

# WESTERN RECORDER

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**DR. E. C. STEVENS**

Moderator of the General Association of Kentucky Baptists, Meeting this Week at Ashland, Ky., whose Re-election for the Ensuing Year is Forecast.

## Devotional and Religious Thought

### HYMN OF BREAKING STRAIN

The careful text-books measure  
(Let all who build beware!)  
The load, the shock, the pressure  
Material can bear.  
So, when the faulty girder  
Lets down the grinding span,  
The blame of loss, or murder,  
Is laid upon the man.

**Not on the stuff—The Man!**

But, in our daily dealing  
With stone and steel, we find  
The gods have no such feeling  
Of justice toward mankind.  
To no set gauge they make us,—  
For no laid course prepare—  
And presently o'ertake us  
With loads we cannot bear:  
**Too merciless to bear!**

The prudent text-books give it  
In tables at the end—  
The stress that shears a rivet  
Or makes a tie-bar bend—  
What traffic wrecks macadam—  
What concrete should endure—  
But we, poor Sons of Adam,  
Have no such literature,  
**To warn us or make sure!**

We hold on earth to plunder—  
All Time and Space as well—  
To wonder-stale to wonder  
At each new miracle;  
Till, in the mid-illusion  
Of Godhead 'neath our hand,  
Falls multiplied confusion.  
On all we did and planned—  
**The mighty works we planned**

We only, of Creation  
(Ah luckier bridge and rail!)  
Abide the twin-damnation—  
To fail and know we fail.  
Yet we—by which sole token  
We know we once were gods—  
Take shame in being broken  
However great the odds—  
**The burden or the odds.**

Oh veiled and secret Power  
Whose paths we search in vain,  
Be with us in our hour  
Of overthrow and pain;  
That we—by which sure token  
We know Thy ways are true—  
In spite of being broken—  
**Because of being broken—  
May rise and build anew.  
Stand up and build anew!**  
—Rudyard Kipling in "The Engineer."

### A WANDERING DOLLAR BILL

"Wherefore do ye spend money for  
that which is not bread?"—Isa. 55:2.  
The Chamber of Commerce in Waukegan,  
Ill., determined to learn if possible,  
the peregrinations of a dollar bill  
during fourteen days. They attached a

circular to it, on which the spender was  
asked to tell for what he had used the  
money.

When it came back to the senders, it  
was found that it had been used five  
times for salary, five times for tobacco,  
five times for cigarettes, three time for  
meals, twice for men's furnishings, once  
for automobile accessories, once for  
bacon, once for washing powder, once  
for garters, twice for shaves, once for  
tooth paste—but never for a book or  
magazine, never for charity, and not  
once for the extension of God's King-  
dom, the church and for temperance.

—College Street Church Callendar.

### REPUTATION

Since the World War Sergeant Alvin  
C. York, the famous hero of Tennessee,  
has given himself to the building of the  
Agricultural Institute, so that the youth  
of his native state may have better edu-  
cational advantages. Asked by Beatrice  
Plumb, on a recent visit, "How are the  
schools?" his secretary replied: "Well,  
of course we need money awfully badly,  
but the sergeant won't compromise to  
get it. This week a tobacco company  
offered him five hundred dollars for a  
five-minute radio talk about his war  
experiences—one hundred dollars a  
minute! But the sergeant doesn't smoke  
himself, and doesn't believe in smoking.  
He said he wasn't going to sail under  
any false colors, and refused the offer.  
That's the sergeant!"—New Century  
Leader.

### WORDS

Words may be like weeds or like  
flowers, may be unseemly and distaste-  
ful, or may have beauty and fragrance.  
So, say it with flowers always, not  
weeds.

What are words? They are the ve-  
hicle, the intermediary by which  
thoughts of one mind are expressed to  
other minds. The most sublime illus-  
tration of this is found in the opening  
paragraphs of the Gospel of John. In  
the beginning was the Word, and the  
Word was with God, and the Word was  
God. And the Word was made flesh and  
dwelt among us, full of grace and truth.  
There is it, the mind of God express-  
ing itself to the minds of mankind  
through the living Word; Jesus Christ.  
But what of our own words? Solo-  
mon says in Prov. 23:7, As he thinketh  
in his heart so is he. Our Lord in Luke  
6:45 says, Out of the abundance of the  
heart his mouth speaketh. So our minds  
are responsible for the words we utter,  
they reveal our inner life.

And yet what things are, on occasion,  
overheard, sometimes silly half-wit

chatter, sometimes over the edge of  
decency, sometimes full of uncontrolled  
anger or bitterness, things which if  
typewritten and put before the speaker  
next morning would look foolish and  
unworthy.

We should indeed pray in the words  
of Psalm 141:3: Set a watch, O Lord,  
before my mouth; keep the door of my  
lips. This especially in view of our  
Lord's words in Matt. 13:36. That every  
idle word that men shall speak, they  
shall give account thereof in the day of  
judgment. For by thy words thou shalt  
be justified and by thy words thou shalt  
be condemned. Not that there is to  
be no laughter, no fun in life, but there  
is a ban on irreverent, hurtful speech  
in which no consideration is given to  
the precepts of the Almighty concern-  
ing love and purity.—Canadian Baptist.

### THE NEW NEIGHBOR

The story is told of a city man who  
bought a farm. When he went out to  
look at the line fence, which had been  
the source of so much quarreling, the  
neighboring farmer said: "That fence  
is a full foot over on my side."

"Very well," said the new owner, "we  
will set the fence two feet on my side."

Oh, but that is more than I claim,"  
stammered the surprised farmer.

"Never mind about that. I would  
much rather have peace with my neigh-  
bor than two feet of earth," said he.

"That's surely fine of you, sir," replied  
the farmer, "but I couldn't let you do  
a thing like that. That fence just won't  
be moved at all."

The next time you have a dispute  
about rights, surprise the other fellow  
by giving him more than he claims, and  
see what will happen.—Alice Crowell  
Hoffman in Boy Life.

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

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## Concerning Proposed Report On the Social Research Bureau

**U**NDoubtedly there will be widespread appreciation of the fact that the Committee on Social Service, constituted at the last session of the Southern Baptist Convention, has made public its proposed report a full half-year in advance of the next Convention session. Publication of the report bespeaks a cordial attitude on the part of the committee in its desire to elicit a full and free discussion of the issues involved.

Those of us who enjoy the acquaintance of Professor J. B. Weatherspoon, Kentucky member of the committee, appreciate also the fine spirit which he displays in his explanatory article accompanying the publication of the report in the Western Recorder. None of us who know him needed the word of reassurance as to his position regarding the necessity for individual regeneration. There is no doubt that Professor Weatherspoon stands for the basic individualism of the Gospel, and that he would exercise himself to the utmost, if necessary, to safeguard that principle.

### I

**N**EVERTHELESS, there are some of us who feel that the implications involved in the creation of the proposed Social Service Bureau transcend the convictions of the members of the committee. All of committee believes in the doctrine of individual regeneration through personal faith in Christ. **But the religious world will most certainly be asked to believe, in case the bureau is appointed, that Southern Baptists have compromised their traditional doctrine of individual responsibility. One needs only to scan the columns of the popular left-wing religious publications to find with what glee they hail each successive surrender in the direction of the social gospel on the part of the conservatives [Our type emphasis.—Ed.].**

Liberal religion at present leans lightly toward communism, and fails to find much of value in our present "capitalistic" economy. Some of its leaders have set themselves to the stupendous task of revolutionizing society *en masse*—a "peaceful" revolution if you please—without any aid from the regenerating grace of God through a personal experience of Christ. "Social change" is their shibboleth, and Utopia lies at its end. Who can doubt that they would acclaim the proposed Social Service Bureau as indicative of victory for their cause over the traditional conservatism of Southern Baptist peoples?

The important element in any social progress is not fundamentally the kind of social organization under which we operate. The problem of social organization is primarily one of economics, rather than of organized religion. No form of society can be better than the individuals who comprise it. **There is greed in capitalism, to be sure but we do not eliminate greed from the human heart by so simple a process as changing our economic garments.**

Our great need is not methods but men; not systems, but regenerated souls. Heaven would be transformed into hell by unregenerated hearts. The only ground for permanent improvement in society is to be found in the traditional emphasis of our people: to make better society we must have better individuals out of which to fashion it. And the only means to that end is that "Ye must be born anew." Only the "born-anew" landlord will give heed to the voice of Bap-

CLYDE L. BRELAND, Richmond, Ky.

The discussion through our columns of the proposed Convention Social Service Bureau has far more than eclipsed our expectations. We have published a number of masterly and discriminating articles, and still the Spirit of God is moving fine men to write. Extremely illuminating is this article by Dr. Clyde L. Breland. The Editor had mapped out a plan for six weeks of discussion last summer, and perhaps as much more before the next Southern Convention. It now looks as if discussion may continue to evaluate the new proposal throughout the year. In that we rejoice. So great a question deserves such serious consideration at the hands of our Baptist people. If we Americans have been—as we think we have—through a period in which the public mind both secular and religious seemed to be sand-bagged into insensibility, we thank God for increasing tokens that we are getting over it.—Editorial Note.

tists regarding his obligation to his tenant. The principle is universal.

We have not done all that might have been done toward the alleviation of social ills, to be sure. Some of them are indeed an open sore in our social and economic life. But permit me to venture the assertion that, in preaching the Gospel of individual regeneration and of regenerate living afterwards, Baptists are making the proper approach. Therein we have made a better and more permanent contribution to world progress in time and eternity, than has been made by all the social palliatives combined. And one fears that to compromise our historic emphasis now would be to impair, rather than augment, that contribution.

Doctor Weatherspoon's observation that "We have too often preached a diluted doctrine, unwittingly deceiving men into believing in a regeneration in which goodness and social passion remain an option," is well phrased and timely. But one feels that it does not apply to the rank and file of our pastors, who—in direct contact with the world the flesh and the devil both within and without their congregations—"have not ceased to declare the whole counsel of God," regarding Christian obligations in social and political affairs, oftentimes to their own personal cost.

### II

**I**N THE second place, the motive for the creation of the proposed bureau suffers an indefiniteness in statement. . . "We believe that Christ desires to rule in every area of life," states the committee in the preamble to its report. So say we all. But interpretations of method by which His Kingdom is to be realized may be poles apart.

By what method does the committee propose that the Bureau shall seek to bring about the rule of Christ in every area of life? There are but two options: Either it is to be through the preaching of the Gospel, or else by social gospel means. The committee readily abjures any sympathy with the social gospel as a substitute for the Gospel of individual regeneration.

"Not, therefore, as a substitute for the gospel, but as an expression of our devotion to the gospel," says the report. But does this not mean that the committee would ask our churches to share with the Bureau of Social Research at least a part of that commission which, for nineteen hundred years, the churches have conceived to be their prime responsibility? Our seminaries exist to train men for the preaching of the Gospel.

The Kingdom program demands that the churches themselves assume full responsibility to that end—a responsibility which they cannot rightfully delegate. That there is need for a social application of the Gospel is without question. But the place for such application is not primarily, nor even secondarily, in our bureaus, commissions or boards. **God's plan for the Gospel is within the ministry of New Testament churches and their God-called pastors and preachers.**

"By its approach to our people to seek to improve the moral life of our churches and bring the attitudes of our people on moral and social questions into increasing accord with the mind of Christ," the report recommends as a major objective of the bureau. What better definition could be given to one of the major duties of the pastor, the God-called moral and spiritual leader of our peoples? It is obvious that we shall need more light on the method by which the bureau will pursue its work; otherwise it may be found to infringe upon the prerogative of the churches.

### III

**I**T IS to be feared that, in the multiplication of our boards and commissions, there is a very real menace to the genius of our co-operative work. We are a people scripturally wedded to the principle of spiritual democracy. We are not even a "denomination," except by accommodation of terms. Our Southern Baptist Convention is not the "official organ of our denomination;" it is rather the medium through which those churches and individuals who so desire may correlate their effort for the spread of the Gospel.

The present Social Service Commission, under the stewardship of Dr. A. J. Barton, has been careful to recognize the fact that, until authorized by the Convention, it has no authority to speak for the Convention. But here is a proposed organization which is to be clothed with *ex cathedra* authority to speak the social mind of Southern Baptists to the world at large.

**AND NOT ONLY SO, BUT IT HAS BEEN SUGGESTED ELSEWHERE THAT THE BUREAU SHOULD NOT BE HAMPERED IN CASE IT FEELS THE URGE TO CRITICIZE THE CONVENTION ITSELF, OR ANY AGENCY OF THE CONVENTION. THE CHILD IS TO BE CONSTITUTED OFFICIAL CRITIC OF THE PARENT! BAPTISTS ARE NOT ABOVE CRITICISM, TO BE SURE. BUT, KNOWING THE TEMPER OF SOUTHERN BAPTISTS, ONE FEELS THAT THE CRITIC HAD BEST BE WELL FORTIFIED. HERE IS GROUND FOR UNMEASURED DENOMINATIONAL DISCORD.**

Baptists have a way of demanding a "Thus saith the Lord" for any official pronouncement among them. But the proposed bureau is to "investigate moral and social condi-

tions as they affect Southern Baptist life," and make the necessary pronouncements. Let us hope that they shall not come in the nature of an encyclical! For whom shall the bureau speak when it points out specific evils in the body politic and the body social? One man's pie is another man's poison. There is by no means a practical unanimity regarding the evils within specific social conditions. The "too individualistic economic attitudes" mentioned by Doctor Weatherspoon may not be so regarded by all our people.

The profit motive in business, while not ideal, may be incapable of improvement, human nature being constant. **But here is an agency, charged by the Convention, to speak ad interim with the voice of authority on any social question under heaven. HOW WILL THE BUREAU STAND ON BIRTH CONTROL? WHAT WILL BE ITS ATTITUDE TOWARD PACIFISM? TOWARD COMMUNISM? WHO WILL MAKE OUR "OFFICIAL" PRONOUNCEMENTS ON THESE THEMES? LOOK OUT FOR SUDDEN SQUALLS!**

### IV

**F**INALLY—as has been pointed out by others—the proposed bureau lies beyond the constitutional purposes for which the Convention was organized. Those purposes, according to its Constitution, include "a plan for eliciting, combining and directing the energies of the denomination for the propagation of the Gospel." The Gospel which it regards is one of individual regeneration, the carrying of the Good News of personal salvation through the atoning blood of Christ to men as individuals in all the world. Anything beyond that is not contemplated.

The framers of the Constitution probably never dreamed that plans for social revolution, except through the proclamation of such a Gospel, would ever engage the attention of the Convention. Our present Social Service Commission does not so interpret its duties. Few of the messengers to the Convention would concede that moot social questions have a legitimate place on its program. That Christians have inescapable social duties is beyond question. But these are not within the scope of purposes for which the convention came into being.

Doctor Weatherspoon will permit me to express dissent from the conclusion which he reaches. The question is not "whether we are going to . . . leave out Christ's social concern and set lightly to His moral teachings. No Baptist who would honor Christ set light store on anything that the Master has taught. The question, to my mind, is, **SHALL WE DELEGATE TO ANY COMMISSION THE AUTHORITY TO VOICE AS OFFICIAL ITS PRIVATE INTERPRETATIONS OF SOCIAL QUESTIONS, AS A PART OF THE GOSPEL WHICH WE ARE TO PROCLAIM?**

## Catholics Get Baptists Started In Caring For Their Orphans

GEORGE RALEIGH JEWELL, Western Recorder Office, Louisville, Ky.

**F**OR the Catholics to start a new institution is no new thing, but for them to start a Baptist institution was something new under the sun. Yes, the Catholics "started" the Louisville Baptist Orphan's Home back in the years immediately following the War Between the States. And for that Baptists have always been grateful.

During the years 1861 to 1865 many children had been made orphans and half-orphans. In those days there were only a few institutions established to provide for the keeping of orphans, and most of them were Catholic institutions. It therefore transpired that those institutions were caring for a large percentage of the fatherless children when other relatives would not provide shelter for them. Needless to say, the burden was quite heavy, and they must have had their hands full.

One day some Catholic nuns approached Dr. George C. Lorimer, at that time pastor of the Walnut Street



Dr. Geo. C. Lorimer that time pastor of the Walnut Street

Baptist Church, in Louisville, and told him that their orphanage was caring for many Baptist children, and they thought Baptists ought to have a share in maintaining them. The statement was a blow which struck the Baptist pastor with such a force that he set to work to see what he could do to correct the matter. It was clear to his mind that it was the duty, as the nuns said, for Baptists to take care of Baptist children, but he was convinced of another thing too, i. e., that Baptists should also raise them themselves. They should train them up under Baptist auspices, and not leave their training to the Catholics, for it was hardly to be expected that the children would ever be taught anything in a Catholic home except Catholic doctrines. Consequently, they would grow up to be Catholics.

That is the way Baptists in Kentucky first got started in the business of taking care of their own orphans. Dr. Lorimer laid before the ladies of his church the necessity of doing something for Baptist children who had been made fatherless during the War and subsequently. Through these sixty-six years they have cared for thousands of children, taking them at the time of crisis in their family life, and



Kentucky Baptist Children's Home, Glendale, Ky.

keeping them until they can be placed in a good home where some married couple wants a child in their home.

The Kentucky Baptist Children's Home at Glendale, Ky., was started twenty years ago on the campus of the old Lynnland Male and Female Institute, on the main line of the Louisville and Nashville Railroad, just a few miles from Elizabethtown, Ky., by a group of Baptist preachers and laymen. Lynnland Institute had been a private Baptist school for boys and girls which had passed out of the picture several years before. Kentucky Baptists were able to secure the property at a reasonable price, and with it a large acreage now under cultivation.

Both of these institutions have a fine line of traditions. The Louisville institution was long under the able management of Miss Mary A. Hollingsworth. She was superintendent for thirty-six years, from 1862 to 1905. Now since 1919 Dr. O. M. Huey has been Superintendent, and since 1929 Miss Grace Bartlett has been the Assistant Superintendent.

At the Kentucky Baptist Children's Home a cluster of memories hang around the names of such men as Superintendent M. George Moore, always known as "Daddy" Moore by children within the home and friends without who saw him only once a year at the meeting of the nearby district association, and Superintendent W. M. Stallings, both of whom in their turn have taken their rest from their labors. Now for several years Brother C. K. Hoagland, after doing a monumental piece of work in building up the large Ninth and O Church in Louisville, has taken up the work as Superintendent at Glendale.

The best advertisement for a physician is a cured patient, well and in vigorous health; the best advertisement for an architect is a splendid commodious building, erected with fine lines and fine proportions; the best advertisement of a music teacher is one or more accomplished pupils, adept in the technique of his musicianship. Likewise, the best advertisement of an orphan's home is the product which is turned out by such an institution. This year both of these Homes are giving prominence to their children who have made good in their respective school work, their talents, their accomplishments in scholarship, etc. The managements of the Homes have taken a just pride in these boys and girls who

have acquitted themselves with singular merit.

The General Association of Kentucky Baptists at its meeting last year in Henderson set aside the month of November as the time for taking a special Sunday-school offering for the Kentucky Baptist Children's Home and the Louisville Baptist Orphan's Home. The money raised at this time is to be divided equally between the two institutions, unless otherwise directed by the donors. The date set aside for the offering is November 24, or if that date is not convenient to some churches meeting once or twice a month, some Sunday near that date would be entirely feasible. Heretofore special offerings have been taken separately, one in November and one in May, but this year offerings for both homes will be made during the Thanksgiving season at one time. For that reason it is hoped that pastors and Sunday-school superintendents will make a plea with their people to give liberally in order that the gifts, when divided, will aid each home substantially.

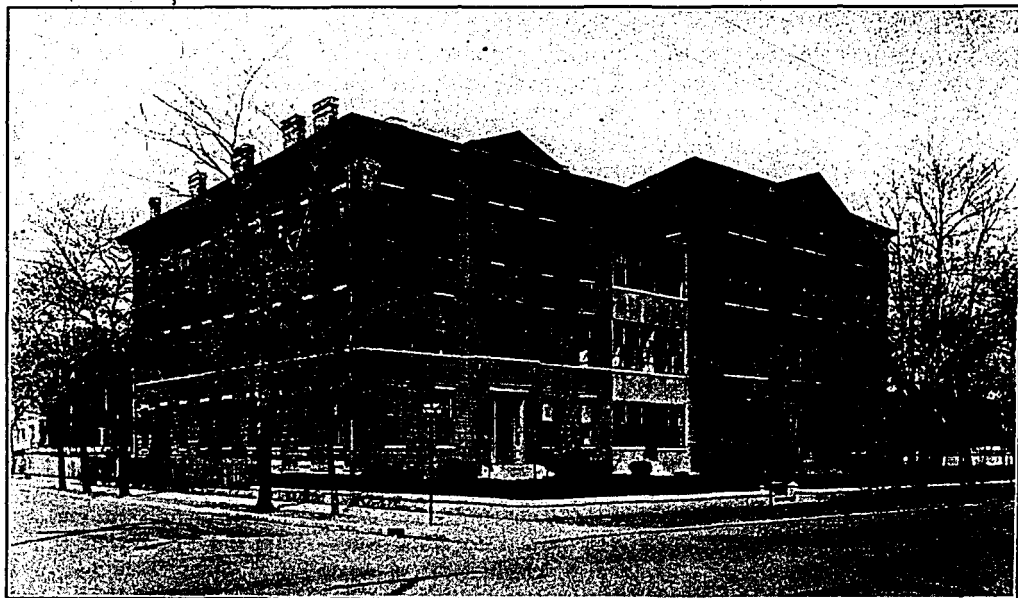
The period of Thanksgiving is a season in which people turn to God in thanks for the blessings He has bestowed upon them during the past year. While these benedictions are being accounted for we likewise should take into consideration the bill of fare of those who are dependent upon us for their support. Who is more worthy than the orphaned children of these two institutions?

Pastor P. Earl Trent has resigned at Shawmut, Ala., after a six year pastorate. He has accepted the church at Boaz, Ala.

Dr. J. E. Skinner has resigned at the First Church of Murray, Ky., on account of ill health, and he has moved to Jackson, Tenn.

Dr. A. M. Parrish, pastor of the Immanuel Church, Paducah, Ky., informs us that we were in error in mentioning him as being present at the recent meeting of the Social Service Committee in Nashville. Dr. Parrish is a member of the Committee, but was not present.

The Alabama Baptist has just published its Centennial Issue on November 7. This is being observed in connection with the State Convention, meeting this year at the First Church of Troy, Ala., where Brother James H. Ivey is pastor. Pastor Ivey, it will be remembered, was in the Louisville Seminary a few years ago and was assistant pastor for a brief while at the Fourth Avenue Church, Louisville.



Louisville Baptist Orphan's Home, 1022 South First Street

## The Message of Pentecost—W. J. BOLT, Harlan, Ky.

BEING THE ANNUAL SERMON PREACHED BEFORE THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS AT ASHLAND ON NOV. 12, 1935.

**Text:** "Ye men of Judea and all that dwell in Jerusalem, be this known unto you, and harken unto my words."—Acts 2:14.

ON the day of Pentecost the disciples of Jesus stood before a wondering, questioning, skeptical world—a world that was waiting to hear what could be said in explanation of the conduct of those who had been gathered together in that upper room.

It was time for these early witnesses of Jesus to give their first testimony after being filled with the Holy Spirit. What would be the content of that message? Who would deliver it? What kind of a message was needed? What would be the effect of the message?

These were questions which might well have been in the minds of all, both disciples and the amazed multitude. What a tremendous responsibility! And yet, what a glorious privilege to be the preacher of this first sermon under the full power of the Holy Spirit!

God had his man for this hour. We see Simon Peter, now made courageous by the new power which flooded his soul, stand before the crowd. Will he make good? The answer is to be found in the message which he gave to the world on that day. May we note some of the things which Peter said on that occasion and which need re-emphasizing to-day.

### I

WE have first a message concerning Jesus. Again and again Peter comes back to Jesus as he interprets the events of Pentecost. In the very beginning he points his hearers to "Jesus of Nazareth." Then he would stir their souls with the thought of the present living Jesus when he says, "This Jesus hath God raised up." Then he puts the capstone on his work by declaring that God hath made this same Jesus both Lord and Christ. From these statements we gather the following facts concerning Jesus.

1. He was the Christ of prophecy. Not only could David say, "I foresaw the Lord always before my face," but Jesus was the person upon whom the light of all prophecy converged. He is was whom all prophecy exalted. Without Him all Biblical prophecy becomes utterly meaningless.

All through the centuries the prophets had stirred the imagination of the Jews, they had inspired them with courage and hope with the thought that one was to come who could meet the news to every heart. He was to be the suffering servant of God. He was to be wounded for their transgressions, and bruised for their iniquities. The chastisement of their peace was to be upon Him. And yet when He came in fulfillment of this glorious prophecy, there were few who recognized Him. But how fitting that in this first sermon Jesus should be given this background.

2. This Jesus had been approved by God the Father. "A man approved of God among you by miracles and signs and wonders." The miracles to many, may not be conclusive proof of the Deity of Jesus, but no one can read the record of His mighty works without being convinced that, "No man can do these miracles that thou doest except God be with him."

In this day of cold materialism the heart of the world would be made infinitely more reverent if men could see in the marvelous miracles of Jesus the divine approval of God the Father. Never did Jesus work these miracles to display His power nor for personal advantage, but that men might be attracted to his character. When men really saw Jesus His miracles were forgotten. So to-day, if men could see Jesus they would not be disturbed about His power to work miracles, because the miracle of all miracles would take place in their lives, namely the impartation by divine power of the new heart.

3. The Jesus of whom Peter spake was the exalted Jesus. "God hath made this same Jesus both Lord and Christ." The ascent of Jesus to this exalted position was indescribably enhanced by the way of suffering over which He had to go. This crucified Jesus was exalted to the place of supreme dignity. It is a place of divine authority.

His right to reign, His right to command, His right to expect obedience all rest upon the fact of His suffering. No king was ever clothed with such garments. Garments dipped in blood, the only cleansing blood the world has ever known. It is upon this garment that His glorious title is written "King of kings and Lord of lords." Can one wonder at the effect of such a message? Dr. Alexander Maclaren says:

As long as men's hearts can be touched by absolute unselfish surrender, and as long as they can know the blessedness of responsive surrender, so long will He who gave himself for the world, and the First-born from the dead, be the Prince of all the kings of the earth.

Oh that to-day He might be proclaimed the exalted, reigning Lord with Pentecostal power. And that men everywhere would accept Him as Saviour that they might come to know "the sweetness and power of the Name that is above every name."

### II

PETER'S message was one of individual responsibility for sin. "Him—ye have taken and by wicked hands have crucified and slain." Here we have a general statement which produced a deep sense of sin in many individual lives. Great is the message that can to-day bring men to realize individual responsibility for sin.

There is a deplorable lack of the sense of sin on the part of multitudes in the world to-day. This is true not only of unsaved people, but it is true of multitudes who are in the church. There are few things more difficult than to stir our churches to combat sin. The reason for this is that men have lost the conviction that sin is the most terrible thing in God's universe [Our type emphasis.—Ed.].

There are many reasons for this loss. Many no longer believe in the presence of God in His universe. It naturally follows that if there is no God in the world, there is no one to whom men are accountable for sin.

Again, there are many who deny the authority of the Bible to define sin or to outline any course of conduct. The only authority which these men know is that of their own judgment. Is it any wonder that all wickedness becomes right in their own eyes? Woe betide the world when every man becomes the sole arbiter of his own conduct!

Along with these ideas there has grown up a feeling that long as one can get by with his wickedness everything will come out all right in the end. The fact that "every transgression and disobedience received a just recompense of reward," does not seem to cause men to stop and think on the consequences of sin.

There are many other reasons for the decline in the feeling of personal responsibility for sin. There is one thing of which we may be sure, it is that one of the crying needs of our day is to bring men to realize the exceeding sinfulness of sin. Men will never feel the need of a personal Saviour until they are made to realize that they are lost because of sin. We need the voice of the great prophet when he cried, "Your sins have separated between you and your God."

The character of sin never changes, it is the attitude of men toward sin that has changed. Sin to-day is just as terrible and its consequences are just as deplorable as ever in the history of the world.

Many have become so deeply concerned about social uplift that they have lost sight of sin, which makes social up-

(Please turn to Page 12.)

# EDITORIAL

## How to Empty the Pews

**A** MINISTER returning from his vacation among the Great Lakes, told us that he and his wife stopped on Sunday to worship in a little city through which their automobile trip brought them. They attended the best known Baptist church.

The sermon was on the "Rape of Ethiopia." It offered the man of the pulpit his chance to be "original." He read a few verses from Isaiah 11, but had little to say of the Bible. He held forth on the "International Christ." He informed his hearers that Christ is making His deepest impression upon the world to-day, not through the churches or God-called preachers, but through Gandhi, the Indian reformer.

The church was almost empty. It was pathetic, his portrayal of how a few elderly people sat scattered here and there on the seats, and hearkened to the decreed blind guide, as though hoping against hope and experience that even through such a medium some crumb of truth from God might find its way to feed their famished hearts. When the "able" and "original" voice of ethics and human opinions finished, our visitor said, these turned sadly away unfed, perhaps feeling as Mary did when she said, "They have taken away my Lord, and I know not where they have laid Him."

This happened north of the Ohio. From that region comes a sustained series of sad reports to the same effect—many have forsaken Christ for human opinion as the main theme of church pulpits. It is what fifty years of Chicago University Divinity Department rationalism would inevitably send forth. But it is tragic beyond words!

## Sons of God

**I**N THE opening verse of the fourth chapter of the First General Epistle of John, writing to believers in Christ, the Apostle says, "Behold what manner of love the father hath bestowed upon us that we should be called the sons of God."

The divine sonship of believers is clearly and fully taught in the New Testament. In the Old Testament the expression "son of God" has connotations different from the regular New Testament meaning. The use of the term in the Sermon on the Mount may also have bearings different from its habitual meaning in the Gospels and Apostolic Letters—which is that of spiritual sonship attained through faith.

Let us add to the passage from 1 John quoted above Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." Also verse nineteen in this chapter, "For the earnest expectation of the creation awaiteth the revealing of the sons of God,"—which may be helpfully studied in conjunction with Luke 20:36. Both passages refer to the future revealing of the completeness of the sonship positionally attained by the believer when he came to Christ.

Also Galatians 3:26 is important in this brief study: "For ye are all the sons of God by faith in Christ Jesus." A study of these passages in their context will make it apparent that the sonship is that which comes to the believer when he is born again and into his heart receives the Christ by faith. There is not the remotest teaching or justification of the idea that the natural man, the man who knows nothing of sin and repentance and forgiveness and faith through Jesus Christ the Lord, is by natural inheritance a son of God.

The whole Bible throughout deals with man's loss of sonship through sin, the utter and continued failure of man in his relation to God under sin, and God's amazing love in Himself providing what man in his helpless blindness could never have provided or even conceived, that is, a way by which sinners hopeless and helpless by nature and inheritance can still be brought back into a relationship to the great God and Creator which is that of sonship to the divine Father. When Modern Rationalism and Unitarianism, along

with the various isms whose real object is to empty the Cross of Christ of its meaning as God's provision for sin, and to deceive man into following a self-saving system that flatters his self-sufficiency—when these preach the doctrine of God's universal Fatherhood and man's universal sonship, they are preaching the doctrine of Satan.

Our Lord Jesus spoke stern words to outstanding religious leaders of His day on this matter. They paraded their immaculate goodness and religious impregnability when they said to Him contemptuously, "We be not born of fornication; we have one Father, even God." Jesus replied to them, "If God were your Father, ye would love me; for I proceeded forth and came from God . . . Ye are of your father the devil, and the lusts of your father ye will do."

He alone was and is the touchstone, the condition, the power and the possibility of men ever becoming sons of God. In so many words, He told the leaders of the Hebrew religion that they were sons of the devil.

We feel sure the popular religious mind never was so saturated with the teachings of the Universal Fatherhood of God and the Universal Sonship of all men, as it is at the present time. This is the work of Satan. Throughout Christian history this great prince has been mainly concerned to nullify the meaning of the Cross of the blessed Son of God. He is extremely busy these days—many think because he knows his time is short.

Universal sonship and Fatherhood have become prominent preachments of modern rationalism. Having rejected the redemptive work of Christ, rationalists took up the Unitarian idea of man's self-competency for salvation, once he is given a bit of religious yearning and a bit of repentance toward God. This pleases human nature, and is a guarantee on the plane of human nature that there will be itching ears a-plenty to hear this doctrine preached in self-satisfied churches, no longer humble enough or with the spiritual hunger to rejoice in the blessed revealed truth of salvation through the blood of Christ.

Human nature rejoices to see the offense of the Cross thus removed. When the Scriptures speak of the offense of the Cross, they exhibit divine knowledge of what actually lies back at the base of the natural heart of man. Fallen man places himself at the center—does now, just as he did in Eden. It brought the Fall. The Cross of Christ pleads with him that spiritual ruin and misery lie that way, pleads with him through the manifestation of God's grace and love in providing a way out from his misery and ruin in the suffering of the dear Son of God for his sins. But human nature of and by itself will have nothing to do with a Cross that would bring it to repentance and self-loathing and to faith in a crucified Lord. Only the Spirit of God can awaken it from its fatal antipathy and blindness.

We have just read the leading article in the monthly bulletin of probably the most highly reputed fraternal order of them all in America. The writer holds forth under a heading, "Sons of God." Even though aware that the minds of men in fraternal orders and outside of them, and alas, even in some churches, are being misled by this utterly false teaching, which has no standing in the revealed Scriptures, we were surprised that a responsible organ of a high fraternal order in America would send forth this definitely anti-Christian teaching. The religious outlook of the author seems to be made up of a brew of Modernism and Unitarianism, stirred in with three parts of Christian Science.

It is not worth space to deal with such an article here. We mention it only as an omen of the times. And we take the liberty of admonishing and warning our readers, especially ministers and Bible teachers, that the popular religious mind of America is being increasingly saturated with this damnable anti-Christ teaching. Every faithful preacher should teach the people, line upon line and precept upon precept, what God has abundantly revealed on these matters. Such faithfulness lacking, we too shall be false prophets.

## Watching God in the Bible

OUR friend and former schoolmate, Dr. Eldridge B. Hatcher, teacher of Bible in Blue Mountain College in Mississippi, has become deeply impressed that far too much of our study of the Word of God is man-centered rather than God-centered. While on his vacation last summer, Dr. Hatcher made a visit to our office. He asked us to give him an hour to set forth an idea in regard to Bible study which he said has taken hold of him with consuming force.

Then by logical stages he told us of the birth, growth and objective of his idea. We were impressed, and expressed the hope that he would use the Baptist printed-page to pass the idea on to our people.

One of the limitations to the usefulness of the Baptist paper as a medium for teaching all of our people, is that it usually seems impracticable, especially in the present nervous, fitful days of excited haste, to take the space necessary to lay one's foundation and to build upon them an articulated superstructure of spiritual truth. "Seeing the unseen" seldom happens at fifty miles an hour, nor is it best expressed in "snappy" paragraphs.

Yet in his articles elsewhere on "Watching God in the Sunday School Lesson," Dr. Hatcher has shown that he has mastered the art of taking a vital idea on spiritual truth, which there is good reason to consider new to most readers, and giving it a setting in which every careful reader will grasp its inner significance, all in a brief newspaper article. To be sure there is much more to the thought which has gripped Dr. Hatcher than the article shows. But it does show the heart of his idea and show it in a way that everyone may get it. We hope he shall write more in the development of the thought that **Bible study and teaching must be God-centered and not man-centered.**

We call attention that what Dr. Hatcher is saying is no criticism of our Sunday School Board. We think our boards should be slow to express or feel objection to criticism. We have sometimes feared that Baptist agencies are not on the average entirely too sensitive to criticism. On the other hand, this has in part come about from the unfairness and crudity of some criticisms that have been offered. Such a critic tends to discredit constructive criticism, which is wholesome and needed. But what Dr. Hatcher says is hardly more a criticism upon the teaching technique fostered by our Sunday School Board than it is upon the teaching outlook which seems to have developed in the denomination at large—though the Board has here the larger responsibility and opportunity.

Leaving our Seminaries out of the picture, unless they should choose to speak for themselves, the weakness in teaching outlook to which Professor Hatcher calls attention, if we are not mistaken, has obtained among many of our preachers and teachers for more than a quarter of a century past. **The outlook of the old-time Baptist and of the minister who taught him, was God-centered in his Bible teaching rather than man-centered. But by imperceptible stages that outlook appears to have changed.**

Again eschewing reference to Baptist colleges and seminaries, the period during which our people have had most scholastic training has been that during which there has been a movement from the God-centered to a man-centered evaluation and teaching of the Bible revelation, whether for pulpit or in Sunday-school classes or elsewhere.

This change of front has, we are sure, not been intentional. Bible-believing Baptists have unconsciously imbibed it from an environment increasingly permeated by rationalistic scholastic emanations and from the mental aptitudes of materialism. Back of it all lay the philosophy of evolutionism, with its dogmatic assumption of final wisdom, masquerading as demonstrated scientific truth.

When all of this bundle of philosophy began to dominate in the popular education of the public, we became increasingly ready in religion for the infliction of "spizzerinktum" and the pagan philosophy of the centrality of man and his

material welfare. Increasingly honest Bible-believers could seem to find in the Bible only man-centered values. It was to many a hall-mark of up-to-date-ness. If an Old Testament hero was studied, the hero teaching was the be-all and the end-all. God behind the veil was left there, treated somewhat as pagan philosophers would treat one of their many pagan gods.

Dr. Hatcher would have us learn afresh that our Bible and its message are God-centered. Undoubtedly his is a needed and timely admonition. We feel that God has raised him up for this hour.

## Baptists and the Orphans

EACH of our Baptist orphans' homes has a page advertisement in this issue. Each advertisement merits the close study of our readers. Elsewhere Brother George R. Jewell has carefully prepared a page of salient information on the two orphans homes at Glendale and in Louisville.

Before the blessed Son of God died for the sins of men, helpless children were habitually given over to death by exposure and starvation. All the culture of Greece failed to stop the selfish cruelty of paganism. Most of the literary exponents of that culture either ignored cruelty to helpless children and to women and slaves, or else actually defended it.

Modern civilization, apart from positive faith in Christ, does now do something to help the helpless and the needy, even though it rejects the great central truth which builded civilization to where it would care or do anything except for self. It was the faith of Christ that taught men to care for the widow and the orphan. To some extent they practice the ethics He made possible, but reject Him.

At the present time one or more orphanages are sustained by Baptists in each State in the South. In Kentucky we have two—the Louisville Home since 1869 and the Glendale Home since 1915. In each of these Homes an admirable service is being performed with remarkable economy and with unlimited devotion. Taken together they represent what 350,000 Baptists in Kentucky are doing to care for bodily, mental, spiritual needs of helpless orphan children. Both Homes at full capacity cannot care for more than 450 at a given time—which is not an adequate service for orphans among 350,000 Baptists.

Each of the Homes has certain advantages not so much in evidence in the other. But each is a demonstrated success in the great work which it is performing. Each has a devoted and faithful man of God as its superintendent. Both Superintendent O. M. Huey of the Louisville Home and Superintendent C. K. Hoagland of the Glendale Home are ministers of proven faith and character and of unsparing devotion in their important service.

We express the hope that the special day in the Sunday-schools and churches of Kentucky, to be observed for these institutions on Thanksgiving Day or on the Sunday before Thanksgiving Day, will be a time in which our Baptist people throughout Kentucky shall undergird these two institutions with their prayers and with a generous and liberal cash offering. Heretofore each institution has received a separate annual offering. But it was felt that in principle the service of each is identical and the last Sunday in November affords an admirable opportunity to undergird this service by a Special Day for the Orphans.

Let every church and Sunday-school prepare itself for this service. Let every pastor prepare himself to call particular attention to the needs and to the high work. Literature will be furnished for the asking. Not seldom it will be found that the largest number of orphan children in our Homes come from communities served by little churches that meet only once a month. We admonish every such church that, while the Baptist brotherhood does not expect it or its kind to give in proportion to service rendered to their needy orphans in our orphans' homes, it would be a very poor expression of their fellowship and concern for this tender fellowship service for them to ignore the opportunity to do their best in gifts on the Special Orphans Day.

## Paragraphic Comment

**PHILADELPHIA** Commenting upon the steady increase of crime of late and that most of the criminals are very young, a Philadelphia Judge recently said: "There is a jazz movement that tends to break down the respect of the young for established laws and traditions, which is one of the causes of present criminality. We have made wealth and physical indulgence the principal end of life and have thrown to the winds our ideals of morality and to the scrap-heap most of our religion." There is an old Book which teaches that "the way of transgressors is hard." But the new Satan religion of take-what-you-want, has conceit enough to believe it can defy the Bible's God and beat the game. This in the name of self-expression. But what a self! Hell awaits its maturing, for its potentialities are in themselves hell.

\* \* \*

**PUTTING SECONDARY THINGS FIRST** The Old and New Testament are one in teaching men to put the things of God first. Our Lord's "Seek ye first the Kingdom of Heaven," is matched by Haggai's, "Is it a time for you to dwell in your ceiled houses, while this house [the Temple] lieth waste" (Haggai 1:4)? The remnant of Jews had returned from Babylon. Under Zerubbabel and Joshua they had made a start rebuilding the Temple—which stood at the center of Jewish life. But the opposition of the Samaritans stopped them. They built their own homes, devoted themselves to their economic life and for fifteen years left the temple foundations Zerubbabel had laid to disintegrate. They had developed a now-is-not-the-time complex. God said (Haggai 1:2), "This people say, The time is not come, the time that the Lord's house should be built." The prophet opens up to their consciences that their self-centeredness lay back of their neglect of putting God's things before their own material satisfactions. The Apostle Peter reminds us that Christians, "as living stones, are built up a spiritual house," and Paul writes, "Ye are being built upon the foundation of the Apostles . . . Jesus Christ Himself being the chief corner stone, in which each . . . groweth into a holy temple of the Lord." This spiritual structure for every Christian is to have the primacy in his concern, even as God required of the Jews in regard to the Temple in Jerusalem. But, alas, the words of Haggai, "Why dwelleth thou in your ceiled houses, while this house lieth waste?" apply to the average Christian of our times as fitly as they did to the Hebrews of old.

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**THE DRYS LOSE BUT ALSO WIN** More needs to be said of the position of the Dry cause in Kentucky following the recent election than can be said here. This is mainly a brief expression of the confidence which we think Drys should feel following the recent election. They lost a battle but are in better way to win the war against the legalized sale of liquor than for many years. In the first place, the Drys polled a tremendous vote, compared with the Dry vote on the repeal of the Eighteenth Amendment. The morale of our people is recovering from depression, and their moral indignation is coming back to health against the hydra-headed abominations of the liquor business. The reaction against the legalized sale of liquor is stronger than it looks. Liquor interests deceive the people always with lies that sound plausible. For instance, their propagandist machine which spent many thousands of dollars to win the recent election, trumpeted to the public that 9,000,000 bushels of the farmer's grain was bought and used by the distilleries. But they "forgot" to say that ninety-five percent of the grain came from beyond Kentucky's borders and thirty-five percent from beyond national borders. This was only a battle in a warfare that will last and will win for righteousness, decency and the American home. The daily press is warning Barleycorn's high priests to behave themselves and not excite again the old disgust and antagonism of the people. But Barleycorn will not do that. His

nature is filthy and cruel and greedy to profit off the misery and debasement of others. So long as the faith of the Bible, the fear of God, and love for humanity remain in the hearts of our people, so long will the fight against this destructive business continue.

\* \* \*

**THE PHILOSOPHY OF SELF-EXPRESSION** Which self? the Christian would ask. The self of animal appetite? lust for thrills? desire for power, preferment, and high position? The creed of self-expression often defines itself as the right of each person to learn by experience. Sounds well, but has in it the substance of what Satan used to alienate the first pair and the race from God. This philosophy is to-day taught in universities, set forth in books and periodicals—both respectable and under-worldish—and increasingly used by youth and their parents to give themselves a front of assurance. It is the philosophy of the shortest distance between "this little pig" and the swill trough. But see what prestige Satan and human depravity have given it! Of it Gilbert K. Chesterton, English writer, says: "This philosophy carries with it the justification of the Yankee Jews, Loeb and Leopold, university students, in their claimed right to 'have the experience' of assassinating their victim. The answer to it is that all men have the right to justice, but no man has a right to experience. But if common sense condemns the boy murderers, it must simultaneously condemn nine-tenths of the boy and girl experimentalists who figure in the 'realistic' literature of our day, and not a few who figure in real life." This philosophy defies appetite and self-will. In principle it is not only rebellion against God, but also against all constituted human authority. It is both political and spiritual anarchy. One wonders if it is not the cap-stone of Satan's achievements in this selfish, soft, cheap-sophisticated age. America is sleeping on its rights in not kicking it out of the public educational system of the country.

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**WHO WILL HOLD US A LIGHT** Who will give us light in the way of a definition of Christian education? There seems to be no consensus among Baptists to-day as to whether we should as Christians talk of "Religious Education," or of "Christian Education." Cloudland a-plenty, and, speaking of "religion," are we going to be content to accept the popular phrase all the while becoming more popular and discourse about "religion," when we mean the blessed faith of Christ? Here, too, cloudland a-plenty and increasing. We have just received a communication from an honored Baptist educator who tells us how much certain sections of the population need "religion." Well, we do not wish to be petulant, but we wonder. Religion deals with that which binds men back to the Unseen, in relation to whence he came, what this life means, and whither he goes. Atheistic Russia is full of religion. There are many varieties between atheism and revealed Bible faith. Consider "Christian education." Will someone define it for us? Does it mean education of and by the Christian church and Sunday-school? Does it mean scholastic education which concerns itself with teaching the inspired Word of God and its enshrined faith? Does it mean education conducted for Christian bodies by Christian teachers, but in substance and curriculum the same as that of secular institutions? What does it mean? It would help to have definitions that we could tie on to, both about education and religion? The Western Recorder is willing to do its best to speak discretely and unto edification within its turn. But we now seek, on behalf of ourselves and of our readers, for some kind and informed man of faith and books who will edify us all by telling us how this thing should be. We had better find out, unless we are content to allow this process of obscurity in the foggy and variegated use of terms affecting faith, to go on in its work of wiping out all clear concepts as to what a Christian is and what is his business in this life.

## Commendable Features of the Every-Member Canvass

C. M. THOMPSON, General Secretary-Treasurer

### I

The Every Member Canvass is easily understood. It is a State and Southwide movement to secure from every member in each church a worthy subscription to the Denominational Budget with the tithe as the minimum. The Denominational Budget includes (1) Local Church Expenses, (2) The Co-operative Program. There is nothing confusing about this plan. Even a child can understand it.

### II

The Every Member Canvass Movement places the responsibility where it belongs. A large number in Baptist ranks, for one reason or another, have failed to contribute financially to the support of God's work. They have ignored the fact that the obligation rests upon each individual Baptist to do his part in providing the necessary funds for carrying on the Master's work. This obligation cannot be evaded by the plea of poverty. To the extent of his ability each one is accountable to God. And the Every Member Canvass Movement underscores this accountability.

### III

The Every Member Canvass Movement has a praiseworthy continuity. Our work, heretofore, has suffered from change in plans. One method was tried and then another. In Kentucky, so far as can be seen, the Every Member Canvass Movement is to continue until the Master returns. Every year, with increasing efficiency, an effort will be made to reach every member in each church and secure from such an one a subscription to the Denominational Budget with the tithe as the minimum. The repetition of this effort will give cumulative power. In the very nature of the case it means the annual enlistment of many new financial recruits for God's work in this world.

### IV

The successful promotion of the Every Member Canvass Movement, with the tithe as the minimum subscription, will supply sufficient funds to carry on the Master's work in this world. God's plan never fails. If His people do not respond properly their failure must not be charged to Him. Under the Old Dispensation the tithe proved adequate. When it was brought into "the storehouse" it afforded ample provision for all the agencies used for the maintenance of worship. In the New Dispensation it will lead to a similar condition. Every phase of God's work in this world will be adequately provided for and His cause set forward all along the line.

### V

The Every Member Canvass Movement should receive a hearty welcome from churches that are having trouble in raising the local budget. This movement represents the first organized effort the Southern Baptist Convention has ever made to aid churches in raising their current expenses. In this movement Local Church Expenses and the Co-operative Program are put side by side and every member in each church will be asked to do his part in sustaining both. This is as it should be.

## Mid-State Baptist News

LEXINGTON and the Blue Grass is having the rare privilege of listening to some of the outstanding preachers of our day. The Ham-Vick evangelistic party recently "pitched their tent" in our city and Dr. Ham is preaching the old-fashioned religion. Dr. Gypsy Smith, Jr., is also in our city. He is causing the "aristocrats," as well as the "common folk," to see the error of their ways.

Pastor W. L. Shearer and his people of Grace Church are in the midst of their evangelistic campaign. They have Dr.

O. F. Herring of Winchester with them, bringing Spirit-filled messages. The Blue Grass Conference, in their monthly meeting with the First Church, had Dr. J. L. Stone of Maysville as their guest speaker.

Dr. J. W. Porter of Immanuel Church has gone to Oklahoma for a meeting. Calvary Church, Dr. T. C. Ecton, pastor, recently closed their revival, having with them the Masee Evangelistic Party, of Atlanta, Ga.

Pastor Clarence Walker is now able to be with his people again at Ashland Avenue, after a siege of illness. Rev. Pete Philips, ministerial student at Georgetown College, has recently accepted a call to the Waco Church.

Rev. W. F. Kendall, former pastor of Bruner's Chapel, Rose Hill, Ky., has been called to be pastor of the church at Jellico, Ky.-Tenn. Revs. W. E. Mitchell and M. E. Staley have moved into Lexington, Ky., to make it their home.

Kentucky Baptists regret the loss of Brother and Mrs. L. M. Roberts, Mt. Vernon Church, Fayette Co. They have moved to Baton Rouge, La. Brother Roberts becoming the assistant pastor of the First Church, Dr. J. Norris Palmer, pastor. Rev. J. Perry Carter recently supplied at the West Broadway Church, Louisville.

Porter Memorial Church, Lexington, was assisted in their revival by Dr. W. M. Bostick of Louisville. They learned to love him and enjoyed his dynamic messages. Pastor C. L. Hargrove, of Porter Memorial, is assisting Rev. B. H. Hillard, in their revival meeting at Lockland, Ohio. Crowds and interest are increasing with each message. Brother Hargrove aided Pastor Kendall in a series of meetings at Bruner's Chapel, Harrodsburg, a former pastorate of his.

Friends will remember in their prayers, Brother L. B. Parker, former pastor at Shawnee Run, Mercer Co., who is seriously ill in the Good Samaritan Hospital in Lexington. Dr. W. B. Riley, Pastor of the First Baptist Church, Minneapolis, Minn., preached at the Porter Memorial Church, Sunday, October 27, in the absence of Pastor Connie L. Hargrove. Lexington, Ky.

MRS. C. L. HARGROVE

## Baptists and the Bible

BAPTISTS stand almost alone in declaring the Bible, apart from all man-made creeds, "the only rule of faith and practice." Other denominations profess to make the Bible their authority, but they insist that some human leader, or group of leaders, who formulated creeds, confessions of faith, or other man-made statements of belief, had the correct understanding of what the Bible really teaches.

The writer "was raised a Presbyterian." He still cherishes a small New Testament presented to him for memorizing the entire Shorter Catechism when he was four years old. When he was eighteen attracted by Pastor Russell H. Conwell's presentation of Baptist doctrines, especially the supremacy of the Word of God over the decisions of all merely human councils, he became a Baptist. A few years later, he was the youngest member of Conwell's board of trustees when the congregation moved to the then new building on Broad Street, Philadelphia.

Looking back upon the history of Christendom we see that Paul's prophecy (Acts 20:29, 30) that grievous wolves would ravage God's flock, and that even Christian leaders would teach perverse things, was only too true. We have been regarding the result of the Council of Nice, in 325 A. D., as the triumph of Christianity. There is too much reason for believing it to have been the seduction of the early church by the organized forces of paganism. That was the beginning of the Roman apostasy, which waxed worse and worse for the following twelve hundred years, bringing on the almost total extinction of true Christianity.

Then came the great Reformation, led by Martin Luther. God used him mightily, and the other reformers who followed his lead; but they all had been educated as Romanists, and could hardly be expected to get all the way back to "the

faith once for all delivered to the saints" in the first century of our era.

In modern times Christianity is being attacked by atheism outside and by Modernism inside the churches. Our young people are having their faith in the Bible shaken. The teachings of parents and of pastors are being denied by infidel teachers in schools and colleges. The outlook is dark for many of our dear young people, children of earnest Christians, who ought to become the future supporters of the churches.

Here is a solution which ought to be considered: The Bible is absolutely true—the unbreakable Word of God—but some of the things pointed to by atheistic teachers of our children, as unworthy of their belief, may be mistaken ideas inherited from the dark ages, and not the real teaching of the Word of God itself. Other things objected to are God's Truth, but repugnant to the carnal mind, which always has been opposed to God and His Word. Some of the basic ideas, now considered fundamental doctrines of Christianity, may be pagan beliefs which became established in the year 325, when the apostolic faith was corrupted by the Roman world. We need to remember our Lord's words: "But in vain do they worship me, teaching for doctrines the commandments of men."

My point is that Baptists are in the best possible position to recover and stand for the Christianity of the first century. Other denominations are bound by man-made creeds and decisions of human councils, and church properties are controlled by central organizations instead of by each local congregation. This, our "Baptist liberty," brings added responsibility.

It is our duty to face the difficulties which threaten to overthrow the faith of all young Christians, and to show that full belief in the Bible is reasonable, and indeed the only attitude which agrees with all true science, history, prophecy, and with the glorious future of the human race after "this present evil age" shall have run its appointed course.

Louisville, Ky.

JONATHAN J. ROBINSON

## "Moderate" Liquor Drinking Banned In Railway Employees

**C**HICAGO, Special—"Emphatic notice that, other things being equal, abstainers from alcoholic liquor are unqualifiedly preferred to even moderate drinking employees, by the railroads of both United States and Europe, is furnished in replies from the presidents of two of the largest transportation systems, which strikingly coincide with announcements of French and German railway administrations just made public," declares a statement released by the American Business Men's Research Foundation from its headquarters to-day.

For more than twenty-five years the railroad systems of America have been upon a compulsory abstinent basis so far as concerns the use of intoxicating liquors by employees. The famous Rule G, adopted April 12, 1988, by the American Railway Association comprising 250,000 miles of trackage in the United States, Canada and Mexico, and employing 1,500,000 men, reads:

"The use of intoxicants by employees while on duty is prohibited. Their habitual use of the frequenting of places where they are sold, is sufficient cause for dismissal."

As time went on, experience prompted most of the railroads to drop the word "habitual" from the Rule, until "total abstinence, either on or off duty," came to be almost the universal requirements.

Prompted by recent correspondence reaching the Foundation from various parts of the country, which reported widespread rumors that the railroads were said to be no longer enforcing abstinence requirements on the part of train employees, letters addressed to American railway executives brought prompt reply from Carl R. Gray, President of the

Union Pacific System and from Fred W. Sargent, President of the Chicago and Northwestern Railway Company.

President Gray, the executive head of the Union Pacific System operating nearly 10,000 miles of equipment, answers the Foundation's inquiry in these words:

"Rule G of our standard operating of rules is in full force and effect and has been at all times, during the recent prohibition era and since. Employees indulging in the use of intoxicating liquors while on duty in proven cases, are discharged, and they are not re-employed. This rule is rigidly enforced."

Mr. Fred K. Sargent, president of the Chicago and Northwestern System, thus answers the Foundation's inquiry:

"... This is to advise you that Rule G is still in force on this railroad. This rule applies to all intoxicants and narcotics. The officers and employees of the Chicago and Northwestern Railway System appreciate the necessity for sobriety and I have no doubt this is a well established fact on all other roads."

The State French Railways system, according to advices to this country, has recently started a drive against drinkers, the general manager of which, it is reported, declares that "neither moral or religious motives have inspired this action, but simply a desire to lessen the number of railway accidents in France."

The German Federal Railway Administration has also sent a letter to employees emphasizing the necessity of sober workmen if there is to be greater safety in railroad operations in the Fatherland.

It is evident from these developments that the projected ten years campaign of the Council for Moderation, so-called to teach the beauties of measured indulgence in alcohol, will not meet with great favor among those who guide the destinies of the great transportation lines on either side of the Atlantic.

## Meeting of Notable Urban District Association

W. W. GAINES, Retiring Moderator, Atlanta, Ga.

**T**HE twenty-seventh annual session of the Atlanta Baptist Association has just been held at the First Baptist Church.

In this day when so many centennials are being held in our Baptist churches, schools, conventions, boards and the like, friends may wonder that the Atlanta Association, now the largest in the United States, is only twenty-seven years old. The reason is that previous to 1908 the Atlanta churches were members of the Stone Mountain Association, which included churches in three or four counties and extended eastward along the Georgia Railroad some fifty miles.

Largely through the influence of Dr. John E. White, then pastor of the Second Baptist Church, the Atlanta Association was organized to meet the need of intensive Baptist Associational work within the boundaries of our great city, which has been pronounced to be the greatest mission field in Georgia. Dr. M. L. Brittain, now the well-known president of Georgia Tech, became the first moderator. Our moderators are limited to two terms and alternate between ministers and laymen.

The recent meeting met at two o'clock in the afternoon. At 5:00 there was a twilight basket dinner on the grounds, furnished by all of the churches of the Association. This was followed by a night session; and the meeting adjourned at noon next day. The plan was entirely new but worked well. Officers are elected at the close of the session. We had three notable speakers—Dr. T. L. Holcomb, the new Secretary of the Sunday School Board, Dr. John R. Sampey, President of the Southern Baptist Convention and Dr. William Louis Poteat, President Emeritus of Wake Forest College. Each of these spoke at a different session.

Dr. William H. Faust, pastor of the Gordon Street Church, is the incoming moderator. He is one of the best known

figures among Georgia Baptists, and his thirteen years at Gordon Street have been remarkably successful. He has served on many State and local Baptist boards, and for years has been an unofficial visitor to district associations in all sections of the State. He merited the honor given him and appreciates it.

Here are some statistics of this last meeting of the Association: Number of churches 74, value of church property \$3,627,250, baptisms last year 2,022, present membership 46,821, contributions to missions and benevolences \$85,915, to local expenses \$446,572.

It was announced that our Atlanta Association is the largest in point of membership in North America (and therefore the largest on the Western Hemisphere, and the largest in the world, except one (in London).

We have already begun preparations for the Baptist World Alliance in 1939.

### THE MESSAGE OF PENTECOST

(Continued from Page 6.)

lift necessary. Condemnation of sin was never harder nor more unpopular than it is to-day. Neither has the need for fearless preaching been greater. But the message that is born of the Holy Spirit and carried to the hearts of men and women by Him will again bring conviction as it did on the day of Pentecost.

#### III

THE message of Pentecost was a message of salvation.

When these sin-convicted men and women cried out, "What shall we do?" Peter did not answer with any pious platitude. He had a vital message for everyone of them.

His first word was the first word that must be spoken to every inquiring soul. That word was "Repent." Too long have we put the soft pedal on the fact that men MUST turn from sin if they are to be saved. If repentance means anything at all, it means that men have not only come to think differently about sin, but that they are determined to forsake sin. **OUR FAILURE TO EMPHASIZE THIS FACT IS LARGELY RESPONSIBLE FOR THE DEAD SPIRITUAL CONDITIONS IN OUR CHURCHES TO-DAY.**

The next word spoken by Peter to these inquirers was "forgiveness." What dearer words ever fell from the lips of man? How often they were on the lips of Jesus. "Thy sins are forgiven thee" fell like sweetest music upon the ears of those who were under condemnation. We see the poor sinner woman as she approaches Jesus in the home of Simon. Every tear that she sheds on the feet of the Saviour is a tear of everlasting love, because she had felt in her heart the mighty cleansing power of Christ when he had forgiven her sins.

That Christ can and does forgive the sins of every repentant, believing sinner should thrill the soul of every preacher as he stands to proclaim the unsearchable riches of the Gospel of Christ. What a glorious message for every inquiring soul. **To be assured of freedom from sin and its guilt, and then to be adopted into the family of God is enough to stir the soul of any sinner, and make tears of gratitude flow from the eyes of those who rejoice in this forgiveness.**

The last word to which we call your attention is POWER. "And ye shall receive the gift of the Holy Spirit." Each one of those who believed has at his command the power by which he may live the righteous life. Salvation is vastly more than the freedom from the guilt of sin. It seems that God had in view a course of life as well as immediate remission of sins as he spoke this message through Peter on the day of Pentecost. Men not only need the forgiven life, but they must live the forgiven life. In order that this life may be lived, God has provided the necessary power for the victorious life. This power is the abiding presence of the Holy Spirit in the hearts of those who are redeemed.

Sometimes one wonders if we hold out this high hope to those who are saved. Do we not all too often leave them

to flounder around and fail to live the victorious, growing life, because they do not know that the gift of the Holy Spirit may be theirs. Surely there would be more victorious living if there were a greater knowledge of the secret of victory.

Here it seems to me, is one weakness, perhaps the one weakness of all church life to-day. **Our plans and programs fail and we run around in circles trying to find the reason for failure.**

WE MUST LEARN AGAIN THAT "IT IS NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD." OUR CHURCH LIFE IS LARGELY POWERLESS, OUR SERVICE IS LARGELY UNFRUITFUL, OUR PREACHING, MUCH OF IT, IS IN VAIN FOR LACK OF THE POWER WHICH ALONE WILL GIVE VICTORY.

Do we need the message of Pentecost to-day? We might well answer, we need the POWER OF PENTECOST in pulpit and pew to the end that multitudes might be turned to our Christ and to the life that is complete in him.

### Watching God in Sunday School Lesson

ELDRIDGE B. HATCHER, Blue Mountain, Miss.

LET US take the lesson for November 24. What does that lesson teach about God?

"Oh," some one may say, "that lesson is not about God, but about Haggai and Zechariah and their messages."

I expressed the thought that God was the subject.

"Well, I do not think you will find about God in these lesson chapters. They are about the rebuilding of the Temple and what God wants the people to do."

"Are you a Sunday-school teacher?" I asked.

"Yes; I teach a class of young men."

"And are you going to send your time in the class holding up before your scholars these men and the building of the temple, instead of showing them what the chapters tell about God?"

"Well, the subject assigned for that lesson for the intermediates—and my young men are intermediates—is 'Why we build churches' and I am going to show, from these chapters why we ought to build churches. I shall of course bring God into the lesson. I haven't studied my lesson carefully yet, but I think the chapters are not about God, but about the building of the Temple."

I said: "Suppose we examine the chapters. Let us begin with the first verse of Haggai. I find it stated in that verse that there 'came the Word of the Lord by Haggai.' There, you see, is something about God."

"Why that merely says that the Lord gave His message through, or by, Haggai. The chapter tells that message and gives the things that the people were to do."

"But," I continued, "see what you could show your scholars about God from that Bible statement. It pictures God as selecting a man Haggai, and using him for carrying His message. Isn't it wonderful that an infinite God thus uses a man here on the earth to do work for Him? Isn't that Bible statement worthy of your profound study? Wouldn't your scholars learn much about God if you could show them all that is declared and implied about God in that verse?"

"But here is still another fact about God,—in the second verse. He is called 'the Lord of hosts.' Let me read the words: 'Thus speaketh the Lord of hosts.' Here indeed are two facts about God. First that He spoke to Haggai. Are you going to pass over that announcement that the God of Heaven spoke, in some fashion, to Haggai, a man? That shows the infinite condescension of our Heavenly Father. Then also arises the question as to how God did this speaking to Haggai. If one of your scholars should ask you in what manner God spoke to Haggai, it will be most unfortunate for you to have to answer that you had studied the Bible for light on that subject?"

"Next take the words, 'The Lord of Hosts.' That expression is a flash-light showing something wonderful about God."

"What does it show?" asked the teacher.

"Ah, now you are moving in the right direction. You now want to know the meaning of a Bible passage about God, and that should be your aim in all your Bible study. The word 'host,' when used in the Bible, usually means an army. The word 'Lord' means Master. God therefore is pictured as being in charge, not of one army, but of several. Therefore the people to whom He sends this message by Haggai would better obey promptly His command, for He can send His armies to punish the disobedient ones. In other words, God practically says to Haggai: 'When you present My message to My people let them see Me as being in charge of forces that I have at My command.' In all these passages, you see, we are getting an insight into the nature and movements of God.

"But behold yet another fact about God—in that same second verse. We read the words 'the Lord's house.' These words tell us that God has, or desires to have, a building of His own among His people. In other words, the great God who is Creator and Master of everything in the heavens is so much interested in His people on this little earth that He wants a house built on the earth, called 'His house,' or 'the house of the Lord,' where He can meet and bless His people. Doesn't that fact help us to see what kind of a Being He is, and isn't that the highest kind of knowledge we can have?"

"I see. But you mean that I must go through the verses in that fashion,—making such comments on every statement about God?"

"I think that you would better do that—even in that disjointed fashion—than to spend all your time talking about the human persons and their actions in the lesson. Your scholars would at least, by the former method, get an idea of how active God is in the story. [Our type emphasis.—Ed]

"But I am trying, not to suggest to you how to teach that lesson, but to meet your statement that there was nothing much about God in the chapter. I wanted you to see that the chapter is almost full of references to God and also to see how each of the references to God is a mine of truth about Him into which you should dig.

"Of course, in preparing your lesson, you will relate these statements about God to each other as links in a chain, as parts of one story—the story of God dealing with Haggai and His people. Everything in the chapter should, of course, be woven into the story—Haggai, his message, the building of the Temple, the neglect of the people, etc. But it should all be built around God as the chief Figure. When you do that,

## Every Member Canvass Literature

Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

**CO-OPERATIVE PROGRAM TRACTS:**

- "Why I Like the Baptist Co-operative Program"
- "Laborers Together With God"
- "How Baptists Worship and Work Together"
- "A Glimpse at the Co-operative Program of Southern Baptists"

**SOUTH-WIDE INSTITUTIONS AND AGENCIES:**

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- "The Word of God Not Bound"
- "Catechism on the Work of the Foreign Board"

**HOME MISSIONS:**

- "Look Upon the Fields"

**SEMINARIES:**

- "Ministerial Education"

**HOSPITALS:**

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- "God's Message to Southern Baptists on Stewardship"
- "Seven Marks of a Good Steward"
- "I Am Resolved"
- "What is the Belmont Covenant Plan?"

**PLAN OF OPERATION:**

- "How to make a success of the Every Member Canvass."

**PLEDGE CARDS:**

Card number one is used in securing subscriptions:

1. To the Local Church Budget.
2. To the Co-operative Program.

Card number two is used in securing "Over and Above" Pledges for the Kentucky Baptist Hundred Thousand Club.

This literature can be secured from the Baptist State Board Headquarters. Let your order definitely state number desired of each separate tract and also the number of Pledge Cards wanted.

Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

your scholars will have learned something new about God their Heavenly Father,—and isn't that the one towering need of the world today?

### ROCKY SPRINGS REVIVAL

The Pastor and church are rejoicing over the meeting just closed at Rocky Springs Church, in Warren Association. A large crowd attended the baptizing and remarks were heard on every hand concerning the great gospel preached, Victor I. Masters, the Editor of our dear Western Recorder.

Dr. Masters is a great preacher as well as a great editor. The church loved him. In fact to know him is to love him. They are unanimous in asking him to visit us again. We feel the church has

taken on new life in every phase of its work. We have an A-1 Standard Sunday-school, a prayer meeting, W. M. S. and B. Y. P. U.

In this age of so much Modernism, it is truly refreshing to find a great preacher contend so earnestly for the faith. Long may he live and carry on.

J. R. BRUNSON, Pastor,  
Bowling Green, Ky.

Pastor D. S. Hamock, formerly a student at the Southern Baptist Theological Seminary, has accepted the charge of the church at Lawrenceville, Va. Lawrenceville is the County seat of Brunswick County, and is not far from the coast. Mr. Hamock came to Louisville from Richmond some years ago.

**Kentucky Baptist Churches Plan Early to Make the Every  
Member Canvass. November 3—December 8.**

**Bible School Department**

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

**Standard Sunday Schools**

The following have qualified for the Standard of Excellence Award within the past few days:

Louisville, Fourth Avenue—Pastor D. Swan Haworth; Superintendent C. L. Newton.

Spring Bayou—Pastor J. N. Henson; Superintendent J. D. Seaton.

**Good Books Cheap**

Mrs. J. M. Roddy of Midway writes that she has many of the books of her husband's library and would be glad to dispose of them at a low price. I am sure there are many valuable books in this collection and anyone interested should write Mrs. Roddy. Often we get some of our best books in this way at a price much below that of the publisher.

**Walnut Street, Evansville**

Pastor E. T. Moseley of Walnut Street Church, Evansville, Indiana, reports that they had 215 present at Sunday-school on a recent Sunday. Brother Moseley is a student in the Seminary.

**Burksville Campaign**

During the last week of October it was the writer's pleasure to conduct a Sunday-school campaign with the church at Burksville. Superintendent G. C. Baker is an unusually fine man and did all he could to help make the campaign successful. The census revealed a total of more than 150 possibilities for the Sunday-school. The number of classes was doubled and a plan was drawn for an addition to the building. Brother Jesse B. Hill is working in that Association as a missionary. This Sunday-school will likely be doubled in attendance within three months. The church does not have a pastor but I understand they are considering one.

**Crestwood Sunday-school**

It was a joy to be with the Crestwood workers in their Monthly Workers' Conference. Pastor C. P. Herring and Superintendent Cobb are doing a good work. We expect this Sunday-school soon to be on the list of Standard Sunday-schools.

**Fourth Avenue Training School**

The first week of November was devoted to a training school at Fourth Avenue Church, Louisville. Pastor D. Swan Haworth, and Superintendent C. L. Newton are doing an outstanding work. The training school was well attended.

**Report of Last Year**

In our annual report to the General Association we show an increase of 2,952 training awards and an increase of twenty-eight Vacation Bible Schools. In other phases of the work increases are reported. Only in the number of Standard Sunday-schools was a loss shown.

The following table gives some items of work by our regular and special workers for the year:

Number of days labored .....	2,184
Number of churches visited .....	392
Number of miles travelled .....	76,875
Number of conferences conducted .....	225
Number of people attending conferences .....	4,796
Number of sermons and addresses delivered .....	784
Number of training schools or campaigns conducted .....	171
Number of class periods taught .....	1,796
Number of people attending training classes .....	9,476
Number of awards in these training classes .....	2,676
Number of Sunday-schools graded .....	93
Number of churches taking religious census .....	142
Number of departments organized .....	91
Number churches installing meetings of Officers and Teachers..	57

**Free Book to Pastors**

Dr. P. E. Burroughs authorizes us to announce that a free copy of any book in our Sunday School Training Course will be given to any pastor who will teach it to his people during November or December. Any Kentucky pastor who wishes to accept this offer will please write to W. A. Gardiner, 205 East Chestnut Street, Louisville, Ky., and indicate the book desired.

**Gold Seals**

Below is a list of Kentuckians who have received the Gold Seal Award for the completion of sixteen books in the new Sunday-school Training Course.

- Mrs. B. O. Hinton, Scottsville.
- Mrs. G. R. Keen, Scottsville.
- Miss Bertha Garrison, Scottsville.
- Mrs. W. R. Lambert, Louisville.
- Mr. W. A. Gardiner, Louisville.
- Mrs. Clara B. Sibley, Louisville.
- Mrs. Charles W. Follin, Bowling Green.
- Mrs. L. B. Porter, Bowling Green.
- Mr. L. C. Roberts, Bowling Green.
- Mr. Simpson B. Rowe, Chance.
- Mr. C. P. Hargis, Lexington.
- Miss Pauline Hargis, Lexington.
- Mrs. Rosa Hamilton, Fredonia.
- Mr. R. A. Slinker, Greensburg.
- Mr. J. V. Yocum, Versailles.

**Post Graduate Diplomas**

The following have received the Post Graduate diplomas:  
Miss Bertha Garrison, Scottsville.

checks  
**666 COLDS**  
and  
**FEVER**  
first day  
LIQUID - TABLETS HEADACHES  
SALVE - NOSE DROPS In 30 minutes

Mrs. G. R. Keen, Scottsville.  
Mr. C. P. Hargis, Lexington.  
Mrs. W. R. Lambert, Louisville.  
Mrs. Clara B. Sibley, Louisville.

**SUNDAY SCHOOL ATTENDANCE**

November 3, 1935

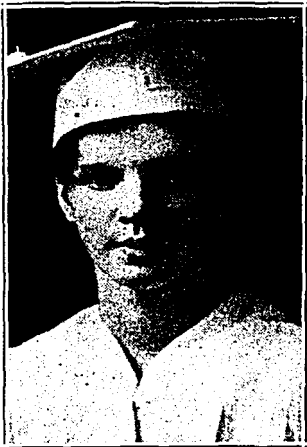
Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Louisville, Walnut St. ....	1,305
Newport, First .....	1,214
Owensboro, First .....	792
Louisville, Ninth and O .....	700
Louisville, Parkland .....	658
Louisville, Carlisle Avenue .....	653
Harlan .....	628
Paducah, Immanuel .....	616
Lexington, Calvary .....	612
Lexington, Ashland Avenue .....	594
Mayfield, First .....	573
Owensboro, Third .....	554
Lexington, Porter Memorial .....	535
Louisville, Clifton .....	535
Danville, Lexington Avenue .....	533
Louisville, 23rd & Broadway .....	526
Louisville, Franklin Street .....	516
Louisville, Baptist Tabernacle .....	509
Hopkinsville, First .....	487
Louisville, 18th Street .....	484
Covington, Latonia .....	460
Akron, Ohio, Calvary .....	417
Shelbyville, First .....	400
Elizabethtown, Severns Valley .....	397
Covington, Madison Avenue .....	383
Henderson, First .....	374
Bellevue .....	364
Hazard, First .....	348
Fulton, First .....	344
Pineville, First .....	336
Paducah, Baptist Tabernacle .....	331
Louisville, West Side .....	323
Louisville, Baptist Temple .....	319
Jellico, Tenn., First .....	315
London .....	309
Louisville, Fourth Avenue .....	299
Louisville, Hazelwood .....	265
Hopkinsville, Second .....	261
Erlanger, Elsmere .....	251
Lynch .....	234
Versailles .....	225

Field Worker H. B. Veach is now with Rev. G. R. Henson, pastor of the Fleming Baptist Church, in one of his mission points for a week. Brother Henson is doing a fine piece of mission work with his church at Fleming.

**RED EYES** Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

# Building Christian Citizenship=



**HELEN RENTSCHLER**  
Third Honor Graduate from Louisville Girls' High School, Class of 1934. Now in second year at Bethel Woman's College, Hopkinsville, Ky.

This has been the high aim of this Kentucky Baptist Institution through all of the sixty-six years of its history. And, today, this same idea is the moving spirit of the home.

It is not enough to give food, shelter and clothing to our wards. We must also implant in their minds and hearts the Christian principles of right attitude toward God and man. We must endeavor to make them self-supporting, honest, unafraid Christian citizens.



**GRIFFEN GARDNER**  
Winner of Times Effort Medal, Theodore Ahren's Trade School, Class of 1934. Now employed by Belknap Hardware & Mfg. Co., Louisville, Ky.



**ZERA DUVALL**  
Second Honor Graduate from Louisville Girls' High School, Class of 1935. Now in Georgetown College, Georgetown, Ky.

Hundreds have gone out from this home and taken places of prominence and influence in their churches and in their communities. To the right and left are pictured four of our recent charges who are making enviable records—for themselves, yes—but, also for the Baptists of Kentucky.



**ELBERTA SMITH**  
One of our finest girls, Graduate of Louisville Girls' High School, Class of 1935. Now in Georgetown College, Georgetown, Ky.

## SERVING ALL OF KENTUCKY

This Home has always been open to worthy Kentucky Baptist Orphans, no matter in which of the 120 counties of Kentucky they chance to reside.

In 1929, when there were 150 children in the Home, 35 were from Louisville and Jefferson County and the remaining 115 from 42 different counties, other than Jefferson. As of October 31, 1935 there were 131 children in the home; 22 from Jefferson County and 109 from 34 other counties of the State.

From the Big Sandy to the Purchase and from along the Ohio River to the Tennessee Border the children have come to this Home and will come to find here shelter and Christian guidance—that is as long as the Baptists of Kentucky shall adequately support a broad program of Orphanage work.

**Your Contribution to Orphanage Work Thanksgiving Day, November 28,  
Will Help Carry On this Worthy Effort in a Larger Way.**

**LOUISVILLE BAPTIST ORPHANS' HOME**

(Established 1869)

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::

::

Louisville, Kentucky

**PASTORAL CHANGES****T. J. Barksdale, Louisville, Ky.****Called**

- L. T. Field, Briscoe, Tex. Accepted.  
 H. H. McHenry, Blackwell, Tex. Accepted.  
 L. B. Byrd, Canutillo, Tex. Accepted.  
 H. B. White, First, Kaufman, Tex. Accepted.  
 J. W. Askew, First, Christine, Tex. Accepted.  
 J. M. Cook, Miami Beach, Fla. Accepted.  
 E. O. Carter, St. Louis, Okla. Accepted.  
 D. O. Cantrell, Central, Monroe, La. Accepted.  
 T. M. Smiley, Sandy Creek, Pride, La. Accepted.  
 W. A. Tarver, Oakland Springs, Oberlin, La. Accepted.  
 C. Roy Angell, Broadway, Ft. Worth, Tex.  
 Mack Hughes, Tuscola, Leake County, Miss.  
 H. Paul Caudill, Carrollton, Ky. Accepted.  
 J. H. Hooks, Davis Memorial, Jackson, Miss.  
 W. C. McGill, Iuka, Miss.  
 Dan R. Gott, Crane, Mo. Accepted.  
 C. W. Holmes, First, Overton, Tex. Accepted.

**Resigned**

- L. T. Field, Happy Union, Tex.  
 L. R. Byrd, Ganado, Tex.  
 H. B. White, Paris, Tex.  
 J. M. Cook, Pompano, Fla.  
 J. B. Rowan, First, Quanan, Tex.  
 O. M. Corley, Saratoga, Tex.  
 W. H. Butler, Forest Avenue, Kansas City, Mo.  
 A. B. Van Arsdale, Washington Street, Greenville, Tex.  
 D. D. Cantrell, Homer Oil Field, Homer, La.  
 H. Paul Caudill, Wheatley, Ky.  
 B. A. Owen, Excelsior Springs, Mo.

**Ordained**

- Ross Hughes, First, Madil, Okla.  
 O. P. Maddox, Jr., El Paso, Tex.  
 Harry Troutman, Wolf Creek, Ky.

**REVIVAL AT LEITCHFIELD**

It was our happy privilege to have with us Dr. D. Swan Haworth, pastor of Fourth Avenue Baptist Church, Louisville, for our revival meeting which closed October 25. Our people greatly enjoyed and appreciated Dr. Haworth's sane and forceful gospel messages. The Christian people of our church and community were revived and strengthened. We are thankful for those who came to know Christ as Saviour and Lord, also for others who came by letter, to unite with us in our labors for the Master.

Truly these were days of high and holy privilege blessing. Many of us enjoyed mountain-top experiences with

the Lord Jesus. There was a very fine spirit of co-operation manifested by the other churches of our little city, which afforded a gracious fellowship that we very much enjoyed.

We are deeply grateful to God for Dr. Haworth's labors among us, and time alone can reveal the full fruit of these labors. Our church is moving forward in a constructive program for the spread of the Kingdom of God in the earth. We are happy to be the pastor of this noble band of Christian people.

T. EMERSON WORTHAM, Pastor.

**DR. TRIBBLE IN CINCINNATI**

Dr. Harold W. Tribble, who is with Pastor J. M. Rogers, of Ft. Thomas, in special meetings, addressed the Baptist Ministers of Greater Cincinnati, Monday, October 4, on the subject, "The Preacher's God." Both the man and his message were received with unusual interest and enthusiasm.

Dr. Tribble commended to our graces and intelligence himself and the great institution he serves, as a worthy successor of that outstanding Christian gentleman, theologian and statesman of universal recognition, Dr. E. Y. Mullins. Dr. Tribble thinks the average preacher's God is too mystical and intangible whom he serves in a mercenary and professional way; consequently the preacher's work is too much routine, and often drudgery; whereas the preacher should know from experience, as well as know about, God from the Old and New Testaments and other books, the living God, who through the Holy Spirit reveals Himself in love and interest, by helping him solve any problems that He asks him to solve. It gives us a more sympathetic outlook on life, its purpose and values.

The ministers were happy to greet Dr. Tribble and hope he may be with us again soon.

B. H. PAYNE,  
 Cincinnati, Ohio.

**AN ALL-DAY MEETING AT ADDYSTON, OHIO**

Rev. Paul V. Clark, of Covington, pastor at Addyston, Ohio, conducted an all-day meeting with his people October 3. Though the million dollar pipe foundry on which the people of the community depend for an economic livelihood has been shut down for the past four years, and the people are largely idle, there seemed to be one of the most beautiful spirits of devotion and worship that one wants to experience. Not a note of bitterness was heard. No one knows fully, and but few appreciate the service and ameliorating influence consecrated pastors render at such places as these. It is an unappreciated service to capital and industry as well as to the employes, in prevent-

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A Man, helpless, unable to stand or walk, yet was riding horseback and playing tennis within a year. An old lady of 72 years, suffered for many years, was helpless, found relief. A little Child, paralyzed, was playing about the house in 3 weeks. A Railroad man, dragged under a switch engine and his back broken, reports instant relief and ultimate cure. We have successfully treated over fifty-nine thousand cases in the past 30 years.

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We will prove its value in your own case. The Philo Burt Appliance is light, cool, elastic and easily adjusted—how

different from the old torturing plastercast, leather and celluloid jackets or steel braces. Every sufferer with a weakened, injured, diseased or deformed spine owes it to himself to investigate. Doctors recommend it. Price within reach of all.

Send for Information Describe your case so we can give you definite information at once.

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ing uprisings and destruction of properties on the part of those who feel they have been outraged and not given an opportunity to earn a living for themselves and their dependents.

Ministers from the city who attended and contributed of their services were Dr. George A. Lawson, J. B. Holloway, L. J. Powell and B. H. Payne. Messages were presented on the thoughts, "The Mind of Christ," "Himself For Us—Ourselves for Him," "The Optimism of Christ," "Co-operation with Christ," and "The Persevering and Triumphant Church." Dinner and supper were served by the faithful ladies of the church.

B. H. PAYNE,  
 Mt. Washington, Ohio.

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

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

**The Scriptures in Cross-Word Puzzles**, by Charles S. Brown, published by W. A. Wilde Company, Boston, Mass., 120 pages, price \$1.00.

This is a regular publication of the W. A. Wilde Company. It presents an unique way of familiarizing one's self with the contents of the Scriptures. It has a growing popularity, and is attractive to various classes of Bible students. This volume contains about fifty independent cross-word problems, and the charts adapted to their solution.

**Britain Without God**, by A London Journalist, published by the Lutterworth Press, London, Eng., 160 pages.

This little book, attractively bound in paper cover, and attractively printed, is an exposure of anti-God-ism in Great Britain—anti-God-ism in society, and not merely in some crank organization. It is a wonderfully dynamic book. American readers will find it admirable as a source for material that will help them in their re-action toward the same anti-God-ism in our great republic.

**Historic Chapters in Christian Education in America**. By E. Morris Ferguson, published by Fleming H. Revell Co., 192 pages, price \$1.50.

This is a history of the development of the modern Sunday-school movement in its inter-denominational organizations for promotion. The author became a "member of the Committee on Education of the Interdenominational Sunday School Association in 1904." This gave him the advantage of knowing from the inside the development of the various inter-denominational Sunday-school movements.

**The Church of Christ and Problems of the Day**, by Karl Heim, published by Charles Scribners' Sons, 172 pages, price \$1.75.

Dr. Karl Heim is Professor of Theology in the University of Tubingen, Germany. The work is not a translation. The German professor wrote it himself in this English edition. Hear him about the work: He says that the Church of Christ today is a smoothly running mechanism from which the last trace of the individual soul has disappeared. He has Germany primarily in mind, but there is plenty of vital grip and message in this book for Americans and all thinkers. One chapter is on the Power

of Prayer. Another is on the reality of Sin and the Atonement. He is not a dilettante writer. He is dealing with the fallen spiritual estate with ability, scholarship, consecration and courage—a good kind of book to read. If preachers would read more such, and less of the flabby scholars, with university records that are far more positive in what they cannot believe about the Scriptures than they are about anything they do believe, those preachers themselves would have more for the people.

**Peloubet's Select Notes for 1936**, Edited by Wilbur M. Smith, published by W. A. Wilde Co., Boston, Mass., 412 pages, price \$2.00.

This book in treatment of the Sunday-school lesson is so well known by our constituency that it does not need description. It is conservative, able, and well published, and contains map of Palestine and other colored plates, and many descriptive pictures. Since the death of the well-known Amos R. Wells it is edited by Dr. Wilbur M. Smith. Probably it is the most popular of such works for the Sunday School teachers in the South, and its popularity is based on the facts that they have found the work satisfactory and suggestive. May it ever remain so!

**Studies in Romans**, by B. H. Carroll, published by the Baptist Sunday School Board, 119 pages, price cloth sixty cents, paper forty cents.

**The Adult Department of the Sunday School**, by W. P. Phillips, 137 pages, price cloth sixty cents, paper forty cents.

**The Fine Art of Soul Winning**, by W. W. Hamilton, published by Baptist Sunday School Board, 109 pages, price sixty cents cloth, paper forty cents.

These volumes are units in the new series for study classes which are being issued by the Sunday School Board at Nashville. They are uniform in style and binding. The whole series comprises nearly twenty books. The work of Dr. Carroll on Romans has been reduced and adapted for this volume. That by Secretary Phillips deals with the

## Kentucky Baptist Hospital

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November 15  
Begins Eleven Years  
of Constant Service  
to Suffering  
Humanity.

H. L. DOBBS, Superintendent

practical problems of organization and work in the Adult Department of the local Sunday School. Both volumes are exceptionally well fitted for their purpose. Dr. Hamilton was for many years Superintendent of Evangelism of the Home Mission Board, and has broad experience in the field of soul-winning. He is now President of the Baptist Bible Institute in New Orleans, La. He deals with a subject about which every Christian needs to know something. Talking to a soul about the matter of where he will spend eternity is a delicate task.

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## Helpless Orphans Depending On You

A Special Offering for the Kentucky Baptist Children's Home and the Louisville Baptist Orphan's Home will be taken Sunday, November 24th.

Give your income for one day for their support.

The funds raised will be divided equally between the Orphanages.

Send all money to C. M. THOMPSON, Treasurer  
205 East Chestnut Street, Louisville, Kentucky

### Woman's Missionary Union

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

HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.

#### Good Example

When I was attending one of our splendid Baptist churches, in New Mexico, last spring, I asked the pastor how he managed to secure such an unusually large percent of tithers in his membership. He replied that as a regular part of their Order of Service, each Sunday, just preceding the prayer before the collection is taken, the congregation would rise and repeat in unison, "Bring ye all the tithe into the storehouse, that there may be food in by house, and prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This pastor believes that when a Christian repeats this command twice each Sunday, year in and year out, he cannot remain indifferent to his responsibility for obeying it. How I wish all of our pastors would try it!

#### Lottie Moon Week of Prayer

The literature for the Week of Prayer for Foreign Missions, including Miss Coleman's new Mission Study book, "The Conquering Christ," has been mailed to each W. M. S. president. If you have changed officers and have failed to notify us, please get the literature from your former president.

There is some of this literature remaining in the office, so if yours failed to reach your society, we will be glad to send another package as long as the supply lasts.

Additional copies of the book: "The Conquering Christ," can be secured for twenty-five cents a copy from Baptist Book Store, 323 Guthrie St., Louisville, Ky. Let's all pray daily that this may indeed be a Christmas for Christ, as we have never had it before.

#### New Foreign Missionaries

The Foreign Mission Board has already appointed forty-one new Missionaries this year, one at the S. B. C. in May, seven at its July meeting, and thirty-three at its October meeting. We would be thrilled over this good news, were we not conscious of the distressing fact that all of them are only replacements, to take the places of those who have died, been pensioned, or resigned. No real advancement made in ten years! No new recruits until last year; no repairs on buildings for ten years!

How long, O Lord, how long will Southern Baptists fail you by refusing

to bring all the tithe into the storehouse, that Thy work may go steadily forward?

#### Good News From Dr. Maddry

"The debt is being paid! We wish to reassure the denomination that the current budget will be held down strictly to the minimum requirements and we will live within our income. We are not going to make any more debts. We cannot believe it is God's will that we shall borrow money to carry on mission work. We have set as our goal the payment of the last dollar of our debt by January, 1938. Let's all work and pray to that end."

#### Two New Books (No Seals Given)

News comes from our Baptist Book Store, at Shreveport, La., that their Manager, Mrs. F. J. Katz, has written a very interesting book, called "Home-Spun," price forty cents. The Sunday School Board says: "Those who either recall their own 'Mother Goose' stage pleasantly, or have more recently reviewed it with youngsters, will eagerly read and enjoy this sixty-five page booklet of parographic comments on our old favorite verses."

The following letter was received, together with a complimentary copy of a very interesting little book, "On Two Hemispheres" from the author, L. G. Jordan, for twenty-five years a missionary of the National Baptist Convention to his own race in Africa.

"By some good people, I was made to believe somebody would be helped by 'bits' from my meandering long life. I had \$500 saved up for a rainy day, but in the hope of doing good I put \$410 of the money in this booklet.

"I am seeking your co-operation in passing on these 'Bits' from the life of an old man who has 'been where he is gwine' and is now on his way out. Please look it over and if you think it has value, help me pass it on to the young of my group in our schools and colleges who must soon be in charge of things, spiritual and material, among 15,000,000 Negro people. The book sells for thirty-five cents paper bound and fifty cents cloth." Order from: L. G. Jordan, 433 Seventh Ave., Nashville, Tenn.

#### One Hundred Years of Baptist Mission Work in China

Just one hundred years ago our first Southern Baptist Missionaries, J. Lewis Shuck and Henrietta Hall Shuck, sailed for China. How happy we are to honor their memory at this time! I hope that all of our societies will celebrate the occasion in some fitting way. Information about their lives and work can be gathered from the following sources:

(1) Dunaway—"Pioneering for Jesus"—life of Mrs. Shuck.

(2) Copies of "Royal Service," especially the October issue.

Copies of a beautifully tinted picture and life sketch of Henrietta Hall Shuck

can be secured for twenty-five cents from: Baptist Book Store, 323 Guthrie St., Louisville, Ky.

Dr. Maddry says: "As Southern Baptists enter into the century celebration of their work in China, every pastor, teacher, leader, officers and scores of members will want one of these lovely pictures to frame, to use on poster, or perhaps as place cards for banquets and special occasions."

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

JOSEPHINE PROCTOR JONES,  
 Young People's Leader

#### Long Run Y. W. A. Camp

Dear Y. W. A's of Kentucky:

I want to tell you of the good time the Y. W. A's of the Long Run Association had at Camp Chelan, near Sellersburg, Ind., the week end of September 28-29. The girls spent Saturday afternoon boating and hiking. The ringing of the bell, at six o'clock, called the girls together for one of the most interesting sessions of Camp. And that, of course, was supper. The singing of pep songs made this a very lively gathering.

After supper we went over to the beautiful new lodge hall for a short business session, which was presided over by our President, Ruth Dohrman. After this, stunts and charades held the interest of the girls until someone announced that Mr. Ed. Banta, who, assisted by his good wife, was Camp Chaperon, had the campfire burning brightly. As the girls roasted marshmallows and popped pop corn, they sang those old familiar songs that everyone loves. When the campfire began to flicker, the girls departed slowly and went back to the lodge hall.

The theme of our Camp was "Magnifying Christ." As we sat around the big open fireplace in the lodge hall and watched the golden flames devouring the logs, Miss Wilma Weeks, a student at the W. M. U. Training School, brought us an inspiring message on "Magnifying Christ in Church." In this quiet time we realized that each one is a part of the church and much of its work depends on us.

After this inspirational message some of the girls stayed in the lodge and talked while the rest went out in the boats. Lighted candles were on the ends of the boats and the girls sang songs as they glided over the starlit waters. One by one the boats came into port and the girls began to settle down for the night.

At seven o'clock the rising bell rang. The early birds soon had the sleep-heads awake and at seven-thirty we all gathered by the side of the lake for Morning Watch. Miss Ruth Sampson spoke to us on "Magnifying Christ in Daily

Activities," leaving with us the thought that it is by the little things that we do every day that we manifest Christ in our lives.

After Morning Watch, a group of hungry girls hurried over to breakfast. A very delightful surprise awaited us, for Miss Betty Miller had come to spend the day with us.

At 9:30 we assembled for our Sunday School lesson, which was "John, the Minister and His People." Our teacher was Miss Josephine Jones.

After the lesson, we spent the rest of the morning on the beautiful lake. At 12:30 dinner was served. At this time we were glad to welcome Miss Frances Gould, a past Counselor of our Y. W. A. Council; Mrs. Beck, our Associate Counselor; several Y. W. A. girls and other friends who had come over to be with us for a short while.

In the afternoon a short business session was held, after which we began to pack up and leave Camp. After this short time of fellowship and fun together, we could all sing with more zeal than ever before:

"Y. W. A. how much you mean to me,  
Fellowship with girls so full of glee."

Margaret Thurman,

Clifton Y. W. A.,  
Louisville, Ky.

#### HOOSIER BAPTIST DOINGS

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

The one hundred and second annual meeting of the Indiana Baptist Convention met with the First Baptist Church, of Greensburg, October 15-17. The sessions were largely attended, the delegates completely filling the auditorium of the church. Rev. J. F. Mitchell, a graduate of the Southern Baptist Theological Seminary, is pastor of this great church. He has done a notable piece of work, and prosperity is in evidence on all sides. One of the striking things about the Convention was the large place which men from our Seminary in Louisville filled in it. Dr. W. R. Seat, of Washington, Ind., was president, and he was re-elected for this coming year. His president's address was admirable in every way—sane, fervent, evangelistic, Baptist. Dr. A. A. Cohn, of Seymour, another Southern Baptist Seminary man, gave an address on, "God's Remedy," which was the high point of the Convention. Dr. Cohn showed the true place of the cross of Christ in our work.

The Convention adopted certain "Articles of Faith," not as a creed, but merely as an expression of our beliefs. This was done to quiet criticisms that our Convention is no longer evangelic and conservative in its leadership. These articles of faith state the general convictions of Baptists and are thoroughly conservative and Biblical. However, the need for such a step was shown in the bitter opposition of many leading pastors, especially from the

northern portion of the State, to such a statement of faith. The simple fact is that we have many pastors who are Liberals and Modernists at heart, while the rank and file of our people and pastors are still working for and supporting the true New Testament Christianity. Any attempt to drive Indiana Baptists into the fold of Modernism would quickly result in a divided Convention and work.

The Pastor's Conference was held on the days preceding the Convention. At this conference the center of interest and the great attraction was Dr. Kyle M. Yates, of the Southern Baptist Theological Seminary, who gave an inspiring and most helpful, practical address on, "The Preparation for the Ministry." Dr. Yates is a combination of the finest culture and the most fervent evangelistic passion. His address will bear fruit in the preaching of our pastors. It is to be much regretted that Dr. Yates could not have been used several times on our program.

Rev. C. W. Steward, has resigned at Valparaiso, to go to a church in suburban Buffalo, N. Y. He has rendered a most constructive ministry and leaves a strong, united church. The South Baptist Church, of Ft. Wayne, is now pastorless, their pastor accepting a call to Illinois. Rev. G. E. Dupree, whom many in Louisville and Kentucky know well, is leaving two young mission churches in South Bend, for the strong and important church at Union City, Penna. He wrought well at South Bend. The church at Versailles has been unfortunate in having two very brief pastorates in one year. It is again pastorless.

On the whole, our churches are well manned and the outlook is propitious for advance in our great Hoosier State.

**The Futherance of the Gospel, by William Owen Carver, Sr., D.D., LL.D., published by Baptist Sunday School Board, 146 pages, price cloth sixty cents, paper forty cents.**

Of this book Pastor R. T. Skinner, of Bowling Green, Ky., has written: "Perhaps the world has too many books, but certainly this one does not belong to the excess list. The far-sighted author saw an open field in possible studies of evangelism in its wider scope and entered it. Such books as this come only from minds rich in experience and scholarship. Though Dr. Carver has lived in the atmosphere of missions for years as a teacher and has written many books, he does not here give us a warmed-over contribution. Those familiar with his writings will recognize this work as fresh recent thinking. Though intended primarily for use in the Training Course for Sunday School Workers, this book will not be confined to even that great mission. It will be a handbook for all Christ's workmen from the busy pastors and secretaries on out yonder to the

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missionaries in the out-posts. Dr. Carver possesses that rare ability to compress truth until as you read it, it leaps at you from the page. In this small volume he opens the vast field of evangelism. He answers such questions as: What is the mutual relation of the Bible and missions? Is Jehovah the God of the Human Race or of select individuals and families only? Does Christ really meet the supreme human need? What is wisdom's method for the support and administration of missions? How shall the unchanging message meet changing conditions? These and many other questions he raises and settles. This book will not be pushed aside."

**The Renewing Gospel, by Walter Russell Bowie, published by Charles Scribners' Sons, 291 pages, price \$2.00.**

The chapters of the book constituted the Lyman Beecher Lectures at Yale on Preaching for 1935. There are six of the lectures, and they deal ably with the problem of the preacher today both as to method and as to the contents of the message and his own faith. He does not skip such crucial points as personal doubt, intellectual difficulties, the Christians relation to the social order, and the like. It deals also with false and true estimates of success, with the growing materialism in religion and withal has for the reader a vertebrate and vital message. It seems to be devoid of the now popular slant in works of its class toward slighting remarks about orthodox faith and orthodox believers. The man who fills his lectures and discourses with such stuff, though he may not know it, reveals a whole lot about himself that is not very flattering.



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**WALTER L. JOHNSON GOES TO MT. AIRY, N. C.**

Rev. Walter L. Johnson, pastor of the Port Royal Baptist Church, resigned recently to accept the call of the First Church, Mt. Airy, N. C., where he began his ministry Sunday, November 3.

Brother Johnson is well equipped for his work. He received the Th.M. degree from the Southern Baptist Theological Seminary in 1932, and has already completed the residence requirements and passed the oral examination for his post-graduate degree. His major subject in this course of study was Greek New Testament; his minors, Homiletics and Church History.

During the three years of his post-graduate study, ending last year, Brother Johnson was associated with Dr. W. Hersey Davis and the late Dr. A. T. Robertson in the New Testament Greek Department of the Seminary. Upon Dr. Robertson's death early in the 1934-35 session, Brother Johnson taught the class in Introductory Greek which previously had been under Dr. W. Hersey Davis.

During student days in the Seminary, Brother Johnson has held pastorates in the Elkhorn, Ten Mile, and Henry County Associations. He goes to Mt. Airy from the Port Royal (Kentucky) Baptist Church.

Brother Johnson received his college training in four Kentucky schools: Cumberland College, Williamsburg; Ogden College, Bowling Green; Western State Teachers' College, Bowling Green; and Georgetown College, Georgetown. From this last named institution he received the A.B. degree in 1927. He has done post-graduate work at the Uni-

versity of Louisville and the University of Kentucky.

Throughout his student career Brother Johnson has exhibited athletic prowess of no mean ability. For six years he was a member of the Seminary basketball team, and was outstanding in track work at the Seminary's annual meet. He was a member of the track team at Georgetown and Ogden College, and at Georgetown held the high jump record.

Brother Johnson's home is London, Ky., in Laurel County. His parents are Mr. and Mrs. James S. Johnson.

His friends throughout Kentucky and the South wish him well as he goes to his new field of service in North Carolina.

DON NORMAN,

Louisville, Ky.

U. S. Haynes, a jeweler of St. Joseph, Mo., has written us to subscribe to the Western Recorder. Many years ago he lived in Russell County, near Jamestown, Ky., and says that he remembers his mother reading more than fifty years ago.

The First Church of Nonaker, Va., in New Lebanon Association, has installed in the church a radio amplifier, and have dedicated it to the church. The first sermon was preached by Pastor A. C. Lawson on Sunday morning, October 6.

Mr. and Mrs. Elbert E. Little, of Louisville, have announced the approaching of their daughter, Miss Alice Elizabeth Little, to Charles H. Traugher, on November 27, at the Third Avenue Baptist Church. Miss Little is the granddaughter of the late Rev. A. Logan



Walter L. Johnson



**What God Hath Joined Together**  
William Cooke Boone, \$1.00

Dr. William Cooke Boone is pastor of the First Baptist Church, Jackson, Tennessee. He is well qualified to discuss the subjects of "courtship, marriage and the home." These sermons have been preached as a series in his church and have attracted large crowds. Many young people, especially those of high school age, have manifested keen interest in these messages.

Some of the chapter headings are "Male and Female: The First Wedding," "Finding a Wife," "Choosing a Husband," "How to Be Happy, Though Married" and "When Home Is Heaven." This book will appeal to those who are married, those who are not married and those who want to be married.

**OTHER POPULAR BROADMAN SERMONS**

**God's Heart Touch . . . \$1.00**  
Elias Dodson Poe

A volume of Broadman Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

**A Rainbow for Every Cloud . \$1.00**  
David M. Gardner

Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts.

**A Greater Than Solomon . \$1.00**  
R. G. Lee

Its unparalleled diction, its power of description, its rich contents, and its strong adherence to evangelical truth make the volume one both preacher and layman ought to possess.

**BAPTIST BOOK STORE**

323 Guthrie Street,

Louisville, - Kentucky

Vickers who served as pastor in North Bend Association for twenty-five years and is a cousin of Mrs. Eureka Whiteker, State W. M. U. president.

The Highland Baptist Church, Louisville, has engaged Brother H. H. Hobbs, post-graduate student in the Seminary, as Assistant Pastor to Dr. T. D. Brown. Brother Brown is a son of Dr. J. R. Hobbs, pastor of the First Church of Birmingham, Ala., and it will be recalled that he was one of the speakers at the Seminary Commencement last spring.

A Century of Service was observed at the Columbia Baptist Church, Columbia, Ala., October 16-17. Among those on the program were Dr. L. L. Gwaltney, J. B. Lassiter, A. D. Zbinden, Charles Davis, V. L. Webb, J. M. Blankenship, T. E. Ethridge, J. R. Dawsey, J. O. Colley, S. Willoughby, C. C. Mosley, Exa Shanks, Lamar Jones, W. U. Wells, T. M. Matthews, and three former pastors, D. D. Blalock, E. M. Stewart and Charles H. Turner. The present pastor is Paul Stewart.

# Let All Sunday Schools in Kentucky Make a Worthy Offering to Our Orphanages

Are

They

Not



Worth

Caring

For?

**The Kentucky Baptist Children's Home, Glendale, Ky., C. K. Hoagland, Superintendent, is caring for over two hundred children, and over one hundred needy children were refused admittance this year.**

## HEAR GOD'S APPEAL FOR THEM:

*"But to do good and communicate forget not; for with such sacrifices God is well pleased."*

1. "FORGET NOT" that these little ones are dearer to God than they are to their mothers, and it is not His will that one of them perish.
2. "FORGET NOT" that little children are absolutely helpless, they cannot do for themselves.
3. "FORGET NOT" their requirements—matrons to mother them—workers to serve them—food to feed them—clothing to cover them—school supplies to aid them in their education—and money to defray the expenses of a large institution.
4. "FORGET NOT" that it is a great opportunity to invest for God in the building of His kingdom.
5. "FORGET NOT" that the reward is great both for time and eternity.
6. "FORGET NOT" that disregard of these needy little ones has a severe penalty: "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse."
7. "FORGET NOT" that God is well pleased with such sacrifices.

All Cash offerings should be sent to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

These Offerings may be sent (1) Undesignated—in these both Homes will share equally. (2) Designated to one or the other of these Homes. Those sending in the offerings should understand and state clearly to Dr. Thompson how their Sunday-school wishes him to handle their offering.

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

**Attend State B. S. U. Convention**

All Baptist College students should certainly attend the State B. S. U. Convention which will be held with Calvary Baptist Church, Lexington, November 15-17. State President Gordon Mein, of Georgetown has charge of the Convention, and a splendid program has been arranged. Even if you are not in college you will do well to avail yourself of this opportunity.

**Another Important Meeting**

December 31, 1935-January 3, 1936—Southwide Conference, Birmingham, Alabama.

**Information From Southwide Training Union Department Concerning Southwide Conference Features**

1. Fortieth Anniversary of Southwide B. Y. P. U. to be celebrated.
2. Southern Baptist Worldwide Missionary Program and China Baptist Centennial to be emphasized.
3. Southwide Training Union Five-Year Program to be presented.
4. Southwide Intermediate Sword Drill.

**Registration**

Each person outside Birmingham is expected to register. The fee is \$1.00. This money is needed to take care of the expenses of the Conference. The registration goal is 1,000.

**Program**

The meeting will begin at 7:00 P. M., Tuesday, December 31. The program includes some of the greatest personalities in the South and the world. Let us pray that the Holy Spirit may speak through them and use them mightily to reach the hearts and minds of every person attending the Conference to His Glory. Probably the most outstanding person on the program is Toyohiko Kagawa, of Japan. Other speakers are Dr. Charles E. Maddry, Dr. M. T. Rankin, Dr. John L. Hill, Dr. T. L. Holcomb, Dr. Hight C. Moore, Dr. Dean Crain, Dr. Wade Bryant, Dr. C. Roy Angell, Dr. Perry Webb, Dr. Frank Tripp, Dr. John R. Sampey, Dr. I. J. VanNess, Dr. B. D. Gray, Dr. L. O. Dawson, Dr. E. McNeill Poteat, Mrs. J. O. Williams, and Mrs. A. L. Crawley. Others on the program are the Southwide Secretaries—J. E. Lambdin, E. E. Lee, W. A. Harrell, and Aubrey Hearn—and all the State Secretaries and their Associates. The music will be under the direction of I. E. Reynolds, assisted by the Bellevue Girls' Quartet, Miss Louise Hoe with her violin, and Miss Ruth Powell and C. C. Sanders at the pianos.

**Hotel Rates Are Low**

Make your hotel reservations now by writing to Perkins J. Prewitt, Convention and Visitors Division, Chamber of Commerce, Birmingham, Alabama. Here is a list of hotels and the special rates they have made:

- Tutwiler—Single Room, with bath, \$2.50
- Thomas Jefferson—Double room, with bath, \$1.50 per person.
- Bankhead—Three or more to room, with bath, \$1.25 per person.
- Redmont—Note: Double room at the Molton, without bath, \$1.25 per person.
- Hillman—Single Room, with bath, \$2.00.
- Morris—Single room, without bath, \$1.50
- Empire—Double room, with bath, \$1.25 per person.
- Birmingham Athletic—Double room, without bath, \$1.00 per person.
- Club Hotel—Three or more to a room, without bath, \$1.00 per person.

**Transportation Reasonable**

Watch this page for announcement of railway and bus rates from Kentucky to Birmingham. Your ticket agent will give you rates both one-way and round trip for coach and Pullman. Inquire early.

**Have You Read "Kagawa?"**

Since Toyohiko Kagawa, of Japan is to be on the program of the Fourth Southwide Conference at Birmingham, Alabama, it is altogether fitting that we read something of him between now and December 31.

"Kagawa" is the title of the biography by William Axling. The price is \$1.00. There are 202 pages. The publisher is Harper and Brothers. The book may be secured from Baptist Book Store, 323 Guthrie, Louisville. Kagawa has written many books himself. These may be ordered from our Book Store.

**File Your Literature**

Your Quarterlies and Magazines are valuable. At the end of the month or quarter, these used pieces of literature should not be destroyed but should be filed for future use.

**Southwide Attendance Goal 6,000**

The attendance goals by states for the Birmingham Conference are as follows: Alabama 3,000; Arkansas 200; Arizona 5; Florida 200; Georgia 500; Illinois 50; Kentucky 300; Louisiana 200; Maryland 20; Mississippi 500; Missouri 150; New Mexico 25; North Carolina 300; Oklahoma 150; South Carolina 300; Tennessee 500; Texas 150; Virginia 150; District of Columbia 20.

I am depending upon you to do your best from now on to help us enlist 300 at least. I believe we will assemble in Birmingham 300 strong as a Kentucky delegation. People in all parts of the state are asking about the Conference and are planning to go.

It is impossible to estimate accurately any goal which is fair to all. However, I have tried to estimate an approximate

goal based upon the number of Unions and distance. Some of these may be too high, some too low. Will you take your goal as a mere suggestion and, if possible as a minimum, and work and pray in a definite way to enlist that many to go to Birmingham? I am depending upon you!

**Kentucky's Goal By Regions and Associations**

**Central Region—Sixty**

Baptist 4; Campbell County 6; Crittenden 2; Elkhorn 10; Franklin 6; Henry County 4; North Bend 8; Owen County 6; Shelby County 7; Sulphur Fork 3; Ten Mile 2; Whites Run 2.

**Eastern Region—Twenty**

Bracken 3; Boones Creek 2; Booneville 1; Enterprise 1; Friendship 2; Greenville 1; Irvine 1; Jackson 1; Mountain 1; Three Forks 5; Union 1

**Southeastern Region—Sixty**

Bell County 10; Central 2; East Union 10; Goose Creek 1; Laurel County 1; Lincoln County 2; Lynn Camp 1; McCreary 1; Mt. Zion 6; North Concord 1; Pulaski 1; Rockcastle 1; Russell County 1; Russell Creek 1; South Concord 1; South District 6; South Kentucky 1; South Union 1; Tates Creek 2; Upper Cumberland 9; Wayne County 1.

**West Central Region—100**

Allen 1; Barren River 1; Blackford 1; Breckenridge 1; East Lynn 1; Edmonson 1; Freedom 1; Gasper River 2; Goshen 1; Liberty 3; Long Run 50; Lynn 2; Nelson 8; Ohio County 3; Salem 7; Severns Valley 5; Simpson 2; Warren 10.

**Western Region—Sixty**

Bethel 5; Blood River 1; Caldwell 3; Christian County 5; Daviess-McLean 14; Graves County 1; Little Bethel 4; Little River 1; Logan County 1; Muhlenburg 3; Ohio River 1; Ohio Valley 9; Old Bethel 1; West Kentucky 3; West Union 8.

**Awards For Month of October**

Association	Methods	Other Books
Allen	.....	14
Daviess-McLean	..... 12	3
Franklin	.....	11
Henry County	..... 23	21
Long Run	.....	26
North Bend	..... 23	.....
Owen County	..... 8	1
Shelby County	.....	4
Sulphur Fork	.....	30
Ten Mile	.....	8
Upper Cumberland	.....	7
Warren County	.....	3
White's Run	..... 6	12
<b>Total</b>	<b>..... 72</b>	<b>140—212</b>

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

November 3, 1935

	Att.	Vis.	En.
Lexington, Porter Memo	143	34	168
Louisville, Franklin St.	132	7	152

Paris, First .....	128	10	128
Oneida .....	122	5	134
Paducah, Immanuel .....	113	32	147
Louisville, Crescent Hill..	111	16	146
Akron, Ohio, Calvary .....	111	16	125
Louisville Bapt. Temple..	111	15	131
Owensboro, Third .....	103	24	127
Louisville, Ninth & O .....	102	20	131
Hopkinsville, First .....	102	10	126
Glendale, Gilead .....	99	20	108
Louisville, 23rd & Bdwy..	96	34	106
Owensboro, First .....	95	29	116
Pineville, First .....	91	8	152
Erlanger .....	88	18	112
Lexington, Grace .....	85	12	119
Danville, Lexington Av..	82	14	112
E'town, Severns Valley..	81	10	120
Louisville, Virginia Ave..	74	20	102

**HEALING HUMANITY'S HURT**

**Louis J. Bristow, Superintendent,  
New Orleans, La.**

The Southern Baptist Convention at its session in Kansas City in 1923 appointed a Hospital Commission and instructed it to establish a hospital in the city of New Orleans. The buildings were erected and equipped, a staff of physicians and surgeons was appointed, a complete hospital corps was organized, and the institution was opened for patients March 8, 1926. It has been in operation nearly ten years and has cared for more than 60,000 patients, more than ten percent of whom have been cared for free of charge. The hospital has never closed a year with a deficit, and its building debt is being reduced as its bonds mature. The original cost of the plant was approximately one and a quarter million dollars. The unpaid debt is \$375,000.

The Southern Baptist Hospital is the outgrowth of many years' activity in the hospital field by Baptists in several States of the Convention. In 1889, Baptists in Missouri established a hospital, which was probably the first such institution among Baptists. Their brethren in other States of the Convention followed the example set by Missouri, and by 1923 there were twenty Baptist hospitals in twelve Southern States. Today there are twenty-seven such hospitals in fourteen states.

**Hospital Commission Formed**

For several years a "committee on hospitals" had made reports to the Southern Baptist Convention, and a suggestion was made that the Convention should establish a great research hospital in New Orleans. The matter was referred to the Home Mission Board which, after about two years' conferences and correspondence between that Board and the New Orleans Association of Commerce, entered into a formal agreement to establish a hospital in New Orleans. At Kansas City in 1923, in response to a petition from the Maryland Baptist Union Association, the Convention appointed a Hospital Commission and transferred the New Orleans

project from the Home Board to the Commission, and instructed the Home Board to contribute \$250,000 towards the first unit of the hospital, "which shall be the limit of the Home Mission Board's liability."

The Hospital Commission was organized by electing F. S. Groner of Texas as president and Louis J. Bristow of Alabama as secretary-treasurer; a charter was procured in Louisiana, the secretary-treasurer was made executive officer of the Commission and placed in charge of constructing, equipping, organizing, and operating the hospital. Architects were secured, plans were made, contracts were let, formal "ground breaking" ceremonies were held on November 28, 1924, and construction was completed early in 1926. Equipment was placed, a nursing force was organized, and all the departments manned and made ready for patients. The first patient was admitted at seven o'clock the morning of March 8, 1926,—the wife of a professor in the Baptist Bible Institute. Before the end of the first day twenty-three patients had been admitted; which number rapidly increased until there was a daily average of 130 patients.

**Denominational Co-operation**

From the outset this hospital has co-operated with other agencies of the denomination. We have cared for a large number of missionaries of the Foreign Mission Board and of the Home Mission Board, giving them hospitalization which has cost us thousands of dollars, but without cost to the Boards or the missionaries. The same is true of State Board missionaries from several States. We have cared also for pupils in several orphanages. Here in New Orleans we have co-operated with the Baptist Bible Institute, the Baptist Rescue Mission, and several Protestant orphanages and institutions. The Southern Baptist Hospital is a friend of every agency of Christianity, and a large part of its work has been in connection with these other agencies. The number of cases cared for at the request of churches and pastors would probably surprise the average reader. But this is our splendid task.

**Denominational Support**

This Hospital is given 2½% of undesignated denominational contributions for Southwide causes. This amounted to \$15,480.93 last year. Interest on the capital debt last year was \$23,613.60. It is seen, therefore, that the contributions of the churches were not sufficient to pay the interest. We got \$4,339.22 from the Hundred Thousand Club; and our payment on the debt last year was \$33,000. Direct gifts from Baptist organizations—Sunday Schools, women's societies, etc.—during the year 1934 amounted to \$410.72. Charity work done by the Hospital cost us \$33,684.82, which was a Christian benevolence to the poor. It is seen from the above

figures that the denomination is not making provision for hospitalizing its needy members.

Twenty-five years' experience and observation has shown me the difficulty in securing a direct contribution from a church for one of its own members. The church of which a person is a member knows better than any other body whether such member deserves free hospitalization. But in all my experience I have found only two churches which were willing to care for their own poor. Pastors, church officers, and others frequently ask that the Hospital give free service to "active and faithful" members, but are reluctant to make any contribution towards the necessary expense of hospitalizing such "deserving" persons. It is a curious situation.

The time has come when the churches should make contributions to care for the sick poor. That should be one of the regular causes to which a portion of the "benevolence" gifts should go. It is embarrassing to a person to have to ask his church for assistance; albeit one does not feel so respecting a hospital. Many's the time I have had folk to ask for free service who vigorously objected to my asking their church to aid with the costs.

**Nearly Ten Years**

Cold figures rarely convey a thrilling tale. Yet statistics are valuable. The Southern Baptist Hospital has been in operation for nine and one-half years. In that time it has suffered loss from two floods occurred in its first two years of operation. They greatly retarded the growth of the Hospital's business, of course. Yet in less than ten years the following has been achieved (I employ nearest "round" figures):

Days of Service .....	375,000
Days of Free Service .....	40,000
Days of Part Free Service..	60,000
Cost of Free Service .....	\$ 320,000.00
Gifts Received for	
Helping Poor .....	39,000.00
Denomination Gifts .....	235,000.00
Operating Income .....	2,800,000.00

During these nine years we have graduated 153 young women from the School of Nursing, who have gone out into life fitted for a sacrificial service. Ninety-two young men have received their fifth year in medical training here, serving internships. Multiplied hundreds have either read or heard read the Bible for the first time in their lives. Thousands upon thousands have come in direct contact with practical evangelical Christianity who never before saw it. Sorrowing hearts have been consoled, suffering bodies have been relieved, pain has been assuaged, lives have been saved. Truly the Southern Baptist Hospital in New Orleans has rendered a service worthy of the great denomination which fosters it and to the Cause of our Lord who Himself gave so large a part of His ministry to Healing Humanity's Hurt.

**THE "FINISHED PRODUCT" TELLS OF THE ORPHANAGE**

The wind howled and roared around the tiny cabin. Silence and sorrow reigned within. It was Christmas Day, and in direct contrast to the wonderful things that happened years and years ago when a new life was born. God had seen fit to take a life away, and to the watchers there seemed to be no other time when she was most needed. A tiny baby lay in the crib nearby, and three other children, not much larger, slept in a bed in the other room.

Doctors had said that the mother might have lived if she had had such a desire and had fought more bravely, when the dreaded flu had her in its grip. But she had seemingly lost her desire to live a month before when her husband died. She had toiled and cared for him until her strength had left her.

Relatives and friends were kind and the body was placed beside her husband, not in a cemetery, but on a hill, just back of her sister's house. Even the oldest of the children, who was nine, could not understand that she was taken away for good, and all three of them talked of her, and wondered if she would bring them any Christmas when she returned. So far they had had none.

Some of the good people of the Leitchfield Baptist Church were successful in making arrangements for them to be placed in the Kentucky Baptist Children's Home, at Glendale. The four children were overjoyed at the thought of being there. The oldest girl—for there were two girls and two boys—acted as a mother to the others.

When they got to the Home, dear, jovial, kindhearted "Daddy Moore" and Mrs. Moore were so good to them that finally they just looked upon them as real daddy and mother. They came in contact with strange new things and foods that they had never seen. One of the little girls, who was only five years old, became afraid and cried when a bowl of jello was served her at lunch. She had never seen anything like that before.

The four children grew rapidly and were happy. The youngest girl showed some talent for singing, so from time to time the superintendent took her with other little girls to sing when he spoke at different places over Kentucky about the Home.

The oldest girl left the Home when she was eighteen, and the two boys left as each of them became sixteen, but the younger girl was so interested in school that when the good superintendent, who by this time was Rev. C. K. Hoagland, told her she might stay and finish high school. She immediately decided to stay, and was very appreciative of this act of kindness. She tried hard to make a high record, and, as Queen Victoria said, to be good.

After she had graduated from high school, Mr. Hoagland made arrange-

ments for her to go on to college. He didn't know where the funds were coming from, but he had a beautiful faith in God and appealed to the Baptists of Kentucky to help. They responded beautifully and with their help and much prayer, the young woman (for she had become one now) was sent two years at Bethel Woman's College, an institution which taught her how to live, teach, and to get the highest and best out of life.

God was good to her again, and she secured a teaching position in one of the Public Schools of Hardin County. She is now teaching the sixth and part of the fifth grade in the school at Vine Grove. She likes her work, and has met many lovely people. A tie binds her closely to the Home. The love of one for an institution which has sheltered her fourteen years of life, and

which never fails to have a spirit of gladness and welcome when she goes back, and she goes often.

She is trying to live right and prove further to those who already believe that "Bread cast out on the waters" shall return after many days.

When she meets her dear mother she will be forced to say, "Mother, they took care of me better than you could have. Maybe God took you that my life might be molded for His work.

Had this young woman grown up in her home she would probably have been deprived of the joy of knowing and serving God and enjoying a good education.

"It's the spirit of the living God That's hiding away in you, And makes you love and give, As the Master would have you do."

ZETTA CAHILL,

Vine Grove, Ky.

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