiritual revival is a renewed and more intense interest in spiritual things; such a quickening of the inner lives of our people as will bring about a deeper and wider concern about the holy verities of our faith. I am using the word **spiritual** in its New Testament meaning; the things of the regenerate life which pertain to the health and growth of the renewed nature.

A revival has come to mean an arousing of thought and action with reference to the things of the spirit. It deals with the souls of men and their personal contacts with Jesus Christ and through Him with the Father. The things of eternity loom large in our thinking; prayer becomes more urgent, and our solicitude as to our own eternal welfare and that of others has a larger place in our lives.

A revival is a time of repentance and fuller dedication of life to holy things. It means praying Christians, zealous churches, repenting sinners, and the joy that comes down from heaven over returning prodigals. There have been great revival periods in the history of Christianity when the churches moved forward, great numbers of the lost were saved, mighty evils were overthrown, and vast enterprises in the life of the kingdom were inaugurated.

### I

**S**PIRITUAL revival normally includes many things. One of them is a more fitting and vivid appreciation of the great everlastings of our holy religion. Such facts as God, His love, His mercy, His justice, the great doctrines of sin, atonement, reconciliation, repentance, faith, forgiveness, the new birth, judgment, heaven, hell, and true Christly living in this present world. When these things have a large place in the thinking and doing of God's people we have a revival.

It means such a quickening of the spiritual nature as will make us conscious of our failures and faults, and bring about repentance and confession upon our part. These have been basal elements of every revival and one which does not include these things is not worth talking about.

It brings about deeper devotion, holier living, more complete unworldliness, greater loyalty in Christian service, and more consecrated labor for the good of humanity. When folk are not happier, less selfish, more kindly, and more sincere in facing all the problems of life in the spirit of the Christ

**T**HIS article is the first part of Pastor Cox's address before the Southern Baptist Convention last year. We hope to offer the rest of it in subsequent issues. Unfortunately space limitations in Christian weeklies require one thing, and the length of many important utterances is distinctly another. Such addresses, needed by all our people, must either be published in two or three sections, or omitted. Dr. Cox spoke on "Can We Have a Spiritual Revival in the Twentieth Century?" To the spiritually sensitive it is a burning arraignment and appeal. Regardless of whether we pay attention to it or elbow our way by on the other side without seeming to see or care—many have become practised in doing that—the objective to which the address points, constitutes that which should arouse the deepest concern at once (1) of the official life of the Southern Convention, (2) of the messengers in attendance upon that body, (3) of the various Baptist State bodies, (4) of district associations, (5) of the churches, and (6) of every Baptist who has spiritual receptivity and hunger. Even if the reader despairs of getting a positive reaction of spiritual concern in any other quarter, he need not despair of himself. Is each of us for himself in deep prayer and concern over the fallen spiritual estate of God's people and the wild abandon of the world to sin and gross self-indulgence? Our Convention official prognostications do seem to disintegrate like card houses in the wind when it is spiritual life which is sought. But none need despair. For God hears the prayer of the faithful and He can straighten each of us out, one by one, just as He saved us. He has the words of life. Let us return to Him.—  
Editorial Note.

of the cross, there has been no revival. It means more serious interest manifested in the lost and more strenuous efforts made for their salvation. These labors result in numerous conversions, great gatherings and rapid kingdom growth.

It illumines our thinking, gives us the true perspective and right vision of the great facts of the spiritual world. One genuine, heart-searching, prayerful, penitential revival will do more to strengthen faith, and dispel the doubts that paralyze the power of the church than all the arguments ever made and all the books ever written. Doubt and skepticism cannot live in its atmosphere.

A revival does not argue; it demonstrates. It does not debate with unbelief; it burns it up. Such an awakening will do incomparably more to settle the vexing problems that puzzle the present world than all the international conferences and "new deals" that men can originate.

All revivals in their essential nature are alike. From the revival led by Samuel, the first recorded in the Scriptures, all the way until this hour, these things have been primal and fundamental. God's people always have traveled, and from very nature of things always must travel the same path when they seek anew the presence and favor of God. The outward manifestations vary, yet the highway into the holy experiences of which I speak are just the same to a man of the twentieth century who lives in a great apartment house, does business in a towering skyscraper, and

rides 150 miles per hour in an aeroplane, as it was to an ancient Hebrew who lived in a tent, plowed with an ox team, and rode twenty miles per day upon a donkey.

Keep in mind that human nature has not changed, that sin is just as vile and bears the same deadly fruits, while God and His everlasting moral requirements are unaltered. The identical waves of evil beat against modern life that pulled down the greatness of Thebes and Karnak, hid Nineveh and Babylon beneath the detritus of the Euphrates and sent the grind and gride of the Barbarian sandal under the power of the Pantheon, and the grace of the Parthenon. We repent and are forgiven of our sins exactly as when David poured forth his penitence in the strains of the fifty-first Psalm, or Peter sobbed out his heart in the darkness after denying his Lord.

"Still stands Thine ancient sacrifice,  
An humble and a contrite heart."

### II

**T**HEY tell us that the world has changed and we have outgrown the things which belonged to simpler and less enlightened age. Such talk is evidence of superficial thinking and shows marked failure to apprehend great spiritual

truth. So long as sin, human nature and its needs and God and His Holiness and love remain unchanged the need of revival will exist.

We are informed that we live in an age of scientific thought and that people will not be moved by anything out of harmony with modern modes of thinking. Now spiritual revival cannot be measured by test tube or crucible, or be scrutinized with a microscope or analyzed in a laboratory. But it is yet not out of accord with the laws of human personality and the known facts of spiritual experience. We may well ask the question, can a cold, calculating, investigating generation, such as this, be made to know the warmth, the fervor, the emotions, and the ecstasy of a great revival?

Never before have mechanical contrivances played such part in human life. Our ears are confused by the rumble of shafts and wheels, the whirring of spindles and the roar of furnaces. We are deafened by the clang of hammers, the scream of sirens, the tooting of countless motor horns, accompanied by radios and jazz bands, crooners, and cheap orchestras.

Now a revival calls for serious thinking, for quiet meditation, for talking with God in the holy stillness behind the closed door. Some will tell you that revivals are crude, noisy, emotional, with nothing intellectual about them. The very opposite is true; real revivals are the result of the most intense thinking, and prolonged reflection. Their birth-place is the sacred quiet of the closet where God's children come in touch with Him.

After the revival comes and our weak human nature has to do with the mighty tides of power unloosed, there will be overflows and splashing and some confusion and disorder, but these arise from our finite limitations and not from the real things of the revival.

III

THIS is a pleasure mad age, a period of sensual indulgence, a time when sins formerly by public opinion driven into hiding in cess-pools and sewers, have crawled out and brought with them the effluvia of their filth. The crude and the nude, the vulgar vaudeville and the cheap and vulgar sex-movie make a virtue of the destruction of modesty and decency. It is a time of the jazz dance and the wild jamboree, in which uncounted church members vie with worldlings in social gambling, cock-tails, and petting parties.

The plain virtues which were the strength of other generations are targets for the gibes of sophisticated moron writers who poke fun at religion, ignore all conventionalities, undertake to revoke the ten commandments, and under the pretence of love of liberty clamor for a return to the morals of the beast and the jungle. A radio crooner of cheaply suggestive songs commands a higher remuneration than a U. S. Senator, and a Hollywood actress displaying a body that has attractive animal appeal gets a bigger income than a corporation executive or the President of the great Republic.

It is a time of world confusion and disorder. Kingdoms changing, rulers trembling, dictatorships replacing democracies, and chaos threatening all. An hour when red Bolshevism crying, "No church, no Bible, no God," lifts its ugly face upon every horizon and endangers all the treasures of the past. The realms of finance are bewildered; on every hand are crumbling credits, unpaid debts, nations and institutions bankrupt, or threatened with bankruptcy.

Confusion worse confounded exists in the fields of philosophy, which daze the average man and perplex the student. In the departments of Psychology many of our great universities are dominated by Behaviourism which does not teach men to behave, and finds no more place for morals and religion in human beings than in the chemical reactions of material elements.

Ours is a century of wily and varied skepticism which shifts from the blatant anti-God propaganda of Communism, the cold negations of the material scientist who believes only in the revelations of his laboratory, the refined insouciant godlessness of class rooms where brilliant professors ignore spiritual forces and build systems of life without God, as

cold and beautiful as arctic icebergs, all the way to preachers who prate beautifully about ethics and merely human virtues, while they disregard the supernatural, deny the deity of Christ, are silent about outraged sanctions, shudder at the thought of blood atonement, and would put out the fires of hell and blight the hope of the empty tomb.

It is a lawless day. The time of the racketeer and the master criminal, when great states confess their impotence to punish, and mighty governments are at hand grips with organized banditry and defiant crime. There is not enough moral vigor in law to give it the virility that makes it feared and respected. The conscience of society has failed; there is lack of righteous indignation against bestial and revolting crime. The situation is not social nor political, but moral and religious. We are lacking in deep spiritual perception that is hurt and resentful against abhorrent crime. This spirit has restored the perdition spawned liquor traffic to lawful respectability in America, and is tolerating gambling and other forms of dishonesty as no day for a generation.

Can a century like this be made to listen to the voice of God?

Report of Committee On Order of Business Southern Baptist Convention

MEMPHIS, TENNESSEE, MAY 15-18, 1935

WEDNESDAY, MAY 15

Afternoon Session

- 2:00 Song Service—John S. Ramond, La.,  
Director of Music for the Convention
- 2:10 The Scriptures ..... Roland Q. Leavell, Ga.  
Prayer ..... W. C. Taylor, Brazil
- 2:20 Report of Committee on Order of Business—  
D. I. Purser, S. C., Chairman
- 2:30 Address of Welcome ..... R. J. Bateman, Tenn.
- 2:40 Response ..... J. W. Raley, Okla.
- 2:50 Appointment of Committees
- 3:00 Recognition of Visitors
- 3:05 Address of President M. E. Dodd, La.
- 3:55 Relief and Annuity Board—  
T. J. Watts, Executive Secretary

Evening Session

- 7:15 Song Service
- 7:25 The Scriptures ..... Chas. A. Jones, S. C.  
Prayer ..... Wade H. Bryant, Va.
- 7:35 Greetings from Northern Baptist Convention
- 7:50 Greetings from Other Baptist Bodies  
Baptist World Alliance
- 8:00 Address—J. H. Rushbrooke, London, General Secretary,  
and Geo. W. Truett, Tex., President.

THURSDAY, MAY 16

Morning Session

- 9:00 Song Service
- 9:10 The Scriptures ..... T. C. Gardner, Tex.  
Prayer ..... J. D. Grey, Tex.
- 9:20 Reading of Journal for Yesterday
- 9:30 Miscellaneous
- 9:40 Report of Executive Committee—  
Austin Crouch, Tenn., Executive Secretary
- 10:20 Co-operative Program—Addresses—  
Louie D. Newton, Ga., and H. L. Winburn, Ark.
- 11:00 Baptist Hundred Thousand Club ..... Frank Tripp, Mo.
- 11:40 Convention Sermon—  
J. B. Weatherspoon, Ky., alternate, J. H. Buchanan, Va.

Afternoon Session

- 2:00 Song Service
- The Scriptures ..... M. N. McCall, Cuba
- Prayer ..... C. E. Wilbanks, Okla.
- 2:10 Election of Officers
- 2:30 American Baptist Theological Seminary—  
E. P. Alldredge, Tenn., Acting Secretary
- 2:45 Baptist Bible Institute—Address: Soul Winning in  
New Orleans and Territory Adjacent—  
W. W. Hamilton, La.
- 3:10 Southwestern Baptist Theological Seminary—  
L. R. Scarborough, Tex., President  
Address—The Right Sort of Leadership
- 3:35 Southern Baptist Theological Seminary—  
John R. Sampey, Ky., President  
Address—The Function of a Theological Seminary  
(Please turn to Page 12.)

## The Baptist Ministers Council

W. B. RILEY, D.D., Minneapolis, Minn., in Watchman-Examiner

**T**HE WATCHMAN-EXAMINER of February 28, 1935, in its opening sentence concerning the Ministers Council, says: "For many years the Northern Baptist Convention has been wrestling with the problem of ministerial standards." Why for so many years? The answer is easy: Because those who were determined to create a standardized ministry in the denomination that bore the brand of modernist theological seminaries were not able to secure from the Convention what they wanted. Hence another committee, and yet another, and yet another, if necessary, *ad infinitum*.

The present report, if adopted, would seem fully to realize the long cherished hope; and, if properly financed, will also meet the demands of aspiring officials to be chosen in the process of time. I bring against it four objections, any one of which ought to suffice to still it forever. They are these,—It is Unbiblical; It Is Unbaptistic; It Is Unbelieving; It Is Bolshevik.

### IT IS UNBIBLICAL

The Bible leaves the ministry to the Lord's appointment, and not to a council created by the Northern Baptist Convention. Paul, writing to the Galatians, said: "When he [Christ] ascended up on high, he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). In Acts 13:2 we read: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Bible hints no such thing as clergy graduation. Paul, according to the report of the Committee, would have been among the regular members, and in Section 1, whether before or after his conversion; Peter would have been on the Reserve list, but no section low enough to include him. That would have been unfortunate for the day of Pentecost and the origin of the Christian church.

### IT IS UNBAPTISTIC

Our Baptist principles oppose it; our Baptist history disapproves it; and our Baptist polity forbids it. Fortunately, the Baptist denomination has not been a laggard in the onward march of organized bodies. It has not only kept step with its sister denominations, but has outstripped practically every one of them and it has done so without any standard for the ministry save that set up by the New Testament, and by the leading of the Holy Spirit. If one reviewed its history, as recorded by Dr. Armitage in his enormous volume, he would find far more of its notables destitute of the seminary stamp than bearing the same; and the Baptist of America has no superior.

Our Baptist history disapproves such interference. Certainly Dr. Vedder is modernist enough to satisfy even the most radical and yet, in his *Short History of the Baptists*, p. 21, he says: "Simple in organization and democratic in government, the New Testament churches were independent of each other in their internal affairs. There is no instance of a single church, or of any body of churches, undertaking to control the action of another, or of a church being overruled by superior ecclesiastical authority." Some years since, treating this very subject, as a member of the committee on the same, Professor Shailer Mathews made even a stronger statement as to the autonomy and inviolability of the rights of the local church in the matter. In fact, our Baptist polity forbids such procedure. Daniel C. Eddy, in his volume *Roger Williams and the Baptists* says: "From necessity Baptists must be free; their churches are not merely congregational—they are independent. They call councils, but those councils are only advisory, and have no authority." Thomas Armitage in *Baptist Doctrines*, edited by C. A. Jenkins, says: "Baptists have no legislative, judicial, nor executive body, known as a convocation, conference, council or synod. A body of churches voluntarily organize themselves into an association, but simply for fraternal and missionary purposes. Associations have

no power over the churches, each church governing itself on democratic principles, and being as free from outside interference as so many private families."

### IT IS UNBELIEVING

In the entire report there is not the slightest reference to any sort of Faith. No reference to a personal experience no hint of a divine call, no suggestion, even, of a theological test. It may be said that these things are assumed. The adequate answer would be,—"If so, it would be a vain assumption," as to the present seminary output. It is the opinion of some of us that the Baptist denomination rose to the heights it had reached fifteen years ago, more surely because of its greater loyalty to Biblical teaching from all other causes combined. To create, therefore, a council of ministers in which doctrine is not so much as mentioned is to dig a ditch before our feet; or, to change the figure, it is to cut the cables and scuttle the ship.

In this document scholarship constitutes the sole requirement.

If you are a graduate of the college and the theological seminary you head the list; you fail to bring the diploma documents, and you will be taken charge of by a central committee who will put you through a study course of their appointment.

Think of A. C. Dixon, J. C. Masee, P. S. Henson, George C. Lorimer,—college, but not seminary men; James Francis and Cornelius Wolfkin (destitute even of a high school diploma), subjected to a reading course prescribed by a half dozen of their easy inferiors! But for Spurgeon,—the outstanding Baptist of twenty centuries,—neither college nor seminary. Space forbids my calling the names of men who have risen to international fame, not only without such training as the present-day a theological seminary is giving, but doubtless because they were not subjected to the same.

Do not misunderstand me, nor those who stand with me. I believe, and they believe to a man, in advising young men to secure the highest and best education. In my youth I counted it quite worth while to slave and sweat till the college and theological courses were accomplished; and if I had it to live over again I would not only do the same, but when I had finished that prescribed course, I would add to it some post-graduate work; not for its intrinsic value,—but for the sake of the shallow souls who would bow in my august presence when I wrote "Ph.D." after my name.

This report brings out the real objective. I so charged twenty-five years ago in our Convention at Duluth. That objective is written into Dr. Schell's Watchman-Examiner article. It reads:

"In the past three or four decades, Bible schools and Institutes have been founded, most of which are inter-denominational or undenominational in character. In such the young men who graduate have scarcely any appreciation of a denominational background. Because of this lack, many of these well-intentioned young men go out into churches, and either create an anti-denominational faction in the church, or take the church out of the denomination."

It is my judgment that the Bible Training Schools have had a deficiency at the point of instruction in denominational history, polity and purpose. The Northwestern is moving at the present moment to correct that. We are arranging for instruction on all these points for every Baptist student in the same. We are also providing that experienced Presbyterian professors shall take the Presbyterian students with us, and that the Mennonites, who have more than eighty students in Northwestern at the present time, shall be accorded a similar privilege.

Had the Committee of Nine suggested this deficiency and asked for its correction, we believe that the Bible Schools

(Please turn to Page 21.)

# EDITORIAL

## A Question About Marriage and Divorce

ONE of our pastors in Kentucky sends the Western Recorder Editor a question he wishes answered through the paper. Here it is:

A man had a wife who was in poor health, and who was sometimes unbalanced in mind, and was sent to the State hospital for treatment. Though he had two daughters just about grown in the home, he secured another woman as housekeeper in the absence of his wife. Officers of the law reminded him that he was violating laws of decency and order. His wife improved to the point that she was discharged from the hospital and returned home. But the husband refused to take her back. He got a divorce and married his housekeeper. After some months a revival meeting was held in which some of his children were converted and joined the church. He and his present wife also professed faith and wish to join the church. What should the church do?

In the light of the case as presented above, it is our judgment that the church should tell this man and the woman that

they can only be received into the church on condition of the annulment of the marriage and the return of the recalcitrant husband to his first wife, from whom the case as stated gives no legitimate ground for divorce.

It is God who passes judgment and not man. But churches have the responsibility, these days too often adestepped in a spirit of weak conformity, of maintaining discipline to the ends of obedience to Scripture requirement and of blamelessness before the world. Church membership will not save that man and woman. If God has saved them, and they are properly humble and intelligent, they will know that they ought not to seek to bring reproach upon the church by trying to inject their false position into the church, thus making the church responsible before the world for the mischief they have done. Keep them out, brother, is our counsel.

## About the Debts

THE advertiser promises that happiness, health and distinction are to be had by Jones' tooth paste, breath deoderant, soap, face powder or corn cures—whatever Jones has to sell. He bids you buy happiness, charm, culture, long life and preferment in his twenty-five cent packages.

Head-line writers face the same temptation, but our headline is obviously not set to snare the unwary or the unwilling. It is written for Baptists who desire to face the issues and responsibilities of worthy living—who pay their personal debts and believe in paying those incurred in the fellowship service of Baptists in the cause of Christ.

Our Baptist debts are not a strange thing. They may fairly be called prosperity debts. When the whole nation was within the sweep of a vast wave of prosperity, those who planned missionary and benevolent saving activities of Baptists, as well as those who planned merely for material gain, considered that we should lengthen our cords and strengthen our stakes. We were not perfect before the Lord in all that we did, to be sure. Many of us erred in thinking much more about lengthening cords than we did about strengthening stakes of inner spiritual life.

In that we may and should helpfully criticize ourselves. But it is not to be laid to our holy faith. It is to be placed as a charge against the smallness of vision which permitted the spirit of the world to enter. This led most of us for the time being to think more in terms of spiritual progress through material growth than we did of material growth through deepened spiritual life. We are still suffering from that mal-adjusted perspective. But our efforts to pay the debts which were incurred in undertaking to build for the Lord, to the extent that we rally to this great work, are distinctly a movement back toward the supreme affirmation of spiritual growth.

### I

IT IS also to be said that Baptist debts—we mean both State and Southwide—represent spiritual achievement, as well as material achievement for spiritual ends. Here again it is possible that the building of material assets for spiritual ends in some cases unduly outranked direct spiritual building. In fact we are sure this was true. But we are grateful that in Kentucky not even the intoxication of the period of vast material prosperity swept our Baptist people off of their feet. Our Board DID NOT contract vast material debts in the name of the denomination. Our debts are small—very small as compared with those incurred in practically every other State of approximately equal Baptist strength.

What debts we have represent assets of high valuation both materially and spiritually.

The largest single item in the debts is the amount due on the Kentucky Baptist Hospital. We have had the service of this institution through the years, and it has been a high service, and well administered. It has more than paid its way, but we have not yet paid for building it! By every just standard of achievement our Hospital has been and is a high success and there is every indication that it will be that throughout the coming years. The other main items have been investments in Christian education and the Kentucky Baptist Children's Home. Baptists are reaping and will continue to reap the results which were desired when the obligations were incurred that are represented in our present debt.

Nor were all of the debts made in building material plants for religious work. A substantial amount of the total was put forth in direct missionary endeavor. It is only fair so to credit the work of all of the missionaries of our Board in Kentucky, and also by far the larger percent of what we ordinarily call "overhead" expenses. What is the Editor of the Western Recorder if not a missionary in spirit and effort? If his work is not that in principle, then Baptists are making a mistake to have an editor or a paper.

### II

WE REGARD the service among us of highest honor that of the faithful pastor and missionary. We cannot too often say that, and God forbid that we ever say it once in the spirit of cheap lip-service. That is possible, but before Him who knows our heart, we do not utter it cheaply. But our so-called overhead workers, from the Executive Secretary to the Young People's Secretary and everybody in between in the service of Kentucky Baptists, are, we make bold to say, true missionaries in principle, spirit and effort. If any is not, he ought to be discovered and turned from the service of Baptists.

But if the efforts of these responsible workers is indeed missionary in motive and quality, we ask our brethren to hold up their hands and encourage them, and strengthen them with their prayers and confidence. If it was worth doing, we could figure a while on the dollar and cent basis and show that this so-called overhead in Kentucky is less—very strikingly less—than in practically any other State in the South. Baptists have not in Kentucky endangered those who serve in their name along the line of so much material support that they might from their abundance lose in keenness of sympathy for brethren whose service is compensated with only a pitifully small and often unfair reward.

That kind of keenness never gets any Christian people anywhere. It tends to make hollow and barren the fellowship that our Lord desires shall be full of love and mutual confidence and of long-suffering and patience with one another in the inevitable infirmities of our human flesh.

There is nothing new that requires new literature—or almost nothing—in connection with the change in the 100-Thousand Club in Kentucky. It is just that since March 1 the plan fostered by our State organization among the churches is that of a fifty-fifty division between State and Southwide causes. It is hoped and believed the fifty-fifty plan will produce more for Southwide causes than when they alone were included.

We have written of State causes above. We could have written with equal conviction in regard to each one of the Southwide causes. We could have said in principle the same things for each one of them, with the possible exception that a thief got a million from the Home Mission Board, and another got a lesser amount from the Foreign Mission Board, some eight or more years ago.

Do we expect to pay the debt incurred by the takings of the thief? We certainly do. If there is much to us spiritually, we will be receptive to and perhaps rebuked by the fact that when a thief did his work among the Apostles there is no record that one of them so much as opened his mouth to grumble about it or make it the shoddy basis of an alibi. They were too full of immeasurably deeper things that transformed their whole outlook on life. We should be so too.

The thievery of Judas didn't put those Apostles in such a sensorious attitude as to make it impossible to have the ten-days' prayer meeting, and the cleansed lives and hearts that were prerequisite to the outpouring on the Day of Pentecost. Church members that see only some blemish that comes maybe once in a generation in connection with our great fellowship work for the Lord—or such a blemish lacking, imagine one—will naturally be blind to the vast spiritual achievements which are God's stamp of approval upon the work of these great agencies. We pity such poor spiritual babes! We ought to pray for them. We must not hate them, lest in another direction we be found as small and futile as their error makes them.

### III

THE TIME has come to pay these debts. Methods have been worked out for their payment that allow the amount to be raised without interfering with the regular constructive missionary work now being carried on. The Foreign Board debt has been reduced by half. The Home Board has been substantially reduced. Before now our debts in Kentucky have not been reduced for the reason that we have devoted all of our over-and-above activities exclusively to our fellowship debts beyond Kentucky. Nor did we "take out" of the 50-50-compact-funds to get over-and-above money for Kentucky work.

Remember, Kentucky Baptist debts had to be provided. We could have had an independent campaign. If we had, the pre-March 100-Thousand Club plan would have suffered severely and also the State-interest campaign. It was apparently best for both groups of causes to combine them. Now, let us show that that is true.

Let everybody come gladly into this 100-Thousand Plan for wiping out all debts on Baptists. Remember, our Baptist debts are going to be paid—are being paid. Vast mountains of assets that had piled up in secular business have now melted as the snow before April sunshine. They never will be paid. They are wiped out. Religious debts following deflation are probably much less than one-hundredth of one-percent of those piled up on business. And they were not made for personal gain. But they will be paid. As a friend remarked, we are not burying a dead horse, but putting harness on a live one.

Come on, Baptists of good will. Hook up the traces. Don't take time to mend the over-used holding-back straps. Now, straighten out the reins and let us go.

## Superintendent Hays Convalescing

THE WORK of the management and conduct of the Kentucky Baptist Hospital—any other hospital—constitutes a difficult and exacting task. Superintendent George E. Hays has carried on at our Kentucky Baptist Hospital at Louisville for some years with marked devotion, ability and success. But that has not kept the work from being grilling in its severity—especially as the depression period came on to make the meeting of financial tongue and buckle more difficult.

Brother Hays has ably and successfully guided the institution through trying depression period. But he had to pay the price. A month ago physicians told him he must for awhile get out from the institution where he could rest and relax, the alternative being the prospect of deep nervous breakdown, warnings of which were already in evidence. So Mr. and Mrs. Hays went to Sarasota, Fla., from whence come gratifying and encouraging reports of his improvement and returning health. [Monday, April 8, reports still more cheering].

Before he went he had the good fortune to secure as Assistant Superintendent Brother H. L. Dobbs, a comparatively young Baptist who has yet had experience in hospital work for seven years, his entire training being under that famed and esteemed Kentucky Baptist "exile," Robert Jolly, Superintendent of the Memorial Baptist Hospital at Houston, Texas. Mr. Dobbs is in charge in the absence of Superintendent Hays, and the high ministry to the suffering proceeds satisfactorily at our Baptist hospital. We are glad to report the improvement of Brother Hays. Many who know and love him will be sure to remember him in their prayers, asking the Lord to give him back the physical vigor with which he has been blessed through the years, and return him to his high service at the Hospital.

## Dr. Holcomb Becomes Secretary

DR. T. LUTHER HOLCOMB, pastor of the First Church of Oklahoma City, one-time Secretary in Texas, and native of Mississippi, has accepted his election recently as Executive Secretary of the Baptist Sunday School Board. We publish his picture on the front cover.

We want to express our confidence in Dr. Holcomb as the choice of the Board for the high and responsible position to which he has been called. There are in all official service for Baptists certain implications of mediation on the part of those persons who fill them. Every Baptist editor does that, and so does every secretary or institutional head. These trusted servants of Baptists are rightly expected to try to keep the unity of faith in the bond of peace. But Baptists have a serious stake in the kind of man who must do this mediating.

Also in whether one trusted with power will put first God and full length devotion to the authority of His inspired revelation of redemption through His dear Son, or whether these must take second place while the brother patches up the best agreements he can between various elements and then God be besought to make succeed this best "practical" plan—which DID NOT put Him first.

We are well pleased with Dr. Holcomb, and believe that the great mass of our Baptist people will be pleased. We believe he is a man who will put God first rather than the expediencies that are an inevitable appendage to every "official" service for Baptists. It is difficult for a Baptist official servant to be a spiritual man—though it is his first qualification, in our thought. The prophetic should outrank the administrative among Baptists even in administration. There has been some departure from this among us since the "75-Million" birth.

We believe Dr. Holcomb will use his place of high prestige to fight back to windward, and that he is highly capable in other important but secondary requirements. May God abundantly bless him in his new position.

## Paragraphic Comment

### SPECIAL DOCTRINAL ISSUE, APRIL 25

Two weeks from the date of this issue we will publish a large-sized special issue of the Western Recorder devoted to outstanding doctrines peculiar to Baptists. The regular issues include doctrinal articles and teachings. But an accumulated lack has been sensed in the teaching of peculiar Baptist doctrines which constitute that particular witness of Baptists to revealed truth which justifies and requires their continued existence as a separate spiritual body. Some of our ablest Baptist writers have kindly made possible this service by writing the articles. Taken together these, without intending to be exhaustive, make the completest compendium of doctrines peculiar to Baptists which has been offered for a long time, or perhaps ever, in a single issue of a Baptist paper. The names and themes of our writers will be found in the announcement on page twenty-four. Many will doubtless wish to have extra copies for distribution among church members and others. **Those who do, must write us at once, sending at the rate of fifty cents per dozen copies.**

### WITNESS TO HIS SECOND COMING

An interesting little book issued by Messrs. Pickering and Inglis, Ltd., gives the names of 100 outstanding witnesses to the Second Coming of Christ in Great Britain and America. The list includes not a few well-known ministers on both sides of the Atlantic. Under each name is published in succinct form the testimony borne. As might be expected, rationalists ignore the Second Coming of Christ. Among the more spiritual conservative Christians in the South there now seems to be a steady increase of emphasis on this great Scripture doctrine. This emphasis is especially by ministers who give it the prominence indicated in the Scripture without making it almost their sole theme. Regardless of whether one is a pre-millennialist, or so designates himself, this emphasis is overdue and is entirely wholesome. Views which lead their holders to ignore the teaching of the Second Coming of Christ, so largely stressed in the Scriptures, have much to explain... A view that leads to the neglect of this doctrine suggests that there is something bad the matter with it or its exponents.

### COWPER PREACHES TO PREACHERS

Cowper, English saint and poet of another age, in one of his poems uttered counsels peculiarly adapted to admonish preachers, and all who minister to men the things of the revealed faith of God. He wrote thus—

"Easy indeed it were to reach  
A mansion in the courts above,  
If swelling words of fluent speech  
Might serve instead of faith and love

"But none shall gain the blissful place  
Or God's unclouded glory see  
Who talks of free and sovereign Grace,  
Unless that grace has made HIM free."

Self-centered and unconsecrated human nature in Cowper's time was not different from what it is in 1935. "If swelling words of fluent speech," made a big preacher, many might qualify for greatness who have not the right. It is undoubtedly true that the reverence and spiritual hunger which normally characterizes a worshipping congregation, and which manifests itself in patient waiting upon what the pulpit has to offer, may fill a certain type of preacher with a sense of his own importance, even when he in his inner life is not more than a spiritual babe. Perhaps because that is what he is, for genuine spiritual experience does not fail to bring humility. Eloquence is no mean gift, but eloquence makes no headway with God. Preachers who depend upon their gifts rather than the power of God's Spirit, like the Pharisees of whom the Lord spoke, have their reward, but it is not that of fruitfulness or acceptance with God.

### "IDEATIONAL FIXATION"

A rationalistic religious expert, imported into Kentucky from the North for a special utterance, is reported recently to have stripped down to embarrassing nakedness the religious faith of Southerners. A "best-mind" that he was, his "evaluation" accomplished it in two words—"ideational fixation." The trouble with us seems to be that we belong to the "Bible-belt." Apparently it was from low resistance to infection induced by this weakness that the terrible germs of "ideational fixation" found a lodging place and we got real sick. The visitor apprized some of our hopeful students of what the best minds think of our sickness and seemed not to regard the illness necessarily fatal. Our reporter did not tell us what the Doctor prescribed for the illness, but gave his description of the workings of the disease. This the learned visitor uttered in guarded words, doubtless so as not unduly to frighten the patient. He seemed to regard it a kind of spiritual hookworm. He let it be known that the staunchness of Southern Christians in unchanged faith in the inspired authority of the Scriptures and in the vicarious redemption wrought by Christ for man, could by best minds be regarded only as a species of bull-headedness. To the Liberals, play-acting their assurance of the superiority of their theories over the claimed authoritative revelation of God, it seems mighty bad—indeed an astonishing "fixation"—that men and women should be slow to give up the Bible for their philosophy. Then they soften faith into idealism, and, lo, we have "ideational fixation." Low visibility, but full of venom and conceit. The visitor was "astounded" at the "ideational fixation" of Southern Christians! To think that this miserable, hypocritical counterfeit that would displace redemptive faith has already so penetrated among us that silly groups of religionists may usually be found who invite and hear and applaud its "best-mind" prophets. Such persons usually plume themselves for praise-worthy open-mindedness in so doing!

### GOD'S RICH BLESSING ON EVANGELIST M. F. HAM'S WORK

On another page is a brief report of a great meeting of faithful preaching of the Gospel of Christ, conducted by Evangelist M. F. Ham at Spartanburg, S. C., and extending far out in surrounding communities in its blessed influence. The meeting continued for several months, with two main services daily, besides others. Radio was used freely, church groups hearing by "loud speaker" in other places and an unknown number in their homes. Over 6,000 came forward in eight days committing themselves to Christ. The report does not estimate the total number of converts. Dr. Ham is a Kentucky Baptist. His home is in Louisville and he and the writer have membership in the same church—Walnut Street. Dr. Ham appears devoid of the "publicity instinct." For years he has been holding meetings over the South in which God's Spirit mightily shook the dry bones and stirred up and drove out the noisome myrmidons of sin. Only recently he held a meeting of marked spiritual power and reach in Charlotte, N. C., "and there were many adversaries." God is blessing the Gospel preached by Dr. Ham so powerfully (1) because he is preaching it in its fulness faithfully and (2) because he does not seem to know what the fear of man is when it is an issue between a soft-pedaled message and full length loyalty to the truth of Christ. There are some even among Baptists who now erect question marks opposite the proposal of thorough-going evangelism and spiritual revival. Bad evangelistic practice is criticised and magnified among such, while good and God-honored revivalism is ignored and then ignored some more. That way lies lukewarmness, complacency, mechanical righteousness, institutional religion, dry rot. If we have read God's Book aright, people who thus turn their backs upon the Holy Spirit and life-changing faith are doomed to futility and spiritual barrenness.

## How the Barriers to a Great Revival May Be Burned Away

J. B. CRANFILL, Dallas, Texas

**E.** P. ROE, in his novel, "Barriers Burned Away," enshrined the story of the disastrous Chicago fire of some sixty years ago. The holocaust that almost swept the aspiring lake city off the map, I remember well, and, in later years, when this book appeared I read it avidly. It told the story of a young couple whose fortunes were equalized by the devouring flames. It has been forty years or more since I read the story, but its motif and climaxes linger with me still.

The barriers to a great revival, which in every realm of our Christian activity we confront, may also be burned away, but the process may not be so easy nor so readily achieved, as were the barriers that crumbled into ashes in the Chicago disaster. The worst barriers our Christian churches have are our worldliness, our indifference and our sins.

Sam Jones was wont to say "a man's doubts are just as deep as his sins." In this sentence he voiced a maxim of profound Christian philosophy.

One of old said, "If I regard iniquity in my heart, the Lord will not hear me." Samson's preaching would have been an utter failure if, after his head lay in Delilah's lap, he, as judge of Israel, had issued a proclamation against impurity. A preacher who neglects his business obligations and holds his contractual relationships in contempt would cut a sorry figure warning his membership against dishonesty. Paul evidently had all this in mind when he said, "If thou should tell men 'thou should not steal,' dost thou steal?"

A withering blight is worldliness. Paul says, "Demas hath forsaken me, having loved this present world." Love of the world and of the things of time and sense neutralizes perhaps more Christians than do their out-breaking sins. Movies, dances, theatricals, bridge, race-track gambling, cocktail parties, and dilettante social functions divest many a church-going woman of her small stock of spirituality, and leaves her hopelessly shorn of her Christian influence and activity. Men are also lured by the world and glue themselves to it as though they were to live always. They sacrifice their health, time, church, and lives for that quality of worldliness, which, like Jonah's gourd, fades into ashes in a night.

I make bold to say that the sins of our church members, church officers, pastors, Sunday-school teachers, Baptist editors and the rest stand as insuperable barriers against the revival for which many have been praying and which all of us most sadly need.

How can a pastor, conscious of some short-coming or some sin, lead in an oversweeping revival in his church and how can members of his church approach sinners to warn them of their danger and their doom, if they themselves are enmeshed in shady business transactions of moral delinquencies that glare at them with tigerish ferocity when they essay to fare forth as evangelists in the Kingdom of God? The devil in his manifold temptations does not need to put handcuffs on our wrists or hold our feet fast in the stocks or paralyze our tongues in any physical procedure.

He has already done all of this and more when he leads us into outcrying sins that drag us down to such low levels that we have not the Christian courage to stand for God and His cause and scarcely even dare to pray. The most heart-breaking songs ever voiced or penned were those that emerged from David's sin with Bathsheba. He confessed his blood guiltiness. He pleaded with God for mercy, and lingered in the crucible of tears. At last when his baby died, looking down upon the child's pale face, as he lingered in the embrace of death, he cried out, "He cannot come back to me, but I can go to him."

During all those harrassing days, months and years of his guilty distance from God, David would have scarcely dared to warn any man against the sins of which he was so heinously guilty.

Dear Christian friends, is my point clear? Do you understand what I am seeking to place upon your hearts? Dear pastor, is this message for you? Are you as good as you ought to be? Are you as self-sacrificing, devoted, single-hearted, pure in deed, thought and speech as a Baptist pastor ought to be? Are you dear Sunday-school teachers half as good as you want your Sunday-school scholars to think you are? Are you dear fathers and mothers anywhere as high in the scale of Christian sanctity as you want your children to believe you are?

I place these questions on your hearts, and hasten to add that if all of us, with one accord, will forsake our sins and, like the prodigal son, turn our faces back toward God, He will pour out to us a blessing that our hearts can scarce contain. If we answer our prayers for a revival with the forsaking of our sins and with the high adventure of fresh and conquering sacrifices in the name of God, the time of ingathering will come again and we will walk the way of the highest as we did when first we found the Lord. Let's all try it! Let's try it now!

## Many Thousands Saved in Ham Meeting at Spartanburg

**T**HE meeting just closed in Spartanburg conducted by Dr. M. F. Ham and his party was said to be the greatest religious awakening ever experienced in that section of South Carolina. There were over eight thousand professions and reclamations during the special meetings. In addition to the two main services daily at the tabernacle, extension services were held in the different sections of the city and the surrounding towns for twenty miles around.

Mr. Ham preached as often some days as six times, the largest number of conversions at these extension services being 360 at the Pacolet Mills village. The day services were broadcast, thus enabling each community to enter into the meetings, sometimes installing a radio in some local church and one of the pastors in charge would make the proposition and greet them as they would come forward in that church, enabling each community to reap the harvest which had been prepared by the central tabernacle service.

At a special service for the colored people at the tabernacle one night, the white people did not want to miss the service, so they asked their community to assemble in their churches and listen over the radio. Some churches witnessed as many as sixty conversions and additions that night, with the service being broadcast from the tabernacle.

Mr. Ham preached for eight weeks before he began to call for public demonstrations at the tabernacle. Many churches had already reaped a large harvest before that time. But, when the harvest period began at the tabernacle, there were over 6,000 in eight days who came forward and committed themselves and giving their names for some church.

Spartanburg, S. C.

REPORTER

## Dr. John W. Inzer Speaks at Seminary

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

**"W**E HAVE the right to be encouraged, for in 100 years the modern missionary movement has entirely changed the course of the world," declared Dr. John W. Inzer, pastor the First Baptist Church, Montgomery, Ala., in the monthly Missionary Day address at the Southern Baptist Theological Seminary, Tuesday morning, April 2. Dr. Inzer, who recently returned from a six months' trip around the world, spoke on the subject, "Missions in the Orient." He gave his impressions of missionary work in Japan, China, India, the Malay states, the Philippine Islands, and Burma.

Referring specifically to Japan, which he declared to be "very quick to absorb our ideas but not our ideals," Dr. Inzer listed as the three greatest hindrances to Missionary work

there the suspicious attitude of the militarists in power, the fact that Shintoism is more a patriotic movement than religious, and the Japanese Exclusion Act of the United States. Japan, though a difficult field, presents a hopeful outlook, he said. "The island kingdom is at closer grips with Christianity than appears on the surface."

The work in China, Dr. Inzer declared, is most encouraging. "It is at first depressing—the very thought of 400,000,000 people, with the country so inaccessible, and so forth." He quoted a leading Chinese statesman as saying that China is being influenced to-day by Christianity more than by any other religion. "Sherwood Eddy recently said, 'This is my ninth visit to China in twenty-eight years. I see more to encourage than on any previous visit.'"

The speaker gave as six great needs of missions the following: (1) a genuine revival at home; (2) America's acting more like a Christian nation; (3) more zeal on the part of the missionaries; (4) more spirituality and evangelistic zeal on the part of native Christians; (5) more open-mindedness on the part of missionary boards for improvements; (6) the need for each denomination to tell its constituency of the work being done by others.

"Missionary accomplishments cannot be measured by numbers, by statistics, church houses, church rolls, hospitals, schools, students, orphanages, by dollars contributed or by workers employed. These are indications and indicative of accomplishment. But you cannot measure missions unless you can measure an influence once set in motion, or tremendous spiritual power possessed but never confessed, or millions of lives touched and influenced by credit never again. The intangible results of missions are tremendous."

"Note this one thing: I have had the privilege of observing ten other religions besides Christianity at their fountains, and I have tried to judge them by their fruits. No other religion has such a gospel of faith, hope, and love, life, forgiveness, the Cross, resurrection, regeneration, abundant living, and heaven hereafter—no other religion has such a Gospel to offer a lost, bewildered world as has Christianity. We must be missionary to obey Christ and to save the world. We must also be missionary to save ourselves."

## Hoosier Baptist Doings

G. H. O'DONNELL, Ph.D., Aurora, Ind.

THE series of mid-winter conferences and rallies, held at various points in the State, were attended more largely than was anticipated. They resulted in increased enlightenment about our work, and hence in added missionary gifts. Mrs. J. C. Richardson, of Burma, gave a week recently to our State. She spoke to a well filled house of Aurora. Her addresses are among the best we have ever heard on missions. Her husband, Dr. J. C. Richardson, for many years was president of our Baptist Theological Seminary, at Insein, Burma. It now looks as if the unified budget for Indiana would be raised in full by the last of April.

A Training School for Laughtery Association is meeting one evening each week at the Aurora church, the study classes being, "New Testament Outline," and "Church Work with Young People." Our young people over the state are laying much emphasis on these training classes.

A number of smaller churches are pastorless now, and there is a spirit of restlessness in them. Too often pastors try to "boss" their churches, or they preach something else besides the Gospel. We now have a large church in Indiana whose pastor is a "social gospel" enthusiast, and who holds on tenaciously, while the church suffers and declines. But most of our churches, large and small, want and demand the preaching of the New Testament Gospel. They thrive on it, too.

Scottsburg, Burnettsville, and First Church, Marion, have been added to our list of pastorless churches.

The one almost universal complaint by pastors is that of small attendance upon the church services. Many of our

churches have large and thriving Sunday-schools and B. Y. P. U.'s, but they do not help the size of the congregations at church services. Most of them go home after the Sunday-school or after the B. Y. P. U. meeting. We are suffering a large loss here.

## Struggle For Religious Liberty In Germany

THE United Presbyterian reports: "A 'German Christian' minister was appointed by the Hitler ecclesiastical powers to take the place of a deposed Lutheran minister, deposed for his loyalty to Protestant Christianity. When he reached the church for the first service, he found an audience of one—a policeman sent to preserve order."

Now this may be an extreme case, but is evidence that the neo-pagan sect in Germany has about 40,000,000 who are nominally in the evangelical churches of which approximately 33,000,000 are Lutherans. The small groups of free churches have so far met with no radical change. There are about 72,000 Baptists, 42,000 Methodists, and 15,500 Free Evangelicals, and they have up to date enjoyed their religious freedom. But it has been intimated that after the settlement of the Saar question efforts will be made by the "German Christians" to carry out their program in the Protestant Church and also start a new drive against the Catholic leaders. This is the opinion of Henry Smith Leiper writing in the Federal Church Bulletin.

An effort will be made through a plebiscite to turn all church property over to the national church organization and carry out the totalitarian idea of "One state, one race, one nation, one church." The opposition which has rejected Reich Bishop Mueller and his administration have organized the National Evangelical Church and formed a provisional government. A large proportion of the church leaders and lay people have given their allegiance to this organization despite the fact that the Reich Bishop has declared it unconstitutional.

Of this organization Bishop Marahrens is the chairman. Associated with him are Doctor Breit of Munich, Lutheran; Praeses Koch of the United Church; Dr. Humburg, Reformed; Dr. Fiedler, as legal advisor; and Dr. Hans Lilje, well-known secretary of the German Student Christian Movement, as executive. The strategy now employed by the "German Christians" under the revised activities of Hosenfelder is to brand the Confessional Church and all its members as enemies of the state. Bishop Marahrens has addressed to Reich Minister Frick a protest against the accusation of intriguing against the state, and asks that the state government shall inform him on what grounds such an imputation has been made.

In the case of Bishop Meiser, Hitler ignored the decrees of his Reich Bishop and allowed the Lutheran Bishop to continue his work. Just what will be the outcome of the struggle is difficult to say. Let us hope that there will be many following the leadership of Meiser, Marahrens, and Barth.—Lutheran Herald.

Rev. James Owen, of Swansea, formerly President of the Baptist Union of Great Britain and Ireland, in 1890, has just passed away at the age of ninety-seven.

Dr. Gaines S. Dobbins, Professor of Religious Education in the Southern Baptist Theological Seminary, Louisville, Ky., will assist Pastor D. A. McCall in meetings in Philadelphia, Miss., beginning June 9. Otis Thompson will conduct the music.

The First Church of Columbia, Mo., has called as their pastor Brother Bradford S. Abernathy, son of Dr. W. S. Abernathy, of Washington, D. C. President of the Northern Baptist Convention. The wife of young Abernathy is a daughter of Dr. A. W. Beaven, of Rochester, N. Y., formerly a President of the Northern Convention.

### "I'll Show the Bible and Commend the Paper."

**T**O SHOW the Bible and commend the paper, as some pastors are promising us to do, in presenting the Western Recorder in this Special Enlargement Month, is fine. But we beg that no pastor will let it go at that. It is worth something for a pastor to do even that. We deeply wish each pastor might be moved to do it a half a dozen times every year.

But our Special Recorder Month has mainly in view that great body of Baptists who do not know what the paper is worth, and therefore care very little about it. To show the paper and commend it in an announcement simply will not and cannot in all common sense be expected to reach this great mass of our people. If they knew and cared much, they would probably already be taking the Western Recorder. In the special effort in April it is much desired that pastors shall so present the cause as to reach Baptists who do not care or do not know.

No pastor ever sold any other equally vital concern—missions or other—through a simple announcement. A simple announcement does not and will not ever enlist the unenlisted to the Recorder or to anything else. Our pastors in Kentucky have promised in large numbers to PREACH to their people this month on the Christian Mission of the Printed Page. They have promised to bring to their people knowledge of what the printed page for Christ means in building up the life which the Christian has in Him and in opening up to him the world of Christian effort and aspiration. We beg that they will do this. To that end we have sent out a pamphlet containing much material that may properly be used in a sermon.

If the printed page has no mission for Christ, we should get rid of the Western Recorder. If it has,—and nobody has openly disputed it—why not live up to the implications of that? Why should not church leaders open their hearts to it, and treat it as if it belonged in the household of God? Surely they will. This awkward dilemma is not of our making.

Beloved, give your Baptist paper a break. There is a vast mass of the world's printed-page gospel in the homes of most of your people every week and day and this mass of the world's gospel mightily influences their outlook. Have we real faith that the Gospel of Christ and the portrayal of the world of Christian aspiration and effort in the printed page will influence them when it is put before them? Or have we not? God forbid that any should be so mastered by the unbelieving attitude of the world-mind as in effect to say the printed page can and does serve the flesh, but God's people are too helpless to use it for Him!

Dear pastors in Kentucky, will not every one of you make a real appeal during this month before your people, in the thought of reaching that element among your church membership who DO NOT KNOW OR CARE for the printed page witness to our holy faith? Do not, we plead, let their known indifference cause your own concern and that of your devout members to ooze out into faithless non-performance!

Dr. John W. Ham, Evangelist of Atlanta, Ga., is with Dr. A. J. Barton in his church at Wilmington, N. C., from April 7 to 21.

### REPORT OF THE COMMITTEE ON ORDER OF BUSINESS SOUTHERN BAPTIST CONVENTION (Continued from Page 5.)

4:00 Memorial to A. T. Robertson—Address—  
W. H. Davis, Ky.

#### Evening Session

7:15 Song Service  
The Scriptures ..... W. B. Bagby, S. A.  
Prayer ..... W. H. Knight, Ga.  
7:25 W. M. U. Work..... Roland Q. Leavell, Ga., Chairman  
8:00 Foreign Mission Board.  
Highlights of 1934 ..... R. S. Jones  
Presentation of Missionaries  
Address ..... J. B. Weatherspoon  
Short Addresses by Missionaries  
Introduction of New Missionaries  
Adjournment

#### FRIDAY, MAY 17

##### Morning Session

9:00 Song Service  
9:10 The Scriptures ..... F. C. McConnell, Fla.  
Prayer ..... B. F. Wallace, La.  
9:20 Reading of Journal for Yesterday  
9:30 Miscellaneous  
9:40 Baptist Papers ..... E. C. Routh, Okla., Chairman  
10:15 Baptist Sunday School Board, under direction of  
W. F. Powell, Tenn., President  
Report of Sunday School Board..... I. J. Van Ness, Tenn.  
Tribute to J. T. McGlothlin..... John D. Freeman, Tenn.  
Introduction of New Secretary, T. L. Holcomb—  
W. F. Powell  
Address ..... Geo. W. Truett, Tex.  
11:30 Report of Committee on Advisability of Creating an  
Agency of Social Research. Address: The Social Chal-  
lenge of the Hour to Southern Baptists—  
E. M. Poteat, N. C., Chairman

##### Afternoon Session

2:00 Song Service  
The Scriptures..... Joseph E. Brown, Mo.  
Prayer ..... J. B. Hipps, China  
2:10 Tribute to Z. T. Cody ..... W. L. Ball, S. C.  
2:30 Address—Missions to the Orient..... John W. Inzer, Ala.  
3:00 Report of Committee on Committees  
3:10 Report of Committee on Boards—  
Ryland Knight, Ga., Chairman  
3:20 Report of Committee on Place and Preacher  
3:30 Special Matters

##### Evening Session

7:15 Song Service  
The Scriptures ..... Marion W. Royal, Md.  
Prayer ..... Leon Latimer, S. C.  
7:25 Baptist Brotherhood—Addresses: John T. Henderson,  
Tenn., General Sec'y. and E. Godbold, Mo.  
8:00 Home Mission Board under the direction of  
J. B. Lawrence, Ga., Executive Secretary  
Brief addresses by J. W. Beagle, Ga., M. N. McCall,  
Cuba; Jacob Gartenhaus, Ga., and missionaries  
among the Indians; Negroes, Cubans, Mexicans,  
Italians, French-speaking people and Deaf Mutes.  
Adjournment

#### SATURDAY, MAY 18

##### Morning Session

9:00 Song Service  
9:10 The Scriptures ..... P. I. Lipsey, Miss.  
Prayer ..... W. E. Hunter, Ky.  
9:20 Reading of Journal for Yesterday  
9:30 Report of Committee on Resolutions  
9:40 Chaplains of Army and Navy—  
H. W. O. Millington, D. C.  
9:50 Report of Committee on National Baptist Memorial—  
W. W. Barnes, Tex., Chairman  
10:00 American Baptist Historical Society—Address: Roger  
Williams Tercentenary..... R. E. E. Harkness, Pa., Pres.  
10:20 Report of Hospital Commission..... L. J. Bristow, La.  
10:40 Report of Education Commission—  
11:00 Report of Social Service Commission—  
A. J. Barton, N. C., Chairman  
D. I. PURSER, S. C., Chairman  
J. NORRIS PALMER, La.  
J. D. RAY, Miss.  
EDWARD B. WILLINGHAM, Mo.  
JOHN I. SLAUGHTER, Va.  
Committee.

Dr. Robert G. Lee, of the Bellevue Church, Memphis, Tenn. is at present conducting meetings with Dr. W. B. Riley and the First Church of Minneapolis, Minn.

**SUPERINTENDENTS, ATTENTION!**

I want to urge our Sunday-school superintendents to get the officers and teachers to secure extra copies of the Western Recorder for April 21. It is the number which will be devoted to our peculiar Baptist doctrines. Be sure to see how many extra copies you need and let the Manager of the Recorder know, that he may have them printed. A charge of five cents per copy will be made. See announcements elsewhere in this week's Recorder. Every Baptist home should have this Special Doctrinal Number of the paper.

W. A. GARDINER,  
Sunday School Secretary,  
Louisville, Ky.

**Fellowship Tidings.**

Lucius W. Heart, Vance, S. C., has been called to the Ardmore Church, in Tennessee.

A book of W. E. Denham's vesper messages at Ridgecrest, during Foreign Mission Week last summer, is off the press, and may be secured from the Baptist Book Store, Louisville.

Pastor John S. Douglas, of Mystic and other nearby churches in Breckenridge Association and Indiana, came to Louisville this week to spend some time at the Kentucky Baptist Hospital where he is undergoing an operation.

The Baptist General Association Minutes for 1934 have just been issued by the Western Recorder Print Shop. The Minutes contain 192 pages. We purpose to make a digest of some of the important contents in an early issue.

Miss Speed, Secretary in the Superintendent's office at the Kentucky Baptist Hospital on Monday just as we went to press received a letter from Mr. George E. Hays in which he indicated that his condition is now much improved, and that he expects to return to Louisville the latter part of this week.

Mrs. John C. Austin, wife of Vice-President John C. Austin, of Georgetown College, is now much improved. Her caretakers at the Kentucky Baptist Hospital indicate that she is now up and about. She and her husband were injured some months ago when they were driving to Louisville, but recuperation with her has been a very slow process.

From Mr. Frank (or Francis) Kalator, of Podhorany nad Veltrusy, Czechoslovakia, we have received the following card: "You are very kindly sending the Western Recorder to the address of Rev. Joseph Novotny Prague, my brother-in-law, who lives now in the United States. Please continue to

send it to me. I am the Editor of our Baptist Monthly, and your paper is a real help in my work, for I am able to inform my readers about the work in other lands."

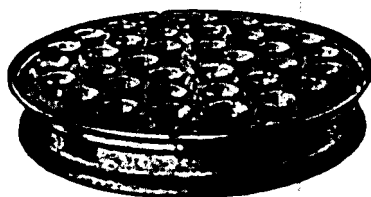
Among the applications for degrees this year at the Southern Baptist Theological Seminary are five from Kentucky. There are: For post-graduate degree, W. F. Kendall, Harrodsburg; Full-graduate degree, Ortie E. Bradshaw, Campbellsville; and L. A. Stephens, Louisville; Th.B. Applicant, Roy L. Puckett, Cave City; and Th.G. Applicant, Brooks L. Hargrove, Stanford, Ky.

The front cover of the Religious Herald of last week carries an impressive picture of one of the most remarkable religious paper editors in America. It is a picture of Dr. Robert H. Pitt, for forty-eight years editor the Religious Herald. It is a term of service probably not equalled in the world of religious weeklies. Our front cover is given this week to a picture of Dr. T. Luther Holcomb, newly elected Executive Secretary of the Sunday School Board at Nashville. Next week we will have the pleasure of publishing Dr. Pitt's fine face. We suspect it will make some who do not, wish to read the

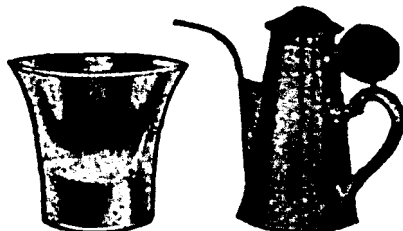
Herald. It would be a good thing for him to do. At that, not on everything do Virginia Baptists and Kentucky Baptists see alike. But the Western Recorder Editor as a youth had newspaper tutelage under Dr. Pitt. We can differ with him if we have to in the editorial columns, but we think no good Baptist who has known the venerable Editor well can ever cease to admire and appreciate his remarkable personality.

The Seminary Commencement this year will feature the Golden Jubilee Reunion of the Class of 1885, of which Dr. John R. Sampey is a member. The baccalaureate sermon will be preached by Dr. Carter Helm Jones, pastor of First Church of Murfreesboro, Tenn., at the Crescent Hill Church, on the evening of Sunday, April 28, and Dr. E. M. Potat will deliver the Missionary Address on the morning of the day following at Norton Hall. Drs. W. T. Lowrey and John Henry Boldridge will speak on Tuesday morning on "Those Who Have Gone On" and "Those Who Remain," being tributes to the various members of the Class of 1885. President John R. Sampey will address the graduates and deliver the diplomas at the Tuesday evening session, following which the year's work will have been concluded.

**Individual Communion Service**



Non-Collecting Tray and Cover



Shallow Glass

No. 3 Filler



Wide Rim Bread Plate

- BAPSUDO ALUMINUM TRAY**
- Non-Collecting-Interlocking Tray, with
- 36 Glasses ..... \$4.25
- 40 Glasses ..... 6.75
- 44 Glasses ..... 7.25
- Cover or Base, each ..... 2.50
- QUADRUPLE SILVER PLATE TRAY (T-4)**
- Non-Collecting-Interlocking, with
- 36 Glasses ..... \$14.00
- 44 Glasses ..... 18.25
- Quadruple Silver Cover ..... 11.50
- Quadruple Silver Base ..... 11.50

- COMMUNION GLASSES**
- (Samples on request. Specify style when ordering)
- Shallow Glasses, 1 1/4 inches, dozen ..... \$1.00
- Tall Glasses, 1 3/8 inches, dozen ..... 1.00
- ALUMINUM CUPS (T-4)**
- Polished Aluminum Cups, 1 1/4 in., doz. .... \$1.25

- NUMBER 3 FILLER**
- Communion Filler, nickel plated, silver-lined inside, delivery extra. \$3.50. (A-4)
- Extra bulb, 50 cents.

- ALUMINUM GLASS HOLDER**
- No. 2 Holder for 2 glasses, aluminum socket, brushed ..... \$14.00
- No. 2 Holder for 3 glasses, aluminum socket, brushed ..... 18.00
- Delivery extra. (W-4)

- WOOD GLASS HOLDER**
- (Furnished in oak, walnut, or cherry.) (T-4)
- 2-hole cup holder, with screws, each 16 cents
- 3-hole cup holder, with screws, each 20 cents
- Padded with felt pads, or rubber rings. ....
- each extra 8 cents

- ALUMINUM BREAD PLATE**
- Narrow rim, 9-inch, \$1.25; wide rim, 10-inch, \$1.40. Delivery extra.

- SILVER BREAD PLATE**
- Quadruple silver plate, wide rim, 10 inches, delivery extra, each \$7.00.
- Quadruple silver plate, narrow rim, 9 inches, delivery extra, each \$6.50. (T-4)

**BAPTIST BOOK STORE**

323 Guthrie Street

Louisville, Kentucky

**Order Now Extra Copies of Our Special Doctrinal Issue April 25**

### Bible School Department

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

#### Standard Sunday Schools

The following have qualified for the Standard award:

Louisville, Baptist Tabernacle—Pastor A. K. Wright; Superintendent Jack Thomas.

Hore Cave—Pastor Eugene Hill; Superintendent R. O. Poynter.

#### Cradle Roll Day Program

A new Cradle Roll day program entitled "A Christian Home for Every Baby," will be ready for distribution April 15, and we shall be glad to send you a free copy on your request. Write to The Sunday School Department, 205 East Chestnut St., Louisville, for copy.

#### Carlisle Avenue, Louisville

During the last week of March I was in a good training school with the Carlisle Avenue Church, Louisville. Pastor S. F. Dowis has done a fine work through the years. Superintendent James Bell is thoroughly alive and interested in the work.

#### Dr. Haworth at Fourth Avenue

It was the writer's privilege to be with the Fourth Avenue Church recently for a service. Dr. Haworth is getting a good hold on the work there and the people are going to follow his leadership. He is one of our finest young men.

#### Louisville Training Schools

The Sunday-school workers of Louisville plan for seven simultaneous Training schools April 29-May 3. The following books will likely be taught in most of the seven districts: Outlines of Bible History, The Book We Teach, Building A Standard Sunday School, Personal Factors in Character Building, Looking At Learning, and The Vacation Bible School Guide. In at least five of the Districts there will be two classes using Looking At Learning—one for elementary workers and one for any others interested in that study.

Someone has called our attention to the fact that the Derby Festival Carnival is to have its parade on the first night of the Training School. I do not know much about the Carnival proposed but from advertising before me I read: "By decree of the gloriously Mad Monarch of Carnivalia, all loyal Kentuckians are summoned to parade, dance and make merry in Louisvillian streets."

I would regret to see our Baptist Sunday-school workers so let down in

their spiritual ideals as to leave the Lord's work for any secular entertainment. And did you notice the call to dance? That would be sufficient for me to decide that I should not attend the parade even if there were no religious services that evening. I am not trying to tell others what do do but as for me I know my duty when it comes to deciding on placing my approval on the dance.

It is a good opportunity, Teachers and Officers, for us to be true to our gloriously spiritual opportunity to better prepare ourselves for our work of teaching God's Book.

#### OUR CHURCH

(A Junior Program)

Objective—To encourage preaching attendance.

Have large, attractive poster with picture or drawing as near like your own church as possible. In the center of this picture or drawing plainly write the words of the song given below in letters large enough for the department to sing the song from the poster.

Song—

I Love Thy Church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

—All Standard Hymn Books.

Prayer—By officer or teacher, thanking God for "Our Church and its members."

Scriptures—Read by first, second, third and fourth grade boys, respectively, Leviticus, Psalm 111:1, Psalm 134:1, and I Timothy 3:15.

Read by first, second, third, and fourth grade girls, respectively, Psalm 95:6, Psalm 35:18, Psalm 100:2, 4, and Habakkuk 2:20.

Song—

Reverent, reverent, reverent be in  
God's House,  
Reverent, reverent, reverent be in  
God's House.

(Tune, Chorus of "Why do you wait?")

Conversion Period—led by Superintendent

Have ready on a blackboard these two questions:

"Why should we stay for the preaching service?"  
"What should we do at the preaching service?"

As the pupils are led to think of worship, giving, prayer, influence and so forth, these words may be written on the board by a teacher.

Close this period by leading all to repeat, "I was glad when they said unto me, Let us go unto the house of Jehovah."

Song—(Close by singing softly the same Poster Song, while the pianist continues to play as all march to classes.)

—Alma Walton Gardiner,  
in Elementary Messenger.

#### SUNDAY SCHOOL ATTENDANCE

March 31, 1935

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

Walnut Street, Louisville	1,184
Louisville, Clifton	972
Newport, First	942
Owensboro, First	886
Immanuel, Lexington	727
Louisville, Ninth and O	708
Middlesboro, First	706
Louisville, Carlisle Avenue	688
Paducah, Immanuel	644
Louisville, 23rd and Broadway	616
Louisville, Parkland	616
Harlan	608
Louisville, West Broadway	606
Owensboro, Third	541
Louisville, Baptist Tabernacle	540
Mayfield, First	530
Louisville, Eighteenth St.	523
Lexington, Porter Memorial	504
Danville, Lexington Ave.	427
Paducah, First	421
Bellevue, First	414
Louisville, Eastern Parkway	412
Harrodsburg	411
Murray, First	410
Louisville, West Side	406
Covington, Latonia	389
Jellico, Tenn., First	381
Henderson, First	344
Paducah, Baptist Tabernacle	337
Corbin, First	331
Elizabethtown, Severn's Valley	326
Louisville, Baptist Temple	324
Covington, Madison Avenue	322
Greenville, First	293
Evansville, Walnut Street	292
Louisville, Third Avenue	280
Henderson, Audubon	272
Hopkinsville, Second	258
Versailles	249
Fulton, First	245
South Jefferson (near Louisville)	225
Hazard, First	223
Beech Grove (near Perryville)	210
Erlanger, Elsmere	209
Jenkins	205

#### DEDICATION AT CARROLLTON

Carrollton will dedicate its new Bible School annex April 14, Dr. P. E. Burroughs will bring the Dedicatory Message at the morning hour. Services morning, afternoon and night. A cordial invitation to all our friends to be with us that day is extended by the church. M. E. STALEY, Pastor.

Mrs. W. B. Bagby, veteran missionary located in Porter Alegre, Brazil, has been a guest patient in the Southern Baptist Hospital in New Orleans.

**NASAL CATARRH**  
... Just a few drops up each nostril .....  
**CLEAR HEAD QUICKLY**

**VICKS VAPOROL**  
for nose & throat

**"FORGIVE US OUR DEBTS"**

The burden of debts, federal and private, is one of the greatest problems of the age. Who is equal to a solution satisfactory to all? The creditor's solution is, "pay;" the debtor's reply is, "Impossible; we are broke, and we have no market for the only asset we have left, goods and labor." In his distress the debtor cries, "Wretched man that I am! who shall deliver me out of the body of this death?" (Ro. 7:24).

Not a few have answered their own question by suicide. That is the wrong answer; and the question goes on ringing through the universe like that made at one time about a sealed book (Rev. 5:2). The accumulated wisdom of the world is silent; those in position to answer will not, and those who would cannot answer. In despair the debtor weeps; but a spirit from the heart of the universe flits to his side, and in a still small voice whispers hope for the unanswered question, "who;"—"through Jesus Christ our Lord" (Rom. 7:25).

That is good news. What is His plan? Sacrifice and suffering. On whose part? On the part of those who chose to make answer. That is the plan by which He delivers humanity from the penalty and dominion of sin. He the Creditor chose to suffer, and give His life a ransom for all (1 Tim. 2:6); "while we were yet sinners Christ died for us" (Rom. 5:8).

The solution of the world's debt problem is sacrifice and suffering on the part of creditors, if not in one then in a complexity of ways. The principles of the Sermon on the Mount will not be forever mocked; they are practical to all except selfishness and greed. I say, creditors must sacrifice—all are creditors as well as debtors, large and small. Forgiveness of debts, federal and private, should not be out of compulsion, but "compassion" (Mt. 18:27). Compulsion reacts in a feeling of resentment; compassion is an expression of love, and nourishes love both in the heart of the compassionate and in the heart of the one to whom compassion is shown.

For the lack of training the grace of gratitude may be wanting in some; but those who have been ground down with debts, like a bird in spring time, will sing the praises of its benefactors. The world needs love and wants to see it exercised in both the high and lowly.

Greed and selfishness in the heart of creditors demand, "The face of the bond, a pound of flesh; we want justice." What the world needs is not justice, but mercy. In the debtor selfishness and greed in despair, yet true to its nature, says, "Mutiny! we'll tear down, destroy, burn; we'll appropriate the holdings of the creditors; they through force shall sacrifice, while some of us sacrifice our lives that our survivors may be free and live"—revolution, not reformation.

The solution of selfishness on whatever side it is made is not right; for

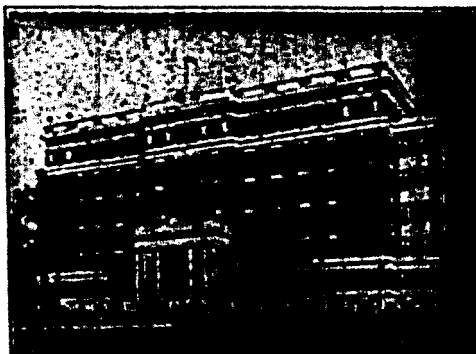
it produces that which it would correct—distress and suffering. We want a solution that will make Jesus glad, and not sad; and make both creditors and debtors happy and free. With greed removed creditors would enjoy unspeakable joy on forgiving debts by seeing debtors happy and free, and hearing them sing the praises of their benefactors.

How may greed and selfishness be eliminated? By voluntary repentance toward God whom folks have left out of their plans and business life; and faith in Jesus Christ, His principles and power to meet all their needs. If not voluntarily permitted God's will one will be effected by force. He will rule with a rod of iron (Rev. 2:27; 12:5; 19:15). He solved in advance economic depressions in Israel through the jubilee system. There is no reason why the plan may not work in a complex as well as in a semi-crude society.

The plan provides for legal cancellation of private debts every fifty years, so the latter part of every generation might enjoy economic and social relief. Debts were canceled, and prisoners—many of them men and women who had been imprisoned for debts—were set free (Rev. 25:10), and permitted to return to their patrimony, so dear to every heart. If a thing like that should be effected today, dead souls would be resurrected and the world would become jubilee singers, shouting, "Ain't that good news?" It would mean that economic and social derelicts had been given another chance.

We claim to be living in the highest civilization history knows, and by the highest standards; yet we work and fret, limp and groan under debts grievous to be borne, that we have imposed on one another. It undoubtedly grieves Jesus that those called by His name should do these things. Deliverance will come some day; why not in our generation, during this changing order? Sick minds can be cured, suicides prevented, physical life prolonged by economic and physical relief.

I do not advocate opening the doors of our penal institutions and dumping their contents in society. In the first place they are not fit to be dumped; and in the second place society is not fit to receive and digest them. But with a universal restoration of the Christian religion in the social order, and evidence of its power dominating prisoners, business, and the social order, there would be no undue risk in permitting prisoners to enter again the honorable walks and works of life. The groans of millions which cannot be expressed in words, like Israel in Egyptian bondage (Ex. 3:9), go up to the God of the universe; He listens, and has been waiting a long time for voluntary relief; but His patience will not last always. Let oppressors beware, and let the oppressed take courage; for when He lays bare His



## KENTUCKY BAPTIST HOSPITAL

EAST 2646 LOUISVILLE, KY.

Owned and operated by Kentucky Baptists

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

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

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

mighty arm He will shake the heavens and earth; He will not spare the guilty, and will deliver those who put their trust in Him.

B. H. PAYNE,

Cincinnati, Ohio.

### PARKER-HUSS MARRIAGE IN NORTH KENTUCKY

An event of interest to Baptists in North Kentucky was the marriage of Rev. John E. Huss to Viola Parker. Rev. Huss is pastor of churches at Mentor, Lenoxburg, and Licking Valley. Miss Parker was a worker at the Baptist Church at Newport. Our prayers and good wishes follow them as they carry on God's work together.

DOUGLAS J. HARRIS,

Georgetown, Ky.

Mrs. P. H. Anderson, missionary, located in Canton, China, is a guest patient in the Southern Baptist Hospital, in New Orleans.

Phone Highland 0104

## Herbert C. Cralle

### FUNERAL HOME

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

### DR. MADDRY'S FIRST DAYS IN CHINA

A. R. Gallimore, Waichow, China

From the standpoint of news the most important event of the year so far in South China Mission circles, was the coming of Dr. and Mrs. Charles E. Maddry, Executive Secretary of Foreign Mission Board, accompanied by Dr. and Mrs. Jesse B. Weatherspoon, of the Southern Baptist Theological Seminary, in Louisville. They arrived February 14 and what fine valentines they were—these friends from home!

Since the visit of a Secretary is quite an innovation, practically every station of the South China Mission had representatives to meet the party at the boat. Dr. Maddry is the fourth secretary to visit the China field. The venerated Dr. R. J. Willingham was the first. He came in 1907; Dr. J. F. Love, the second one, visited China in 1918; it was in 1922 that Dr. T. B. Ray came, and now we welcome Dr. and Mrs. Maddry.

The weatherman smiled and Hong Kong had on her best dress as the great steamer was pulled up to the pier. There is not a prettier city in all the world than Hong Kong, when she is pretty.

The President Coolidge arrived in Hong Kong Bay about noon, and after necessary details were attended to and luncheon over, Dr. Maddry made a short visit to Rev. and Mrs. E. F. Tatum, veteran missionaries now retired. They have been spending the winter months in South China to have the advantage of the warmer climate. But more recently Mr. Tatum has been confined to his bed, but we trust this is only temporary and that he will soon be out again.

Valuable members were added to the group from the homeland as they proceeded to South China. Stopping in Shanghai for a day, Dr. J. T. Williams, Secretary of the China Baptist Publication Society, and Dr. John W. Lowe of Tsingtao, in Shantung Province, joined them. Dr. Lowe has been in China for thirty-seven years, and after his furlough he is coming back again.

The visitors and others went out to the Happy Valley Cemetery in Hong Kong at five o'clock for a memorial service at the grave of Mrs. Henrietta Hall Shuck, thus honoring the memory of the first missionary to China.

At the close of the first day in South China, Dr. and Mrs. Maddry and Dr. and Mrs. Weatherspoon and fifty others,

guests of Dr. John Lake, boarded a steamer for the Tai Kam Leper Colony, eighty miles south of Hong Kong. A new building was dedicated and a church organized while they were there. It was a cherished dream of Dr. Maddry to see the lepers in their haven of rest, and as he said, "I came, I saw, and was conquered!"

The usual great congregation of the Tung Shan Baptist Church in Canton greeted Dr. Maddry as he preached on Sunday morning, the second day in South China. One who has seen that great throng of students and others will never forget it. Dr. Maddry will also visit the other nine Baptist churches of Canton, but the Tung Shan Church is the largest.

Dr. Jesse B. Weatherspoon was the speaker in the service held every Sunday evening for the English-speaking residents of Canton. We need not say to those who have heard Dr. Weatherspoon preach that he brought a great message.

Beginning in South China, as did our pioneers of a hundred years ago, Dr. Maddry will, after a month in South China, go on to Shanghai, then to Shantung, according to the order in which our mission work opened up.

#### FOREIGN MISSION BOARD

##### Southern Baptist Convention Receipts for March—1935

Co-operative Program.....	\$31,976.70
Designated Gifts .....	9,607.67
On Debt Account .....	46,401.20
Lottie Moon	
Christmas Offering ....	4,889.85
Miscellaneous Income ....	2,475.12

Total Receipts .....\$95,350.54

#### Financial High Lights For March

E. P. Buxton, Treasurer

The total receipts for March, 1935 are more than double the total receipts for March 1934, including the amount of \$34,000 realized from sale of property on foreign fields, which was applied on the debt of the Board.

There was an increase of more than \$10,000 in the Co-operative Program receipts for March 1935 over March 1934. This means that for the first quarter of 1935 the Co-operative Program funds

show a gain of \$25,000, in round figures, over the corresponding period of 1934.

The debt of the Foreign Mission Board was reduced in March by the sum of \$46,500, so that the indebtedness on April 1 stood at \$605,500. This reduction was made possible by the proceeds from property sold, by continued receipts from the Hundred Thousand Club and from the Wade Bryant Plan, and by rebate of nearly \$7,500 in interest on the part of the Richmond banks who hold the notes of the Board, this interest rebate being applied at once on notes.

A grand total of \$212,600 has been received from the Lottie Moon Christmas Offering up to April 1, 1935, and additional amounts are still coming in. What a record our good women have made in their love offering this year!

#### Maddry Dedicates Tai Kam Building

A. R. Gallimore, Waichow

The good ship "Siestan" was already at the dock when Dr. Charles E. Maddry, Executive Secretary of Foreign Mission Board, arrived in Hong Kong, and just as the day closed, the fifty or more guests of Dr. John Lake went aboard for a trip to Tai Kam Island. Sailing in South China sea is something rather upsetting, but this time the waves behaved themselves quite well and everyone had a peaceful night of rest. At two o'clock the following morning the anchor was cast in the North Bay of the Island.

Soon after daylight the visitors began to rise, and looking out across the restless waters that separated us from the shore we could see the little white city with the neat cupalo of the church above all in the center of the group. Yes, Tai Kam Leper Colony! Dr. Maddry had gone half-way round the world to see it.

As one load after another went ashore in the little row boats, they were greeted by the lepers lined up on shore. When the party, including the guests of honor, Dr. and Mrs. Maddry and Dr. and Mrs. Weatherspoon, went ashore a song of greeting was sung to welcome them. And then when Dr. and Mrs. Lake, with little Virginia Austin (five months old) walked up the beach, the one hundred and forty, or more, lepers burst forth in another period of applause and singing. Their hero had come!

After the hospital, the dormitories, gardens and the new administration building were visited, the visitors, along with a number of villagers from the

South Bay, formerly robbers but now friendly, gathered in the church for the formal services. With songs and prayers and greeting from many friends of the Leper colony, the principal address was delivered by Dr. Maddry. Several of the lepers were received as members of the local congregation, which was later organized into a Baptist church, and Dr. and Mrs. John Lake were also welcomed as members.

The new administration building, presented by Sun Fo, prominent in official circles in the Central Government, and son of Sun Yet-sen, first president of China, was dedicated. This is a memorial to his deceased sister. Dr. Weatherspoon was called upon for impromptu remarks during the service.

The first unit of buildings was completed in 1928 and the lepers, for many years quartered in small shacks, were moved to the new home. Two dormitories and a church building have been completed in a second unit. The church is built in memory of the late Mrs. Carrie Bostick Lake.

A great day was this in the life of the founder and promoter of this Baptist effort to care for some of those "without the camp," of which they are so many in Canton province than in any other. Looked upon as outcasts all over the world, lepers are considered as little more than dogs in China. But young John Lake's heart had been touched when he was a boy, and the desire to do something for them continued to burn in his heart. When he was on the way out to China in 1904, he stopped in the Hawaiian Islands where he saw some lepers, and again his heart was renewed with that sympathy which has kept growing throughout the years. Tai Kam Leper Colony is his dream-come-true.

As Dr. Maddry said: "Some day we may build a monument to John Lake back in the homeland, but if you want to see his monument now, look around you." Yet this effort has been only a "by-product" of his labors, for Dr. Lake has also been one of Southern Baptists' most faithful missionaries for more than thirty years.

**NEWS ITEMS FROM UPPER CUMBERLAND**

The writer has recently been associated with Pastor G. R. Henson, of Fleming, Ky., in a meeting at one of his mission points. The meeting resulted in seven professions of faith and probably enough interest aroused to organize a church in the near future. Brother Henson is doing a splendid work in and around Fleming.

Rev. W. J. Bolt, pastor, Harlan Baptist Church, has been with Rev. E. J. Caldwell and his church at Loyall, Ky., in one of the greatest Training Schools in the history of the church. Brother Caldwell reports that it was well attend-

ed and a fine interest prevailed throughout the entire week.

The church at Loyall seems to be enjoying a spiritual revival in so much they are having conversions almost every Sunday. They will begin a revival April 14, with Brother L. E. Martin, Home Board Missionary for the mountains. Great things are expected in this meeting.

Rev. R. B. Moyers, Fonde, Ky., is in a revival meeting with Rev. Bryan Harkness, and his church at Wallins, Ky. When I said revival I mean a revival. They are now in the third week of the meeting with somewhere between sixty and seventy professions, and a great interest yet is manifested. Brother Moyers seems to be at his best and some of the greatest Gospel messages ever preached in this section are being delivered by him. The people, not only of Wallins, but all through our section are rejoicing. Brother Harkness, the fine young pastor at Wallins, has made fine progress in the leadership of this church the past three years.

The Upper Cumberland Pastors' Conference met with the Three Forks Pastors' Conference in a joint session at Whiteburg, where Brother Isham Inlow is pastor, on Monday, April 1. It was a great session indeed and enjoyed by all present. Both associations were well represented by their pastors. As I recall the names of those present included Messrs. W. J. Bolt, Roscoe Douglas, Jackson Jones, J. D. Lundy, R. B. Moyers, E. J. Caldwell, M. R. Lovett, J. D. Sayers, H. B. Veach, representing Upper Cumberland Association. The principle speakers were Rev. E. J. Caldwell at the morning hour, Rev. O. M. Shultz, of Jenkins, Ky., in the afternoon. Rev. W. J. Bolt, was Chairman and Rev. G. R. Henson was Secretary.

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

**CENSUS, TRAINING SCHOOL AND MISSION EMPHASIS SHOWS RESULTS AT MORGANTOWN**

Out of a total of 362 persons that a recent community religious census revealed might come to Sunday-school, 111 were present the first Sunday that the classified system was put into effect at Morgantown Baptist Church (Western Kentucky). That left over 250 to win! Only about 130 of the total possibilities above nine years of age are members. A full 150 lost persons were discovered by the census.

This was part of a Sunday School Enlargement Training Course that has just been given there by C. P. Hargis of Lexington. Talking from years of experience and with a thorough knowledge of the subject, he explained step-by-step the logical manner in which a successful Sunday-school can be and has been conducted for the greatest possible advancement of Kingdom work.

**Hospital Month**

The Ministry of Healing will be studied by Southern Baptists during the month of May. The second Sunday in May (Mother's Day) will be observed as "Hospital Day."

**Healing Humanity's Hurt**

Is our task, and helping crippled children is our specialty. Any gift to help the poor will be used for that purpose only. Our pay business enables us to meet all operating expenses. We owe nothing save for bonds which were issued to build the Hospital; and they are being paid 100% promptly at each maturity.

**Southern Baptist Hospital**

LOUIS J. BRISTOW, Supl.  
NEW ORLEANS LOUISIANA

Brother Hargis classified the enrollment and assisted in the set-up of classes there. A weekly teachers' meeting was planned and started, as it was clearly brought out in the study that a thriving Sunday-school was the pastor's greatest aid, and the amount of interest in this phase of religious activity usually seemed to indicate a church's condition . . . hence need for a Teachers' Meeting.

Special emphasis placed on Missions in March resulted in a most hearty response on the thirty-first. An average of about eighteen cents each was given by an attendance of less than 100 at Sunday-school on that date. According to Brother Otis White, treasurer, a comparison of this with the same month last year shows a fifty-seven percent increase in contributions for all causes. It truly seems to indicate that spirit of giving for our religious causes is being revived.

At a regular monthly church business meeting, a motion was carried to secure a Daily Vacation Bible School this summer, leaving the tentative date and teacher in the hands of the pastor, Brother John W. T. Givens.

Mrs. T. W. Ayers died on March 21, she served faithfully with Dr. Ayers for twenty-five years in China. Profound sympathy is extended to Dr. Ayers who is at 1013 Ponce de Leon, N. E., Atlanta, Georgia.

### 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.

#### A Letter From Palestine

Dear Miss Lyne: I would like each one of the friends in Kentucky who contributed to the Missionaries' Library Fund to know how very much the Owens' family is enjoying its share of their generous and thoughtful gift. I am so glad that it was made possible for our kiddies to enjoy and benefit by these fine collections of childrens' songs. Last year you sent me a group of sacred songs for little children and this year we suggested a group of secular songs—so now we can sing away to our hearts content!

We have no kindergartens and English Sunday-schools to send our kiddies to. This is a taste of what their little American friends enjoy across the sea.

May God bless you in all your ways, and fill your lives with the joy and comfort and encouragement that you seek to bring into the Missionaries' homes scattered over the world. How we appreciate these expressions of love!

Mrs. R. E. Owens,  
 Jerusalem, Palestine.

#### New Members of Intercessory League

We welcome the following as new members of our Intercessory League of Shut-ins:

Mrs. Augusta Armstrong, Mrs. Cora Carr, Mrs. Mary Rieber, Mrs. Lyde Ring, of Covington; Mrs. Mary E. Carpenter and Mrs. Mary Ann Mann, Lebanon Junction.

#### A Message From Your Training School Trustee

We are sure that we are interested in our Training School, that we love our School and that we are glad to help it in any way that we can, so we are offering some suggestions—some things that we may do to help our School most effectively:

First: And most important, let us all PRAY, daily, for our School, for the Principal, the Faculty, the student body, and for the great host who have gone out from the School with the message of salvation for the lost world.

Second: Let us speak often of our School. Please have some message concerning the Training School on our Associational programs, on our Missionary Society programs and in our Y. W. A. and G. A. meetings.

Third: Encourage capable, consecrated young women to attend the Training School for definite training for religious

work in their own churches or on whatever field the Lord calls them.

Fourth: Share with our Training School our material blessings; supplies of fruit, vegetables, preserves, cakes, eggs, chickens, etc., are always most acceptable, besides supplies of linens, for the infirmary, the dining room, the bed rooms. Let us share with our School.

Fifth: We sincerely hope that every society and many individuals will make contributions to the Mrs. Geo. B. Eager Fellowship Fund, thereby honoring the memory of Mrs. Eager, who gave so generously of her many talents and gifts to the establishment of the School, and to its work, through many years of devoted service. Through this fund we also have the privilege of helping in many emergencies in the life of the students there in the School.

Just five things we are asking you to do for the Training School. Surely all will be glad to do these things.

Mrs. L. L. Roberts, Kentucky Trustee

#### An Appreciation

Our friend, Miss Willie Lamb, was called to her Heavenly Home last month. She was Secretary and Treasurer of Woman's Missionary Union of Kentucky from 1903 to 1911. In a copy of some old Minutes we read: "Miss Lamb resigned as Secretary and Treasurer after eight years of diligent and arduous service, given cheerfully through love of Missions!" That one short sentence is a picture of her life.

Many years before her death she was a Shut-in and often those of us, who were active in W. M. U. work, had our strength renewed when we went to see her and she would say: "Every day I am praying for you." We shall miss her prayers and her cheery smile, but we pray that because our lives have touched hers that we, too, may be more diligent and may give more cheerfully our service, through love of Missions.

Jennie G. Bright.

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

JOSEPHINE PROCTOR JONES  
 Young People's Leader

#### Clear Creek Fund

The Lawrenceburg Y. W. A. writes that they are starting a Clear Creek Fund. A friend and one of the Circles has given them \$6.00 on the fund and they plan to send their President and Secretary and perhaps, if they have enough, they will rent a cottage and all go! The dates of Clear Creek Y. W. A. are July 29-August 3.

#### Echoes From Focus Week

So many have written us of their observance of the Sunbeam Focus Week. One wrote that the Y. W. A. and Busi-

ness Woman's Circle gave the Sunbeams a Valentine party and presented the S. B. pin to the Counselor. Another that the W. M. S. had the Sunbeams to lunch on the day of their meeting and that the Sunbeams gave the program in "World Comrades." The W. M. S. gave a "World Comrades" subscription to the leader and also valentines to the children. Other letters came, telling of the various plans of Focus Week and we do appreciate these interesting letters. One of the nicest letters that came was from out of the State, even out of the Southern Baptist Convention—from Kansas and I want to share with you a part of it and a poem she sent. It comes from Mrs. C. J. Burress, State Secretary of Children's World Crusade for Kansas:

"Isn't it wonderful to have a part in this work with children? When we look all about and see so much crime, dirty movies, low moral standards, the liquor traffic, it makes us just sick to see it all. But when we see the beautiful development of a child, as Mrs. Sams speaks about in her article, it is a great investment."

The poem which Mrs. Burress enclosed was entitled "Tomorrow," and was written by Myrtle G. Burger:

"I saw Tomorrow marching by  
 On little children's feet;  
 Within their forms and faces read  
 Her prophecy complete.

"I saw Tomorrow look at me  
 From little children's eyes;  
 And thought how carefully we'd teach  
 If we were wise."

The next Focus Week is the Y. W. A. one—May 5-11.

Gospel Singer Roger M. Hickman reports that Pastor J. B. Eller of the Ashboro Street Church in Greensboro, N. C., preached in a revival March 17-31 in which there were forty-one additions, thirty-four of them being by baptism. Singer Hickman is now in a meeting in which Dr. John W. Ham, evangelist, is preaching for Pastor A. J. Barton at Temple Baptist Church, Wilmington, N. C. The meeting is to close on April 21.

Pastor G. H. O'Donnell, of the First Church, Aurora, Ind., whose fine article on the "Social Gospel" we reproduced from the Watchman-Examiner Open Forum in our issue of last week, has been active and busy in conducting meetings for Bible study intended to deepen the spiritual life of our people, and has been graciously blessed in success in this work. These meetings not unnaturally emphasize evangelism—the two things go together, though we have in our partial view almost habitually been separated. We should be glad to see this fine man sought and secured by our churches in Kentucky for the service indicated.

# THE FIRESIDE

## BLIND EYES AND LAME FEET

We all love stories, and telling stories is one of the oldest literary activities of the human race. Have you heard this one? It is not a fairy story, but the great Hebrew teachers, called Rabbis, used to tell it.

There were two men in an orchard. One was blind, but could walk very well; the other could see very well, but he was lame. Now in that orchard there was a cluster of very attractive fruit. The man who was lame saw it and said to his friend, "There is a fine cluster over there, and I would so love to get it; I wish I weren't so lame, then I might walk there."

"Well," said the other, "I could walk to it all right, but I can't see where it is."

So for a minute or two they were very sad. Fancy having a cluster of luscious fruit "so near and yet so far!" Then they had an idea.

Said the lame man, "Why don't you help me on your shoulders? I can do the seeing, and if you carry me on your shoulders, your legs will carry us both along."

So that is what they did. With a struggle the lame man managed to get on the shoulders of the blind man; the one had eyes, the other had strong feet, and so together they reached the fruit and enjoyed it.

The Rabbis used to tell that story with one special purpose in mind; they wanted to show that in the good life the soul and the body must help each other. The soul is like eyes, and the body is like feet; together they can reach the great prizes of life.

But there is a much wider lesson to be learned. Life is only as God meant it to be when we take the talents and powers we possess and add them together in the common service. No two of us are alike, but each of us has something which life needs. I think we waste much time envying others the gifts they possess. We ought rather to be thankful for our own gifts, and seek to make the most of them.

The other day I saw a rugger match . . . thirty men engaged in one of the finest of all sports. It was quite clear that those men were not all alike. Some were fleet of foot; others were much slower in running, but they were strong and useful in the scrum; one player in particular seemed to be a splendid kick. He could find touch from all sorts of angles, and whenever his side scored a try he was always asked to try the kick for goal. Different qualities . . . speed and strength . . . but all were required for a good team.

The Apostle Paul once expressed this

in his own way. He said "the body is not one member but many, the eye cannot say to the hand, I had no need of thee; the head cannot say to the feet, I have no need of thee, God has put the parts of the body together so that when one member suffers, all the members suffer with it, and when one member is honored, all the members rejoice with it."

The Greeks used to say that we only have perfect health when all the various members of the body work together in harmony. I think that is how Jesus wants us to look at life. He dreamed of a great Kingdom in which all men and women should be linked together in a great loyalty to God. We are all needed for that Kingdom. Whatever our faults may be, God needs us. One of our greatest hymns points out to us the noblest life of all . . . when we consecrate to the service of Jesus every power we have.

"Take my hands and let them move

At the impulse of Thy love;  
Take my feet and let them be  
Swift and beautiful for Thee;  
Take my voice and let me sing  
Always, only, for my King."

Hand, feet, voices, eyes . . . what have you? Jesus needs them all.—F. Townley Lord, in Exchange.

## WHOSE FAULT WAS IT THAT BILLY WAS LOST?

"Carolyn, where's Billy?"

Mother Elliott had just come back from a shopping trip, and was looking for her active two-year-old son.

"Ummm?" Carolyn did not raise her eyes from her absorbing story.

"Where's Billy? I left him in your care."

"Billy? Oh, he's with Nancy. At least I think so."

Mother sighed. Carolyn cared far too much for stories, and far too little for household responsibilities. Something must be done to wake her up, why, she would be fourteen next month. Just then Nancy came running down the hall, humming a gay tune as she came.

"Where is Billy, Nancy? Carolyn said he was with you."

"Oh, she did, did she? Well, he's not with me, hasn't been, in fact. But I expect he's with Roger. I heard some noise out that way."

Of course, he would be with Roger. He adored his big brother, and Roger was devoted to him, when he was not too busy with other things. All the children were so busy with their own interests.

Roger was located in the back yard making an airplane, with the help of his chum, Richard Brown.

"Bill? No, he hasn't been out here, has he, Dick? I haven't seen him. It's the girls' business to look after the kid when you're away. Saturday only comes once a week, Mums. Now don't be hard on a fellow," as he saw disapproval written on his mother's face. "We're making a dandy plane. Shouldn't wonder if it would really fly. See?"

But mother was gone, her baby must be found.

Sally, the maid, had been ill and was away for a few days, so where might Billy not have wandered with all the doors open, and the three children of responsible age, all busy with their own plans?

The house was searched, but no sign of the little boy. The other children were aroused to real alarm now, and did their part looking for the little curly-headed lad whom they really loved dearly. Long and earnestly they hunted, but no sign of Billy. Stories of kidnapers came to all of their minds. Carolyn's face was whitest of all, for well she knew that he had really been left in her care.

"Shall we call Daddy, Mums?" Roger's voice had a quiver in it. "He might be able to think of something."

"I don't want to disturb him at the office if I can help it. We'll try once more. You go down the street again, Nancy. Roger can go up to State Street and around there. Carolyn and I will go across the garden toward the stream in the meadow," mother's voice broke, as visions of her baby boy wandering into the stream after "litte bitte fishes" that he adored, came to her.

Two hours had passed, but no signs of Billy. Then when mother was about ready to call the police, Daddy Elliott appeared. Roger had not been able to stand it, and had gone to his father.

"Now, cheer up, Mary," said Daddy after one look at mother's white face. "We're going to find that chap, and after that—" but as he saw the scared faces of the three children, he thought perhaps they were getting punishment enough, without adding a scolding which they richly deserved.

"It will be dark soon. I'll take my flashlight."

"Let me get it, Daddy," Carolyn was only too eager to be of service, as she started upstairs.

"Wait, Carol. I think I left it in my overcoat pocket last night, and the coat's right here in the closet under the stairs." he opened the door and got the flash, then turned it on to see if it was working. "Come here quick, Mother," he cried, and there, curled up in a little ball, was baby Billy Elliott, with one thumb in his mouth, fast asleep.

"We looked every place else in the house, and never thought of that closet," said mother as she hugged the baby close. "How did he ever get in there?"

"I was in there for some string," Roger said slowly. "I 'spose I've left the door open."

"And I pushed it to as I came in the hall," Nancy said. "But I never thought of it afterwards."

"Well, I know one thing," Carolyn said thoughtfully. "I've learned my lesson. I'll never neglect things again, for an old story. I've been too badly scared this time."

And did she ever forget her promise? Well, what do you think?

—Margaret Fasset in *The Presbyterian*.

### COW-BOY PREACHER AT PADUCAH

One of the greatest soul-saving campaigns ever held in West Kentucky closed March 17 at Immanuel Baptist Church in Paducah. Evangelist B. B. Crimm, of Marshall, Texas, the Cow-Boy Preacher, led in this campaign which lasted for a full month. Evangelist Crimm has had a most striking experience of Grace. Having been lifted from the depths of sin by the saving grace of Christ to a life of service and a ministry during which more than 100,000 souls have been led to a knowledge of Jesus as a personal Saviour.

His intimate personal messages brought in his own peculiar way attracted crowds beyond the capacity of the church building many nights, and on one occasion the Evangelist preached twice the same evening, one congregation being dismissed, and their places being immediately filled by another waiting congregation, eager to hear his soul-stirring message.

More than 150 professed faith in Christ during this campaign, and more than fifty united by letter and statement. The music during this campaign was led by evangelist Crimm's associate, Prof. H. M. Powell, who also directed the young people's work. His service was most effective in this direction.

The close of this meeting marked the close of six months' service of Brother A. M. Parrish as pastor, and the appreciation of the congregation for their pastor is evidenced by the following news item in the Immanuel Church Paper, the "Clarion" on March 24:

"Immanuel is indeed fortunate to have such an able man as their leader. The growth of our Sunday-school, the more than 300 members who have been added to our church, the wholesome improvement in our church finances, and the revival of the old-time religion in the hearts of our people during the few short months Mack Parrish has been our pastor, is evidence of his ability as a leader. From all the rest he is a man. He appeals to men. He likes the things

men like. He preaches the old-time gospel. He holds up the old-time standards. He lives what he preaches. He is orthodox to the core. He is big in body, and mind, and soul. He is faithful to his job. He is not a crank. He believes in prayer, the leadership of the Holy Spirit, and unfailingly preaches Repentance for Sin and the acceptance of Jesus Christ as a personal Saviour and the only hope for the lost sinner. He is humble. He is a man for whom we have to make no apologies to any one at any time. We are proud of him and his family. They have won a place in our hearts and Immanuel is ready to go forward to greater things in the service of our Master under our pastor's capable direction. Yes, sir, I like our preacher!"

F. W. EARHART,

Paducah, Ky.

### BAPTISTS IN ST. LOUIS

The Baptist churches in St. Louis have for several years observed sometime during the spring what they call "Baptist City Mission Week." This year the week was extended into a month. A Baptist dinner was served at the Third Baptist Church with practically every church of the Association represented on Tuesday evening, March 5. Rev. U. S. Randall, pastor of the West Park Church spoke on "Our Field," and Rev. C. Oscar Johnson, pastor of the Third Church, spoke on "Our Resources." On Friday evening, March 29, a Rally was held at the Third Church, at which time some 1,500 persons were present. A special chorus composed of eighty representatives from the choirs of nine different colored Baptist churches of the entertained the audience for the first half hour. The speaker for the evening was Rev. J. Edgar Dillard, pastor of the South Side Baptist Church, Birmingham, Alabama. Dr. Dillard was formerly pastor of the Delmar Church, St. Louis.

The primary purpose of City Mission Week is information and inspiration, but hardly secondary is the appeal for an over-and-above contribution. The special offering this year will be applied to some bank indebtedness made necessary in the opening of several new fields by the St. Louis Baptist Mission Board.

The Baptist Ministers Conference voted again to co-operate in a Simultaneous Evangelistic Campaign covering the period from March 17-April 30. Already several of the churches have held evangelistic meetings and others have set aside the month of April for a direct appeal. Rev. John F. Vines, State Evangelist, will assist D. F. Risk at the Water Tower Church. Several evangelists of note will be called into the city, but it seems this year that most of the pastors will either exchange pulpits or conduct their own revival meet-

ings. Dr. C. Oscar Johnson will conduct special meetings at the Third Baptist Church, April 14-21.

The pastors and others will meet each morning for prayer and inspirational meetings at the Third Baptist Church, led by Evangelist John F. Vines, during the two weeks, April 7-21.

For some years the Baptists of St. Louis have made an annual net gain of about 1,000. There are 41 churches in the St. Louis Association, with a membership of approximately 21,000.

### COX'S CREEK CELEBRATES 150th ANNIVERSARY NEXT SUNDAY

The Cox's Creek Church, in Nelson Association, between Bardstown and Louisville, will observe its sesqui-centennial next Sunday. Pastor L. S. Chambers is making all arrangements for a program commensurate with the occasion. To have been the third Baptist church established in Kentucky, 150 years ago when the wilds of the wilderness were yet scarcely inhabited, and still be in a flourishing condition, laden with the traditions of hallowed years, is something of which to be proud.

A history of the 150 years of the life of the Cox's Creek Church has been written and will be circulated during the day. Former members and friends are expected to return for the day and participate in the Sesqui-Centennial.

The Cox's Creek Church was established April 17, 1835, by Rev. William Taylor, John Whittaker and Joseph Barnett, with sixteen members. That year of 1835 was seven years before the State of Kentucky had a Constitution.

Cox's Creek, it will be remembered, was the place where two associations were formed. In 1785 the Salem Association was formed there, and in 1849 the Nelson Association was formed in that church. Its first building lasted twenty-five years, the second one fifty-three years, and the present structure, built in 1870, has been occupied ever since. It was remodeled in 1929 in such a way as to equip the Sunday-school with nine classrooms.

The church's Centennial Celebration was featured on April 17, 1885, and 700 people attended. At that time Pastor J. M. Sallee, author of *Theodosia Earnest*, and father of the late Missionary W. Eugene Sallee, read a history of the first hundred years of their history.

Brother L. S. Chambers, the present pastor, has been undershepherd of this flock since September of last year. He hails from Oklahoma, and is at present a student at the Southern Baptist Theological Seminary.

At the morning hour a sermon will be preached by Pastor L. S. Chambers, followed by dinner on the grounds. The Shepherdsville orchestra, under the direction of Pastor H. Evan McKinley, will play in the afternoon. Pastor W.

H. Moody will preach. Four deacons are to be ordained, and Pastor Andy M. Tate, of Lebanon Junction, will give the charge to the deacons.

#### DODD BEGINS TWENTY-FOURTH YEAR AT SHREVEPORT

Dr. M. E. Dodd began his pastorate of the First Baptist Church of Shreveport on April 1, 1912. He begins his twenty-fourth year this month. Statistics for these twenty-three years reveal the fact that God has marvelously blessed his ministry there.

Membership in 1912 was 582, now it is 4,220, a net increase of 3,638. New members added 7,963, an average of 346 per year, twenty-nine per month, or six-plus per Sunday for the twenty-nine years.

Offerings for all purposes total \$2,324,-357.89, an average of \$101,059.04 per year, \$8,421.58 per month or \$1,943.44 per Sunday for the twenty-three years.

JOHN S. RAMOND,  
Pastor's Associate.

Shreveport, La.

#### PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

##### Called

Robert Davis, Ormsby Avenue, Louisville, Ky. Accepted.

W. C. Creasman, Park Avenue, Nashville, Tenn. Accepted.

L. W. Heart, Ardmore, Tenn. Accepted.

W. S. Garrett, East Fourth Street, Big Springs, Tex. Accepted.

A. H. Moore, First, Stamps, Okla. Accepted.

E. V. Brownlow, Martha, Okla. Accepted.

W. T. Sparkman, Lopker, Tex. Accepted.

H. L. Griffin, Maude, Okla. Accepted.

Percy Ray, Wallerville, Miss. Accepted.

W. A. Bell, Pontotoc, Miss. Accepted.

W. A. Taylor, East Moss Point, Miss. Accepted.

L. W. Meachum, Virginia Beach, Va. Accepted.

Pope A. Duncan, Prince Avenue, Athens, Ga. Accepted.

E. F. Haight, First, Selma, Ala.

##### Resigned

A. H. Moore, Centenary, Oklahoma City, Okla.

B. W. Hudson, Rienzi, Miss.

Percy Ray, Chalybeate, Miss.

W. A. Bell, Ruleville, Miss.

W. S. Garrett, Stanton, Tex.

E. V. Brownlow, Gould, Okla.

W. T. Sparkman, Goldwaite, Tex.

Chester L. Quarles, First, Newton, Ala.

##### Ordained

John Neal, Arlington, Knoxville, Tenn.

D. C. Bandy, Grand View, El Paso, Tex.

##### Died

S. E. Reed, Dyer, Tenn.

C. G. Howard, Handley, Tex.

#### THE BAPTIST MINISTERS COUNCIL (Continued from Page 6.)

would have uniformly regarded it; but in common fairness would also have made a kindred demand upon those theological seminaries that exist upon the same basis,—Yale Divinity, Harvard, Union, Chicago University, White's New York School, etc., none of which are denominational, and yet none of them are charged by the committee with deficiency in the matter, though identically situated. The Committee of Nine failed to mention the churches split by modernists—seminary graduates. The bias, therefore, of this report against the Bible Schools of the country is simply an expression of disappointment because the Bible Schools, standing for orthodoxy, have far outstripped the theological seminaries in student response.

Dr. Schell's article says that "Some of our seminaries give free tuition and room rent." Yes, and to that, certain others add a bait of from \$500 to \$700 a year gifts in order practically to purchase new students, and then their registration is pitifully small! Our best Bible Schools make no gifts whatever of tuition or room rent or board, and present no financial appeal of any sort to decov students, and make no promises of position or pastorates of any kind, yet find it difficult to care for the numbers that come to us. Why? In its last analysis it is a theological question. It is because the Bible Schools stand foursquare for the faith once delivered, and God's approval rests upon them.

#### The Report Is Bolshevik

I realize that that is a strong word. That is why I use it. It puts the multitude of ministers in the hands of a few. The board of directors—comparatively small—hold in their hands the destiny of every member of the council. They have the appointment of all the committees; they have the power to employ any secretarial or special help that they may desire; they have the right to boost or brand any man of the council at their pleasure. They seek also the privilege of recommending to pastorless churches the individual of the committee's preference. The little executive committee, only five of whose members need be present, functions with complete power during the long interims between the two meetings a year. It will be a case of remote control.

Still further. The constitution itself cannot be touched by the common man. It is intended to be iron-bound and eternal. The original form of the report, which I hold in my hand, reads: "Amendments to the constitution may be submitted by the board of directors at any annual meeting of the Council and will become effective upon a two-thirds vote of the members present and voting." That would seem to preclude even the possibility of having any

change submitted, save the board of directors desire to do so.

From time immemorial Baptists have boasted their democracy; in fact, they have even claimed that the United States democratic government was born of and based upon Baptist practices. It will be a strange procedure, therefore, if thousands of Baptist ministers surrender even a partial control of their ministry to five men, located at long distances from them, under the best of circumstances, with but little knowledge of them.

In Dr. Schell's Watchman-Examiner article,—February 28, 1935—the autocracy of the Committee has manifested itself. Nine men assume that their recommendation is final. Though appointed by the Convention, or Ministers Conference, they proceed to their organization before either has heard their report. The language is: "We would urge you to make application under the terms of the Constitution for membership in the Council. This will create a charter list. All those who become members, up to and including the time of the Northern Baptist Convention at Colorado Springs, will be the charter members of the Ministers Council." If that language does not assume that the deed is done, then words lose their meaning.

What is to be the status of the men who refuse to align themselves with this Council, decline to pay the annual membership fees, and who in all good conscience believe that its recommendations are contrary to the divine will? Are they to be unfrocked?

Ever since the Northern Baptist Convention was created it has been an annual meeting of debate and division. With these questions before it this year, and also the question of communism, as flung into the same by the Rochester Union, the prospect for more fuss, less financial support, less missionary enthusiasm, less prayer, less evangelism; in fact, less of the fruits of Christianity itself, is great. It is my conviction that we need no other basis for the Baptist ministry than that which is found in the New Testament.

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**Baptist Training Union  
Department**

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

**Lexington, Felix Memorial—Elkhorn**

On Sunday, March 17 it was my very great privilege to worship at Felix Memorial Church, Lexington, in the morning, and in the afternoon meeting in conference with Pastor J. Perry Carter, Director Mrs. Stanley Milligan and the Executive Committee of the Training Union. The prospects of their work are bright.

**Frankfort, First—Franklin**

On Sunday night, March 17, upon the invitation of the pastor, Dr. Ross E. Dillon, I had the joy of speaking at the First Church, Frankfort. During that week it was a real pleasure to teach in the Study Course conducted by the Training Union, of which Miss Rachel Robinson is Director. It was a very pleasant and profitable week. On Friday night following the test more than one hundred enjoyed a very delightful banquet. A helpful and interesting program was carried out. The main speaker was Pastor J. Perry Carter, of Felix Memorial Church, Lexington.

**Crescent Hill, Louisville—Long Run**

During the week of March 25-29 the Training Union of Crescent Hill Church conducted an interesting and helpful study course. The theme was: "The Bible Our Guide." The inspiration speakers were George H. Gay, James L. Sullivan, James B. Leavell, and Paul G. Horner all of the Seminary. The Faculty consisted of Mrs. E. C. Duggins, the Junior Manual; Bruce Ousley, Bible Heroes; Miss Ruth Wieland, the Intermediate Manual; G. L. Royster, Training in Bible Study; the writer, the Senior Manual; J. P. Allen, Books of the Bible; and Dr. Chas. L. Graham, Christian Leadership. The Director is James A. Bowers, of the Seminary.

**Laurel River—East Bernstadt**

Although a very hard rain was falling, a very good number of people from several churches of Laurel River Association gathered at East Bernstadt Church for an Associational meeting. The program was planned to emphasize the Training Union work. A definite effort is being made to organize new Unions. Moderator J. C. Baldwin was in charge.

**Franklin—Thorn Hill**

Under the leadership of Director Richard Van Hoose assisted by pastors and others the Franklin Associational Training Union held a most successful meeting Sunday afternoon, March 31 with Thorn Hill Church. Practically

every church in the association was represented, and the attendance was unusually fine. A splendid program was presented. Following this a brief meeting of the Executive Committee was held, and plans were made for the progress of the work.

**Henderson, Audubon—Ohio Valley**

On Sunday, March 17, we had the privilege of having the Henderson—Evansville District of Ohio Valley Associational Baptist Training Union to meet with us. This District is composed of three churches of Evansville (Indiana) and the seventeen churches of Henderson County. There were 207 members present and fourteen churches represented. Pastor J. O. Colley, of Bethel Church, brought the inspirational message with "Christian Leadership" as his subject. Two more short messages were brought by Pastor E. T. Moseley and Brother Ralph Below, both of Walnut Street Church, of Evansville. Brother Moseley's subject was "The Need and Value of the Baptist Adult Union," and Brother Below's subject was "Reaching the Standard in Baptist Training Service." Any one could not help but feel the manifestation of the Holy Spirit in this meeting under the direction of Brother C. B. Curtis, Jr., the president of the organization.

During the following week, a successful training school was conducted in our church under the effective direction of Pastor Herbert Schmitz. The average attendance was fifty-two, forty of whom took the examination. Brother Schmitz taught the Seniors and Adults, "The Plan of Salvation." The Juniors and Intermediates were taught by their leaders. Mrs. Frank Grisby taught the Intermediates, "Training in Bible Study," and Mrs. John Cheatham taught the Juniors "Studying For Service." Thirty study course awards had been presented previous in the year. Many have expressed the desire to complete all the courses in Baptist Training Union study. Our organization has six unions, one Adult, one Senior, two Intermediates, one Junior and a Story Hour, with a total enrollment of 125 and average attendance of 108 for the church year (since September 1). A man, who had two sons and two daughters in our Senior Union, once made this statement, "The greatest service outside the pulpit of our Baptist churches is in the training services."

Kendrick Griffin,  
Training Union Director.

**Harlan—Upper Cumberland**

The Training Union of the Harlan Church conducted a good Study Course during the week of March 18-22 with classes for the younger ones in the afternoon and older ones at night. More than 100 completed the courses. The director is Mr. A. Joe Asher, who is also president of Southeastern District.

**From Western District**

Have just read with keen interest this week's issue of the Western Recorder, especially the articles with reference to the State Training Union Convention at Corbin.

Am making plans to attend and expect to have three or four with me from our union. Attended the one at Bowling Green last year and was well repaid for time and expenses although I had to leave before it was over.

There are many reasons why everyone should attend the Convention if possible. It should be the crowning event of the year to all who are interested in this work, especially the District Officers and Group Leaders. We should show our appreciation to those who are responsible for the program and then we owe it to those who are on the program who have carefully and prayerfully prepared their messages. I feel that the success of the year's program will depend very largely upon those who attend the Convention who, when they return home, will be inspired to do greater things for the Master.

Beyond all of this it gives us the opportunity of extending our acquaintance and fellowship with those beyond the limits of our local and district groups who are interested in the self-same purpose as we, namely, the training of our Young People that they may carry on with greater zeal the work of our Lord and Saviour Jesus Christ. And unless we continually feed upon these things we soon weaken and grow careless of our responsibility.

There are always many things that come to pass at the State Convention that should stimulate and inspire us in our work. We should make every effort to attend that we may get those things that will be beneficial to us.

It will be a very great pleasure for me to attend and I urge all who can, in any way, to arrange to be there, especially those of the Western District.

Yours for a greater convention.

Ronald W. Churchill,  
President Western District.

**RECORD OF ATTENDANCE**

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

March 31, 1935

	Att.	Vis.	En.
Bowling Green, First	197	40	294
Louisville, Grace	182	7	183
Walnut St., Louisville	166	68	252
Louisville, Ninth and O.	150	42	205

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Lexington, Porter Memo.....137	32	172
Louisville, E. Parkway.....127	18	181
Paducah, Immanuel.....124	22	163
Louisville, Parkland.....116	17	181
Louisville, Temple.....110	17	157
Henderson, Audubon.....110	5	125
Louisville, Crescent Hill.....105	16	158
Harrodsburg.....102	13	138
Owensboro, First.....99	36	134
Louisville, Immanuel.....98	3	132
Severn's Valley.....97	10	129
Lexington, Felix Memo.....95	7	122
Newport, First.....93	13	182
Louisville, 23rd & Bdwy.....92	27	115
Danville, Lexington Ave.....67	5	105

**Our Dead**

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

**REV. T. J. HAM**

Rev. T. J. Ham, was born August 16, 1847, in Allen County, near Scottsville, Ky. He was the son of the Rev. M. F. Ham and Elizabeth Deering Ham also of Allen County. When a young man he entered the ministry, having received his education at Bethel College, Russellville, Ky. He was an able minister of the gospel for sixty-three years. On December 29, 1870, he married Miss Lady O. McElroy, who died December 26, 1904. To that union were born five children, four of whom survive. They are: Mrs. C. A. Smith of Bowling Green, Mrs. J. S. Humble of Little Rock, Miss Elizabeth Ham of New York, and Rev. M. F. Ham of Louisville. On July 31, 1907, he married Miss Florence Kirby of this county who survives with one daughter, Mrs. Claude W. Duncan, Jr., of Bowling Green. For several years past, Brother Ham has not been actively engaged as pastor of churches because of declining strength, but even in his comparative retirement he has filled many engagements. He has during his long life, it is said, perhaps married more people and preached more funerals than any minister of this section of Kentucky.

Brother Ham came from a long line of ministers who were active as leaders in their denomination. One of his ancestors, Samuel Ham of England, was a member of the commission which drafted the Declaration of Faith of the English Baptists. His ancestors came to this country with the Rhode Island colonists approximately in 1650, and later moved into the territory now known as Virginia. One of them was there arrested and imprisoned because he advocated so strongly the doctrine of non-conformity to the Church of England. Some of them were among those Baptists who laid the cause of Religious Liberty before Thomas Jefferson and George Washington, and so insisted on the rights of the individual conscience, that the cause was written into the Constitution. A branch of his ancestors moved to Spartanburg, South Carolina, and there were active in the fight for the complete

Separation of Church and State. In Spartanburg, William Ham, grandfather of Brother T. J. Ham, married Jeanette Williams, four generations removed from Roger Williams, the great preacher of the colonies. This wedding took place in 1799. Seven years later, in 1806, the couple moved from Spartanburg, South Carolina, to Allen County, Kentucky. Brother E. J. Ham's father, M. F. Ham, was a minister during the split between the Missionary Baptists and the Hardshell Baptists. After the division, he organized a little Missionary Baptist Church with only seventy-five members. There were three thousand Hardshells. Thirty-three years ago, his grandson baptized the last twelve of the Hardshells into a Missionary Baptist Church in Simpson County. Brother T. J. Ham was a minister one year longer than his father, who ministered sixty-two years.

Not only his immediate family and relatives, but an unusually broad circle of friends and acquaintances, including this church of which he was a member, will mourn his going, but rejoice in the elevation which is now his with the Father. R. T. SKINNER, Pastor. Bowling Green, Ky.

**MRS. EMMA WINSTON**

Whereas our Heavenly Father saw fit to remove from us by death Mrs. Emma Winston who departed this life on December 9, 1934 at the home of her daughter Dorothy Winston, Dayton, Ky. In her going, our W. M. S. and the Lottie Moon Circle has lost a kind and ever willing member.

MRS. J. M. McARTHUR,  
MRS. J. B. VAUGHN,

Dayton, Ky.

**MRS. J. R. LAYMAN**

The W. M. U. of Severn's Valley Baptist Church at Elizabethtown offer this tribute of love to the memory of our dear departed friend and co-worker, Annie McBeath Layman, who so ably officiated as Pianist and Musical Director in our society. The announcement of her death February 20, 1935, brought sadness throughout our community because many loving cords of friendship were broken. Deepest sympathy is extended to her husband, Judge J. R. Layman, her son, R. M. Layman, and her brother, Worth McBeath, and other relatives. A copy of these resolutions shall be sent to the Western Recorder and a page in our W. M. U. records shall be dedicated to her memory.

"Shall claim of death cause us to grieve, And make our courage faint and small?"

Nay, let us faith and hope receive—  
The rose still blooms beyond the wall."

MISS MATTIE L. COLLINS,  
MRS. C. E. MORGAN,  
MRS. F. W. JOPLIN, Com.

**MRS. SALLIE B. CHAMBERS**

The passing of Mrs. Sallie B. Chambers whose death occurred at the home of her daughter, Mrs. J. K. Bannister, at Lima, Ohio, a few days ago, has left a pall over the entire community.

She had been a member of Warsaw Baptist Church since girlhood. In her passing, be it resolved:

That the Woman's Missionary Society and Baptist Church of which she was a member has lost from its spiritual crown a rare gem, one who has been a devoted, consecrated and earnest worker in her church and society, giving of her best for the work of the Master.

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Therefore, resolved, that in the passing of Mrs. Chambers we have sustained the loss of a sister whose fellowship it was our honor and pleasure to enjoy; that we bear willing testimony to her many virtues, to her stainless life; that we offer to her bereaved daughters, sister, and other relatives and friends over whom sorrow has hung her mantle, our heartfelt sympathy, and pray that God may comfort their burdened hearts and bring that consolation that faith in God gives even in the shadow of the tomb.

MRS. W. O. McCANN,  
MRS. KIRK DOLLINS,  
MRS. T. H. WHITEHEAD, Com.

**MRS. J. W. HAYS**


On March 3, 1935, Mrs. Belle Jordan Hays, passed to her reward. Funeral services at Oak Forest Baptist Church, near Smiths Grove, Ky., by the pastor, W. T. Jewell and burial in Hays Cemetery.

She was one of the oldest (perhaps the oldest) and most faithful members of this church, and will be greatly missed in the pew which she occupied as long as her health permitted.

Her last message was one of thanksgiving for the Christian faith of her children and of exhortation to the un-saved of the Community. Rev. 14:13.

By order of the church March 23.  
MRS. W. HARLIN WOOD,  
MRS. BENNETT SHIVE,  
MISS GRACE MILLEKEN.

The First Church, Marshall, Texas, Dr. Harlan J. Matthews, pastor, will celebrate the Ninetieth Anniversary of her organization with an eight-day meeting, April 28 to May 5. Former pastors and other distinguished speakers will address the meeting. The church has occupied the same location for eighty-five years. A few years ago a commodious four-story brick education-will address the meeting. The church auditorium and pastor's home have been recently renovated, repaired and re-decorated at an expense of more than four thousand dollars, practically all of which has been paid in cash. Dr. Matthews began the sixth year of his pastoral connection with the church on January 1.



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### DEACONS ORDAINED AT GREENWOOD

Messrs. B. M. Belk, Clifford Coleman, and William Doyle were ordained at Greenwood Baptist Church, in Warren Association, on Sunday afternoon, March 31,

Pastor J. W. T. Givens was elected chairman, and E. C. Sisk, Clerk. The examination was led by R. T. Skinner, and the ordaining prayer was offered by Clarence Hardcastle. The charge was given by Pastor Givens. Dr. Skinner delivered a splendid ordination sermon, using as a basis for his message the third epistle of John.

Pastor Givens has been pastor of the Greenwood Church for about eight years. The church has prospered under his leadership. He has also labored hard for the promotion of the work in every church of our association. We are grateful for him as a co-worker in Warren Association.

We believe these new deacons to be of the New Testament type.

The presbytery consisted of Pastor R. T. Skinner and Deacons W. H. Mitchell, E. J. Keen, L. T. Dickey, T. L. Page, and Elder E. C. Sisk, from the First Church of Bowling Green; Pastor Clarence Hardcastle and Deacon J. A.

Speck from the Second Church of Bowling Green; Deacon D. E. Howell, Burton Memorial Church; Pastor John W. T. Givens and Deacons J. G. Pope, Festus Evans, Hugh Barton and N. W. Jones from the Greenwood Church.

E. C. SISK,

Bowling Green, Ky.

— o —

Dr. Louis D. Newton, of Druid Hills Church, Atlanta, writes the startling statement in his bulletin: "Fifteen hundred members of our church have not contributed one penny of record during March! There is something to stab us wide awake! Nearly half of our entire membership have not contributed one penny during 1935! Does that mean that nearly half of our membership are absolutely without funds? When one reflects upon these figures in the light of the teachings of the Bible, with reference to the giving of money it brings us to serious and prayerful thought. People give money for the things they want." It is no uncommon thing for church members to tell canvassers how hard-up they are, how tight money is. Yet they find plenty of money to keep one or two cars in their garage, and plenty of money for gas and luxuries. A layman told us the other day of a man who had owed his firm \$100 for about eight or ten months. He went to see him, and during their brief conversation the debtor smoked three cigarettes. He asked the man how many he smoked in a day. He replied that he had been averaging about three packages every day for the last fifteen years. Our layman friend then figured out for his debtor-friend how by the payment of twenty-five or thirty cents every day on his debt, instead of buying that which was not bread, and satisfyeth not, that his bill would have been paid several months ago. Why is it people will not learn?

## Our Special Doctrinal Issue

BESIDES the regular matter our issue of April 25 will contain eight special articles by well known writers on as many doctrines peculiar to Baptist faith.

We have in hand the manuscript of part of the articles and assurances from most of the others. It is possible there may be one or two changes, but a wonderfully helpful and instructive issue is assured. Our writers and their subjects are:

J. E. SKINNER, Murray, Ky.  
"Alien Immersion."

W. O. CARVER, Louisville, Ky.  
"Infant Baptism."

FRED F. BROWN, Knoxville, Tenn.  
"To Whom the Great Commission Was Given."

J. W. PORTER, Lexington, Ky.  
"Close Communion."

H. L. WINBURN, Arkadelphia, Ark.  
"Bible Principle of Soul Liberty."

CLYDE L. BRELAND, Richmond, Ky.  
"Is the Mode of Baptism Important?"

DAVID M. GARDNER, St. Petersburg, Fla.  
"Christ's Church and Her Ordinances."

FRANK M. MASTERS, Russellville, Ky.  
"Church and the Kingdom."

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