

WESTERN RECORDER

Southern Baptist Seminary
Library
2325 Lexington Road
Fresno

VOL. 109

LOUISVILLE, KENTUCKY, MAY 9, 1935

No. 19

“Forever With The Lord”

At Dr. A. J. Gordon's funeral in the Clarendon St. Baptist Church, Boston, Dr. A. T. Pierson preached the sermon. In it he told of receiving the fatal telegram at 3 o'clock in the morning. Being unable to sleep any more that night he read through his well-worn Greek Testament (that the famous Greek scholar Edward North, of Hamilton College, taught him to read and love) from Matthew to Revelation to see what it really said about this thing we call "death." He confessed, before that vast throng of Boston notables, that he was surprised to find that, after Easter-day the apostles never used the word "death" to express the close of a Christian's earthly life. "At home in the Lord"; "To depart and be with Christ"; to "Sleep in Jesus"; "Fallen asleep"; "Loose the moorings" (as of a vessel setting sail for the open sea); "Forever with the Lord"; these are the Christian metaphors for those who "die in the Lord".—Selected.

Devotional and Religious Thought

'TIS MOTHER'S DAY

'Tis Mother's Day! In glad array
Carnation buds we wear for her
Who gave us life, and led the way
So gently when we helpless were.
She gave our infant years
Of smiles and tears
A mother's love.

'Tis Mother's day! Bring sweet bouquet,
And speak the thoughts of filial mind,
Our gratitude while yet we may
To her unselfish, firm and kind.
The changeless human art
That won each heart
Was mother's love.

'Tis Mother's Day! We still obey
The one who led us by the hand,
And taught our prattling lips to pray,
And for our schooling wisely planned.
She daily honored God,
And pathway trod
Of mother's love.

'Tis Mother's Day! Can we portray
The years now gone, the years of toil?
But mother's face, with hair turned gray,
Has loveliness that naught can spoil.
Our lips cannot express
What we possess
In mother's love.

'Tis Mother's Day! What shall we say
With snowy blooms memorial?
For mother dear has gone to stay
With Christ and host angelical.
Her children she will greet
At Jesus' feet
With mother's love.

J. M. KAILIN,

Citronnelle, Ala.

SPRING HOUSECLEANING IN OUR HOMES

The most dependable scientific tests can reveal only vaguely what a child has possibilities of becoming. When it comes to measuring the inner resources with which a young person faces the world, we are still ignorant and blundering. But we are vastly more intelligent about the kind of outer influences which are most likely to permit these immeasurable inner resources to unfold and develop. To put it in another way, we know little about the nature of the seed of personality when it is sown in the soil of our world. But we are beginning to have reliable knowledge about the kind of soil and sun and air in which that seed grows best. Give a boy a home where good taste and fine ideals and real reverence are the daily atmosphere; give him a "gang" whose standards are honest and clean, give him teachers who are friendly as well as wise, and you may be fairly sure that

whatever capacity for great thinking and great doing he has within him will come to flower. Deny him such soil and such atmosphere, and the likelihood is that his native abilities will be crushed, or he will grow in strangely twisted ways.

What we are discovering of the effect of home and friends and teachers upon developing life convinces us that Jesus and Paul, Lincoln and Wilson, Grenfell and Schweitzer are not accidents. They had unusual native talent, we may be sure, but that talent was unchained and given freedom to expand by parents and friends and teachers with radiant souls and far visions. One shudders to think of the fine souls that have been stunted and vulgarized by unimaginative parents and teachers, of the promising minds that have grown like a gnarled and crooked tree because of stupid and vicious environments, of all the potential leaders of the churches and the communities whose power has literally been starved to death in an atmosphere of grim and repressive authority.

—Reformed Church Messenger.

THE WONDER OF WONDERS

My God, My God, why has Thou forsaken Me? Thou are holy.—Psa. 22:1, 3.

If we would see something wonderful, let us look at the Cross of Christ. It will take eternity to learn it. This is the age of wonders. Man is always wanting some new wonder, but the Cross is passed by; Jesus crucified, the Wondrous One, is neglected and thought of but little. Shall we who love the Lord be paying money here to go and see exhibitions, instead of filling our eyes with the Son of God, gazing our fill of Jesus crucified? May the wonder of Christ fill our souls and satisfy our hearts.

—H. W. Soltau.

FINDING RELIEF

Let your requests be made known unto God.—Phil. 4:6.

Instead of worrying, we are told what we are to do. Tell God all about it. Have you never found relief when you could tell a friend what you were passing through? Well, God invites you to make a friend of Him. He can be better than any earthly friend, for many reasons. He is never weighted with care Himself, and our earthly friends often are. He is always at hand, and earthly friends cannot be. He is always ready to listen, and can impart to us His own peace, which others cannot do. Moreover, we can tell to Him what we could not breathe into any human ear.

—Russell Elliott.

HONORING CHRIST

He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.—John 16:15.

The Holy Spirit has come to honor and to exalt Him. "When He is come He shall glorify Me," said Christ. And the Holy Spirit is very jealous for the honor of the Lord Jesus Christ. Do you ever do anything, or condone, or excuse, or overlook, or participate in anything that dishonors the Lord Jesus Christ? Do you have fellowship with those who deny His absolute Deity, who ignore or deny His unique Sonship, or who belittle the substitutionary atoning sacrifice of the Lord Jesus Christ? We have to be very careful we are not partakers of their evil ways. If in any way we are dishonoring the Lord Jesus Christ we grieve God's Holy Spirit.—W. H. Aldis.

HUMBLED—EXALTED

He that humbleth himself shall be exalted.—Luke 14:11.

I want to say, first of all, and to say it as earnestly as I can: Do not be afraid of God's probing. He never wounds except to heal. He never humbles except to exalt. Do let God deal with you. Do not be afraid of His probing. I am not going to try to probe you. The next thing I want to say is this: Do deal honestly with everything which as God searches you comes into your mind, every doubtful thing which suggests itself, everything of which it may be the Holy Spirit, or it may be perhaps conscience, says, that is the evil hindrance that is stopping the blessing, that is the idol that is blocking the channel, that is what robs your life of purity and power.—F. S. Webster.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS

The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the
Postoffice at Louisville, Ky., acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized January 3, 1920.

BOARD OF MANAGERS

R. H. TANDY	T. J. BARKSDALE
C. L. BRELAND	C. W. ELSEY
BROWN B. SMITH	L. C. RAY
	C. H. WARREN

VICTOR I. MASTERS Editor
W. A. FROST Business Manager

TERMS OF SUBSCRIPTION

PRICE—Year in advance. \$2.00. Single copies 5c.

RECEIPTS and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POSTOFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact postoffice address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

WESTERN RECORDER

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

VOL. 109

LOUISVILLE, KENTUCKY, MAY 9, 1935

No. 19

John the Baptist, Baptists and the "Social Gospel"

JAMES L. ROBINSON, D.D., Campbellsville, Ky.

THREE events in the life of John the Baptist will lay the foundation for the discussion of the subject of this article. The first of these events was at the baptism of Jesus, Matt. 3:16, 17, "And Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened unto Him, and he saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

The next of these events followed soon after the first and at the time when John said, John 1:29, "Behold the Lamb of God, that taketh the sin of the world."

The last occurred while John was in prison, Matt. 11:2, 3, "Now when John heard in prison the works of the Christ, he sent by his disciples and said unto Him, Art thou He that cometh, or look we for Another?"

John recognized Jesus as the promised Messiah. He understood Him to be the "Lamb of God," the anti-type of the blood offerings of the Hebrew Scriptures. During John's prison confinement, he came to doubt what he had seen and proclaimed to be true about Jesus. His question, "Art thou He that cometh, or look we for Another?" confirms this conclusion.

When Jesus made His reply to John through His disciples, He did so in these words, "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in Me."

I

THIS prophet, and subject of prophecy, whose eyes had seen so much, and into whose ears had entered the sound of the voice of God, and who had preached with power, finds himself gripped with doubt, as this inquiry indicates.

The Old Testament abounded in prophecies of the coming of the Messiah who would set up a kingdom in righteousness. John had gone forth preaching that that kingdom was at hand. The Messiah had come. Meantime John had incurred the wrath of the governor and had been put in prison. It was here that doubt came and he began to ask questions.

Has the Messiah not had sufficient time in which to set up the kingdom? Why this delay on His part in the exercise of His power? Can it be that He is not the one to come? Are our years of bondage and weary waiting for another to be continued? John must be classed with the foolish, "Slow of heart to believe in all that the prophets have spoken."

John expected to see the kingdom of this world become the kingdom of our Lord, and of His Christ. It was just here that John stumbled. Before the setting up of the kingdom, a righteous foundation must first be provided. Man had not righteousness. This made it necessary for a righteousness of God to be provided.

*D*R. ROBINSON gives a brief exposition of John the Baptist's question, "Art thou He that cometh, or look we for another?" He follows this with a keen and timely application to the principles of the "Social Gospel," which has enamoured masses of American Christians, often in inverse ratio to their faithfulness in living and preaching the Gospel of the crucified Christ.—Editorial Note.

And what, may we inquire, is this righteousness? It is "Christ crucified." To the Jew this righteousness was and continues to be a stumblingblock, and to John the Baptist it was an occasion of stumbling.

However, John was not singular among the disciples in finding an occasion of stumbling in Jesus. On every occasion, until after the resurrection was confirmed by the appearances of Jesus, all of

the disciples gave evidence of confusion of mind when Jesus spoke of His approaching death.

When He told of His suffering, death and resurrection to be accomplished at Jerusalem, hear the words of Peter, "Be it far from thee, Lord; this shall never be unto thee." Jesus is teaching His disciples, and said unto them, "The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed after three days he shall rise again. But they understood NOT the sayings, and were afraid to ask him."

Two disciples are on their way from Jerusalem to Emmaus. Jesus joins them on the journey. He inquires about the subject of their conversation. The disciples rebuked Jesus for His supposed ignorance, but informed Him that the topic of discussion was Jesus the Nazarene. Three days had passed since He was delivered up to be condemned and crucified. In "Christ crucified" they had found an occasion of stumbling, for they said, "But we HOPED that it was he who should redeem Israel."

In the words, "Blessed is he, whosoever shall find no occasion of stumbling in Me," Jesus was saying to John that the promised kingdom to be set up must have a foundation of righteousness. "Christ crucified" or REDEMPTION BY BLOOD is that foundation. The shadow of doubt that envelops you shall be lifted when this truth grips your heart and you will have no disposition to look for another.

II

TURNING now to the latter part of the subject—Baptists. For the present purpose the name "Baptists" will mean Southern Baptists. In a few days the annual Convention of this great body will be in session. The Western Recorder in a recent issue states, in substance, that a proposal would be made at that time to set up a permanent "Social Service Commission" as a department of the Convention's activities.

For several years the writer has come in contact with and had personal dealings with most of the larger and well-known "social service" agencies. From these contacts a definite conviction has come to me that all the injuries together that have fallen upon Baptists from blunders they have made in the past, will pale into insignificance compared with that which would be made by the Convention if it should set up a "Social Service Commission" as a formal department in its name.

Social service commissions or organizations of like purposes, although bearing a variety of names, have long ago asked and answered the question, "Art thou he that cometh,

or look we for another." They have found another Christ. He is different in one notable respect, He is **NOT CRUCIFIED**. He is the Christ of example and teaching, of **MAN'S** attained righteousness.

They seek to justify this "another Gospel which is not another" by a few disassociated proof texts, such is: "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Social Service agencies make much of co-operation with all of the "forces of righteousness." These forces of righteousness are so named despite open repudiation on their part of God's righteousness, even "Christ crucified," the foundation of the kingdom that is to be set up. The cure for the ill's of society are said by them to be "religion" (of any kind), education, and law.

It is common knowledge that Social Service agencies devote a large portion of their attention to political activities. They differ in this avenue of activity from the politicians only as to the limited constituency which they represent and the subjects which they press for legislative consideration.

A glance at the ever-growing list of the evils to which they direct their efforts must convince anyone that the things of Caesar are their chief concern.

Are Baptists so gullible as to be led to believe that a Southern Convention Commission working as a Board (as is proposed), would make any appreciable contribution to correct the evils which infest this country by political schemes, lengthy resolutions, and pressing recommendations which constitute very largely the plan of work of such organizations? The work of Social Service agencies that reject the foundation "Christ crucified," is largely a matter of polishing the outside of the cups and platters and garnishing the tombs of the righteous. They hesitate not to say that we are getting away from Christ crucified. They say that the

Gospel of Christ crucified may have served a purpose in days gone by but this modern age demands something different. That something different is **ANOTHER CHRIST**.

III

INDIVIDUAL witnessing of Jesus' power to save to individuals dead in trespasses and sins, is now woefully lacking on the part of the members of our churches. They are at ease when discussing plans and programs. No embarrassment seems to come to them as they discuss acts which they consider moral or immoral.

Christ crucified is the very foundation of Christian life. Without this foundation dominion over sin is hopeless. Yet this note is now sounded convincingly by comparatively few churches and preachers to-day. Have the shadows of evil so enshrined Baptists in doubt and belief that even they are in their hearts asking the question, "Art thou He that cometh, or **LOOK WE FOR ANOTHER?**"

There is no people on the earth to whom the Lord has shown His grace more abundantly than to Baptists. He has committed to us the stewardship of the Gospel, which "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He has placed in our hands the Holy Scriptures which are sufficient to make us complete, "furnished completely unto every good work."

There has never been a time when Baptists needed to get back to a faithful stewardship to the sacred trust committed to them as at the present time. A Social Service Commission, working as these organizations do to ameliorate manifested symptoms of the disease of sin rather than to cure the disease itself, will probably do more to arrest conquering spiritual progress than any proposal which has been considered by the Convention in recent years, if ever in its entire history. May the Lord grant Baptists grace and wisdom.

Why Baptists Do Not Observe Easter

CLYDE L. BRELAND, Ph.D., Richmond, Ky.

LET US admit at the outset that our title represents an over-statement. It would doubtless be too much to hope that, in a world where everybody else observes Easter, it could ever be said that the event finds no place whatever in Baptist life. Some of our people manifest a deep craving to "be like the nations round about," and there is rightly within our denominational economy no human power to forbid.

But it needs to be made clear that when any Baptist or group of Baptists observe the Easter festival, he represents neither Baptist conviction nor Baptist faith. Baptists are not, and have never been, an Easter-observing people.

I

BAPTISTS do not observe Easter, because we are not so taught in the New Testament. Baptists are a New Testament people. The earliest expression of our Articles of Faith is that "We believe that the New Testament is the sole and sufficient rule in all matters of religious faith and practice." It is our privilege to proclaim that, "If it is in the New Testament, it is Baptist doctrine; if it is Baptist doctrine, it will be found in the New Testament."

There is no Easter in the New Testament. The translators of the King James version so mistranslated the word "Pascha" (Passover), but this error has been corrected in all subsequent translations (Acts 4:12). Alexander Cruden, in his monumental concordance of 250 years ago, after classifying the entire Bible, said: "In the Christian Church we have no festival that appears clearly to have been instituted by Christ Jesus or His apostles." [Our type emphasis.—Ed.].

To say the least, there is a sheer inconsistency between faith and practice for any Baptist who observes anything which his own Statement of Faith repudiates.

Baptists do not observe Easter, because of the source from whence it came. If it did not come from the New Testament,

then it necessarily came from some other source. Some commentators maintain that the annual observance of the Resurrection arose "very early." But even so did the substitution of sprinkling for baptism, and other departures from New Testament faith and practice. And one needs, too, to beware of definite committals regarding antiquities which rest so largely on legendary grounds.

Easter was first given definite recognition by the Catholic church in its Council of Nice, 325 A. D., whereby it was decreed that it should be observed only on Sunday. A definite date for the celebration was not given official sanction until the seventh century, when the rule was adopted under the papal system that Easter should be celebrated on the Sunday following the fourteenth day of the calendar moon which comes on, or after, the vernal equinox. The present date for Easter was not determined by the Catholic system until the adoption of the Georgian calendar in 1582, and is not recognized by the Greek Catholic branch, which observes a different date.

Thus it appears that those who celebrate Easter have received their orders not from the New Testament, but from the Catholic hierarchy. Catholicism dictates when and how much of Christendom shall celebrate the Resurrection of our Lord!

II

BAPTISTS do not celebrate Easter, because of the paganism associated with the celebration. The very name itself is pagan. Eostre was the Teutonic goddess of fecundity, to whom the Teutonic forefathers offered sacrifice in April, imploring her to exercise her powers for a fruitful season amongst mankind, the animals and inanimate nature.

Rome, with her usual syncretism, adopted the rite bodily, name and all, and substituted a semi-Christian content for the pagan rite. Heathen customs flourished along with the magic of Rome, and have survived. The Easter rabbit, sym-

bol of fecundity; the Easter egg, symbol of prolific life, are not Christian, but pagan.

The whole modern Easter ceremonialism is strongly tainted with paganism. Catholic cathedrals "re-enact" the Resurrection in their Easter mass, an imitation Jesus being raised from an imitation sepulchre, as idolizing thousands kneel in adoration.

Countless millions religiously, if impatiently, observe the Lenten fast, and burst into gay revelry when liberated from its thrall. Meats, of which Paul admonished that we "let no man judge" us, are taboo for the season. All this in the name of the lowly Jesus, who came preaching a gospel of the Spirit, repudiating pomp and denouncing arrant formalism.

Christ came from a race which loved the ceremonial. Its Old Testament feasts, even when emptied of much of their divine meaning, remained the very center of the Jewish national life. But Christ instituted no festivals, save the simple cup and the broken loaf. Surely, He must have foreseen the prostitution which would come through the inroads of ritualism.

III

BAPTISTS do not celebrate Easter, because they find in the New Testament a more effective manner in which to celebrate the Resurrection of our Saviour.

That they do celebrate the Resurrection is patent. It is the very heart and core of our faith. Without the Resurrection, there is no Saviour. We worship not the dead Jesus, but the living Christ. Our faith halts not at the door of the Sepulchre, but reaches on into the presence of a Christ seated at the right hand of the Father, who shall come again to judge the quick and the dead. "He is not here; He is risen." And since "we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with Him." Such a glorious hope demands celebration!

More of My Experiences As a Baptist Editor

J. B. CRANFILL, Dallas, Texas.

IN MY editorial days I maintained an aggressive denominational policy. I believed then, and believe now, that our Baptist churches are more nearly fashioned after the New Testament pattern than any other ecclesiasticisms. If the New Testament isn't a Baptist Book, it isn't anything.

The cardinal doctrines of Salvation by grace; of a general atonement; immersion in water of the believer by an authorized administrator; the preservation and the final perseverance of the saints; gradual, though not perfect sanctification; integrity in conduct and character, a comprehensive educational and missionary program, and a vigorous advocacy of all other things commonly believed among us—these stirred in my spirit and found expression in my columns.

I believed then, and believe now, in civic righteousness. Long before I entered the field of religious journalism, I published a prohibition paper that achieved national distinction. I fought the saloon tooth and nail, and have never changed my attitude on this vital subject.

I did not, and do not believe that our Baptist papers should enter the domain of partisan politics. Prohibition as a local, state and national policy is no more political than the ten commandments, if as much so. I believe now that we should start ab initio, and oppose the liquor traffic on every battlefield. I believe our preachers should preach temperance and prohibition from the pulpit, but never a word about the merits or demerits of political parties, as such.

I had and have no patience with pussy-footing, side-stepping, wishy-wishy, mealy-mouthed spineless ecclesiastics, editorial or otherwise, who fear the face of men or devils when it comes to these high moral issues that impinge upon the very vitalities of our civilization. If a man who had milk-and-water views on these great questions was under consideration for pastor of a church of which I was a member, I would have milk-and-water views about voting for his call.

Baptists celebrate the Resurrection in the divinely instituted ordinance of baptism. The liquid grave typifies the Sepulchre. The watery burial symbolizes the laying of His body in the tomb. The rising from the baptismal waters memorializes His triumph over death. "We are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Baptists celebrate the Resurrection in the Scriptural observance of the Lord's Day. Even so early as to receive the sanction of the divine Word, the Jewish Sabbath gave way to the first day of the week, the "Lord's Day" (Rev. 1:10), the day on which the Saviour rose from the dead. Each Sunday, as we gather in our churches, we memorialize the Resurrection. May we ever be, as was the beloved John, "in the Spirit on the Lord's Day."

Baptists celebrate the Resurrection in their recognition of a Resurrection Life. We have been "raised to walk in newness of life." We seek to reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus our Lord" (Rom. 6:11). "God is a Spirit," said Jesus, "and those who worship Him must worship in spirit and in truth."

IV

BAPTISTS do not claim to have reached perfection. But they have viewed the goal afar, and have fallen in love with Christ. They witness to a blessed experience of grace, and have found a joyous renewing. They testify to a longing, as did Paul, to "know Him, and the power of His resurrection." And as, being risen with Christ, they seek those things which are above, they are, with all regenerate creatures, living monuments to His Resurrection.

Thus does our New Testament teach us to celebrate the Resurrection of our Lord. And in these ways, there is sufficiency. May our God ever keep us anchored to the simple faith portrayed in His blessed Book.

All my life I have cheerfully and gladly followed leaders. In my editorial life, I stood four-square for every constructive plan, policy and institution in our Baptist life. I did not have, and have not now, any patience with Baptist editors who growl, grumble, complain and find fault with our denominational officials. There were times when I was an editor that I felt stronger men should occupy denominational positions, but I did not fail the weaker men who were in position. I stood by them and fought their battles with affectionate co-operation and would do that now if I were editor of a Baptist paper.

A Baptist editor occupies a vantage-ground of distinction and leadership. He is a big man in any state, and ought to show his bigness by the maintenance of a co-operative attitude concerning everything our denominational bodies sponsor and approve.

I believe our general bodies should be open forums for the expressions of untrammelled opinion. Time and time again I have thought we were over-programmed and I think so now. There's no good reason why a few brethren should in advance, plan all the proceedings. Baptists, through their birthright, believe in liberty of conscience and freedom of speech, not only in their governmental affairs but in their ecclesiastical relationships.

Among other criticisms that might be registered, there is one of our present set-up at Washington, which is that the authorities there, from the President down, are making out programs for the American people covering almost every detail of national life from the gold standard to the Dominecker rooster and the speckled hen. We are not permitted to plant our farm products as we choose, prices are coded and salaries of employees fixed by this or that government overlord or bureau. About all we have left is the privilege of buying

(Please turn to Page 12.)

Our Greatest Need at Our Memphis Convention

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

I AM wondering if our greatest need at the Convention will not be forgiveness. Forgiveness for our failure and our idolatries. Forgiveness for our having been so much more anxious to save our churches, our statistics, our PREACHING services, our organizations and our standardizations, than we have been to save the lost world.

If we, in Convention assembled, should truly repent, would we not cause joy in the presence of the angels of God over one Convention that repenteth more than over ninety and nine just Conventions that think they need no repentance?

Shall we come to Memphis in an humble, penitent spirit, or shall we come elated over our past achievement and also self-confident and enthusiastic for planning for even larger accomplishments?

Are not the interests involved in our Memphis Convention almost infinitely more important than the interests involved even in the conferences recently held among the nations of Europe? Ought we not to come together saying in our hearts. "Serious business before us and on us. The world is on fire and we have entrusted to us by our Divine Lord that which will quench its flames, but we have not the Power for applying it."

May I venture the suggestion that the chief problem before us at Memphis will not be the present awful condition of the world, but our own awful condition. Christ's church, as represented by us, and by evangelicals in general, is in such a weak spiritual condition that the war-torn, lost world seems not to be looking to us for any help. In fact it scarcely seems conscious of us. In many places it is treating the church with a sneer.

It is abundantly true that the church, even as it is to-day, is the world's greatest treasure and the world would be poor indeed if the church should vanish. But shall we not consider, "with the earnestness of drowning men," the gigantic fact that the anaemic and partly standardized Christianity that we are living and preaching is not meeting the world-issue? Christ said that His Kingdom "cometh not with observation," but are we not building a Christianity that CAN BE, and seems extremely eager to be, OBSERVED, and tabulated and reported and praised, and put before our people and the public in attractive, spectacular fashion? In one of our Baptist papers to-day occurs this editorial paragraph:

Say what we will, there is a widespread feeling among Baptists that often-times we are so stereotyped and standardized in our concepts and denominational propaganda and procedure that we do not leave sufficient openings for the proper exercise of the Spirit. We have men in all walks of life and in denominational positions and out of them who have expressed this feeling. THEY WOULD NOT DO AWAY WITH THE BONES OF NECESSARY MACHINERY, BUT THEY DO NOT WANT THE BONES TO BE DRY AND THEY WANT THEM CLOTHED WITH SINEWS AND FLESH AND BREATHED UPON BY THE DIVINE SPIRIT.

What shall we do, then, at Memphis? What a question! Is there not just one thing that we should do? One thing that apparently impossible in our present mood? That is, to fall down, down, down into a self-despair, with broken and contrite hearts before God? But is there any prospect that we will come to Memphis with broken hearts?

On the contrary, are we not "happy in our work" and are we not reporting "great progress?" Are we not getting along "splendidly," and quite largely without God? Are we not so rapidly standardizing our Christianity that it will soon be able almost to run itself without help from God?

Are we not worshipping our own creations—our own idols—our fine churches and their swelling enrollments—especially large since the present pastor took charge—our creeds, our modern church "plants," our budget-balancing, our increasing receipts and other and "visibilities?"

Job was apparently the best man of his country and was probably praised as such by those who knew him, but after he had caught sight of God—"face to face"—he fell to the ground exclaiming, "I abhor myself and repent in dust and ashes," and THEN he received a double blessing.

That sight of God, God, GOD! Does not the entire value of our Memphis Convention depend on whether we can get that sight? It is only the sight of God that will unbend our knees and break our hearts into penitence. Shall we be so busy—on the platform, in committee rooms and in auditorium and hotel lobbies—with matters human and mechanical and closely akin to our usual, annual Convention routine, that we will forget to look up, and will therefore give God only second place, or no place at all?

Can our Convention—not formally, but with the reality of people "panting for breath"—begin its sessions with its eyes upon HIM, and keep them there as fixedly as Peter kept his eyes upon Christ when starting walking upon the water? Then we will find ourselves where Job was—in dust and ashes repenting; and where Isaiah was when, after catching sight of the Lord high and lifted up on His throne, he instantly fell down in the dust—not talking about what he must be DOING. He saw he wasn't fit for doing anything. He was thinking only of his sins as his gaze rested upon God and as he cried, "Woe is me, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

We are eager for a great advance in missions. But possibly we are not fit for making such advance. We do not seem at all heart-broken even about the lost in our own communities, or States, or nation. Why, then, are we to think that we really yearn for lost souls across the seas? The truth is far deeper. Far more is needed than merely to stir up interest on the surface. Most of us are not fit for the high and heavenly missionary adventure. We are too proud, too self-confident, too "capable," too "efficient," too reliant on the arm of the flesh.

Will we be busy at Memphis praying the prayer of the Pharisee in the Temple, thanking God that we are not as other Conventions are or as are some Baptists who are lukewarm to our Convention, when possibly we ought to be smiting upon our breasts, praying the Publican's prayer, "God be merciful to me a sinner." If in our hearts we would take the Publican's place, we would go down to our homes justified rather than the other.

Man's extremity is God's opportunity.

"If My people that are called by My name will HUMBLE THEMSELVES—WILL HUMBLE THEMSELVES—WILL HUMBLE THEMSELVES"

The Watchman-Examiner mentions the fact that this year is third centennial of the banishment of Roger Williams from Massachusetts for conscience' sake, and suggests that the Northern Convention set apart a special week for celebrating that event. Mr. Williams was banished in January, 1635, and settled in Providence in 1636. It would give opportunity to magnify the principle of soul liberty. It would be equally appropriate for the Southern Convention to act.

Charity and Children, North Carolina Baptist weekly—not the "official" paper, that being the Biblical Recorder; but a paper in full co-operation with the Biblical Recorder—says: "Dr. David M. Gardner of Florida is going to introduce a resolution in the Southern Baptist Convention limiting the presidency to one year's term. We will vote for the resolution." The idea of effecting this change has been approved by several of the papers. So far as we have seen, it has been opposed by no paper or person. The idea undoubtedly expresses an undercurrent of revolt against centralization for Baptists. This is good. But it will be well to remember that the intended action will deal with only a small segment of present centralizing tendencies.

EDITORIAL

To Offset False Doctrines

ON THE Sunday School Page this week Secretary Gardiner gives timely emphasis to the necessity of churches and pastors giving serious thought to ways and means of offsetting false religious teachings that permeate both the secular and religious public atmosphere to-day. We refer to it here, lest some not in Sunday-school service miss it.

The military aphorism that the best defensive is an offensive was never intended to lead a nation to sleep in the fort while the poisonous work of sedition goes on unhindered among its citizens. Every effort to destroy the faith of our people, whether young or old, in the inspired authority of the Holy Scriptures or to reduce the figure they reveal of the Divine Christ who became man that He might suffer for our sins, that through faith in Him—in Him alone—we might

be saved, is sedition against our God and against the health and very life of every church of Christ. No professing Christian who adopts the weak and compromising front of "optimism" in order to wriggle out from the obligation to play the man for Christ and lost men is worthy to be heeded.

We are impressed with what our Sunday-School Secretary recommends to pastors in relation to this situation—that they teach their teachers the great revealed doctrines of faith, showing the self-evidencing qualities that inhere in them, and how empty the opposite presuppositions of unbelieving philosophy are when fairly examined.

Pastors also need to take the great doctrines of grace to the pulpit in the very best sermons they are able to make. Brother Gardiner has not at all over-stated the situation.

Turns Spiritual Searchlight On the Convention

DR. ELDRIDGE B. HATCHER, Professor of Bible in Blue Mountain College, in Mississippi, in an article elsewhere turns a spiritual searchlight upon the Convention. Our confidence has waned during the years in the thought that the deepest needs of Baptists—we mean inner spiritual life needs—will ever be reached through the initiation of any official Baptist body. Yet we are yet glad Dr. Hatcher has written as he has.

Spiritual recovery among us, if by God's grace we shall have it, will be initiated and made possible, we think, by the work of God in the hearts of individual Baptists, who long for the recovery of Zion and who pray for it with a passion that first of all leads them to give themselves to it as Nehemiah and some of the prophets gave themselves to the recovery of Jerusalem of old.

These individuals will first of all give themselves to the Lord in a fuller commitment. Next we may expect individual churches, here and there, to be quickened with the spirit of revival and deeper spiritual committal. When that has gone on until the whole Baptist body is well permeated, we may expect the official expression of the life of Baptists to take on the same tenor. We need not expect it before that—not convincingly. Possibly we ought not to expect it.

God deals first of all with the individual, and from him He works out. God's plan is a man rather than a movement. His program is a person to whom He has given a vital message, rather than an organization. Organizations are needful. Plans are pertinent. Programs dig a ditch for performance to run through to refresh the desert places. Fine. But God alone provides the streams of blessing that flow or can flow through His people. And always their preponderant need is to keep themselves, according to His instructions, open channels through which the Water of Life may flow.

Yet it is a fit and timely thing, whether we shall pay attention or whether we shall not, that we should be admonished before we gather in the Memphis Convention that our deepest need as individuals in that group, the deepest need of the body itself, and the deepest need of the great mass of Baptists in the South who accord its voice confidence and favorable consideration, is the need of coming back to God. It is not anything else whatever.

Not a thing we foster and support—what we foster and support is good—is so important as that. Not a thing we can possibly do or plan or vote or adopt after our Executive Committee has voted it (the main present practice), can be anything like as important as that we Convention-ers, assembled in the name of 4,000,000 Baptists, should in our hearts seek first of all to put ourselves right before Him. Each one needs to do this in regard to his own inner life, and as a group we need it in relation to the things which we propose to decide and recommend for the performance of our churches at large.

We have always thought it permissible, even desirable, in our various Conventions to be grateful to our God and to our people for what they have accomplished in His service, even when it leaves much to be desired. For we make spiritual growth no more by scolding each other than we do by praising each other. Neither is fruitful aside from its being performed in the Spirit of Christ.

But we confess entire agreement with what Dr. Hatcher says as to any disposition to preen ourselves on whatever we can dig up that looks good in a statistical way, but not seeming even to see where the great lack is, if we are to be able to go forward triumphantly in an acceptable service to God, whether in the things we now undertake to do, or in those things His Spirit would lead us to do if we would first of all give ourselves and look to Him to show the way.

We venture a little pleasantry, with Dr. Hatcher. He will permit it. His zeal and passion for the great things he is saying leads him into a little slip of pen. That is, where he portrays how wonderful it would be if the Convention would begin its sessions with its eyes upon Christ, and keep them there as fixedly as Peter kept his eyes upon Him when he started to walk on the water.

Dearly beloved, we are of the opinion that most of us now are just about where Peter was when he tried to do that. The trouble with us has been that we have not advanced to the point Peter reached after his poor performance walking on water. Later he came to self-despair. After that and after Pentecost, Peter never again fell into danger of doing things impetuously on his own and then asking his Lord to approve and empower what he had done.

When he walked on the water, though he loved his Lord, there was still in him a lot of fleshly self-confidence, the notion that he could and would do anything for his Master, and that both the Lord and all men ought to applaud. But that was burned out of him after he shamefully denied His Lord. It has not been burned out of many of us. Is it by any chance true that we are now about where Peter was? We could go a little way by faith, but not all of the way. We began in the Spirit (Galatians 3:3), but we still think it only sensible to perfect ourselves by the wisdom of the flesh. And we ask the Lord to come and give us power to put across the things we have in our judgment decided are desirable and wise. But do we go to Him to show us what to do? Do we not rather ourselves decide the "what" and then call on Him to make our "what" succeed?

May we be able—as individuals, as churches, and as Baptist bodies that make decisions for churches and individuals to carry out—first and always to seek to live in that spiritual experience of self-emptying which was Peter's at and after Pentecost, but not when He walked on the water.

Strength Perfected In Weakness

THE power of Alexander and Napoleon was power to command men and inspire them with courage for great enterprises. The power of Demosthenes was that of great eloquence, ability to stir men to great efforts. The power of the captains of industry is power to visualize needs and demands of society for material things and to command men and money in supplying them.

Such was not the power of our Lord Jesus Christ. His was the power to suffer, to be made nothing of, to descend to the depths of human need, to be spurned by the mighty of earth, emptying himself of His divine glory, for the love of God and the love of men. His power was in His love and patience and self-giving for others. The utmost He could and did do to win men from sin and to Himself was to die on a cross.

I

IN OBTAINING strength through weakness Christian faith differs from all other religions that ever were or ever will be in the earth. It differs equally from all the contrivances of human philosophy as to how mankind may better itself. It is at the opposite extreme from all Satan ever had in his heart, or by which he has cunningly sought to capture the heart and fealty of humanity.

Writing upon the passage in 2 Cor. 12:8-10, probably the outstanding Scripture passage on this truth, Dr. A. T. Robertson in his Word Pictures says, "Slowly Paul had learned this supreme lesson, but it never left him." He learned that "power is continually increased as the weakness grows. Human weakness opens the way for more of Christ's power and grace. 'When I am weak than am I strong', not in myself, but in the fresh access of power from Christ for the emergency."

The Apostle learned it slowly. Many professing Christians seem not to learn it all. Yet it is the price of all spiritual maturity. Many of us are entirely **too strong in ourselves**—in our self-confidence, and self-will—to experience and exhibit what is this strength of Christ in His faithful disciples. He said, "My strength is made perfect in weakness" (2 Cor. 12:9). The Lord is speaking of himself. But Paul said of himself: "Most gladly, therefore, will I rather glory in my weakness, that the power of Christ may rest upon me."

It matters not what may have been the physical defects or disease which the Apostle had besought the Lord to remove. What he writes applies equally to other deficiencies in human personality than physical disabilities. Nor is this principle to be applied solely to what men look upon as deficiencies at all. What they regard their strength may equally ensnare them. Paul could without boasting regard himself as an intellectual. He could think of himself as an expert on religion. **BUT HE DID NOT. THE LORD COULD AND DID USE HIS HUMAN GIFTS, BUT PAUL CONSIDERED THEM VALUELESS, OR EVEN A SNARE, EXCEPT AS THEY WERE "CRUCIFIED WITH CHRIST."**

II

WHAT has been the strength of the churches of Christ from the beginning? Their strength grew out of their weakness. The church was sent out to win the world to God through preaching a Saviour and Leader who won the salvation and discipleship of men by self-emptying, by limitless self-humiliation, by death as an evil-doer upon the Cross. This fellowship of the helpless (by all human standards) was sent out to win a lost world, to do "the impossible." Yet it succeeded.

The crucified Christ rose again. The rejection by men of the utmost expression of the love and suffering of God for man's sin stamped it before tooth-and-claw human nature as weakness. But in His resurrection God wrought out of weakness strength which transcends all human reckoning and brings to the world the conquering power of His abiding life.

That is the Gospel of weakness which gave to the early churches their amazing strength, and which does the same to every faithful church until this day. A church may have

wealth, imposing forms of worship and ceremony, ornate and expensive structures, and culture and learning, and all the worldly influence that goes with these, and yet be weak unto death spiritually. For such things make strength which the world understands, applauds and relies upon, not the strength of Christ.

On the other hand, it is possible for a poverty-stricken church to be strong spiritually, and also possible for such a world-impressing church as just mentioned to have its strength in Christ alone, like Paul, saying (Phil. 3:7), "What things were gain to me, these I counted loss for Christ." In either case the price which the church pays is that of complete abandonment of trust in any fair show it may be able to make in the flesh, and of full and genuine trust in Christ, whose mighty life-giving strength for us was won only at the price of His complete giving of Himself to be crucified and rejected at the hands of men.

III

THE power of Christ does not work through us as individuals or churches until trust in our own power is gone. Writing on this in his remarkable little book, "Christ Our Life," published by Marshall, Morgan and Scott, of London, Principal R. B. Jones says:

The prevailing consciousness of the possessor of the life which Christ gives to the believer, is not that of strength and wealth, but rather of weakness and poverty. . . . It is not that he has not provision for his every need, and knows it, but it is provision "in Christ," and not in himself. His consciousness is summed up in two words—nothingness and faith. Plenteous resource, but in Another; faith is but the link that joins weakness to Another's power. Consciousness of our power, wisdom and wealth is the sure death of faith. For faith is dependence, and the more utter the dependence the more perfect the faith. Self-sufficiency and self-dependence are the complete negation of faith. And faith is the very heart of spirituality; the lack of it the most hopeless of sins. There is nothing so fatal to faith as a sense of resource within one's self.

Every one of us should be able helpfully to apply this truth to his own life. For instance, consider the increasing emphasis to-day upon the full scholastic training of ministers. There can be nothing but good in such emphasis, **provided** it is by every one of us properly related to the plainly required major emphasis on inner spiritual strength and growth. But, this orientation lacking, what have we?

If each of us would be faithful in searching his own heart and experience, our combined testimony would not fail to indicate that many have adopted for themselves a cultural emphasis which to all intents and purposes becomes their primary standard of fitness to minister the things of Christ to a lost world. This is a tragic thing, but who of us does not know that it has greatly wrought the weakness of self-strength in many a preacher?

IV

IF EACH of us should make full confession, would he have to confess that his spiritual service at sometime in his life and perhaps until now, has been weakened and almost nullified by the utterly foolish and unspiritual notion that a certain amount of education and culture should enable him to stand "toward the top" in this sacred calling? How many of us at some time—if he has attained a fair number of degrees—have secretly or even openly held the view that so many degrees and so much study and time spent preparing should spell rank, good salary, big pastorate, "recognition?"

Yet the cross-burning requirements of the faith of Christ plainly stare us in the face, telling us that so long as this claimed element of strength is our confidence, it is *prima facie* evidence that we are entirely too strong in ourselves to be vessels into which Christ will pour His strength, that was made perfect in weakness. For (2 Cor. 3:7), "We have this treasure in earthen vessels, that the excellency of the power **MAY BE OF GOD, AND NOT OF US.**"

Paragraphic Comment

DERBY GOOD TIME FOR A REVIVAL

One of our Baptist pastor friends in Louisville concluded that Derby Week might be a good time to hold a revival in his church. We refer to Pastor Lewis C. Ray, of Franklin Street Church. The meeting went on daily last week and is still continuing. Rain interfered more than once. Mass psychology of the city was absorbed almost to frenzy over the horse races, as if that was all that mattered for the time being, affording only time enough in between to sashay in hotel dances or for drunken brawls. But the Franklin Street Church went on with its revival. During the first week twenty-two were brought to Christ, and the meeting continues this week under dynamic spiritual omens. Who said worldly-minded strategy, dodging here and there to get out of the way of drum-beating for the crowds to have a good time this way and that—who said it was a bad time for a revival? Well, many a faint-hearted Baptist has said it. If we have done so, we should be ashamed of ourselves. So long as religion accommodates itself to the world, so long will it deny the Lord.

BAPTIST CONFERENCE WILL NOT CONDONE GAMBLING

The Louisville Baptist Pastors' Conference put itself on record in a timely and great way on Monday morning. Details will be published in our next issue. It protested against the Charity Horse Race set for May 20 at Churchill Downs, pari-mutuel machines and gambling being in action, in the name of and for the benefit of the Community Chest of Louisville, to which our churches have hitherto contributed. The Conference was unanimous and earnest in assuming this position. It also expressed its purpose, in case its protest shall be ignored, that Baptist pastors would hereafter discourage their people from making their contributions to the needy and the distressed through the Community Chest. The kind of Baptists we have in Louisville will back up their pastors in taking this stand. Our people have not entirely escaped the confusion and demoralization which has followed the World War period. But we are glad to say that we know of no Baptist church in Louisville or Kentucky that, to please the worldly spirit of its community, would allow itself to be seduced into becoming a party to gambling. The Community Chest people even invited the pastors to attend the charity races—not being "narrow" at all and showing a "winsome" spirit!

JOHN LAKE TO VISIT AMERICA

Next week we will reproduce from a Hong Kong English weekly a story by its British editor which is probably the first pictorial description by a trained writer to reach the public about the great leper colony work established and administered by Missionary John Lake on Tai Kam Island in China Sea, southeast of Hong Kong. Besides being great in spirit, purpose and attainment, the work is literally saturated with sensational human interest, and ours is a day that eats up such stuff with an appetite so insatiable that there are even preachers who think they must jazz salvation by grace or fail in preaching it. Here, however, we merely bring good news—that John Lake and Mrs. Lake, and their little child—by the father called "Two-and-One-to-Carry"—are coming to America for certain deputation work under the request of Secretary Maddy. They are to arrive in time for the Lakes to render service at the Ridgecrest Missionary Conference in the North Carolina mountains, August 11-18. Our friend deposes us to say that during their stay in America their permanent address will be 2700 Wisconsin Avenue, Washington, D. C.—unless and until notice is given of change. Now we break over our self-inhibition against playing up a John Lake "news" value long enough to add that among the enclosures in his letter is a rotogravure page from a Hong Kong daily, devoted to the Tai-Kam Colony. Among the pictures one shows Brother Lake and Mrs. Lake, the husband holding "Two-and-One-to-Carry" in his arms—and of all

things, doing it gracefully!—while the husband and winsome wife are going through a formal ceremony of "introducing the young missionary" to their people at Tai-Kam colony! Of all men Lake does not want to do it, but we almost fear that he will turn even us staid, dignified, self-repressive, Baptist editors into a hopeless group of sensationalists. The writer would gladly take money out of his own shallow pocket to pay any reasonable cost if he could get that "introducing" picture for the Western Recorder. We shall try.

BAPTIST CONVENTIONS OVER-PROGRAMIZED In his article elsewhere Dr. Cranfill expresses the view that our Baptist Conventions have become over-programmed in these later years. They certainly do not convey the impression that we are growing in appreciation of the Jeffersonian dictum that the cure for democracy's ills is more democracy. As to that, neither does the administration of political concerns at Washington. We share Dr. Cranfill's feeling. We feel deeply upon it, but not in such fashion that we care to give expression here to all we feel. That we have gone far from what our Baptist fathers conceived to be the functions of a Baptist Convention will be obvious to any one who will take the trouble to study what the Southern Convention, for instance, was in 1895 or 1915 and what it is now. We share the feeling that no Baptist Convention should tie itself hard and fast to any program adopted for it by just a few of their number, though the few be of the most exceptionally fine and poised. The general silence of our people in regard to these tendencies of restriction and centralization does not mean that they are satisfied with them. They are not. But they covet fellowship and as individuals are not sure just how to make themselves felt toward remedying the situation. Our conviction is that our Conventions are losing vastly in not providing for more inspirational expression in their sessions and for the free and untrammelled discussion of those "practical" matters that involve our fellowship as a co-operation body of Baptist people. Also, it is inconceivable that we have not the ability to find the way to such provision, if as a Convention, we seriously desire to achieve that result.

INFALLIBLE TEST OF AN 'ISM

The attitude of the world never changes toward the central verities of Christian faith. God's revelation of sin and salvation has been epitomized in four words: *Ruin, Redemption, Regeneration, Resurrection*. The body of truth these words enshrine means salvation offered complete by God, and available to man upon repentance and faith. But at this sin-marred human nature has always balked and always will. There is in God's plan no shred of self-salvation or face-saving for man's pride. Except by the life-dynamiting power of Christ's Spirit, none would be saved. Still this proud-hearted human nature wants "religion." And the devil provides it in plenty. The world is now full of 'isms, the test of each of which is this one thing, that its shibboleth infallibility promises its dupes some way up into the sheepfold other than that of the Great Shepherd's door of entrance. No 'ism fails here. To accomplish the nullifying of Christ's Cross is its reason for existence. Referring to this, Dr. C. W. H. Amos writes in "The Church of the World?" (p. 71). "We behold a religion of the world which is world-wide in its appeal, wicked in its essence and warring against the true church of Christ. False systems of doctrine have always existed, counterfeits in hypocrisy are a distinct characteristic of the last days of the present age. It is most significant that within the last generation such systems are rapidly multiplying. They borrow every phase of true faith BUT ONE, and to win the unwary are wont to emphasize some secondary truth with what sometimes seems to be miraculous power." We war not against flesh and blood, but against Satan himself in his master effort to defeat the Cross of Christ. Many are being deceived and misled.

Demon Possession—E. L. EDENS, Ashland, Ky.

THE reality of the existence of wicked spirits by whom Satan, their prince, carries out his work in the world, through fallen, is plainly taught in the Bible.

Moses had definite instructions to keep the camp of Israel free from their inroads, and severe penalties were to be enforced for disobedience (Deut. 18:10-13; Lev. 20:6). Many of the miracles of healing which Jesus performed while on earth were upon persons who were possessed of unclean spirits. (Matt. 8:28-34; 9:32-33; 12:22; 15:21-28; 17:14-21).

A careful study of the Bible concerning the workings of evil spirits will explain many actions of sinful human beings to-day.

CHRISTIANS ARE SUBJECT TO DEMON POSSESSION

The main work of evil spirits with Christians is deception, which is in harmony with Satan. God permitted Satan to have power over Job with certain limitations (Job. 1:12; 2:6). Jesus said there would be many false prophets to rise, and deceive many (Matt. 24:11). Paul said in 1 Tim. 4:1,2, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons, speaking lies in hypocrisy," etc.

The plain facts stated in this Scripture are, (1) Evil spirits do exist. (2) Their efforts are to be toward believers. (3) Their work is to deceive. (4) They seek to draw believers away from the Faith. (5) Some shall depart from the Faith. (6) By giving heed to deceiving spirits. (7) The sphere of deception is the doctrines of demons. (8) Such doctrines are delivered with hypocrisy, that is, they are spoken as being true.

Paul in 2 Cor. 2:13 warns us, "Lest Satan should get an advantage of us; for we are not ignorant of his devices." Satan and his evil spirits are going to do their very best to keep us ignorant of the Word of God. It is heart-breaking to see how Satan can get Scriptures misinterpreted to suit his doctrine. The sad fact is that Satan knows how to deceive good, earnest, faithful teachers and ministers of the Gospel to make the wrong interpretations of the Word.

SYMPTOMS OF DEMON POSSESSION

The degree of possession by an evil spirit depends upon the extent of deception which the evil spirit may work upon a person. The deception is worked on the ground of ignorance, as with Eve.

A person must surrender to the evil spirit before he can get possession to any extent. The following are some symptoms of a person possessed of an evil spirit, as suggested by Mrs. Penn-Lewis in "War on the Saints" (The book is out of print).

1. Usually works in secret, unconsciously.
2. The person has the attitude of "Infallibility." He knows positively that he is right and every other person is wrong.
3. The person will be antagonistic about the truth of evil being revealed. He knows positively that such truth does not apply to him.
4. Restlessness.
5. A spirit of suspicion. Everybody has it in for him.
6. Inability to reason or listen to words of others.
7. Abnormal talkativeness, or reserve.
8. Peculiar bodily movements when deeply effected.

HOW DISTINGUISH GOOD AND EVIL SPIRITS

Paul gives advice to believers how "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:26). (1) By rightly dividing the Word of truth (2 Tim. 2:15). (2) By departing from iniquity (2 Tim. 19). (3) By purging himself from wrong things (2 Tim. 2:21). In 1 Jno. 4:1-3 we are told to "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come into the flesh is of God." It needs to be a spiritual test as applied to the Word of God by the Holy Spirit, and revealed to the spirit of man.

Some true and false comparisons. (1) (True) The PRESENCE OF GOD is known in and through the human spirit by the Holy Spirit (Ps. 34:18). (False) THE PRESENCE OF DEMONS is felt mainly through the body and physical senses, which produce "thrills."

(2) (T) SURRENDER TO GOD is full co-operation of man's intelligent use of all his faculties (Rom. 6:13). (F) SURRENDER TO GOD is passive yielding of spirit, soul and body to a supernatural power, to be moved automatically in passive blind obedience, apart from the use of the will.

(3) (T) COMMUNION WITH GOD is in the spirit (Jno. 4:24). (F) COMMUNION WITH EVIL SPIRITS may take place by retiring to enjoy SENSE communion, in exquisite feelings.

(4) (T) ASKING OF GOD is an act of the will in simple faith based on His written Word (Jno. 15:7). (F) ASKING EVIL SPIRITS by speaking to some supernatural presence in or around a person. The answers are generally dramatic, sensational and making the recipient feel that he is a wonderful recipient of favor from on high.

(5) (T) DIVINE LEADINGS are in the spirit by the Holy Spirit and are in harmony with the Word of God (Eph. 1:17, 18). (F) SATAN'S LEADINGS demand passive surrender of all man's faculties to a supernatural being.

PASSIVITY IS THE MAIN BASIS FOR DEMON POSSESSION

A person must surrender ground to an evil spirit before the evil spirit can get possession. This is the crux of the battle ground between good and evil spirits. Here is where Satan puts over his work in religious programs to-day. He gets the idea emphasized that a Christian must "surrender" to God all his faculties and be moved automatically.

Many honest Christians are led conscientiously to believe that the work of the Holy Spirit is to come into their hearts and take full possession, without their own choice or use of their faculties. That is exactly what Satan is delighted to have done, for then he has a chance to take possession of the "surrendered" persons and deceive them with his doctrine.

This writer heartily agrees with Prof. Jeff Ray in his article in the Western Recorder of April 18 on "Words to Describe Inner Life and Growth." He says the proper word to use should be "dedicated" rather than "surrender." Some hymn writers have not used very good theology in their messages.

The song "I Surrender All" is a good example of the very thing here being emphasized. When such a song has been sung and people have accepted the passive mood as suggested by the song, Satan whispers his deceptive message, "Now wait until God moves you." As a result Satan often takes possession and leads to inactivity and defeat of the Lord's work. This kind of work of evil spirits usually follows revivals.

This is the testimony of Evan Roberts of the great Wales revival some years ago. Many pastors are wondering why their churches are not winning souls and moving forward for the Lord. It is likely that they are in the passive mood, and Satan keeps their minds filled with his doctrine, and busy in his service. They just don't have time for Bible study, prayer and winning of souls. Satan has them too busy looking after the desires of their carnal nature. He tells them to put temporal things first, even if Jesus did say "Seek ye first the kingdom of God."

Again, Satan will get church leaders to over-emphasize organization and standards, and neglect the spiritual power which is needed to run the organization (This writer believes in organization and programs).

The thing needed is to keep Satan from getting the emphasis at the wrong place. Many a church is dead spiritually, just because the emphasis has been put on the social life and not on the spiritual.

The emphasis may be put on the intellectual to the neglect of the spiritual. Satan is delighted with the social gospel,

which is being preached from so many pulpits. It is his substitute for the Gospel of the Blood. After Satan has gained the ground of passivity, he can direct to his own pleasure and advantage.

EVIL SPIRITS AND MISINTERPRETATION

Satan and his host of evil spirits are kept busy at the work of misinterpreting the Word of God. A few examples may be suggestive for your further study. (1) Matt. 6:19, 20 "Lay not up for yourselves treasures upon earth—but in heaven." Satan says, "Jesus did not know what he was talking about" (and some people agree with him).

Satan says, "You had better keep your treasures and let me help you use them, for you can enjoy them more now than hereafter." (2) Jno. 1:7, "The blood of Jesus Christ his Son cleanseth us from all sin." Satan says, "You have been cleansed from ALL sin, therefore you are sinless and cannot sin." This Scripture with its context show that it is a process of cleansing (continuous action) of a believer on two conditions (a) To walk in the light, which means to be in fellowship with God (b) If we (believers) confess our sins. (3) Matt. 7:7, "Ask and it shall be given you." Satan says "God has promised to give you ANYTHING you may want, and if he does not give you EVERYTHING you want, I would not believe him." If that were true Satan could demand of God to give him supplies to fight against God.

What is the true meaning? This Scripture is not to contradict the plain teachings of prayer to be used as a working force. Jesus taught His disciples to pray "Thy will be done." This Scripture assumes the condition of our wills being in co-operation with God's will. (4) Phil. 2:13, "God worketh in you both to will and to do of his good pleasure." Satan says, "That means you are to passively surrender to God and let him take you and use you." But the preceding verse says, "Work out your own salvation—for it is God which worketh in you etc." This means the believer is to use all his faculties in co-operation with the Holy Spirit in living the Christian life.

HOW RESIST SATAN AND HIS HOST

1. Submit yourself to God (Jas. 4:7). Exclude Satan by giving full place to God. 2. Those born of God have the privilege of being sustained in the hour of temptation and the wicked one cannot touch them (1 Cor. 10:13; 1 Jno. 5:18). 3. Demons are subject unto believers "in the name of Jesus" (Luke 10:17; Acts 16:18). 4. By the right use of God's Word as exemplified by Jesus when tempted by Satan. Jesus said "IT IS WRITTEN" (Matt. 4:1-9). 5. By being properly armed and the right use of the Sword of the Spirit and prayer (Eph. 6:11-18). 6. By being sober and continually watching for Satan (1 Pet. 5:8).

If this brief discussion will provoke others to study Satan and his confederacy of evil spirits, the writer shall be grateful to God. For he has never had so much difficulty in the study of any other subject. The conscious presence of evil spirits has been very real, because they do not want to be exposed. If you want the experience of a real battle, try the use of God's Word to expose Satan.

The Pastor's Authority

PROFESSOR JEFF D. RAY,

Southwestern Seminary, Fort Worth, Texas

I HAVE no heresy to expose, no enemy to punish, no dangerous trend to counteract, no axe to grind, but I would like to say a word about the oft quoted passage in Heb. 13:17, "Obey them that have the rule over you." It is often used to justify the idea of the pastor's authority in the church to which he ministers, and the duty of the individual church member to do what the pastor says whether or no. There are three things to be said.

In the first place, nobody knows that the text refers to the relation between the modern church member and his pastor. It probably does, but it is rather a slender thread from which to suspend such a weighty and revolutionary doctrine.

In the second place, the King James translators missed it in giving us the word "obey." The Greek word does primarily mean "obey." It means "to be persuaded." When the New Testament writers meant to convey the idea of obeying constituted authority—such as God, master of slaves, parents, magistrate—they used an entirely different Greek word.

In the third place, the word translated "rule" does not primarily mean "to rule." It means "to lead."

Way in his charming translation of "The Letters of Paul and Hebrews" translates the passage thus: "Follow the advice of your spiritual leaders; yield them submission. They watch sleeplessly over your souls as men who will have to render an account for them. Therefore, hearken to them so that they may render it with rejoicing, not with sighing, for this would be disastrous for you.

If any man will take his Thayer's Greek Lexicon or his Liddell and Scott and patiently dig out the meaning of these words he will see that from beginning to end that Way is correct in his translation of the verse.

Furthermore, he will see that if Way is correct, the Scriptures really give no comfort to the preacher who has been thinking he has some kind of authority in the church that other members do not have and that the members ought to obey that authority.

He will also see that this translation by an English Episcopalian just about fits the old-fashioned Baptist idea of the relation of a church member and his pastor. That old-time view was that the only way in which the pastor's authority is different from that of any other member is in the fact that the members of the church have formally chosen him as their spiritual leader and as long as they keep him in that position they are under moral obligation to follow his leadership as he follows Christ. Whatever authority he has is moral and not legal.

My observation has been that a pastor cannot do much with a church if he demands obedience to his supposed constituted authority. But I have also observed that he can do almost anything with them if he knows how to exercise humble, unselfish spiritual leadership.

Do You Want a Revival?

J. C. MASSEE, 1068 East Clifton Road, Atlanta, Ga.

IF THE BAPTISTS really want a revival it can be had on very simple conditions:

1. Let each Baptist promote a revival in his own life. A revival of prayer, of Bible reading, of witnessing for Christ, of soul winning effort. Bring the tenth of his earnings to the house of God, pay his debts, make restitution to those who have been wronged, seek reconciliation of all estrangements, put out of his heart all malice, bitterness, envy. Stop gossiping, backbiting, and all unclean conversations. Read and begin to live up to His Church covenant.

2. Let each Baptist family promote a family revival; restore the family altar and Bible reading in the home. Avoid quarreling; let parents discipline their children in kindness, let children obey their parents. The whole family attend the preaching service of the church. Engage only in pleasures consistent with a Christian life. Encourage Christian fellowship and friendships. Seek the conversion of unsaved members of the family. Maintain love and sympathy for the pastor.

3. Let each Baptist church recognize the presence and control of the Holy Spirit in its administration, its music, its means of raising money. Cherish the good name of the pastor. Pay bills promptly; maintain an atmosphere of reverence in the house of God, frown upon all gossip, fault-finding and sensorious criticisms. Maintain sound doctrines, and jealously guard the good name of the church.

4. Promote Pentecostal conditions and see Pentecostal results.

Dr. Gibson's Fruitful Ministry in Texas Revival

DEAR DR. MASTERS: Recorder readers will be glad to know of a visit which Dr. and Mrs. F. F. Gibson of the Walnut Street Church, Louisville, have recently made to Waxahachie, Texas, where Dr. Gibson assisted the writer in a two weeks' revival meeting. Dr. Gibson was with us only ten days, but these were busy and fruitful days. A total of seventy-one were received into the church, forty-one coming for baptism.

It is not difficult for one to understand the phenomenal growth of the Walnut Street Baptist Church during the fifteen years of Dr. Gibson's pastorate when he is privileged to enjoy the wonderful Bible preaching of this effective preacher of the Word of God. Our people here will never cease to thank God that Dr. Gibson came this way. The accessions to the church during this meeting extended our total to 448 in the three and a half years of the present pastorate.

On the last Sunday of the meeting the church voted to enter a campaign to raise and expend \$10,000 to enlarge our plant to care adequately for our growing Sunday-school.

Waxahachie, Texas

McKINLEY NORMAN

Convention at Memphis Next Week

WE EXPRESS the hope that the Kentucky attendance will be large at the Southern Baptist Convention next week. Memphis is near. The cost will be small. The auditorium is probably the best in the South for its purposes. The hotel and rooming facilities are adequate.

We know of no particular subject this year likely to break over the now usual routine of adopting what the Executive Committee has discussed and decided. We almost regret it. In fact, it is possible for Baptists to have more "peace" and "regularity" than is good for them. Baptists have always done best when all of us felt a responsibility to think things through for ourselves. And "peace" built on not doing so has always proved to be deceptive, a cocklebur under the collar. At that, it is possible this year that the 100-Thousand Club matter may reach the Convention floor, for the official brethren are not agreed among themselves on what they want.

It is our Convention. Our love for it abides, and what it does itself or adopts on the discussion and decisions of its committees will be sent to us for our co-operative endorsement and support. It will help much to be there and see what is determined and why and how.

The fellowship opportunities are of the best—themselves more than worth the time for the trip. We hope many of our churches will send their pastors to the Convention, bearing the cost. The money consideration will make the trip possible for not a few who may otherwise not feel able to go. But there is a larger value. It is a token of appreciation that will not fail to encourage the heart of any hard-worked pastor.

Our State Missions

THERE is a greater need for the brotherhood of our State being informed and interested in State Missions than we are some times aware of. There will be, as you have noticed announced by Bro. G. W. Ellers of Harrodsburg, a conference of all Baptists at Clear Creek May 23-24, for the purpose of discussing vital matters of interest to our Baptist people.

I have been asked to work with Rev. R. P. Mahon, of London, Ky., and C. C. Warren of Danville, Ky., in writing a brief report on the State Mission work of our State.

Now, brethren, we will appreciate any suggestion you have to make to our committee, or any questions that you may desire to ask about our State Mission work. You may address them to any member of the Committee.

Let it be understood that we are seeking in a constructive way to elicit constructive interest in State Missions and the other Baptist causes to be discussed. May we all work, pray and attend this meeting for the building and strengthening of Baptist work in Kentucky.

Let it be understood that every brother will be accorded the right to utter whatever he may have on his heart that promises to build our Baptist causes and fellowship. There is intended to be no criticism of any—it is vastly easy to criticize—but prayer and suggestion for all that we may go forward in more bouyant and spiritual service than we ever have before.

We will appreciate your questions and suggestion at the earliest possible moment. Write the undersigned at 3540 Taylor Blvd., Louisville, Ky., or either of the other brethren at his address.

May the Lord guide and bless this proposed effort to stimulate interest in these great matters of our denomination.

S. F. DOWIS,

Louisville, Ky.

Pastor Carlisle Ave. Church

MORE OF MY EXPERIENCES AS A BAPTIST EDITOR

(Continued from Page 5.)

our own safety pins and the freedom to say we don't like all this, and I'm saying it here.

None of this kind of stuff fits in with our Baptist life, and I guess it's a good thing I'm not a Baptist editor now for, regardless of what party is in power, I still believe in the age-old convictions and traditions of the Baptist fathers from the apostles on down through the palpitating annals of our history.

That's the reason why I don't believe in denominational ownership of Baptist papers. There's one thing about this big scheme, however, and that is that the brethren are not paying much mind to it. The editors have rather a free hand—not quite as free as we had in the old days when I was a Baptist editor, but free enough to give the editor a fair chance for his white alley.

In a fourth article I hope to conclude this discussion of Baptist editors and papers and I'll be sorry when it's over. If you've had as big a thrill out of it as I have, you'll be sorry, too.

President Hamilton reports that the Baptist Bible Institute will have a great report to make to the Convention in Memphis next week. The bonded indebtedness has been reduced from \$200,000 to \$163,000. The prospects are fine for student attendance next year.

Her many friends will rejoice to know that, at the beginning of this week, the reports from the Baptist Hospital at Louisville, are that Mrs. E. Y. Mullins, who has been gravely ill for weeks is showing tokens of improvement, and hopes for her recovery are brightening. Many will pray that may be God's will to restore Mrs. Mullins.

We continue to get from throughout Kentucky and all over the South, and some from points beyond the South, letters of appreciation of our recent Special Doctrinal Issue. We hold in our hands a letter just received from our friend, Evangelist J. W. Ham, who has just closed a revival with Pastor A. J. Barton, Temple Church, in Wilmington, and is now in another at Tabor City, N. C. Dr. Ham writes in part: "Your special issue is a hum-dinger. You have broken new ground in the special issue field. It will do vast good. It is my feeling that the Western Recorder can render a distinctive needed service by making this issue an annual event. I congratulate you on the first issue." We have the same thing in mind which our friend mentions. But first we propose another special issue this year on the great Doctrines of Grace. It will be announced soon.

OUR COMING CONVENTION

President M. E. Dodd, Shreveport, La.

Within a few days our Baptist people from all sections of the South will be turning their faces and feet toward the great central city of Memphis for the ninetieth anniversary session of our Southern Baptist Convention.

My own heart is deeply concerned, as I am sure many others are, over this coming Convention. It is our desire that the scripture reading, prayers, and music; that the reports, resolutions, debates and discussions of each session of the Convention may be indited by the Holy Spirit, conducted in the atmosphere of spiritual fellowship and guided by the hand of our God for His glory.

To this end I venture to make this humble request of all our people, that in your daily devotions you shall remember the Memphis Convention of Southern Baptists. Please pray for all who shall have any responsibility for the Convention, pray for all the servants of the Convention who are charged with special duties and for all the agencies and enterprises of the Convention which are set for the advancement of the Kingdom of God.

Since our people are coming to these annual Conventions in ever increasing numbers and many of them traveling by automobile and since the dangers of the highways have increased so markedly within recent months, I feel led to sound this word of warning and to urge the utmost care and caution upon the part of our people who drive automobiles. Previous Conventions have been marred by the saddening news of some disastrous misfortune to some of our brethren on the highway. I sincerely hope there will be no such occasion this year.

The Year's Record

What we have done during the past Convention year for the glory of our great Saviour and for the advancement of His Kingdom in the earth is now a matter of record before His throne where it will have proper adjudication. This record will be inadequately represented in the reports of facts and figures which will be made to the Convention. The bare literal face of these reports cannot convey the toils and tears, the prayers and purposes, the heartaches and anxieties which produced them. Neither can they tell of the stirring of God's Holy Spirit within them. But if the eyes of our people may be opened by the Holy Spirit to see more than cold statistics, to see more than mere facts and figures of money raised, or plans accomplished, of programs promoted, of members uniting with the churches, yea opened to see in these things the glow of God's grace, the presence and power of His divine personality, then will glory come to His Holy name and blessings upon His people who are called by His name.

**HAVE A
VACATION BIBLE SCHOOL
IN YOUR CHURCH
*You Can If You Will!***

Your church should have a Vacation Bible School this summer. Numbers of churches have had them with wonderful results. Your Baptist Book Store will assist you. We will gladly give you any information you need. Write for our illustrated catalog of books and supplies. It is sent free on request. Supplies should be ordered several weeks in advance to insure delivery in time for your school.

●
WRITE US NOW!

BAPTIST BOOK STORE

323 Guthrie Street - - Louisville, Kentucky

There is much in the year's work to gratify and inspire us and on the other hand much remains to humble us. We should not be overly proud of our achievements lest being lifted up with pride we become unfit for further service; neither should we be unduly depressed over our defeats lest we lack the strength for continued devotion to duty. We should accept the favors and blessings of our Heavenly Father with becoming grace and gratitude and should continue to move straight forward in the even tenor of our way and with unswerving devotion to the tasks to which God has called us.

There will be no disagreement among us on the statement that our primary and supreme task is to carry out the commission of Christ to preach the gospel to every creature. Missions is our mission in all that we do. In view of this fact I have been hoping and praying that our Memphis meetings might be mighty in their missionary spirit and import. Let us march to Memphis in May for Missions.

Those who assemble in Memphis will no doubt be given divine guidance in the making of plans and programs for taking care, for another year, of the spiritual enterprises which God has entrusted to our hearts and hands. The first resolution to be passed at the Convention should be a personal resolution in the heart of each and every messenger

of the churches to the effect, "I will earnestly seek the mind of the Master and the will of God concerning my own opportunity and obligation and will discharge whatever duty devolves upon me individually and in co-operation with my brethren to the best of my knowledge, belief and vision."

Arlington Baptist Church, Knoxville, Tennessee, George E. Simmons, pastor, is in the midst of a great revival. Dr. W. B. Harvey, pastor Bell Avenue Baptist Church, Knoxville, is the Evangelist, and I. C. Petree, song leader. Pastor Simmons writes: "We had thirty-five professions yesterday, thirty uniting with our church. Church is revived and looking forward to great ingathering during closing days this week."

PARKER'S HAIR BALSAM
Removes Dandruff, Stops Hair Falling
Keeps Hair Clean and Beautiful, Cures
and Prevents Itching
Get it with an Ounce
Parker Chemical Works, Passaic, N. Y.

KILL ALL FLIES
Flies annoy you. Daisy Fly
Killer attracts and kills them.
Guaranteed effective. No harm
to animals - Cannot spill - Will
not soil or injure anything. Kills
all species. Use at all dealers.
Hazard Chemicals, Inc., 135 De
Lash Ave., Brooklyn, N. Y.

DAISY FLY KILLER

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 applications for the Standard award have been approved:

Macedonit(Jonesville—Pastor, G. C. Mullins; Superintendent, F. R. Webb.
White Lick—Pastor, W. H. Bryant; Superintendent, L. A. Calico.

Simpson B. Rowe Has Gold Seal

It is with joy we report that Rev. Simpson B. Rowe, Chance, Ky., is the third in our State to receive the Gold Seal for Training. He has done some faithful work in studying these books. Brother Rowe is a busy country pastor but found time to do this important work of preparation.

This Good Word.

"The Standard of Excellence will bring results if followed."—J. V. Yocum, Versailles.

Black Mountain

The Sunday-school at Black Mountain is moving right along under the leadership of Superintendent Carl Wilson and Pastor Roscoe Douglas. The church is making rapid progress and they plan to erect a building in the near future. The store building they are occupying is entirely too small.

Uniontown Campaign

The last week of April was spent with the Uniontown Church in a Sunday-school Enlargement Campaign. There are many people of Baptist belief as shown by the census which revealed 510 possibilities for the Sunday-school.

A large proportion of these are lost people. The young men totalled fifty-nine and forty-three are lost. Out of ninety-two adult men fifty-four are lost. Of forty-five intermediates thirty-two are lost. Twenty of the eighty-four women are lost. Eighteen of the thirty-nine young women are lost.

Pastor C. S. Bratcher, of Morganfield, preaches at Uniontown each Sunday afternoon for just what the church can pay him. It is a small amount but a big field for results.

Five new classes were started and a Cradle Roll Department organized with three workers. Superintendent O. T. Haywood is the right man for the place and will follow up the work through the coming months quite vigorously.

Zion Church Training School

Pastor Davis C. Woolley had Miss Margaret A. Frost with his church to aid the teachers of children. A fine group of women attended Miss Frost's

class and Brother Woolley write that she did a splendid work. Brother Woolley has been pastor for some years and is doing a good steady work. Zion is near Henderson in Ohio Valley Association.

SUMMER SAYINGS

W. T. Waring, Pleasureville, Ky.

The Vacation Bible School is no longer a theory. It is an accomplished fact, and must of necessity be incorporated in the program of every far-

seeing church. It is practicable, and can be held in city, town, village or country church, and is one of the greatest investments we can make in the future of our churches and country.

It is not separate from our Bible School work, it is an aide—it is not separate from our B. T. U. work, it is a help. Teachers of Sunday-school classes and leaders of B. T. U. work testify to its worth in the added interest of the boys and girls, especially among the Juniors and Intermediates. It is primarily a Bible school, and of necessity, therefore, has a place in the program of every Baptist church.

Over a period of eight years, I have conducted schools in city, town village and country, and have yet to find one that has proved a failure, and which did not win the fullest appreciation from pupils, parents and the church in general.

Morganfield Training School

Brother J. N. Barnette was with Pastor C. S. Bratcher and the church at Morganfield for a few days discussing Sunday-school work. Brother Barnette is one of the finest Christian men in all the land and is a true Baptist. He is the kind that Kentucky people admire very much. We are always glad to have him in our State. This can be said of all the workers of the Sunday School Board.

Sunday School Campaign at Clay

Brother C. P. Hargis assisted Pastor E. B. English and the church in a Sunday-school enlargement campaign. He reports that it was one of the best weeks of work he has ever engaged in. Brother English is doing a fine work.

Ohio Valley Fellowship Meeting

The Ohio Valley Association had a very fine fellowship meeting at Blackford Church, April 23. Those on the program gave as fine discussions as I have ever heard.

SUNDAY SCHOOL ATTENDANCE

April 28, 1935

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

Louisville, Walnut St.	1,374
Newport, First	1,136
Owensboro, First	939
Bowling Green, First	900
Paducah, Immanuel	828
Louisville, Ninth and O	782
Lexington, Calvary	744
Madisonville	731
Louisville, Carlisle Avenue	730
Louisville, Parkland	701
Mayfield, First	653
Louisville, West Broadway	650
Owensboro, Third	626
Frankfort, First	622
Louisville, Eighteenth St.	588
Middlesboro, First	587
Louisville, Clifton	577
Hopkinsville, First	576
Louisville, Baptist Tabernacle	565

A Dangerous Situation

We Southern Baptists face a dangerous situation. No, I am not an alarmist nor a pessimist. I am an incurable optimist, but the right kind of optimist will face the facts honestly. The danger to our young people and some older ones alike is that they may be led away from some of the simple yet positive teachings of the revealed Word of God. Here are a few of these Bible teachings in which we need to educate our people.

1. The inspiration and authority of the Bible.
2. Supernatural regeneration.
3. The fact that the Great Commission was given by Christ to His church and passed on to all New Testament churches.

Why be alarmed about this? Because many agencies outside of our denomination are getting at our youth on these questions. If we permit a few generations of our high school and non-Baptist college students to be misled we shall be in a critical condition. We cannot change the non-Baptist schools, but we can teach our fine young people the truth and offset any false teachings they may get there or elsewhere.

What is the way to offset falseness in doctrines? Simply that we teach from the pulpit and in the Sunday-school these doctrines. But how are we going to get this done in the Sunday-school? The pastor can teach his teachers and officers. Have a week or more devoted to the study of Baptist doctrines and other books on the Bible.

I do not believe our pastors have any greater obligation than that of teaching the Sunday-school teachers. Brethren, I have been a pastor and know from experience that a pastor can teach his teachers the great truths of the Bible and they can pass this to their pupils Sunday after Sunday. We had better do more about this and save our future.

Louisville, Franklin Street	545
Louisville, 23rd and Broadway	527
Lexington, Porter Memorial	517
Danville, Lexington Avenue	484
Covington, Latonia	477
Murray, First	460
Harrodsburg	458
Louisville, Eastern Parkway	445
Jellico, Tenn, First	422
Paducah, First	418
Corbin, First	413
Covington, Madison Avenue	411
Elizabethtown, Severn's Valley	405
Louisville, West Side	404
Louisville, Virginia Avenue	400
Paducah, Baptist Tabernacle	392
Henderson, First	390
Bellevue, First	381
Louisville, Baptist Temple	371
Greenville	358
Fulton, First	344
Richmond, First	340
Hazard, First	330
Henderson, Audubon	316
Versailles	306
Lexington, Grace	295
Hopkinsville, Second	280
Louisville, Beechmont	273
Louisville, 23rd Avenue	268
Taylorsville	231
Paducah, East	228
Morganfield	227
South Jefferson (near Louisville)....	221
Burnside	204

It is the religion this world needs. It is not by kicks nor curses but by kindness that men are lifted up out of miry pits, and established in their goings with new songs in their mouths, even praises to our God. These things we all may do, "as the days go by," in the name of the Lord.

This is the religion those Christians need who have dark days, sing doleful songs, and have doubts as to their salvation. The joy they crave is not the fruit of creed but of service. As Jesus says: "If you know these things, blessed are ye if you do them," with this James accords, when he says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep ones self unspotted from the world."

Finally, this religion not only meets our needs in this world but satisfies our wants in the next. In the sweet field of Eden, its own native land, this exotic flourishes in perfection. There God's children will see it in all its beauty and share in all its glory. Amen.

PARKLAND PASTOR IN MADISON

Dr. W. M. Bostick, pastor of Parkland Church, Louisville, has just closed a two weeks' evangelistic campaign in the First Baptist Church, Madison, Ind. Thirty-one came forward to unite with the church. Others will come later. Dr. Bostick is a minister of great evangelistic gifts, preaching with a burning earnestness and power. The singers, Mr. and Mrs. David M. Hughes, proved to be very effective workers. Their vibra-harp was a novel and attractive feature.

We thank God for the coming of these devoted workers into our midst.

HENDON M. HARRIS,

Pastor First Baptist Church,
Madison, Ind.

GRACIOUS WOMAN RADIATES CHEER FROM SUNNYSIDE

Dear Editor: After reading "My" message from Dr. Cranfill about persons who are so negligent in sending the money for their Baptist paper subscriptions, I had better send my Western Recorder renewal—which is enclosed.

You may be surprised at the amount. We are in arrears since 1933—but—you will notice I'm truly penitent—paying forward until 1936, and that's SOMETHING.

No, I don't deserve any "thank-you" letter, but seriously I would like to say that your paper has furnished me enough spiritual food that I cannot afford to be without it, especially with a growing family that to safeguard whose higher interests I am so often perplexed. Their problems come from the atmosphere into which these troublesome modern times throw them so soon as they part from home.



KENTUCKY BAPTIST HOSPITAL

East 2648 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.

May you ever be found "contending for the faith" and the atoning blood of Jesus Christ for the remission of sins.

MRS. V. C. THOMAS,

Sunnyside, Ky.

Dr. and Mrs. Fred T. Moffatt, of Jellico, Tenn., were in Louisville last week with their family. Two of their boys were operated on at the Kentucky Baptist Hospital, one an operation for adenoids and the other had his tonsils removed.

Pastor A. C. Maxwell, of Calvary Baptist Church, Beaumont, Texas, and Singer J. Melvin Ray, of the same church, assisted Pastor D. A. Youngblood in a series of meetings at the Emmanuel Baptist Church, Baton Rouge, La., April 7-21. Mrs. Maxwell, formerly Miss Mildred Jolly, of Louisville, also accompanied them. The meetings resulted in fifty-two additions to the church, thirty-three of them being upon profession of faith, and nineteen of them by letter and statement. So revived were the hearts of the people that spontaneously from the Brotherhood, B. T. U. and Women's groups came the urgent request that at least the night services be continued another week with the fine, evangelistic and deeply spiritual pastor doing the preaching. He consented to acquiesce in the desire of his members.

For TIRED EYES



The Dickey's Old Reliable Eye Wash: soothes, disinfects, flushes. Good for 10 years. Genuine in red box. See at drug stores.

DICKLEY DRUG CO. - - - Bristol, Va.

ONESIPHORUS—2 Timothy 1:16-18

W. J. Langston, Conway, S. C.

Paul is in prison in Rome, closely confined, listening for the footfalls of the executioner. He tells Timothy of the kindness of Onesiphorus, whose hospitality and fellowship he used to enjoy in Ephesus.

When all in Asia, Erin Hermogenes and Phygellus, of whom he had the right to expect better things, turned away from him Onesiphorus was not ashamed of his claim but when he was in Rome sought him out diligently and found him. In doing these things he sacrificed his reputation, endangered his life, but laid up in heaven a store of mercy to enjoy henceforth and forever.

Pauld would be glad to requite Onesiphorus personally for his kindness, but this is impossible, so he itemizes and endorses the bill, and presents it at the bank of heaven, saying: "Lord, pay this man; pay him in his own coin—Mercy; pay him enough for all his family; pay him when he most needs it, "in that day," in installments through this life and in full in the next.

All hail to the religion of Onesiphorus! It is not indigenous to this world, but an exotic which our Lord brought from heaven and planted in the hearts of men. It sheds its fragrance on all around. Its fruit is sweet to the taste and nourishing to the soul and being of the Father's planting; can never be plucked up.

Shall We Have a Vacation School?

W. STUART RULE, Pastor Eastern Parkway Church, Louisville, Ky.

ONE of the most noticeable phases of the development of radio programs during the past few years is the intensity with which the sponsor advertises his wares. The announcer will wax warm, if sometimes effervescent, over the quality of the goods he is advertising, more often than otherwise using the the most extreme terms in the favorable description of his merchandise.

From his standpoint, this is good business. For nobody will believe enough in his goods to buy them unless he gets across the idea that he believes wholeheartedly in them himself. The prime purpose of Jesus Christ is the saving of the lost and the development of the saved in the Christian life.

This was the spirit in which I approached the matter of the Vacation Bible School. "What is it? What is its purpose? Is there a need for it? Does it meet this need? Shall we have one in our church?" "I came, I saw,—I evaluated." This article is a testimony of experience.

I

My first question was about the need. That concerned itself with the initiation and the development of religious ideals and attitudes in the minds of boys and girls. Do they need moral and religious undergirding for the life-conditions they must face in our day? Does the vacation period present any special need?

We found that there was a need, soon after school, for furnishing the child a place to go and get together with other children, under adult supervision. He soon gets tired of having no place to go and nothing to do, and welcomes a chance to get into the companionship of his friends, especially when it has a vacation period flavor. And they do get together otherwise, and often not under favorable circumstances, but roaming the streets or somewhere else not conducive to their development, with nothing helpful to occupy thought or time.

Does the church need it? The church needs anything its children need. Its hope is in them. They are its future personnel, both in members and officers. Anything that fills that need helps the church.

Does society need it? When one looks squarely at the un-Christian ideals in industry, in government, in education and in other phases of modern life, he can scarcely fail to see that society needs all the moral under-girding that it can get.

But aren't existing organizations enough? So many meetings now. Perhaps they are, "Many, but not much." Are these existing organizations making America Christian? The answer is,

"No." How many organizations should we have in a church? Enough! Not one more; not one less. Any movement suitable for character-building, knowledge of the Bible, building right attitudes toward right and wrong, and helping the home, is worth any busy pastor's or church leader's time and attention.

II

But just what is this Vacation Bible School movement? It is not particularly an organization; it is more of an organism. It is something that has grown into our Baptist life out of a great need; the need of our children.

It meets week-days, usually from nine to twelve, five days a week, for an average of about two weeks. The pastor is usually, though not always, Principal of the School. It is departmentized on the same age basis as the Sunday-school, of which it is now a part. Most schools have at least Primary and Junior departments. A great many have Beginners and Intermediates.

The school in my own church has had an Adult department, studying Romans, or "Where we got our Bible," or other subjects of value. Only the teachers have books in Vacation School. There is no home work, no examinations, no books to buy (except for the teachers). And the children are usually given an outing (it is vacation time, you know) about once a week.

Suppose you come visit us for one day's work: About nine o'clock the boys and girls and teachers are at the church. They form in line, by departments. Students who have done especially good work the day before are selected from the Primary, Junior and Intermediate departments as Flag Bearers and Bible Bearer.

Now the bugle sounds. All march silently at attention behind the flags to designated places in the auditorium. When all are in, the Principal greets the school with "Good Morning, Boys and Girls!" And they reply, "Good Morning, Brother Blank." The call to worship, one for each week, usually a verse of Scripture, is given.

The school motto follows. "Good, better, best; Never let it rest, Till our good is better, and our better best," or a similar motto for the year. The piano says, "Sit down." The Book is opened and reverently read. Someone, a teacher, the Principal, a pupil, leads in prayer.

The piano says, "Stand Up!" All are on their feet, at attention. "Shall we salute the flag of our country." And Young America pledges loyalty and is taught what it means. The "Christian Flag" and its meaning and use is explained. All salute it reverently.

III

A march begins, and reverently and quietly they pass from the place of worship, saluting the flags as they go, and to the separate departments. There they learn great gems of Scripture, how to apply them to every-day life, hear character-building stories, stories of missionary heroes, commit scripture to memory, sing, engage in expressional activities, and then the last period before noon, after a period on the playground, they engage in some form of handwork.

Now notice this: A boy or girl will get more Bible teaching and training in a two week's Vacation Bible School than in six months in the Sunday School, and retain it longer, for it is continuous application. That alone is worth while.

How can we start one? Just a few simple suggestions: It usually has to begin with the pastor. Surely with some interested person. Then the leaders are interested. Then the children are enlisted (The easiest job of any, if done rightly). The church gives its sanction; sometimes agreeing to furnish some funds, and we are on our way.

Posters are put up about the church and over the community. All boys and girls of the community are invited, regardless of faith, or if of no faith at all. The Principal has selected the department superintendents and they together have selected the teachers and helpers.

The school begins next Monday! On Friday all meet at the church and are enrolled, with full information about them and their parents (sometimes this is done Monday morning). A parade committee of the church has cars aplenty for everybody Friday afternoon about four to six o'clock, depending on the local situation (Be sure to get a permit, and a motorcycle policeman if possible, if you live in a city). The parade, with youngsters and teachers and dads and mothers all there, goes over a designated route over the whole community. Bugles, horns, tin pans,—anything to make a noise—are going. Big placards on all cards, especially on the truck in front with music if possible, announce in few words the school. The dads and mothers will come and enjoy it!

Now comes the Commencement Night. Friday night of the last week, usually. The pupils give a program demonstrating what they have learned. The dads and mothers are amazed. After the program, they view the Handwork Display. It's their children, and they're proud and naturally so. A free-will offering usually takes care of expenses, which

DIABETICS:
Read how I had Sugar Relief in 48 hours after years of suffering. Now I can eat, work, and enjoy life. No costly or painful treatments. Sugar removed in easy natural way. Pleasant. Results amazing. Write for Specialist's Free Book.
Artlee Remedy Co., Dept. 26, Box 1314, Chicago

sometimes have run as low as a penny per child per day.

What are the results? They are numerous. (1) A greater respect in the community for the local church. They feel that the church is really alive, and trying to meet their spiritual needs. Often Baptists are enlisted who were hard to reach before. Attendance at worship grows.

(2) New leaders are enlisted. Many a potential leader is unknown in our churches today.

(3) A better grade of discipline in the other work. This is noticed in the Sunday-school and B. T. U. departments.

(4) A new sense of reverence. How that is needed everywhere! The worship is impressive to the child mind.

(5) A desire to do superior work. The warding of blue, red and white ribbons for handwork has done much in our work.

(6) A new attitude toward the pastor and the church. A boy approached the pastor on the playground with a new feeling: "Say, Brother Blank, just what do you have to do to join the church?" A chance the pastor had desired for a long while. The boy was won to Christ.

(7) And the pastor's own spirit, in spite of the burden of the work, is rejuvenated by the direct contact with pulsating young life.

Try it. It's hard work and long hours, but the dividends for the individual, the church and the Kingdom are big.

CAMPBELLSVILLE COLLEGE NEWS

Campbellsville College is nearing the close of another splendid year. We owe a debt of gratitude to those who have made it possible to expand, grow in numbers, and strengthen the program. Every dollar of denominational support has been gratefully received and conscientiously applied in accordance with denominational ideals.

The growth of enrollment has necessitated expansion in the building program. Last summer the college started and completed a Training School building project of four rooms with modern equipment and conveniences including twin furnaces and the remodeling of the auditorium at a cost of \$6,500. For the most part local friends of the college paid \$4,500 of this amount within the year. Much of the other \$2,000 has been subscribed. Friends living near the college and are most familiar with accomplishments and the spirit of the institution contributed most liberally, though gifts have been received from more distant points.

During the present year 484 students were enrolled in all departments. 301 of these are college students. More than 100 children are being trained in the grades. Thirty-six are high school students. Special emphasis will be given next year to build the high school en-

rollment. Fifteen ministerial students and a host of other fine Christians keep religious activities in the foreground.

Eighty-one college students, twelve high school students, and fourteen eighth grade students will receive diplomas or certificates of graduation commencement week.

The commencement exercises will begin with the Baccalaureate sermon Sunday, May 26, at 8:00 P. M. The commencement address and delivery of diplomas and certificates will take place Friday evening at the college auditorium at eight o'clock, May 31.

The summer's session for college, high school and grade students will begin June 3 and will continue six weeks until July 13.

D. J. WRIGHT, President,
Campbellsville, Ky.

OHIO CHURCH REVIVAL

The Norwood, Ohio Baptist Church, Rev. Leland Jerome Powell, pastor, recently (April 1-14) held a very good series of meetings with Rev. H. C. Chiles, pastor of First Church, Barboursville, Ky., doing the preaching and he did it well and acceptably. Pastor Chiles is a preacher of marked ability, safe, sound and biblical. The attendance was exceedingly gratifying both from the Norwood Church and other churches as well. The visible results are over forty and still coming at each Sunday service, fifteen at the last night of the meeting. Sunday, April 21, the building was overcrowded and over 800 in Sunday-school and since the meeting have continued to hold up well. Brother Powell is just completing his tenth year as pastor. The membership having increased about fifty percent during his pastorate, is now close to 1,000.

E. A. BURKS,
Norwood Ohio.

"THE ENTRANCE OF THY WORDS
GIVETH LIGHT:"

In view of the evidence proving that God's Word is the forerunner of revival, is it not a crying shame that so little stress is laid in these days upon the reverential study of it? Men and women who need light do not stop to analyze the electric bulb and debate

Quickest Way To
Soothe Nerves And
Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C. for a FREE full size package of STANBACK. —Adv.

whether or not it is the true light, but they turn on the power and accept the benefit of the invention without question, satisfied with the results. Electric bulbs give light—why waste time trying to explain the mystery while we sit in darkness? And yet, that is exactly what men are doing with the Word of God. When the Scriptures are given free course they give light in the lives of men and women.

Critics are pulling the dear, old Book to pieces when they ought to be basking in the beneficial rays of light that it sheds on the way. In church and Sunday School, too, many things are substituted for the study of Scripture, with the result that the minority are acquainted with the Bible as all Christian men ought to be. It is well to bear in mind that it is "the entrance" of the Word that giveth light. The Church needs to sign a new contract with God to use the power of His Word. It is the weapon of the Holy Spirit; it is the food for the Christian; it is light for all men, but only as we allow it to enter into our hearts and minds.

Professor C. T. Curdally, of the Royal Ontario Museum, declared to a group of Sunday School workers that "if we go as we are doing, we shall lose the Bible. The loss of interest," he averred, "is pathetic. The people want the Bible, but they have asked for bread and received stones here in Canada." These are searching words that ought to lead to a thorough-going investigation of the conditions, and a thorough-going cleaning out of the things that are being substituted for the Word in the program of the Church and Sunday School. —Toronto Globe.

Study the Ministry of Healing

during May. Special articles on the subject and suggestive programs are to be found in the *Sunday School Builder*, the *Teacher*, *Royal Service*, *World Comrades*, *Windows of Y.W.A.*, the *Intermediate Counsellor* and other such periodicals; or you may get literature by addressing the

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS, LA.

Y. W. A. FOCUS WEEK

This is the week when all the W. M. U. family is thinking about the lovely grown daughter of W. M. U.—Y. W. A. How proud Woman's Missionary Union is of the 4,690 Y. W. A's (according to the 1933 reports). Kentucky W. M. U. rejoices in 302 of these Y. W. A's, ten of them in the colleges and one in our Kentucky Baptist Hospital and one in the Good Samaritan Hospital, at Lexington. The College Y. W. A's bear the name "Ann Hasseltine" for our first American woman Foreign Missionary and the Hospital Y. W. A's are named for Grace McBride, a Missionary nurse in China, who gave her life in service. We are glad to have a message on this page from a church Y. W. A. and one from the College Y. W. A.

The Y. W. A. Ideals

The Y. W. A. stands for the following ideals which, lived out, will make young women in Y. W. A. "earth's noblest thing, a woman perfected":

Prayer and the study of God's Word.

Study of God's work in His world and the advance of His Kingdom.

Giving thought, time and means to hasten the day when all men shall know Him.

Temperance in thought, word and deed and interest in the great cause of temperance in public and private life.

Christian observance of the Sabbath.

Consideration, gentleness and Christian responsibility for the "other young woman" with whom we come in contact in our homes, our communities and to the ends of the earth.

Christian womanhood which will maintain for itself and inculcate in others the highest standard of private and public integrity.

A determination to give no offense in dress, personal appearance, speech or deportment nor in any way to shadow the purity and beauty of the Christ-like character.

Y. W. A's Outlook—Inward

Windows—bright and beautiful reflectors of the Son, are the lives of Y. W. A's over every land when our Souls obey and there's nothing between, save God.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. 4:6.

As Y. W. A's, we look out of our Windows and see God glorified as He stretches forth His hand, pointing us to those hungering. With tenderness, he says, "Feed my lambs."

Others, looking into our Windows see,—an extended hand of Christ pressed close to her heart by a Y. W. A. girl. Her life and voice lifted in the glad refrain, "I'll go where you want me to

go, dear Lord, I'll be what you want me to be."

Then is the heart of God glad. The light of His glory is thus revealed in the face of Jesus Christ with life eternal accepted by children of men.

Live your vision,—teach thy heart to kneel.
Eva Ray Hill,
Crescent Hill, Louisville.

College Y. W. A.—Key to Joys Untold

Last fall Bethel welcomed us to the Y. W. A. as the "Key to Joys Untold." This Key has opened to us the doors of Prayer, Bible Study, Missionary Vision, Service and Giving.

Together with other Y. W. A's we have "opened the window eastward" in our Morning Watch services. This and our observance of the special seasons of Prayer have called us into a deeper appreciation of the privilege of intercessory prayer. Through our Bible study we have experienced spiritual development and growth.

The opening door, Missionary Vision, through programs and study courses has revealed world needs and challenged our responsibility in the face of these needs. Because our circles are larger than the average home ones and our members are representatives of sixteen States, we have impressive programs and helpful exchange of ideas.

The door to Service has opened opportunities in the local community at Thanksgiving and Christmas. Our entertaining of G. A's during the State House Party has linked us more closely with another member of the W. M. U. family.

The door of Giving has led us to a recognition of our stewardship, not only in study, but also in expression as we have sponsored a Stewardship Declamation Contest and shared in offerings for Home and Foreign Missions.

Unlocked by the "Key to Joys Untold," the doors of opportunity have swung wide to us at Bethel.

Margaret B. Whitcomb,
Bethel Woman's College,
Hopkinsville, Ky.

Camps and Y. W. A.

Y. W. A. wouldn't be properly focused unless everywhere this week the Camps were announced and plans made to go. The biggest camp for Y. W. A. is the Southwide one, at Ridgecrest, June 25-July 5. The program this year looks like it is going to be the biggest and best ever, with Dr. J. H. Rushbrooke, Secretary Baptist World Alliance; Dr. M. E. Dodd, President of Southern Baptist Convention, recently returned from a trip around the world, Mrs. W. J. Cox and speakers from China, Japan and Europe.

Everything about Ridgecrest Y. W. A. Camp will be big,—big mountains, big

crowd (900 last year), big people (meaning important!), except the cost, which will be around \$30.00.

Then our State Y. W. A. Camp, July 29-August 3, at Clear Creek Springs. The speakers there will be Miss Carrie U. Littlejohn, Principal of the W. M. U. Training School, Miss Emma Leachman, Home Mission Board, Miss Kathleen Mallory, Corresponding Secretary of W. M. U., S. B. C., Mr. Fred Moffatt, President Clear Creek Encampment and others. Cost \$8.00. Write to: W. M. U. Office, 205 E. Chestnut St., Louisville, Ky., for further information about the Camps.

ALWAYS THE SAME

It is said to be the property of a crystal to assume precisely the same form into however many fragments it may be broken. The infinitesimal particle, for the study of which a magnifying glass must be used, is a precise facsimile of the parent crystal from which it came. If we could take God's eternity and break it up into aeons, if we could take the aeons, and break them up into ages, and the ages into centuries, and the centuries into moments, we should find each separate moment of God's life to be just as resplendent with benignity, compassion, redeeming grace, and happiness as His sublime eternity itself.

—The King's Business.

RUMORS

James 3

No Christian should be influenced by rumors. The secular world recognizes the terribly destructive power of indefinite accusations. There is an organization with offices in New York, Chicago, Atlanta, and Toronto, that charges fifteen dollars a day and up for professional "whisperers." Thousands of dollars have been spent by one company to offset rumors. So hurtful does a certain business man find rumors that his plant hunts down the circulators and instigators and administers severest penalties.

In the first place, each Christian must answer for himself before God, and therefore should not be influenced by reports of attitudes of "others."

In the second place, every Christian should demand names and facts and carefully trace the "facts" to the original parties, before the Christian forms personal judgment. In temporal courts everyone is considered innocent until proven guilty and the burden of proving falls upon the accuser. Insist upon the accuser proving out in the open before the ones involved. "He that doeth righteousness cometh to the Light that his deeds may be made manifest."

—G. L. Youman.

Fellowship Tidings.

Pastor W. F. West is preaching in meetings at the First Church of Roxboro, N. C., April 22-May 5. He has with him Singer Roger M. Hickman, of Petersburg, Tenn.

Dr. Len G. Broughton and Singer Carlyle Brooks, both of Atlanta, Ga., have just closed meetings in the First Church of Dothan, Ala., in which there were 107 additions.

Evangelist John W. Ham, of Atlanta, Georgia, and gospel singer Roger M. Hickman, of Petersburg, Tenn., have just concluded a very successful meeting with the Temple Baptist Church, Wilmington, N. C. Dr. Arthur J. Barton, Pastor. The immediate fruits of the meeting, in addition to a revival among the church members and other Christians, were twenty-one additions to the membership of the church, twenty of them being on profession of faith in Christ as candidates for baptism.

Mrs. McCormick, widow of the late Missionary and Pastor Hugh Pendleton McCormick, died March 28 at Baltimore, Md. She spent some years as a missionary in Mexico and Puerto Rico. Her husband became pastor of the North Avenue Church in 1912, and he served it until his death in 1929, at which time the name of that church was changed to the McCormick Memorial Baptist Church. Dr. John F. Fraser preached her funeral. She was a daughter of Dr. Samuel and Mrs. Selina Jones Perry, of Marion, Ala.

We had a pleasant visit from Rev. Carson Taylor, now engaged in Kentucky in delivering educational addresses in regard to prohibition and liquor. Brother Taylor has been for a long while in Texas, but he is a Kentucky native, and in himself represents the fourth generation of Baptist ministers, beginning with Joseph Taylor, who emigrated from North Carolina to the Cumberland country in Kentucky long ago. The son of Rev. Joseph Taylor was Rev. J. P. Taylor, and his son was Rev. Alfred Taylor, the father of Carson Taylor. The father and grandfather of Brother Taylor long served as ministers in the Green River country of Kentucky. Our friend wrought in Texas for thirty-five years, but he is now in Louisville and is doing some work at the Seminary, and very effectively as a prohibition speaker.

On Sunday morning, April 28, the Western Recorder Editor had the pleasure of worshipping and preaching for Pastor C. P. Herring and his people at the Crestwood Church at Crestwood, Ky. This church, though some distance from Louisville, is a member of the Long Run Association. It has about 500 members and is the worship center of the body of Baptists, largely farmers, who are a substantial people materially

and spiritually. Brother Herring and the two other fine ministers in Kentucky of his name.—Drs. Ralph A. Herring of Ashland, and Owen F. Herring, of Winchester—are cousins, but no two of them are brothers. They are all from North Carolina, and all belong to the same old Baptist strain, which includes W. D. Herring, honored missionary of the Foreign Mission Board, and father of Dr. Ralph A. Herring. Pastor C. P. Herring has been with the Crestwood Church now for five years, and is deeply enshrined in the confidence and love of his people. He came to the ministry by way of an office position with the headquarters of the Atlantic Coast Line Railway in Wilmington, N. C. He and Mrs. Herring and their attractive children, a fine girl and a fine boy, live at the parsonage adjoining the church, in a most beautiful setting—both the church and the parsonage.

Rev. C. M. Mellichamp, who has for some years been doing an excellent work at the Tenth and Dumesnil Street Baptist Mission of Walnut Street Church, Louisville, has recently resigned from that service. Last fall we had occasion to undertake to name ministers from South Carolina now working in Kentucky. Just as often happens in such an undertaking, we left out one of those of the Palmetto State whom we knew best and longest. We refer to Brother Mellichamp, who, by the way, is descended from a South Carolina family that goes back to pre-Revolutionary Days. Some will remember, among the volumes of William Gilmore Sims, the book "Mellichamp." This was our friend's ancestor. He came to Louisville from Edgefield, S. C., where he had been Postmaster—in far the most "political" county in that State. He studied at the Seminary, and served churches. He brought with him his family—his wife and several children. These children are now approaching young manhood and womanhood. Well, we cannot tell it all, but here is our gesture of appreciation of Brother Mellichamp. At the present time he is adding to the Western Recorder subscription list many subscribers in Louisville. Success to him in this and all undertakings. The folk at the Tenth and Dumesnil Mission appreciated him. On his retirement they present him with an excellent copy of the Bible.

"QUIT KIDDING YOURSELF." SPEAKER TELLS BYPUSERS

For the third successive time our County B. T. U. Organization held its regular quarterly meeting and it was one of the most successful yet. I refer to the B. T. U. of Gasper River Association in Butler County.

All departments of B. T. U. work now being carried out there were represented on the program, moving from a short,

interesting "programette" by Intermediates and songs by Juniors to an explanatory talk on the B. Y. P. U. Business Meeting from a Senior. Rev. J. W. T. Givens told of the "Opportunities in our B. T. U. Association" . . . very much in keeping with the program keynote, "Efficiency and Our Opportunities."

Then, as a climax to a wonderful afternoon full of a lot of food for thought and a succession of events came one of the most gripping and searching messages ever to make union members sit up and take notice. It was accusing, yet inspiring. It criticized and then offered helpful and proven suggestions. It came straight from the shoulder of Brother Cleo Roberts, Education Director, of the First Baptist Church of Bowling Green. The subject was "Quit Kidding Yourself," and he opened our eyes to a thousand things that need to be done so that we'll never feel like stepping to pat ourselves on the back in a self-satisfied attitude.

Vice-president and district leaders were elected. The next meeting will be July 14, at Sandy Creek, one of the oldest established churches in the county.

SAMUEL B. KENT,

Morgantown, Ky.

GIVENS MOVES TO MORGANTOWN

It was a real tearing of heart-strings for me to leave the sweet fellowships and associations of Bowling Green and Warren Association, but the Lord seemed to lead this way, and I have moved to Morgantown.

The church here and at Salem, nearby, are moving steadily forward, showing fine growth in every way, much to the joy of this pastor's heart.

Last Tuesday members of the Morgantown Church took the pastor and his wife by storm, filling their pantry with good things and their new home with joyous and whole-souled fellowship.

Yesterday was a great day here in the house of God. Our Sunday-school, three B. T. U's, two preaching services and an associational B. T. U. meeting at 2:00 P. M., were all largely attended and enthusiastic. Four additions to the church during the day.

JOHN W. T. GIVENS,

Morgantown, Ky.

Phone Highland 0106

Herbert C. Cralle
FUNERAL HOME

FRANKFORT & PETERSON AVE.

LOUISVILLE, KY.

THE FIRESIDE

"MOTHER 'O MINE"

My love for thee, dear one so fine
 Mother 'O Mine! Mother 'O Mine!
 No greater love can ne'er be found
 Mother 'O Mine! Mother 'O Mine!
 The songs the birdies sing of thee,
 The love that's in my heart so free,
 Unit in one great symphony,
 Mother 'O Mine! Mother 'O Mine!

You are a friend of all the best
 Mother 'O Mine! Mother 'O Mine!
 You are a friend with goodness bless'd,
 Mother 'O Mine! Mother 'O Mine!
 I let my voice in echoe's claim.
 Thy goodness and thy glorious fame.
 My heart shall ever love thy name,
 Mother 'O Mine! Mother 'O Mine!

ELZA EVELYN SHREWSBURY,
 Alexandria, Ky.

MOTHER GOOSE'S DILEMMA

Old Mother Goose was the prize fowl in Farmer Smith's barnyard. But Farmer Smith always did like a practical joke, and, knowing Mother Goose was a rather dull thinking, although good-natured creature, determined he would have some fun. So, Farmer Smith, who lived only a short way from the big city, decided he would visit the zoo and talk to a friend he knew there.

Meanwhile Mother Goose, with a few low honks, waddled away to the barnyard and found a nice place to lay her eggs, for she was to keep them warm for awhile, and then she would have some pretty goslings. So, Mother Goose began to lay an egg almost every day, hoping soon to have at least a dozen on which to sit, giving her twelve goslings, if things worked out as she planned.

When Farmer Jones returned from the zoo visit he brought into the barnyard a funny looking collection of eggs. A friend in the zoo gave the farmer a duck, a swan egg, a peacock egg, and one great big egg that he wouldn't tell the farmer the name of.

"Just wait and see," the zoo keeper said to his farmer friend. "It will surprise you even as much as it will surprise old Mother Goose."

Then at home the farmer added a hen's egg, a turkey egg, and a guinea's egg. He also found a quail egg and a pigeon egg, all of which was added to the collection.

Poor Old Mother Goose completed laying her eggs and started sitting on them. One evening, the farmer came while Mother Goose had slipped away for a moment to get some water to drink. Farmer Smith removed the goose eggs and placed that funny egg collection in their places. Mother

Goose never did watch her business affairs very well and she did not notice any difference when she returned.

One day Mother Goose heard a strange "cheep . . . cheep." "Why, it isn't time for my eggs to hatch!" Mother Goose exclaimed in astonishment, "What in the world has happened? Things are turned upside down, and, besides, I never did see such a big egg as the one in the middle on which I am sitting . . . there is something very strange, indeed, about this setting of eggs . . . something strange, indeed."

The Mother Goose took a look at the little fellow that was going "cheep . . . cheep . . . cheep." "I wonder if I am going crazy," thought Mother Goose, "or is this creature I see really a chicken!"

"Cheep . . . cheep," again said the little fellow. Mother Goose removed her specs for a better look. Then, out came a very funny looking fellow, indeed. This little fowl, which happened to be a turkey, was very proud of himself, as he strutted along. Next came an ugly bird, indeed—but in months to come it would be a lovely and graceful swan. Then came a fussy little guinea fowl!

Pretty soon out come a tiny pigeon and a quail, which soon was to chirp: "Bob White . . . Bob White."

All the eggs were hatched save one and this one egg was giving Mother Goose a lot of trouble. It was so big and took so long to hatch. But Mother Goose was persistent and stayed at her job. One morning there was a hoarse cheep and Mother Goose took one look and fainted. A monster fowl, if ever one, hatched.

Mother Goose could not stand the strain any longer. There also had been a duck that insisted on saying "Quack, quack."

Mother Goose called her gosling and hastened away. Meanwhile the farmer laughed. "Just look at that ostrich!"

But the farmer didn't know what was in store for him. With Mother Goose vanished to a far side of the barnyard Farmer Smith had to feed and water and furnish shelter for the orphaned ostrich, duck, swan, chicken, turkey, pigeon, quail and all the rest of the mixed brood.—William Allen Ward in Southern Churchman.

TEACH CHILDREN TO LOVE THE BEAUTIFUL

Lillie M. Saunders

All children should be taught the love of good music, good literature and flowers. Be the home "ever so humble," there is no excuse for not making it at-

tractive with growing plants, books and magazines, and music in some form.

There is little that is more enjoyable and beneficial in the home than music. A busy mother will not always have time to play for her children on a musical instrument and the radio program, even if available, will often be inappropriate, but most mothers can sing with the little ones and teach them songs that they will love. Even very young children quickly learn to distinguish one song from another and show their preference and appreciation. If a mother forms the habit of singing as she works, she will find that her many tasks will be performed more easily and quickly. She will be more relaxed and will not tire so soon and, oh, how the children love a singing, smiling mother!

Books and magazines should very early be placed in the wee ones' hands, but under kindly watchfulness at first. Children must be taught how to use books and shown that they give the most pleasure when treated with gentle consideration.

Growing plants do much to make the home attractive. Allow the little ones to have some of their very own both indoors and out, if possible, and watch their pride and pleasure in caring for them. Small cans may be used for their indoor plants so that the busy little hands may carry them from one sunny spot to another. Even if a plant should in the end come to grief, reverence as well as a love for the beautiful is being learned and will not be destroyed. Talk to the boys and girls about the various flowers and plants—their habits and needs—speaking their names both common and botanical. Take the children for walks whenever possible and teach them to observe beautiful cloud formations, sunshine, birds, trees, mosses, flowing waters and all other of God's wondrous works. Encouraging them to comment on objects of loveliness leads them to adventure farther and farther into the elusive realm of the beautiful.

One way to help little children to become alert in observing the beautiful is to keep a small book dedicated to this purpose. At the bedtime hour you can

LADIES' KNEE LENGTH HOSE

5 Pairs Knee Length Hose Prepaid for \$1.00. Guaranteed. Elastic Top. An Anglo Yarn Chardonize Hose.

L. S. SALES COMPANY Asheville, N. C.

CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health. Pioneer Camp of the Carolinas. Popular for 22 years under same management. Christian, non-sectarian. Altitude 2,300 feet. Reasonable rates. Write for booklet.

W. McK. FETZER, Director, Brevard, N. C.

say to Joan, "What did you see today that was beautiful?" and the response may be, "A little bluebird, Mother." "Where was it and what was it doing?" "First it was on the ground and had a string in its mouth. Then it flew to a tree. Why did it want the string, Mother?" To the children, the knowledge that their discoveries are worthy of being recorded, is an added spur to them to be observing and to give expression to their thoughts. And boys and girls who learn to love and to have reverence for all that is beautiful and good will seldom deliberately go far wrong.—Reformed Church Messenger.

PASTOR APPRECIATES HOSPITAL SERVICES

May I take this occasion through the pages of the Western Recorder to thank my many friends and brethren in the State and City work for their kindness during my illness at the Kentucky Baptist Hospital. In a special way I want to thank Brethren M. P. Hunt, E. N. Wilkerson, S. S. Hill, George R. Jewell, Kyle M. Yates and Harold W. Tribble for their visits at my bedside. Also I want to thank the staff of physicians and interns for their helpful services in bringing about a successful recovery from my physical impairment.

The Baptists of Kentucky ought really to uphold their great hospital. There one will find a staff of nurses who are willing to give any aid for a patient's comfort. Superintendent George E. Hays, a great layman, is putting his whole life into making it a noble and wholesome institution. I truly hope that this State will support and stand by our great hospital.

JOHN E. DOUGLAS,

Mystic, Ky.

MANY YEARS OF SERVICE IN THE MINISTRY

The Western Recorder of April 11 had a write up of the late Rev. T. J. Ham, father of Rev. M. F. Ham, the evangelist, a direct descendant of Roger Williams of colonial fame. Rev. Ham, Sr., died a short while since.

On reading this notice of the death of this grand old man, it occurred to us that with his passing, Barren County has the oldest Baptist preacher of the entire Green River section, Rev. J. P. Brooks. He is eighty-six years of age, but is still vigorous and full of "pep." He has spent sixty-seven years of his long and useful life in the gospel ministry, going up and down, not only among his people to proclaim the riches of the truths of the Christ-Man, but also for a season in St. Louis, Mo., and in Oklahoma. He entered the work of telling "the old, old story" when he was nineteen years of age, preaching his first sermon in November, 1868.

Many a sin-cursed soul, many a lost soul found peace and pardon through the messages brought by Rev. Brooks. Success followed his efforts and he was instrumental in organizing ten or more churches, the majority of which are alive today and doing acceptable work in the vineyard of the Lord; among the number Seven Gums and Mt. Olivet in Union County and Geneva and Corydon in Henderson County. He has been the under-shepherd of many churches and, with pride, can point to the fact that not one of them during his stewardship ever had a "church row," but on the other hand he was known as the peacemaker since he was successful in settling and adjusting differences in a number of churches. The last church he ministered to before retiring from the active ministry was Poplar Springs. Mr. Brooks attended his first session of Liberty Association of Baptists in 1858 and he was a prominent figure in the same body of Christians at the meeting last August at Canmer, Hart County.

For a number of times, Rev. Brooks acted as clerk of this association and always with credit to himself. He was ordained to the work of the ministry by the Monroe Baptist Church, Hart County in November, 1873. Mr. Brooks comes of a long line of preacher ancestors, for several generations back, his forebears were bearers of the great old story of Jesus and His love. Rev. Brooks acted as missionary for the Liberty Association of Baptists some time in which position he discharged his duties with efficiency and with satisfaction to himself and the association. The years have been many for this man of God, and there has been much of joy in them as well as a full share of sorrow. Only a short while since, she who had walked by his side so many years, grew tired, lay down to rest and to sleep the sleep that knows no waking.

Since the death of Mr. Brooks, he has lived quietly here in Glasgow with his son and daughter. May the years lying out before this Soldier of the Cross, be they few or many, be filled with pleasant, happy memories, strong trust in God, close nestling to the cross, and a consciousness of work well done.

—Glasgow Times.

MODERNISM'S DEADLY WORK

Here is a tribute to Modernism that we pass on for what it is worth. For many years now modernists have been undermining the foundations of Christian truth, doing their deadly work in the evangelical denominations of the country, with the result that numerous individuals, churches, and institutions of learning that were once beacon lights of truth, have departed from the faith. Atheism today looks upon Modernism as one of its allies. These words from the American Association for the Ad-

checks
666 MALARIA
in 3 days
COLDS
First day
LIQUID - TABLETS
SALVE - NOSE DROPS Tonic and Laxative

vancement of Atheism are a rebuke to an evangelism growing lukewarm and cold. "Higher criticism with the Church," the last report of this association, "carrying on the work of Voltaire, Paine, and Ingersoll, in milder language, it is admitted, has made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a "creedless faith." The modernists are now in control of all the larger Protestant denominations, and working from the inside, discredit the basic teachings of Christianity in the name of Christianity." Was ever more pathetic commentary penned than this? Modernism allied with the forces of atheism, the one within the Church, the other without, but both working towards the same end—the destruction of the truth of God as it has been revealed in the Scriptures. One expects the attacks from without, but it must make angels weep when Christ is wounded again in the house of those who profess to be His friends.—Evangelical Christian.

Dr. T. Wilkinson Riddle, of Plymouth, England, is now in this country to fill a number of engagements, some of them being the Biblical Seminary, New York, Dr. W. W. White, President; the baccalaureate sermon and missionary address at Hardin-Simmons, Abilene, Texas; the Southwestern Baptist Theological Seminary, Ft. Worth; First Church of Shreveport, La., and the Bellevue Church in Memphis.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor
Bruises. etc. at Drug Stores.

LEE E. CRALLE CO.

INCORPORATED

Funeral Directors

1129 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MArgo 0771

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

HELP CLEAR CREEK!

Not by "Giving" or "Selling"
but by "Saving"

The bonded indebtedness on Clear Creek Mountain Springs Baptist Encampment can be retired with five million coupons from certain products. You can assist in this Coupon Saving Campaign by informing your friends of this opportunity and wrapping your own coupons "of like kind in bundles of 25, 50 or 100" and sending them to Dr. L. C. Kelly, Pineville, Ky. Dr. Kelly is Chairman of the Clear Creek Board of Control. Please write him for further information.

Whitesburg, Three Forks

A total of fifty-eight awards were issued to those who passed the examinations in the Junior, Intermediate, and Senior Manual classes held at the Whitesburg Church during the week beginning April 14. It was a pleasure to be with Pastor I. E. Enlow and the people of that church. Miss Grace Morehead taught the Juniors and Intermediates and the writer taught the Seniors and Adults.

Gilead, Severn's Valley, and the Kentucky Baptist Children's Home

Conversions, consecrations and a general awakening were the results of the three-day special services under the auspices of the Training Union of Gilead Church in Severn's Valley Association. It was my privilege to have a part in the program on Sunday morning and night, April 28. In the afternoon several splendid programs of the Associational churches were well represented for a Training Union. Those who were responsible for the church services were Pastor J. E. Darter and Director A. T. Hayes. Associational Director W. O. Harper had charge of the afternoon meeting. The work is progressing in both church and association. It was a privilege to visit with Superintendent and Mrs. C. K. Hoagland and their associates in the work, and to see the fine work being done by the two Intermediate B. Y. P. U's.

McHenry—Ohio County, Hartford

On Sunday morning, April 21 it was my pleasure to be with Dr. W. W. Leathers and his people at McHenry in their teaching and worship services. In the afternoon something more than 200 gathered there for the second meeting of the Ohio County Associational Training Union. The Song service was led by Pastor Ford Deusner,

of Hartford, who was temporary chairman. The devotional was given by a Union boy from Hartford. The report of the Nominating Committee was read and accepted. R. P. Brofn, of Hartford, was elected Associational Director.

Several fine reports were given by Unions represented. Special music was given by a male quartet from Beaver Dam. Director Brown presided in a splendid way and manifested a fine spirit as did the other officers that were elected. They will mean much to the progress of the work.

On Sunday night it was an inspiration to be with Pastor Ford Deusner and his people at Hartford in a special service. In the presence of a splendid congregation about fifty awards were presented to the members of the Junior, Intermediate, and Senior Unions who had passed examinations on the study courses.

Warren County, Bowling Green

On Monday night, April 29, at First Church, Bowling Green, State Director D. H. Daniel, Jr. and I met with a very enthusiastic group representing several churches of Warren County Association. The first step was taken toward the organization of the Associational Union. Pastor Wesley W. Shrader, of Smith's Grove was elected tentative Director.

Chillicothe, Ohio

There has been started in Chillicothe, Ohio, a B. Y. P. U. The Southern Baptist Plan, because of their preference for it, is being used. Reports will be sent to this office.

Taylorville, Long Run

Pastor Claude T. Ammerman and his people at Taylorville in Long Run Association are making progress in Training Union work. In addition to the Unions they had, a B. A. U. was organized recently. These Departments were also united more closely in the organization of the Training Union, whose total enrollment is now 106.

GILEAD TRAINING MEETINGS

The Training Union of Gilead Church sponsored a series of meetings April 26 to 28.

On the evening of April 26, Pastor H. Evan McKinley, of the Shepherdsville Church, accompanied by his wife and three members of his church orchestra, rendered a beautiful musical program. This was climaxed by Brother McKinley's message: "Giving God Our Talents." In this message Brother McKinley emphasized the development and use of one's musical talents in the work of the church.

On the evening of April 27, Rev. Roy L. Puckett and his wife, of Louisville, were our special guests. Mrs. Puckett gave a lovely vocal selection. Brother Puckett brought an inspiring message on "A Life At Its Highest and Best." He spoke of serving God through the

needs of man as a life at its highest and best.

Rev. Byron C. S. DeJarnette, State Secretary of the Training Union Department Union was with us Sunday. "Victory" was his topic for the morning service. Miss Mary Alice Crow favored us with a solo at this service. Sunday afternoon the Training Union of Severn's Valley Association held their regular quarterly meeting, attended by visitors and delegates from seven churches. Mr. Harper, of Vine Grove, Director for this association, presided. Pastor J. E. Darter, of Gilead Church, directed the devotional and song service. Special music was rendered by a male quartette from the Senior Union of Sonora, a duet from the Intermediate Union of Elizabethtown, a quartette from the adult union of Elizabethtown, and a solo by Mr. Puckett. Brother Puckett followed with an address, "The Call of the Age." He explained that the call came from within, the Heart and Soul, and not from without.

After the regular session of the Training Union, Sunday evening, Rev. DeJarnette addressed the assembly on "Study." In this interesting sermon Brother DeJarnette said, "We should study that we may be approved workmen in the work of the Lord."

These meetings were enthusiastic, and inspirational; they were supported whole heartedly, by the young people as well as the adults; much interest was manifested. We would like to express our appreciation to those that helped to give us this revival. We feel confident that the Baptist Training Union of our church has been strengthened and that we have been lifted to higher planes and nobler aims through the hearing of these great spiritual messages. Only in the days to come can we really reap the benefits derived from this meeting.

Virginia Shipp, Cor. Sec'y.,
Gilead Training Union.

Henry County Meets At Campbellsburg

Antonio Sanchis, of Alicante, Spain, a student in the Southern Baptist Theological Seminary, delivered a missionary address to the Henry County Associational Training Union at Campbellsville on Saturday, April 20. His message was spoken in the Spanish language, and translated into English by an interpreter, Rev. A. C. Mueller, native of Mexico, who has been in Louisville for some years, also in attendance at the Seminary.

Director Cecil Clifton presided in a

REMOVAL NOTICE

DR. N. DOUGLAS ABELL

Eye, Ear, Nose and Throat Specialist
has removed his office to
SUITE 310 THIRD FLOOR
Will Sales Office Building
405 S. Fourth St., Louisville, Ky.
Take Elevator Jackson 2727

fine way and is leading the work enthusiastically. I greatly enjoyed my visit to Campbellsburg, and was glad to have a part on the program just before dinner.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

April 28, 1935

	Att.	Vls.	En.
Bowling Green, First	223	48	313
Louisville, Grace	151	9	181
Louisville, Ninth and O.	145	44	195
Paducah, Immanuel	136	20	192
Louisville, E. Parkway	110	29	185
Louisville, Temple	110	8	162
Louisville, Crescent Hill	104	35	151
Lexington, Porter Memo	104	19	174
Corbin, First	102	12	154
Gilead	101	33	118
Severns Valley	101	12	148
Louisville, Immanuel	93	13	133
Harrodsburg	90	16	134
Louisville, 23rd & Brdwy	90	10	119
Madisonville, First	88	16	131
Newport, First	88	7	182
Owensboro, First	87	31	136
Taylorsville	84	18	116
Cox's Creek	83		103
Elsmere	78	16	110
Lexington, Grace	70		135
Danville, Lexington Ave.	64	3	105

care anything at all for the holy faith of Christ, we certainly must wish to send these youth to these institutions, aware of the strength of the Christian position and fortified to discount the old and exploded theories of unbelief which the unbelieving teacher thrusts upon the youth as something new. This book, and a dozen in its class, known to the reviewer, deserve circulation.

A Grand-Canyon of Resurrection Realities, by Robert G. Lee, published by William B. Eerdmans Publishing Co., Grand Rapids, Mich., 172 pages, price \$1.00.

Dr. Lee, the well known pastor of the Bellevue Baptist Church, Memphis, Tenn., is adding to his dynamic reach as a pastor by some appreciated work as an author. This is the seventh volume which he has published containing sermons and other discourses. The sermons are likely to attract popular attention both among ministers and all those Christians who like to read sermons. Dr. Lee is at once an ardent preacher and a poet.

Crucifying Christ in Our Colleges, by Dan Gilbert, published by the Danielle Publishers, Van Dyke Place, San Diego, Calif., 234 pages, price \$1.00.

This is the second edition of a book which the author has prepared in collaboration with students of four universities. It is made up of experiences of students which have been told to the author. The case of each student is accorded a chapter. It is a book that will burn its way to the heart of any man or woman of Christian faith, or even of American patriotism. We could wish it might be read by every preacher, and yet the ultimate service of the book should be that which it renders to fathers and mothers who have children to be educated. No man or woman who cares anything for the soul of a child would let that child go to one of these faith-destroying institutions, after reading this book.

The Key of the Book of Revelation, by Erik Thompson, published by the Zondervan Publishing House, Grand Rapids, Mich., 119 pages, price \$1.00.

The author is a layman. In his preface he tells what are the factors that led him to undertake to discover and set forth a key to the Book of Revelation. To begin with he was bewildered by the number and variety of so-called spiritual interpretations. He says that most of these writers take the position that all prophecy has already been fulfilled. His own study resulted in his finding more in Revelation that he felt justified in keeping to himself, and has written his findings in this book. Because the study he did proved a blessing to him, he felt constrained to share it with others. He declares that "He who would derive the greatest benefit from the study of Revelation should first thoroughly familiar himself with Jesus'

own discourse on the subject, and then delve into the Book of Revelation as a commentary upon Jesus' eschatology in Matthew and the other Gospel. We suggest that such a study should appeal to thoughtful readers.

Our Dead

Articles written 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 articles should count the words and send the amount in with the editorial notice. 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 notices 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.

IN MEMORIAM

To the memory of my precious mother, Mrs. J. W. Milburn, and my devoted Aunt, Mrs. H. J. Shave, who passed from Earth to Heaven two years ago, January 12 and March 15.

I stand on memory's Golden Shore
And recall the good old days of yore,
Sweet memories of you, linger near,
Time draws her curtain wide
And bids me step aside
And always will till life closes here.

Sadly missed by
MRS. EDWIN HAMPTON,
Salmons, Ky.

MRS. W. C. MONTGOMERY

On December 7, 1934, God called to be with Him our beloved sister, Mrs. Anna McAfee Montgomery. For many years she had been a member of the Severns Valley Baptist Church and the W. M. S. At all times she had the welfare of her church and the cause of missions at heart. Her gifts and her love were freely given and it could rightly be said that her left hand knew not what her right hand did.

We therefore recommend that a copy of this brief though sincere expression of our hearts be sent to the relatives, the Western Recorder and be incorporated in the records of the Woman's Missionary Society.

MRS. EMMA ESKRIDGE,
MRS. W. P. STUART,
MRS. R. W. CATES,

Elizabethtown, Ky.

LINOR HUGHES

The morning of March 31, our loving Father called to His Heavenly Home one of our faithful members, Linor Hughes, and in his going Spring Valley has sustained one of the greatest losses in its history. There is a vacancy in our church and Sunday-school that can never be filled, for he was a loyal, true member and for many years a deacon, Sunday-school superintendent and teacher.

Our hearts will ever yearn for his kindly leadership and dependability. The neighborhood has lost an able citizen, for he was a friend to all.

We extend to the family our deepest sympathy and point them to the Father who doeth all things well.

Our loved one is resting from his labors and waiting for us to come and join in the songs of the redeemed.

MISS RUTH FLOWERS,
R. H. MOSELEY,
MRS. J. J. STILL,
Oakville, Ky.



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

The Truth of Christianity, W. H. Turton, published by Wells Gardner, Darton Co., Ltd., Paternoster Bldg., E. C. 4, London, 535 pages.

The price of this work is not given, but it is a book wonderfully adapted to meet the needs of an extremely large class of Christians. We have reviewed it before, but it has now been sent to us in its twelfth edition in English. It has also been published in Japanese, Chinese and Arabic. It is a marvelous Christian apologetic, and it is published with such skill that the contents are easily accessible. There are two or three indices which add much. It is an admirable book to put into the hands of young men and women who are getting ready to be subjected to the devilish betrayal of Christianity, now sought to be perpetrated by agnostic and atheistic teachers in many American universities. If there is no stopping parents and youth from patronizing such institutions, if we

MRS. COURTLAND C. GRANT

The Master walking in the flower garden of this own Creation plucked the noble flower.

We mourn and rejoice the passing of our friend, mourn the absence in the community, and rejoice that satan never claimed such.

"How sweet to think while struggling
The goal of life to win,
That just beyond the shining shore
The better years begin."

A FRIEND,
Louisville, Ky.

REV. JOHN A. BARNES

In Memory of our friend and Brother, Rev. John A. Barnes, who on February 19, 1935, passed on to be with Jesus. We had known him since his early boyhood days. He was a Christian gentleman of the truest type. As a husband and father he was kind, true and indulgent. As a citizen he lived very close to the Golden Rule.

He leaves a wife, three daughters, five sons, a sister and many other relatives, and hosts of friends and neighbors to grieve because of his going. He wrought nobly in the Master's vineyard, and we feel that he will receive the welcome "Well Done."

MRS. A. G. KIDD,
Benson, La.

MRS. STONEWALL J. BRASHEAR

Mrs. Stonewall Jackson Brashear, who departed this life September 30, 1935, was a faithful wife, a loving mother and a good neighbor. She united with the Raymond Baptist Church about 1896. In her later years she was unable to attend church, but whenever it was possible she would have her friends sing and pray for her. A poet has written the lines:

"Can we forget departed friends?
Ah, no!
Within our hearts their memory buried lies;
The thought that where they are we too shall go,
Will cast a light o'er darkest scenes of woe."

A FRIEND,
Louisville, Ky.

MISS SUSIE WISE

The Weaver Memorial Baptist Church, Louisville, Ky., has lost one of her faithful members in the passing of Miss Susie Wise, Organist, March 7, 1935. Her position in her church was a peculiar one. She stated to her pastor before she was taken ill, that she had played the organ for eighteen years and had been absent only nine times. As long as she was alive, her tithe came to her church every Sunday. There is a vacancy made because of the passing of another member to the Great Eternal Home. The conversation with her friends during the last days was a deep spiritual concern for her church, the saints of God, and her friends. She loved music and singing and now she has gone where there will not be any discord or suffering in the Heavenly Home.

Done by order of the church April 14, 1935.

E. B. ROBUCK, Moderator,
MRS. CARL J. MITTLER,
C. M. FOSTER,
ROSE HAM,
J. C. PAYNE,
W. H. LIGON, S. S. Supt.

NEWS FROM UPPER CUMBERLAND ASSOCIATION

The writer has been in a meeting with Rev. Dalton Hill and his church at Cane Gap, in South Union Association, the results were fifteen additions to the church, and general religious awakening in the entire section.

Rev. J. D. Sayers, pastor of the Liggett Church has had with him Rev. S. E. Tull, pastor of the Middlesboro Baptist Church in a two weeks' meeting, the results were about fifteen additions to the church and a general good one in the church.

Rev. E. J. Caldwell, pastor of the Loyall Church has with him Rev. L. W. Martin, Home Board Missionary in a splendid revival now going into their third week.

Rev. W. M. Fields, pastor of the Ages Church, has with him Rev. Oscar F. Davis, pastor of the Cumberland Baptist Church, in a great meeting, this meeting is now in its third week and fine reports are coming daily, quite a number have already been converted and others have come by letter and restoration, it looks as though the church will move up from half time to full time soon. Brother Fields is doing a fine work in that field.

Rev. W. J. Simpson, pastor of our Lynch Church, has with him Rev. Paul Montgomery, in a revival meeting which has just begun and we expect to hear great things from this meeting. Brother Montgomery understands the mountain people and has done a splendid work in the past among our people.

The meeting at Three Point Church in which Rev. J. A. McVey is the pastor, with Rev. Henry Hubbard doing the preaching, has closed with great suc-

cess, several were baptized at the close and a general good was done.

Rev. Jackson Jones, pastor of the Evarts Church, has been called as pastor of the Benito Baptist Church, preaching for them two Friday and Saturday evenings each month.

The writer is now engaged in a revival meeting with the Putney Church. This is the first week of the meeting. The prospects are fine. The work in this section of Kentucky is doing well.

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

RESOLUTIONS

Whereas Rev. T. E. Wortham has labored long, faithfully and effectively in our Association, having been very active in every phase of our work, and

Whereas he has been led to believe that it is the Lord's will for him to change his field of labor—

Be it resolved:

First, That we the members of The Pastors and Workers Conference, Rev. and Mrs. T. E. Wortham in losing assembled in Elizabethtown, Ky., March 31, 1935, express our deep regrets to their services.

Second, That we highly commend them to the Leitchfield Baptist Church, where they are to continue their worthy work.

ZULA WORTHAM, Secretary,
Pastors and Workers Conference.



Turn Coupons Into Dollars for Clear Creek

By special arrangement the manufacturers of Octagon Soap Products, Rumford Baking Powder and Knox Sparkling Gelatine agree to redeem their coupons for cash instead of premiums to retire Clear Creek Encampment bonded indebtedness. Let all Baptist churches, organizations and families save these coupons and mail them to

L. C. KELLY, Pineville, Kentucky

This effort will be continued until the goal of 5,000,000 coupons is reached.
KEEP ON SAVING THESE COUPONS! KEEP SENDING THEM!