

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, DECEMBER 5, 1935

No. 49

The Lost Secret

AFTER our Lord had given the great command: "Go into all the world and preach the Gospel to every creature," He again added another, His very last command: "Tarry till ye be endued with power from on high." "Wait for the promise of the Father." "Ye shall be baptized with the Holy Ghost not many days hence."

All Christians agree that the great command to preach the Gospel to every creature was not only for the disciples, but is binding on us too. But all do not appear to consider that the very last command, not to preach until they had received the power from on high, is equally binding on us as it was on the disciples. The Church appears to have lost possession of that which ought to be to her a secret of secrets—the abiding consciousness, day by day, that it is only as she lives in the power of the Holy Spirit that she can preach the Gospel in demonstration of the Spirit and of power. It is owing to this that there is so much preaching and working with so little of spiritual result. It is owing to nothing but this that the universal complaint is heard that there is so little prayer, and specially that there is so little of that much-availing prayer that brings down the Power from on high on her ministrations.

In this book we desire to study the Secret of Pentecost as it is to be found in the words and the deeds of our blessed Master, and in the words and the deeds of His disciples as they took Him at His word, and continued with one accord in prayer and supplication, until the promise was fulfilled, and they became full of the Holy Ghost, and proved what the mighty power of their God could do through them.

Let us seek earnestly the grace of the Holy Spirit, who alone can Himself reveal to us what eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive—the things which God hath done and loves to do for them that wait upon Him. Let us pray that the lost secret may be found—the sure promise that in answer to fervent prayer the power of the Holy Ghost will indeed be given.—Andrew Murray.

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

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Preaching: Its Spiritual Message and Power

IN THE fifth verse of the fourth chapter of Second Corinthians Paul says: "For we preach not ourselves, but Christ the Lord; and ourselves your servants for Jesus' sake." The American Standard Revision brings out his meaning better: "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." That is, we do not preach ourselves "as Lord," but Christ Jesus.

The preaching, not the preacher, claims attention; the message, not the messenger, is the thing to be considered; the power of God in the message, and not the "earthen vessels" that bear the message, must be the abiding object of our faith and unflinching anchorage, both for the preacher and for those who hear him. The preacher is to be neither the "Lord" of himself nor his preaching nor the people to whom he preaches, but must himself be the "servant" of the people "for Jesus' sake."

A still deeper and more far-reaching truth is here stated, though seldom seen in the passage, namely: It is not ourselves that preach, in the highest and best sense, but it is "Christ Jesus the Lord," using an "earthen vessel" to bring His own message in such power as to break the veil of darkness with which Satan has blinded the minds of unbelievers (v. 4). Paul argues that it was this, and not the personality, nor logic, nor eloquence of the preacher that had brought the Corinthians out of the darkness of sin into "the light of the gospel of the glory of Christ" (vs. 4, 5) and that their glorying in some men and discrediting others was wide of the mark. This brings us a much-needed teaching for today.

I

THE message of salvation, sanctification, and glorification, is a message of faith, and not of sight (ch. 5:7). It did not originate in human reason, is not propagated by human reason, is not appropriated by human reason, and cannot be consummated in glory by human reason. From its beginning to its ending, from its first effect to its last effect upon the human soul, it is a matter of seeing the invisible, hearing the inaudible, handling or laying hold of intangible, and is therefore a matter of faith, and not of sight or reason.

It is a realm in which the natural man cannot move, because he moves only by sight or reason. It is a message which the natural man cannot hear—much as he may think so—for he neither hears it nor comprehends its meaning. In one fell stroke God struck from His spiritual realm and message every human hand that would lay hold of them by sight. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Cor. 1:21 R.v.).

In the second chapter of the same Epistle He declares the same truth: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (vs. 9, 19) . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, be-

J. E. SKINNER, Jackson, Tenn.

In this article Dr. Skinner, who is one of our most skilful and experienced preachers of the revealed Gospel of Christ, has a searching message for pastors and other preachers who may be wondering why studiously prepared and orthodox sermons are failing to be used of God to master the Materialism of the times and to sweep back the on-rushing tides of Modern Liberalism. Reduced to a single sentence his message focuses on 1935 pulpits Zechariah's words, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." He brings into a straitened place every preacher of the times who has foolishly imagined that intellectual culture and keenness are the larger things to be sought by the preacher. But he shows the poor fellow, if so be he is receptive and humble enough to take the medicine, a glorious way out from the spiritual futility and deadness of what he is trying to do in his own strength.—Editorial Note.

cause they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man" (vs. 14, 15).

The argument is builded around the one fact that the Gospel is heard only by "the hearing of faith" (Gal. 3:5), that it is seen only by the seeing of faith, understood only by the discerning of faith, and appropriated only by the hand of faith. And the same fact obtains with the preacher as with his hearers; with the Christian as well as the sinner—first, midst and last. Moving in the natural realm, only the natural is seen, whether by the preacher or his hearers, and "looking at the things which are seen" (2 Cor. 4:18) can never see the invisible and eternal things of God. The one way out of this darkness is over the highway of faith; and the one way out of utter despair for the human soul is to follow the road of faith, "renewing the inward man day by day" (v. 16).

The burden of Paul's first Epistle to the Corinthians is to lift the Christian out of the natural carnality of the flesh, wherein the Corinthians were walking "as babes" entirely by sight, and to lead them into the higher realm of faith, wherein their spiritual progress could again be resumed (1 Cor. 3:1-7). He traces their spiritual troubles, both as a church and as individuals, to their lapse of faith in the spiritual and return to the leadings of their carnal nature—forsaking the wisdom of God for the wisdom of men and substituting human reason for a God-given faith. And while he builds his Second Epistle around the word "Comfort" (ch. 1:3-5), he points out the way of faith in God as the source of "all comfort," as well as the way of triumph over every difficulty (ch. 4:5-5:9).

II

THE tragedy of present-day Christianity lies not in our painful lack of intellectual education and human intelligence, much as these are needed, in our still greater lack of that "spiritual wisdom which cometh from above" (Jas. 3:13-18).

The human intellect is not to be neglected nor discounted. It is to be cultivated, developed and consecrated to the service of God with its powers and possibilities. But, at its best, it is to be regarded only as an "earthen vessel" (2 Cor. 4:7) to bear "the light of the knowledge of the glory of God in the face of Jesus Christ" (v. 6), and in no sense itself to become that light. Human intellect can and will bear

its fruitage, but as in all nature, it can bring forth only "after its kind" (Gen. 1:24, 25).

A purely intellectual ministry of the Word itself can promise no more than an intellectual fruitage. But intellectual faith in glowing facts, even though those facts are Divine, is not saving faith. It is not even vital enough for growth and development on the part of the saved, much less for their consecrated service in obedience.

Both saving faith and growing faith as well as the faith that renders obedient service must have a Living Person for its object and not mere facts about Him. And the preacher who preaches and the people who hear him, must alike be conscious of the living presence of that Living Person if the preaching is to bring forth a spiritual harvest, either in salvation or obedience of faith on the part of the saved. It is the once crucified but now Living Saviour who must "Draw all men unto Him" (Jno. 12:32), and He must do the drawing all the way through, with the Christian as well as the sinner. Glowing facts have their appeal to the intellect, and if convincingly presented will produce intellectual faith, but it takes the Living Christ Himself to arouse the emotions of the heart and produce the Faith of Trust and devotion to Him.

"Christ and Him crucified," and not mere facts about Him, is the saving message of the Gospel, and He alone can make the message vital in the salvation of the lost and the enlistment of the saved. He alone can lift us above our Materialism, Rationalism, or any other form of Unsurrendered-Heartism and plant our feet upon the solid Rock of Faith, Hope and Love, in a living vital union with Himself, not only for salvation from sin, but also for the salvation of the life unto obedient service in His Name.

III

HOW THIS poor old sinning, warring world needs the Living Christ to-day! It has Him in History, but not in the Gospel, and what a difference it makes! The Christ in history only cannot save, for in history only He is just another man. He has been preached around the world as "the Man of Galilee," but how far has He been preached as the Living, Exalted Son of God? He has been heralded the world around as the world's greatest teacher, but how far has He been heralded as the world's only Saviour and Lord? He is known among thousands as a POSSIBLE Saviour and Lord, but thought of as too far away to be either in a real sense.

He is glibly talked about by many of His "familiar friends," who have little or no thought that He is hearing what they say. The human theories as to His birth, life, death, resurrection, ascension, intercession and return, are discussed in such spirit and fashion as to make the impression that He is either dead or so far away He will never hear of it—as if concerned more with theories about Him than with

the Living Christ Himself—as if concerned more about His shadow than His Living Presence, more about His teachings than of Himself.

Not until He becomes real to the preacher will He become real to the hearer, and not until He becomes real to His friends will He become real to His enemies, and until then will both the preacher and the hearer continue without the Power of the Living Presence of Christ. Whether we realize it or not, apart from the Living Christ our religion becomes a mere superstition—chanting and prating about things we know not, and moving in a field of uncertainty, doubts and fears.

Our faith is real, living and vital, only as Christ is real, living, and consciously dwelling in our hearts and in the midst of His people. Herein lies the chief difference between genuine Christianity and Modernism—they "worship they know not what: we know whom we worship." They talk and sing of a great Teacher, who lived and is dead. We preach, trust and worship a great Saviour and Lord, Who is alive for ever more. Theirs is a mere superstition—worshipping they "know not what." Ours is a vital UNION with the Living Christ, Whom we Know for ourselves. God is an "UNKNOWN GOD" to them: "He is not far from every one of us."

UNTIL THIS VITAL DIFFERENCE BETWEEN GENUINE CHRISTIANITY AND MODERNISM IS EXEMPLIFIED AND PROCLAIMED IN OUR LIVING AND PREACHING, AS WELL AS REALIZED IN OUR SPIRITUAL EXPERIENCE THE WORLD MUST CONTINUE TO GROPE IN THE DARKNESS OF SIN AND UNBELIEF.

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

IV

IN VIEW of these things, let not the preacher enter the pulpit without the Christ. Let him "not preach himself, but Christ Jesus as Lord." Let the Christ Himself do the preaching through His "earthen vessel." Let not the worshiper sit in the pew without the Christ; nor dare to present Him to others without His Living Presence nor face the dark problems of life without the light of His face to shine upon them.

IT IS ONLY THUS THAT THE PREACHER CAN PREACH WITH POWER, AND IT IS ONLY THUS THAT THE WORLD WILL "TAKE KNOWLEDGE OF US THAT WE HAVE BEEN WITH JESUS." HERE IS THE ONLY REAL "SOCIAL GOSPEL," ONE WHICH ASSOCIATES THE LIVING CHRIST WITH HIS PEOPLE, AND THROUGH THEM MAKES LIFE-GIVING CONTACT WITH THE LOST.

Are the Social Gospelites Getting Religion?

CLYDE L. BRELAND, Richmond, Ky.

DR. ADIEL J. MONCRIEF, JR., recently elected associate pastor of the First Baptist Church, Tampa, Florida, who is also staff correspondent for the Christian Century, of Chicago, outstanding proponent of the social gospel in America, under dateline of November 5, says:

Southern Baptists, who have long felt that the social application of the Gospel was inadequate in rural and industrial problems peculiar to the South, are encouraged over the progress made by the proposed bureau of social research of the Southern Baptist Convention, which was first proposed to the body in Washington in 1933 by Edwin McNeill Poteat, Jr., of Raleigh, N. C. The reaction to the general objectives of the social research board plan have been almost uniformly favorable among thoughtful pastors in the Southern convention states, and prospects for the creation of a more adequate social service agency to represent and concentrate Southern Baptist sentiment in realms where social and economic injustice and abuse prevail are bright. The proposal of Dr. Poteat's committee will be acted upon by the convention in St. Louis

in May. The committee proposes to set up a definite agency with an executive secretary to administer this phase of work. There is some agitation for including this program as a function of the Southern Baptist Sunday School Board at Nashville.

We are not informed as to Doctor Moncrief's theological background. But we are willing to forgive and forget his implication that those who oppose the institution of the bureau have been in the main excluded from his "Who's Who of the Thoughtful." It is proverbial that we are prone to flatter ourselves that "the thoughtful" are those who agree with us. But we are rendered skeptical as to Doctor Moncrief's reportorial reliability when he informs his readers that the prospects for the establishment of the bureau "are bright." Probably he has not yet heard the returns from Kentucky.

But indeed there has developed an alarming defection from the ranks of "the thoughtful" among the social gos-

pelites themselves. Dr. Harry Emerson Fosdick, after nine months absence from his New York pulpit because of illness, is reported by the New York Times of November 4, to have challenged the conception that the business of religion is to put one into an adjusted relationship with one's environment. He declares that

The business of religion is not to set up adjustments, but to produce men and women who are morally maladjusted to their environment, who stand out from it, and sit in ethical judgment upon it. Our modern culture needs no longer accommodators and harmonizers, but intellectual and moral challengers.

Such a statement, in a different rhetoric, might well have been made by the most rabid fundamentalist in the anti-evolution jungles of Tennessee! Is it any wonder that the good editor of the Christian Century, in his editorial appraisal of Doctor Fosdick's sermon, should be led to conclude:

Dr. Fosdick does not think with his accustomed originality, but has followed too uncritically the unfortunate pattern in which this thesis has of late been presented.

So there! Even the erudite Doctor Fosdick is slipping! Like the celebrated old gray mare, "she ain't what she used to be." Beware, Doctor lest you be excommunicated from the company of the Modernists! How the mighty have fallen! Perhaps prolonged illness has impaired his mental faculties, that he is betrayed into so thoughtless a statement.

And that the threat to Doctor Fosdick's modernistic standing is not an idle jest but a grim reality, is evidenced by the fact that the editor has to challenge the basis upon which his modernistic reputation stands:

Had not the heresy charges invested him with an exaggerated reputation for radical unorthodoxy, Dr. Fosdick's preaching would have been generally accepted in all evangelical circles, except those of the extreme fundamentalists. He has stood within the evangelical tradition and preached the great doctrines of God and Christ and grace and regeneration with a consistency and power which no conservative theologian could excel.

And not only is Doctor Fosdick guilty of high treason to the cause of Modernism when he mildly antagonizes its social gospel. Actually, he bites the hand that feeds him! For, as the editor observes:

In reality, of course, it is modernism which has opened our eyes to the existence of this alliance of Christianity with the most un-Christian elements of secular culture. Dr. Fosdick and all who share his view have come to their present position by way of modernism. No fundamentalists have joined their circle. If any conservatives have done so, it is because at heart they are not conservatives, and the new insight opens a way of escape from an inner conflict" [type emphasis mine.].

Ahem! Let us trust that the distinguished editor of the Century errs in his embarrassing diagnosis.

Obviously, when Doctor Fosdick grows weary of the social gospel, he proves embarrassing to Modernism. Such heresy must be discountenanced! **FOR MODERNISM HAS NO MESSAGE, DEPRIVED OF ITS SOCIAL GOSPEL.**

Nor is Doctor Fosdick the only member of the erstwhile social gospel group who is reaching disillusionment. In a recent book, "The Church Against the World," of which H. Richard Niebuhr, Wilhelm Pauck and Francis Miller are co-authors, as reviewed by W. E. Garrison, the same thesis is developed.

The church listens to social scientists and becomes entangled in causes of reform and amelioration that are not its primary concern. "The church has thus come to foster activities which do not appear to belong to its realm." Religion has a realm of its own. There is such a thing as "religion itself," a universal and eternal thing, which can be cultivated apart from the milieu of cultural and economic conditions in which men live; or if not cultivated—for that seems to imply rather more human initiative than the authors are willing to admit—at least received from transcendental sources. **When the specific understanding of religion itself is lost in a feverish activism in the interest of international peace, racial in-**

tegration, settlement of the urban-rural conflict, industrial arbitration. . . something is radically wrong with the state of the church.

But such a declaration fails to satisfy the Century editor. To him it is evident that

These three thoughtful authors demand a return to God and Christ without offering and fresh suggestion as to how one may either find God or be found by Him. They require a metaphysical foundation for Christian faith and make affirmations of a metaphysical nature, but offer no theory of knowledge by which these or any affirmations about eternal realities may be verified. They sound a trumpet call to nothing in particular.

Perhaps there is no "fresh" suggestion as to the way in which God may be found. For the old, old, "suggestion," offered by Jesus nineteen centuries ago, is ever fresh: "Ye must be born anew." "Except a man be born anew, he cannot see the Kingdom of God." **And it may be that these sincere men, in their revolt against the social gospel, are not far from the Kingdom.**

Death of Miss Elizabeth F. Boyce

ONE hundred and seven years have past since the birth of James Petigru Boyce, one of the four founders and the first President of the Southern Baptist Theological Seminary. It was due to the financial genius of Dr. Boyce that the Seminary, in time of great economic distress was saved for Southern Baptists.

The three daughters of this eminent Baptist leader, Miss Elizabeth F., Miss Fanny, and Miss Lucy Boyce have been for many years active and devoted members of the First Baptist Church, Washington, D. C. Every denominational cause has been generously supported by these gracious gentle women. Naturally the chief object of their affection has been the Louisville Seminary in the shadow of which they grew to womanhood.

The family circle composed of these three sisters was broken November 12, 1935, by the death, after a lingering illness, of Miss Elizabeth F. Boyce. Simple services were conducted by her pastor, the writer, in the home two days later and were followed by interment in the Rock Creek Cemetery. The memory of this generous hearted Christian woman will long be cherished by the church, whose interest she served with rare devotion. Southern Baptists remembering the notable service of their distinguished Father surely will extend to the sisters the deepest sympathy.

Washington, D. C. RUFUS W. WEAVER, Pastor

The Editors of the Southern Press Association, through the courtesy of the Baptist Sunday School Board, will be entertained in their mid-winter meeting at the Andrew Jackson Hotel, Nashville, during January 30-31.

Miss Helen Harris, daughter of Dr. and Mrs. Hendon M. Harris, recently resigned at Madison, Ind., to return to their work as missionaries in China, and granddaughter on her mother's side of the late Dr. W. D. Powell, and Mrs. Powell, has just accepted a position as Educational Director of the First Church of Madisonville, Ky., where Dr. Hollis S. Summers is pastor. Notice that she goes from Madison to Madisonville.

While attending the Board of the Baptist Education Society of Kentucky, Dr. W. E. Mitchell, of 150 Woodland, Lexington, Ky., made a visit to the Western Recorder office. He looks like he is beginning to approach an unusual record as he has attended thirty-nine meetings of the General Association—thirty-five of the last successive ones—and has been Recording Secretary of the Baptist Education Society of Kentucky since its official charter was adopted in 1909. Dr. Mitchell reports that he is kept busy in supplying churches in Central Kentucky.

South Carolina Convention

GEORGE R. PETTIGREW, Chappells, S. C.

THE one hundred and fifteenth annual Convention of South Carolina Baptists (organized in 1821) met with the Pendleton Street Baptist Church of Greenville, November 19 to 21. The 488 delegates in attendance felt that they were on historic ground. Here were Baptist beginnings in higher education.

The Louisville Seminary was cradled here in 1859, removing to Kentucky in 1876. Furman University and Greenville Woman's College have their seat here, and the Sunday School Board was organized here with Nashville as its site. There are twenty-five Baptist churches in Greenville with 12,000 members, and it is said that within a radius of fifty miles there are more Baptists found than within any other similar area in the world.

The hostess church has over 1,400 members, an attractive and well-appointed edifice, a pastor that everybody knows and loves as "Dean" Crain, and a pastor emeritus honored of all in the person of Dr. B. D. Hahn. Other churches co-operated in entertaining, Dr. Crain explained and the Baptist hosts were in good hands all 'round.

The Convention was outstanding for spirituality and unity. The high spiritual note was struck in the opening devotional by Dr. E. M. Poteat, Sr., echoed in the President's address and the Convention sermon, and indeed permeated the entire proceedings.

I

DR. B. K. TRULUCK, the President, is a country pastor who has served his home church, Bethel, and another nearby, Sardis, throughout his ministry of thirty-seven years. He brought a thoughtful, hopeful, and challenging message on some things that ought to characterize this Convention. The first thing mentioned was Deep Spirituality. High spiritual experiences for all would settle all our questions. **Our past error was an attempt to build liberality without a spiritual foundation. Too much mechanics.**

The second need was a Vision of our Resources. Spiritualize our machinery and operate it with vision. We need to know who we are and what we can do. The third need is Conviction—the Conviction that we can discharge our tasks. This is a great challenge to-day, and we should meet it. The fourth need is the Realization that we are on the upward climb.

There are four kinds of Baptists, said the speaker: (1) Optimists; (2) Pessimists; (3) Optimistic-pessimists, who see a little light immediately ahead but great darkness in outlook beyond; and (4) Pessimistic-optimists, who see immediate difficulties but victory beyond. He preferred the last viewpoint.

The Convention sermon was delivered by Rev. J. E. Bailey, pastor of Rutledge Avenue Baptist Church, Charleston. His theme was Consecration and Service, the text being: "Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:5. Associated texts, Rom. 12:1-2; I Cor. 6:19-20.

It was a message worthy of the theme and alternately lifted the sympathetic auditor to the heavenlies of fellowship and privilege and humbled him to the valleys of conscious failure and self-reproach. Delivered with humility and passion, it made a profound impression upon all. Re-consecration, said the speaker, is our supreme need—the first duty of all.

II

ALL you have and are belongs to God, who has never set a lower standard of giving than that of one-tenth. William Booth was quoted as saying, when asked how he accounted for the results he achieved: "God had all there was of me." Referring to the present moral crisis, the speaker quoted Lloyd George as saying, "The chariot of humanity has stuck and only the preached gospel can extricate it."

The obituary report disclosed that seventeen ministers had died during the past year. The last mentioned was Dr. W. B. Oliver, tidings of whose death in Louisville had just reached Greenville. This brought sadness to many hearts, as Dr. Oliver spent the best years of his life in South Carolina and was universally beloved. Dr. Z. T. Cody, for twenty-odd years Editor of the Baptist Courier, was feelingly eulogized by Dr. W. L. Ball.

The Home Mission hour was one of the best. Dr. Ellis A. Fuller a South Carolina exile in far Atlanta, as pastor of the great First Church there, and also President of the Home Board, prefaced his great address by explaining that Secretary Lawrence was in the hospital after a sudden appendix operation.

The report of the General (S. C.) Board brought out interesting facts as to the quarter-million South Carolina Baptists. Gifts for current year are \$7,400 in excess of last year's total for same period. Only seventy-seven churches of our 1,200 are non-contributing. Eight hundred conducted Every-Member Canvass last year. The budget for 1936 was set at \$350,000, with forty-five percent for Southwide causes and fifty-five percent for State causes as heretofore. A recommendation was approved that a committee be appointed to co-operate with other Baptist organizations in the celebration of the centennial of Luther Rice's death in 1936 and that a memorial service be conducted at old Pine Pleasant Church, in which cemetery the body of the great missionary rests.

III

A RESOLUTION was adopted, on motion of Dr. R. A. McFarland, reaffirming our immemorial stand for separation of Church and State and reprehending the donation of government funds to religious institutions. Editor W. C. Allen reported Baptist Courier finances as in excellent condition and asked endorsement of a special campaign for 5,000 new subscribers. Business Manager R. F. Terrell has tendered his resignation, effective, January 1. A resolution was passed, commending Brother Terrell's ten years faithful services with the Courier, and heartily commending him to the Biblical Recorder, whose staff he will join.

There were strong expressions as to the value of the religious journal. Dr. W. M. Seay said, "Religious papers are worth more to a people than all secular papers combined." L. M. Latimer quoted his father as saying it was putting good fodder in the rack. J. Dean Crain said, "If you want to make your horse drink put salt in the water."

A Campaign for \$300,000 to effectuate the co-ordination of Furman University and Greenville Woman's College, was approved.

The address of Secretary C. E. Maddry, dealing with his tour of the Orient was a highlight of the Convention. There are six Lawtons and four Lides on the foreign fields, all in China, all from South Carolina.

The Social Service Commission report, a voluminous document of eighteen pages, aroused lively discussion at the closing hour Wednesday, the time limit being repeatedly extended. It was first amended and then recommitted for a year, partly because some thoughtful brethren thought it leaned toward the "social gospel," and partly to afford all an opportunity for more thorough study of its contents. A resolution was adopted strongly condemning the legalized liquor traffic. The 1936 Convention will meet in Spartansburg.

The Convention sermon at the Oklahoma State Convention was delivered by Dr. Chesterfield Turner, of the First Church of Shawnee. Editor E. C. Routh says that it was "one of the greatest deliverances we have ever heard." Dr. Turner's Kentucky friends will be glad to know of this compliment paid him by Dr. Routh.

EDITORIAL

A False Popular View of the Second Coming of Christ

HERE is an astonishing thing. Besides the Old Testament teaching on it, there is abundant revelation in the New Testament concerning the Second Coming of Christ. Yet the official fashion in preaching in American evangelical bodies seems to be set on letting that great subject severely alone.

Pre-Millennialists who preach on the theme, in accepted denominational circles, so far as our observation has gone, are not preferred for keynote utterances. But when they do stand in such places, we do not remember a single one of them who chose this great theme of the Gospel for his message. Post-Millennialists, we think, will without protest accept our statement that they are not likely to preach on it either on special or ordinary occasions.

For their view puts a larger burden on what man is expected to do and less upon what the Lord will perform. Nor do they see anything in the world situation as it now stacks up that can reinforce the central affirmations of their position. It is a position that places far more confidence in what professed Christians will accomplish in the conflict against the Prince of this world than modern apostate tendencies in most Christian bodies can at all justify.

I

ONE sometimes hears informed and faithful ministers dispose of this whole great theme by quoting the single verse (Matt. 25:13) "for ye know neither the day nor the hour wherein the Son of Man cometh." Yet just a few verses away (Matt. 24:33) is another which must also be taken into consideration. It is, "When ye shall see all of these things, know that it is near, even at the door."

Or consider the opening verses of the Revelation. The Revelation is the last message from our Lord, spoken through His disciple, John, on Patmos, after His ascension. The first verse reads, "The Revelation of Jesus Christ which God gave unto Him, to show unto His servants things which must shortly come to pass and He sent and signified it by His angel, unto His servant John." Symbolism abounds in the Revelation, as it does in much other Scripture. But it is not beyond the understanding of faithful Christians, willing to study. Certainly much of it is not.

Our Lord told the disciples in Acts 1:7, "It is not for you to know the times or the seasons, which the Father hath put in His own power." That was before Pentecost, and their worldly-minded question was very much like questions many Christians ask to-day. Had He told them what was in the plan of God, they were in no position to understand it. On another occasion He had taught them, "I have many things to say to you, but you cannot bear them now." Those things would be revealed by the Holy Spirit. With the revelations of the Spirit in order to build the inner life of Christians and of the churches, we are to place His work in inspiring the writers of the latter portion of the Holy Scriptures, including the Lord's direct revelation from heaven to John on Patmos.

II

IN 1 Thessalonians 5:1, the Apostle writes: "But of the times and seasons, brethren, ye have no need that I should write unto you." Paul does not here say that they were to know nothing about the times and the seasons. Our Lord had spoken that to the disciples before the Pentecostal outpouring.

What the Apostle says in the context indicates that they were studying and were informed of much that bears on times and seasons. Our Lord had told His disciples that His Second Coming would be as a thief in the night. But here Paul writes, "But ye, brethren, are not in darkness, that that day should overtake you as a thief . . . Therefore, let us not sleep, as do others, but let us watch and be sober."

One plays the part of a spiritual sluggard when he turns away from prayerful consideration and study and faithful teaching of the abundant revelation concerning what was to happen between the time of the completion of the New Testament canon and the coming back again of our Lord, and what would be the condition in the times immediately preceding His coming. We may be sure our neglect here is not pleasing to God.

In the first place, it is the revelation of the honor and majesty and power and glory of His Son, Jesus Christ. In the second place it is His command that we should watch and seek to understand the signs of the times. This was to be a means of spiritual growth. But no Christian is obeying that Scripture, much less a preacher responsible to instruct the church of Christ, who permits himself to turn away from the whole great question with the remark that no man can know the day nor the hour.

It is true that no man can know the day nor the hour. Our Lord declares that the Father has hidden these from men. But the teaching is perfectly clear that the ignorance of the first disciples as to times and seasons is not to be applied as an undifferentiated mandate upon God's people in the period between Christ's Ascension and His Second Coming.

III

IN WRITING recently of the work of the Holy Spirit in building the Christ-life in Christians day by day, we had occasion to mention that few preachers seem to understand how great and central is that teaching, which is so vital that it stands side by side with that of holding up before lost men the Lamb of God which taketh away the sin of the world. It is almost the universal habit among us to write and speak of soul-winning as the entire work of the church, without even mentioning the building of the inner life in Christ through the daily work of the Holy Spirit, daily making Christ real in the life.

We also had occasion to mention that an extreme and unbalanced preaching of this higher life in Christ, by some extremists under the name of a second-blessing of perfection, had by us been allowed to frighten us away from this great and tremendously dynamic teaching of the Holy Scriptures. The case of the Second Coming of our Lord is parallel to the other. A few extremists who would preach of nothing else, and who were far too much given to setting dates, and other spectacular things without real foundation, seem to have frightened us all away—almost the whole mass of God's people in the great evangelical bodies of America—lest the hateful name "extremist" be fastened on us.

No writer should expect to be taken kindly who permits himself to deal with so great a question censoriously or humorously. But perhaps we may be permitted to smile behind our hand as we envisage a great body of God's people, properly looking upon its responsibility as large and properly jealous of its fair name, permitting itself to do the absurd thing of running to cover in regard to great revealed doctrinal committals when Satan so much as sends one of his littlest imps to hide behind the bushes and cry, "Boo!"

We shall inspect the above paragraph several times before permitting it to go into print, but maybe it will get by. For there are evidences that in many things we take ourselves quite too seriously, but do not take our great Lord and Saviour anything like so seriously as we ought.

Many need to learn and remember that one of Satan's most favored ways to discredit great Gospel truth is to make it ridiculous through the false and lop-sided teaching of it. To frighten immature Christians, this method seems to be entirely sufficient. Incidentally it reveals how the spirit of the world still determines their course.

Denominations In Fellowship of Foibles

A METHODIST exchange quotes an Episcopal bishop as saying: "The especial genius of the Protestant Episcopal Church is the encouraging of mortgage indebtedness." Our exchange makes confession to the effect that Methodists rival the Episcopalians in contending for primacy in mortgaging the future for buildings, though it declares it has no relish for denominational rivalries.

Denominational rivalries smack more of the world than they do of spiritual zeal for the house of God. But we venture to enter the Baptists into this contest for conspicuous place in erecting expensive buildings to be paid for in the future. It is true that the Baptist democracy usually (not always) prevents the debt from being jacketed on the whole denomination. But when the building urge has been greatly over-exercised by the local congregation, every missionary and other cause of the Baptist fellowship is aware that it will likely receive small support at best from the church so burdened for a period of years.

Our exchange comments that faith and daring are glorious traits, but that there is also a place for prudence and caution. The editor adds: "The Methodist record of defaulted interest, foreclosed mortgages, compromised settlements of honest debts, and even forty lost churches should be a perpetual warning against repeating such folly." Thus it seems to have gone pretty badly with the Northern Methodists.

It has not been so bad among Baptists in the South. Yet the pressure on many of the large building enterprises that mortgaged the future became so severe during the depression as to entail great strain on many churches, and it has added to the strain upon all of our Baptist missionary activities. Some of these large and expensive structures seemed in danger of being sold out, but we do not know of a single Baptist church structure that has actually been sold or taken over to satisfy creditors.

We venture to raise a question that we wish others might feel moved to discuss. There must be spiritual principles, if we shall seek to find them, to guide a church in its building of a house of worship. What are they? The structure is to be first of all a house of prayer. It is erected as a place in which to worship God, and in which the teachings of the Word of God may be applied to the guidance of our lives. Also ceaselessly to hold up Christ crucified as the one remedy for sin. God's guidance, if His people will seek it, would not leave them blinded about how much, if at all, they should mortgage the future to build a new house.

It would have something to say about what kind of a structure should be built, and what ought to be the chief purpose in building it. Is it primarily a preaching place, or primarily a teaching place, or primarily a place to pray? Some have thought it should be largely a place for social and amusement exercises, though that error now seems about dead.

The question of how much money ought to be put into a structure intended to be a house for the worship of God, should not be beyond solution. Any right solution of it must refuse motives of pride and vain-glory and show, or competition with some other denomination, or the itch of a pastor—it is said such exists in some cases—to be able later to point with pride to the marvelous thing that was done under his leadership! On the positive side it would need to be determined by the ability of the people and their needs. It should not be impossible to find out from the Word of God principles that bear upon mortgaging the future.

We wish that some pastor of large experience might feel moved to dig down for us all and discover and bring out and to set forth before us all, spiritual principles that should guide God's people in building their houses of worship. Surely some one may speak a word of helpful counsel to us about this modern device of mortgaging the future to take care of the present. It might fortify us against the temptations of the next time of economic inflation. There is also something to be said as to proper relative emphasis in the structure's adaption to preaching to Christians, drawing the lost, teaching, prayer services, group meetings, et alii.

Christ and the Emmaus Disciples

THE appearances of our Lord during the forty days between His resurrection and ascension were not all to the end that they might know that He had arisen from the dead. It was a period of transition, and He was preparing His disciples for great changes that were to take place.

In His appearance to Cleopas and the other disciple on the way from Jerusalem to Emmaus, His purpose was not to convince of the resurrection, but to show them why there had been a resurrection, and what it was to mean to them. They were saddened, discouraged and confused on account of His crucifixion. They were going back to their homes and to their old life. They would shut the door on their buried hopes and let things go as they might.

Their hearts needed encouraging. The fuel had burnt to cold ashes on the hearth of their inner lives. Only confusion and discouragement remained. Our Lord came to instruct their minds and again to kindle afresh the heat of confident hope in their hearts. How wonderfully He succeeded! After He had left them they said, "Did not our hearts burn within us as He talked with us by the way and as He opened to us the Scriptures?"

The main purpose of Jesus in associating Himself with these disciples was (Luke 24:27) to "expound unto them in all the Scriptures the things concerning Himself." His opening of the Scriptures was not a mere turning of the pages, but the interpretation of the divine message. Nor was it merely a superficial and partial interpretation or the development of historical understanding from an objective standpoint.

The Lord of the Bible did not deal with the Book of God on the theory that "the Bible must be judged as we would judge any other book." Neither these or other preconceptions of the natural man were allowed to destroy the transforming power and meaning of the sacred oracles of God. His "opening" of the Scriptures awakened a glow in their hearts which revealed Him standing at the center of God's revelation. The revelation was always something "concerning Himself."

What He did did not fail of its purpose. Their confused minds and chilled hearts gave place to understanding and glowing enthusiasm. And these produced their proper fruit. Lost faith in what His teachings meant gave place to full confidence that His death and resurrection were essential steps toward His universal reign. All depression and discouragement left them, and they returned to Jerusalem to tell the assembled disciples what had happened.

When the Lord came in upon the group while their story was still being told, it seems to have been mainly to the same end as that which He exhibited to the two on the road to Emmaus. "These are the words which I spake unto you while I was still with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened He their understanding that they might understand the Scriptures."

However disengaged and cold and abstract much modern scholarship may become as it goes about evaluating and interpreting the Holy Scriptures, and in reducing the stature of the eternal divine Son who died for our sins to that of a human way-shower, however it may allow a spiritually blind scholar to remain complacent in such interpretation, there was no such attitude on the part of the blessed Christ Himself, either as to His own essential deity or as to the heart- and life-transforming meaning of His death and resurrection for those who receive Him.

"And He said unto them, Thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things."

They were to be His witnesses. But their preparation was not yet completed. "Behold I send the promise of my father upon you. But tarry ye in the city of Jerusalem until ye be endued with Power from on high."

Paragraphic Comment

FAITH VERSUS AUTHORITY The religion of Christ is a faith. This is not to contrast faith with knowledge, for genuine Christian faith leads to perfect knowledge. It is, rather, to contrast it with authority—the passion to have outward guarantees on which to lean. Many trust Jesus Himself less than they trust what their accepted authorities say of Him. We never had so many experts and authorities as now. It may be a creed, or a man, or the *esprit de corps* of a group of leaders, or a church. These things have a place, but not to displace one's own trust for himself in Christ. Many of us are too prone to take our thinking in matters of faith or of statecraft from the hands of expert authorities. Jesus asks "What think ye of Me?" Each of us is for himself as able to answer that question as is any scholar who was ever born. Our Lord believed the simplest soul, marred though it might be by sin, could accept Him out of his own heart and mind. Jesus Christ is His own authority.

* * *

—"AND TO US AS GOD WILLED" The words are from Weymouth's translation of 2 Cor. 8:5. The subject is the gifts of Macedonian Christians to the needy saints in Jerusalem. The purpose is to stimulate Corinthian Christians by the Spirit-filled example of the Macedonians in like giving—like in the object, but still more in the spirit. For Christian giving is not our Lord begging tightwad, selfish church members to help Him out of a tight place. It is rather that faith which worketh by love may actually work. Largely it is to change the tightwad into a bigger, truer man in Christ. The Macedonians "first of all GAVE THEMSELVES to the Lord." True, they had regard to Paul, but not because, to adopt the Apostle's own words (Gal. 2:6), he was "reputed to be somewhat" among the pillars, so that if they did not give like he said, something bad might happen to them. They gave themselves "to us as God willed." They loved and trusted Paul because they saw in him the Spirit of Christ. At no less price does any Christian teaching have the power God intends.

* * *

GETTING FOLK TO GIVE One of our valued Baptist exchanges reasons that a husband could never convince his wife that his love for her is devoted and true by claiming that as a fact in sweet words, while at the same time he buys a forty-five-dollar suit for himself and a one-dollar dress for her. Similarly lavish expenditures for self and niggardly doles for the Lord do not convince Him or one's brethren of one's love of God, however impressive the *basso profundo* in which he sings, "I love thy Kingdom Lord." All of this is true and diverting. It puts the covetous brother out on the limb where we have a feeling he belongs. But it fails to reach him and build in him a power that will say, "Get thee behind me, Satan," to his covetousness. Yet our Lord has that power, and has sent us forth in His name to mediate it to men—first to our own hearts, that they may be cleansed; second, to our brethren, that they see what manner of Spirit they are born of in Christ. Lord, open our eyes to see this great truth—first for ourselves, and second for our people, whom we know we can never bring to follow Thee even by our very best fleshly appeals.

* * *

BIBLE STUDY SAFEGUARDS FAITH The Bible is the only religious book in the world, aside from those books it has inspired, that tells man he is a lost sinner and can only be saved by repentance and a new birth. The Christian religion is the only religion that requires repentance and the new birth. On these fundamentals the Bible is not open-minded. It makes no bid to acceptance by easy-way blandishments. What is known as Modern Rationalism seeks to save the Bible from this "narrow-mindedness." From the Book it would remove its utter antagonism to sin and man's self-competency in relation to acceptance with God. It is not surprising, therefore,

that Modernism thrives on ignorance of what the Bible teaches. If every Christian knew his Bible the guns of Modernism would be spiked. It is a fearful thing to say, but many professing Christians will stand by and see the Bible flouted and cut to pieces without raising any protest whatever. Instead of proving all things and holding fast to what is good, their "open-mindedness" neglects God's Book and holds on to what the most spectacular self-certified best minds of the times say are the "values" of religion, "Every wind of doctrine" catches them, while they are deaf to "Thus saith the Lord." Real Bible study is one of the best safeguards against the present popular currents of liberalism.

* * *

OUR LORD AND PROGRAMS Our Lord set up no social nor political programs. He established no reform movements. He went to the center of the need of humanity in dealing with sin on no less radical and transforming basis than that of the New Birth. In doing that He touched life at its center, down beneath where real spiritual programs and movements get their inspiration and meaning. The less religious persons realize in their own experience the new heart of the new birth, the more easily they fall into the mistake of making out of our Lord a program-leader, a movement-organizer. But programs die and movements disappear. Such does not the power of the redemption of Christ in the hearts of those who believe on Him. That redemption is the world's primary need. It is the only trustworthy dynamic out of which programs and reform movements can successfully be formed and prosecuted. The church's big and never-dying job for the world is to supply it with that hidden spiritual dynamic. There is no other source for it. The world cries loudly, when it fears its course is leading on the rocks, for the church to reform something for it. But what the blinded world does not see, and a backslidden Christendom is losing power to see, is that if the church turns from its divinely-appointed task of mediating and generating spiritual dynamic, to give its energies directly to reform movements, is for it to forsake its Lord who alone has power either to save individuals or to lift society out of its selfishness and sin.

* * *

ANTI-SALOON LEAGUE MEETS IN ST. LOUIS The National Anti-Saloon League of America met in its bi-ennial session at St. Louis last week. It was an important session, part of the responsibility of which was to elect their national officers for the period immediately ahead. The St. Louis meeting had not closed when our Mr. Frost, who is an experienced director of the National Anti-Saloon League, returned to Louisville. Yet Mr. Frost reports a wonderful meeting. More than half a day was spent in receiving reports from members of the Board of Directors in the various States as to the conditions in those States. These reports were astonishingly optimistic from every quarter of the country. From every quarter came the witness that the failure of the repeal of National Prohibition has brought a reaction of disappointment and disillusionment among the people, and brought it with great rapidity. In a number of States, such as Ohio, Colorado, California, Missouri, and Michigan, local option elections have been held with striking victories for Prohibition in almost every case. It was felt by the Anti-Saloon League officials that this re-action among the people of the country is at least moving as rapidly as can be wisely utilized by the Drys in their present increasing determination to make Prohibition the permanent policy of the country. Every one remembers how the Wets cried loudly and long that the Prohibition Law was put across under the wing of President Wilson as a war measure and did not represent public sentiment. There is another tremendous movement of protest in process of formation against the drink curse. The Wets will have other false things to cry, but Prohibition will come again, and it will come next time to stay. Such are the increasing indications.

More About the Social Research Bureau

J. B. CRANFILL, Dallas, Texas.

THE Social Research Bureau Committee recommends an expenditure of \$5,200 annually as a fund on which to set up the new activities. This amount provides for the employment of an Executive Secretary, and of course, is intended to cover such incidental expenses as may be incurred. If these beloved brethren, whom I esteem highly, will take counsel with me they will save all this money and have just as good a time.

In the first place, the new set-up is a radical departure from the traditional activities of the Southern Baptist Convention or of the Sunday School Board, which the committee suggests should finance the enterprise. I do not question the sincerity of the beloved brethren who signed this report, but doubt their wisdom in recommending the new plan.

Wise men have made mistakes time and time again, some of them quite ludicrous. It is related of Sir Isaac Newton, the great scientist and philosopher, that, possessing two cats, one a little cat and the other a big cat, he made two holes in his door for these cats to crawl through, one a little hole for the little cat and the other a big hole for the big cat. It is also related of Henry Clay, the great Kentucky statesman, that upon a time when he was driving through the Kentucky woods he attempted to drive his horse and buggy between two large trees, but there was not space enough and there the great statesman lingered in helpless dismay until a passing Negro was hailed and brought into the picture. He asked the Negro to go and get an ax and cut down the trees so he could drive on through. The Negro was wiser in his day on the tree question than the great statesman was, and hence, smiling blandly, he said: "Mas̄sa, dat isn't necessary. Let's jest back yore hoss!"

I

I HAVE remarked in a preceding paragraph that I can save this \$5,200 a year and save the brethren much trouble, many surveys and a great deal of research if they will heed my suggestions, which I joyfully set down here.

Special reference is made in the committee's report concerning the liquor traffic. Having intimately studied this question more than fifty years, I can diagnose this case perfectly without the expenditure of one slick thin dime. We would have to invent a new vocabulary to detail the iniquities, atrocities and criminalities of the liquor and beer-brewing business, but this would be a work of supererogation. All of us already know the havoc that is being wrought by the wild riot of drunkenness and debauchery emerging from beer, wine and liquor.

It doesn't take a new set-up of the Research Bureau or and social service of any kind to enucleate all needed facts concerning the booze business. We don't need a diagnostician here nor do we need a new Executive Secretary to draw a sizable salary for the privilege of revealing to us what we already know and what we have known years on years. The liquor traffic is the blood poison of American life. The case is amply made out. The disease has been diagnosed by the greatest men we have and the ravages of drink persist. What we need is not diagnosis but therapeutics.

I am one of many who have believed and still believe that the wisest remedy for the evils of drink is prohibition, local, State and national. I believed that when I organized temperance councils in Texas and when I organized in our State the National Prohibition Party. I believed it when I canvassed most of the States in the South in this behalf. I believed it when I spoke all over the State of Colorado in 1888. I believed it when I was the nominee of the National Prohibition Party for Vice-president in 1892.

What we need is not a bureau to tell us how bad the whiskey business is, but some great leader who can convince Christian men and women of our Sunday-schools and churches that we must find the remedy for this deadly evil through sane methods of procedure heading up at the ballot-box. As long as men cling to meaningless old political party names and

blindly vote their tickets, regardless of their infamies and immoralities on the liquor question, just that long we will have the drink traffic, like some car of Juggernauts, marching through our land doing its deadly work. I do not see that any new bureau, however active, can do more in this behalf than has been and is now being done.

The recent results in Texas and Kentucky amply testify to the strangle-hold this booze business has on our body politic. There will have to be a new psychology and a new day of Christian enlightenment and achievement before anything tangible can emerge from the present state and national mixup on the liquor question which was projected when President Franklin D. Roosevelt led in submerging the United States in 3.2 beer.

II

IN A former article I made reference to the Negro question, which is one of the major problems this committee seeks to solve. It hasn't approached a solution of the matter as yet, but the new Executive Secretary, if the bureau is set up, will busy himself in patriotic attempts to articulate the race issue in the South, which has always been out of joint.

Those of us born and reared in the South already know all about it. I lived through the War Between the States. I have known Negroes all my life. The abolitionists bawled themselves hoarse in their declarations that when the Negroes were emancipated and were privileged to set up a civilization of their own, the immoralities incident to the sinful amalgamation of the races would cease. But, so far as my observation extends, there are just as many mulattoes now as there were before the war.

This case, like the liquor traffic case, has been diagnosed accurately by all thoughtful leaders of both races. It is no nearer a solution than it was in 1863, when President Lincoln promulgated the emancipation proclamation. That there has been a distinct advance in the cultural life of the Negro race is quite evident, but have they improved in morals? I am innocent of any knowledge of the improvement and I have been known in Texas as an unwavering friend of the Negroes during all of my life.

My opinion is quite rigidly fixed that all the cases on all the issues set out by this committee have been accurately diagnosed, and there is a great deal more to be done along redemptive lines than this committee has suggested. As the reader perhaps already knows, I have all my life been a student of medicine, having begun the practice of that science more than fifty years ago. Every physician knows of nameless evils as great, if not greater, than those outlined by this committee. The eradication of social diseases is, in my concept, far more important than intermeddling with the relationships between landlords and tenant farmers.

This matter is so delicate that I scarcely dare more than hint about it here, but let our dear brethren of the committee contemplate the fact that the underworld, known traditionally as the red-light district, with all of the consequent iniquities emerging from social vices, presents problems all its own, and if we are to have a survey of social conditions, let's do the entire job and do it well.

The issue of race suicide is also regnant everywhere, yet the matter is so delicate that publicists and uplifters scarce dare to mention it. A man who has come in touch with life as I have, know enough to fill a complete issue of the Recorder with ghastly revelations along the lines herein suggested, but what would be written would be more adapted to a paper to be read before a medical clinic than to be presented to readers of a religious newspaper.

III

I REPEAT that all this new committee could possibly do would be to count noses. A survey would not reveal to the observant mind anything we do not already know. We might count the drunken drivers or the Negro sinners or the

saloons, and bring in statistical reports of this and other areas of the underworld until we were black in the face, but what good could come of it? We wouldn't know any more when we got through than we know now, except that we might publish some tables of statistics, which, while correct when put to press, would be incorrect tomorrow because there are new phases of all these issues presenting themselves from day to day.

In my study and practice of medicine I have become familiar with what is known as anti-toxins. The foundation of them all was laid when Jenner discovered vaccination. Now they cover the whole field of therapeutics, and my personal conviction is that we are not far from the enucleation of the tuberculosis and cancer germs, and anti-toxins to conquer them. Yellow fever, tetanus, diphtheria, scarlet fever, are now, under intelligent medical leadership, things of the past, and the typhoid anti-toxin has also come into its own, as well as the meningitis anti-toxin which has served to rid the world of what was once an irresistible scourge.

In our Christian field of service, we have an anti-toxin which when properly presented and employed has been so efficacious that no victim of the curse of sin has ever been lost. The word concerning it is thus: "And the blood of Jesus Christ, His Son, cleanseth us from all sin." When the children of Israel were preparing for their long march across the uncharted desert, they lived one night of their lives in the greatest tragedy of all time. The destroying angel swept over sinning and unyielding Egypt, and when daylight came the first-born in every Egyptian home and the first-born of all cattle and animal life lay dead. The Israelites escaped unscathed. At the command of God, voiced by Moses, the blood of a lamb appeared on every door of every Israelitish home in Egypt. When the destroying angel on his terrible mission of death saw the blood, he passed over its portals, thus protected by the hand of God, and no Hebrew life was lost.

IV

WE HAVE that remedy for all the ills the beloved brethren of the research committee have catalogued. We already know the diagnosis and God has provided the remedy. All that this committee suggests will be the treatment of symptoms, rather than the cure of disease. All the things mentioned so eloquently by good Professor Weatherspoon and other members of the committee are superficial and symptomatic. **THE DISEASE IS SIN, AND THIS DISEASE WILL NEVER BE UPROOTED BY ANY SOCIAL RESEARCH OR INTERMEDDLING SURVEYS, OF THE SINNING POPULACE.**

Let these beloved brethren be reminded of the fact that there's something new in therapeutics, called blood transfusion. It isn't as old as my medical studies. The old-timers before my day took exactly the opposite course, and resorted to what was called bleeding and leeches for sickness. Of course, the dear old boys were far astray, but another generation found it out. Now it is the other way around, and when the sick man faints and is ready to die new blood is injected into his veins, with the result that new life is imparted, and in many gratifying administrations of this new medium, life is saved.

What we need is the proclamation of the blood of Christ as the salvation from all sin. It is the only cure for the ills of the world. We might have 1,000 research bureaus and 10,000 surveys and print a book of statistics as big as Webster's International Dictionary, and we wouldn't be any further along in Christian conquest than we are now.

WHAT ALL OF US NEED IS OURSELVES TO FORSAKE OUR SINS, WHATEVER THEY ARE, RE-CONSECRATE OUR HEARTS AND LIVES TO GOD AND PRAY THE HOLY SPIRIT TO IMBUE US WITH NEW POWER AS WE SEEK TO RESENT OUR CRUCIFIED REDEEMER TO A LOST AND DYING WORLD. WHEN THAT IS DONE, AND THE SINNING WORLD FINDS CHRIST, ALL THE EVILS OUTLINED BY OUR BELOVED BROTHERS OF THE SOCIAL RESEARCH BUREAU COMPLEX WILL AUTOMATICALLY DISAPPEAR.

Reactions For Prohibitionists

ROY O. BEAMAN, Paducah, Ky.

OUR reactions to either victory or failure tell of what metal we are made. The chameleon-like prohibitionist who changes with public sentiment is a danger signal. Indifference or discouragement in this fight ill becomes a soldier of the Cross. Prohibitionists cannot give up because it is a fight for the right against the wrong. A priceless principle is at stake, and we do not have the word compromise in our vocabulary. (We found it in the dictionary.)

We note the changed frontage of the wets. Even the repealists now headline themselves as "wets" though they claimed they were not wet when they were working for repeal. They also call the "emergency legislation" a farce and farcial. That means therefore, judged out of their own mouths, that they who made and sold liquor in Kentucky under such a farce were moonshiners and bootleggers should be indicted.

The Associated Press released the news that five Louisville liquor dealers have sued for their license fees of \$865,000 on the ground that what the March 1934 Legislature did in turning liquor loose in Kentucky was unconstitutional. Who said they wanted to be taxed? Why then begrudge what they paid? Who sponsored the "legislation" that they now wish declared unconstitutional? The liquor dealers and manufacturers. Another and wicked change of frontage.

The Drys must bring a counter-indictment against them for "moonshining" and for "bootlegging" if their licenses were illegal. You cannot avoid both Scylla and Charybdis.

We must start a never-let-up campaign of teaching the evils of liquor. Preach against it. Teach your Sunday-school class. Teach your children. Demand more emphasis on the evils of liquor from the public school teacher. Republish tracts, books, and songs against liquor. Sing again temperance hymns. Urge the signing of temperance pledges.

Vote for dry men for all official positions. Help make the laws of regulation strong and wise. Give a hint to your senator and representative. Enter the campaign against the bootlegger with renewed vigor. Let witnesses, jurors, and judges have a conscience against liquor when they act. Let Baptists put temperance reports to the front again in their associations and conventions.

Begin now your work toward a local option election next fall. Begin now the work for a state vote in 1940, which is as soon as we can vote on it as a State. The constitution forbids a vote on an issue oftener than five years.

Why have we been reading of the speeding up of production of liquor if there will be no greater demand for it under full license?

We have the best illustration in the history of mankind of the power of propaganda and advertising. If Christians would spread the truth as assiduously as repealists have fought prohibition in the last few years, what could be done in making known the blessed Gospel of Grace? But the line runs thus: "The children of this world are wiser in their generation than the children of light."

Dr. C. Roy Angell has decided to remain at the First Baptist Church of San Antonio Texas, and has declined to go to the Broadway Church, Ft. Worth, Texas.

Rev. Geo. W. Taylor, Beverley, Calif., has just closed meetings with Pastor William H. Crofts, in Berean Church, Sciotoville, Ohio. He is a native Kentuckian.

Business Manager T. F. Terrell has resigned his position with the Baptist Courier, Greenville, S. C., to form a connection with the Biblical Recorder, at Raleigh, N. C.

The fiftieth wedding anniversary of Dr. and Mrs. C. D. Daniel was observed at Waco, Texas recently. Dr. Daniel spent some years in Brazil and Cuba, and for twenty-five years was in charge of the Mexican Mission work for Texas Baptists, with headquarters at El Paso.

The Bureau of Social Research

THE discussion in our Baptist papers, by editors and contributors, of the Bureau of Social Research should help Southern Baptists to reach a safe conclusion on the subject. As I have read I have concluded that our people are nearer one in their thinking than appears on the surface. If two points in their thinking could be cleared they would be very nearly agreed in this matter.

1. There seems to be some confusion as to the meaning of terms. For most Southern Baptists "social gospel" is the good news of the service which the saved are to render for the welfare of others. The Bible is full of that kind of Gospel, from the question raised by Cain, "Am I my brother's keeper?" to the description of the judgment by Jesus where the judge is saying to those on his right hand and on his left, "Inasmuch as you do it—or did it not—unto one of the least of these." All believe in the Gospel that promotes that kind of service far more than they practice it. There are folks, comparatively few of them Baptists, who believe that this kind of gospel is the kind that saves the human soul.

Southern Baptists believe that the Gospel for the salvation of the soul is "by grace through faith; and that not of yourselves, it is the gift of God." It seems to me that the discussion has made it clear that the purpose of the resolutions was not to upset in any way the Southern Baptist position as to the distinction between a soul-salvation Gospel and a social gospel for the salvation of society.

2. But as I listened to Dr. Potcat reading the report of his committee, recommending a Bureau of Social Research, there was a doubt in my mind as to the wisdom of such an organization. I find on clearer thinking that it was a jealousy in my mind for the safety of our soul-salvation Gospel, which we call evangelism. That evangelism might be over-shadowed or displaced by such an organization, in the thinking, and even in the activities, of Southern Baptists. **There are denominations that vigorously promote Social Service that say but little about repentance toward God and faith in our Lord Jesus Christ. I was uncertain about that report; may be others were [Our type emphasis.—Ed.]**

Evangelism is a valued heritage among Southern Baptists. Nothing must overshadow or displace it. Its importance is doubly emphasized by Dr. Alldridge's recent figures showing that there are 24,000,000 unchurched people in the South, and this class is increasing at the rate of 225,000 per year. **If we organize for Social Service we should certainly organize or reorganize for Evangelism. Evangelism should be given the preference.**

Especially when we consider that our Social Service Commission is now positioning and instructing the Baptist conscience on social matters in the report each year to the Southern Baptist Convention, through its able Chairman, Dr. A. J. Barton. Beside this each State Convention has such a committee reporting on the same subject.

For years we had a Department of Evangelism which did valiant and fruitful service. It may be wise to have an organization to promote service for the welfare of society. If we do, it will be doubly wise to renew our organization for Evangelism.

Memphis, Tenn.

M. D. JEFFRIES

EDITORIAL COMMENT

It is good to have words from the beloved Dr. M. D. Jeffries for the Western Recorder. We wish we might have them oftener. His brief words express two great passions of his life—love of the Gospel of redemption and love of Baptists in the South.

Dr. Jeffries expounds revealed faith and the faith of Baptists when he says that the Bible is full of that kind of Gospel of loving service against which Cain showed himself to be arraigned in his self-justifying question, "Am I my brother's keeper?" He says truly all believe this Gospel far more than they practice it.

Yet our primary need in order that this Gospel may be more practised among us, is that there shall be more of that kind of belief of it—not merely of the mind, but of the heart and will—which is the only true Christian belief. A backslidden Christendom, alarmed that man's wisdom and mechanical inventions and culture and mastery of nature, instead of making him more unselfish and loving, and sacrificial, are leaving him set in his ruthlessness and vastly adding to its power to do harm, desperately turns to stop-gap remedies for what its own selfishness and sin produced. But this is contrary to the only Gospel there is, the revealed Gospel of the new birth and the new nature.

Will our venerable and revered contributor permit us to say—not for his instruction, but that of others, for he does not need it—that we can properly only speak of the social gospel by a world-conforming accommodation. For there is no such "gospel" in the New Testament. Kindness and love and helpfulness to the needy and civic righteousness are there in abundance. But they are there as FRUITS of the one Gospel the New Testament knows, that of souls redeemed and re-born by the blood of Christ and lives transformed by His life.

It ought to teach us something to confront the fact, for it is a fact, that Christian bodies in America are turning to this social gospel, so-called, largely in proportion as their dominant leadership has become rationalistic and modernistic. It is a further fact that, though they are racking their brains and using their money in large amounts to produce what looks like success, they are yet being smitten with barrenness and dry rot. Their power to win the lost is going to pieces.

It is a striking thing Dr. Jeffries says—that we need evangelism more than we need more social service instrumentalities. And one remembers that the Southern Convention has turned down—twice if memory serves—or neglected to put into operation proposals to re-establish the Evangelism Department of the Home Mission Board within the last twelve or fifteen years.

If space allowed we would undertake to show that one reason these trying times have found us so weak and most of us so inept in seeing where danger lies, is that our evangelism has become weak, and it has become weak with the weakness of lopsidedness, in that it was not tied in with the building of the implanted life in Christ as it forever is in the New Testament. If we would go in that direction—if we would turn to evangelism and then give evangelism its New Testament content, we might expect great things of God. May His Spirit teach us and make us receptive to the truth.

Old Teacher

She has been teaching now for thirty years—
Has watched each passing generation grow
And leave her and go on to high careers
That she will never know.
When they come back she sees them children yet,
And smiles to think that others call them men
Who once were bothered by the alphabet;
She smiles at them again,
And never wonders that the world is strange,
And silly now and then, and full of noise;
She understands how anything will change
When run by little boys.

—Gerald Faferly

Mr. M. F. Reece, the educational director of the First Baptist Church, Greenville, South Carolina, has resigned his office to accept the position of Business Manager of the Virginia Baptist Hospital. The First Baptist Church, Greenville, has accepted Mr. Reece's resignation with regret and has appointed a committee to seek his successor. Dr. Leon M. Latimer is pastor of the Greenville Church.

GOOD REVIVAL AT EDDYVILLE

Dear Brother Masters: We had a two weeks' revival at our church in late October. The Lord blessed us and we feel that much was accomplished in the meeting. The meeting was attended by large crowds, from our own community and many visitors of the surrounding community and nearby towns. The church was greatly revived, unenlisted were enlisted, the lost were saved and the saved were added to the church.

Brother H. W. Ellis of Humboldt, Tenn., did the preaching during the meeting. He is a man of sterling character, pleasing personality, a faithful preacher of the word. His messages were in simplicity, compassionate, convincing and with power. He faithfully declares the gospel of regeneration, magnifies Calvary and the vicarious atonement of Christ. Brother Ellis has resigned his pastorate at Humboldt and is now engaged in the Evangelistic work, however he still resides in Humboldt.

Associated with Brother Ellis was J. Dalbert Coutts, Evangelistic singer. Mr. Coutts is a real worker, tireless in his efforts to bring the lost to Christ. He not only directs the choir, but is a finished musician, soloist, and composer. He presented the gospel in a wonderful way with the three choirs, Senior, Intermediate and Junior, and in his piano and vocal solos. He is able to do a most constructive work with the Intermediates and Juniors.

Most of the revivals in our churches in this Association have been held and in general with good success. There are great prospects for much advancement during the year to come.

JOHN R. FLYNN, Pastor,
Eddyville, Ky.

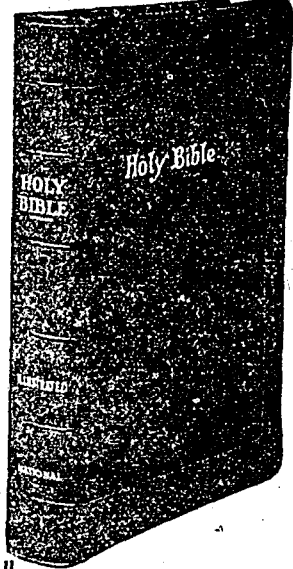
New York City expects to have a World's Fair in 1939, that year being their sesqui-centennial.

Young Charles Leek, son of Pastor Chas. F. Leek, of the Highland Avenue Baptist Church, Montgomery, Ala., and formerly Publicity Director of the Southern Baptist Theological Seminary in Louisville, was killed in an automobile accident on October 23 at Easton, Maryland, where he was visiting relatives. The radius rod or steering gear went wrong, causing the car to strike a concrete pier, overturning the car. The boy was pinned under the motor which instantly burst into a blaze of flames. The sympathy of many friends will go out to Brother Leek and to other members of their family in their loss.

Mrs. Lillie Gill Triplett, wife of Rev. J. R. Triplett, died at her residence, 1242 Kentucky Avenue, in Camp Taylor, near Louisville, on Tuesday, November 26, at 1:20 A. M. She was fifty-two years of age. Funeral services were conducted from the Eastern Parkway

Church, on Thursday, November 28, at 1:30 o'clock in Hebron Cemetery, in Bullitt County. Mr. Triplett was formerly pastor at the Farmdale Baptist Church.

Besides her husband, already mentioned, she is survived by three daughters, Mrs. Joe Vaughn, Mrs. George Bunnell, and Miss LaVerne Triplett.



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5 For the (for the sigh will I arise, set him in

Christ burgeiñ t to him, and said Israelite indeed, 48 Nā-thān'-a-Whence knowe

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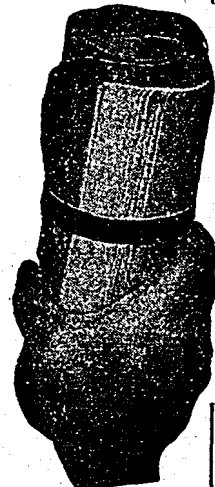


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Important Dates

The date for the State Sunday School Convention is February 19-21 The place is Danville. A good program is being planned. The theme will be "Lord, Send a revival." Some of the discussions at the devotional hours will be: "Revive us in Bible study, "Revive us in Conviction of Sin," "Revive us in Repentence, "Revive us in Faith," "Revive Us in Adorning the Doctrines," and "Revive Us in Stewardship of Possessions." These topics will be given thirty minutes each for discussion. Much attention during the Convention will be given to teaching methods. In some ways we expect this program to surpass those of past years.

The other date is that of the Associational Superintendents' Conference, which will be held at Sand Springs Church, near Lawrenceburg, February 17-18. This is for a study of the district associational work as it relates to Bible teaching. It is hoped that every Associational Superintendent will plan to attend.

Pastor, Order Your Book

We hope many other pastors will write for the free book in our Sunday-school Training Course. If you will agree to teach one of the books in the next few months you are entitled to a copy without cost. Please write your State Sunday School Secretary and tell him what book you desire.

Vacation Bible Schools

Constantly we are hearing of Vacation Bible Schools that we did not know were held. Our total may run to 115. That would be fine. If your church had a Vacation Bible School be sure to write us about it and enclose a report. If you do not have a blank for reporting we will be delighted to send you one. We want to get a correct list for Dr. Homer L. Grice and for our own State Association Minutes.

Pleasant Ridge

Pastor C. S. Lucas took me out to Pleasant Ridge Church, in Crittenden Association on the fourth Saturday and Sunday. This church is located in a large field and has a great opportunity. Pastor Lucas is doing a good work and he expects a rallying of his people to minister to the spiritual needs of the community.

Shively Church

A visit to Shively was most heartening. By the time this reaches the reader

the church will be in its new building on Dixie Highway in St Helens. Pastor A. W. Walker is following in the steps of the pastors who served before him. It is a joy to see these young churches so full of life and good works.

Paris Church Growing

A visit to Pastor A. W. Huyck for a conference was most delightful. Brother Huyck (pronounced Hike) is doing a constructive and telling work in Paris. The church is considering plans for enlargement of room for the Sunday-school. More room is badly needed.

Are We Losing?

A study of the Minutes of seventeen associations calls for the question above. Are we losing in Sunday-school enrollment in Kentucky? If so what does it indicate?

First let me say what I think it indicates if it is true we are losing. It indicates that the teachers have lost the missionary zeal in their own communities. It indicates that there is insufficient concern for the lost and the undeveloped Christians in your church territory.

12,000 Goal

Let us set a great goal for the year running from the first of November this year to the last day of October, 1936 in our Training work. For the year just closed we lacked only 180 of having ten thousand awards. Brother Superintendent, let us have 12,000 this year. We can if enough of you will have study classes.

But have we lost? On first examination it seems as though we have but when the examination is completed we may find that we have made a small gain. On what is this based? On incomplete reports of church letters to the district associations. In one association we discovered that four church letters reported that they had no Sunday school when those churches actually did have them.

Whether we have lost or gained we may well be disturbed because the vast majority of possibilities are still unreached. There are 700,000 people in Kentucky who should be in white Baptist Sunday-schools who are not in any School. Our enrollment is between 240,000 and 260,000. For every person we have enrolled there are nearly three unreached.

This should set every church to work to reach these untaught people for Bible study. Every church should take a religious census and follow this up with regular and planned visitation to reach just as many prospects as possible. Why call our selves Missionary Baptists and not be Missionary to our neighbors? Why claim a belief in the Bible and not carry out the commission of the Lord of

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the Bible? Why be careless about the multitudes of people all about every church and at the same time sing, "Onward Christian Soldiers," or "Where He Leads Me I Will Follow?" Kentucky Baptists, let us show the real Spirit of Christianity by going out with hearts overflowing with love and win others to a study of the Book!

SUNDAY SCHOOL ATTENDANCE

November 24, 1935

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

Louisville, Walnut St.	1,309
Newport, First	1,107
Louisville, Carlisle Avenue	748
Louisville, Ninth and O	685
Paducah, Immanuel	609
Lexington, Calvary	575
Louisville, West Broadway	549
Louisville, Eighteenth St.	535
Harlan	533
Owensboro, Third	533
Lexington, Porter Memorial	517
Louisville, 23rd and Broadway	517
Mayfield, First	502
Louisville, Baptist Tabernacle	488
Hopkinsville, First	484
Louisville, Clifton	457
Louisville, Franklin St.	450
Covington, Latonia	448
Akron, Ohio—Calvary	445
Danville, Lexington Avenue	421
Princeton, First	408
Murray, First	400
Harrodsburg	382
Jellico, Tenn., First	362
London	361
Covington, Madison Avenue	361
Fulton, First	357
Bellevue	351
Paducah, Tabernacle	330
Louisville, Virginia Avenue	318
Louisville, West Side	318
Louisville, Fourth Avenue	313
Louisville, Baptist Temple	286
Richmond, First	284
Pineville, First	283
Lexington, Grace	269
Franklin, First	235
Erlanger, Elsmere	226
Russellville	204

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THE FIRESIDE

THE CHAIR THAT WANTED A HOME

The big blue chair stood in the furniture store and wished some one would give it home. A month ago it had been made of new dark wood, then padded with soft filling until it was fat and comfortable-looking, and covered with a gay, shiny blue cloth on which were birds and flowers. Where would it go next?

That very day a tall, gray-haired woman bought the big blue chair.

"It isn't very handsome, but it will do for Aunt Erna's room," she said.

Not handsome indeed! The big chair squeaked its disgust as the salesman rolled it away. It felt better when it arrived at the new gray house. At last it would have a home.

But, after all, the blue chair was not happy in Aunt Edna's room. It seemed she did not like big stuffed chairs and she sat upright in a small straight chair. About all she used the big chair for was to stick pins and needles in its arms.

"I'm not a pin cushion," the big chair tried to tell her, but she did not understand.

Only a year later the big blue chair was sold with some other furniture and waited in a store for another home.

"This chair is almost as good as new," said a woman one day, tipping the blue chair first one way and then another until it was nearly seasick.

"I can have some comfort in that chair when I come home tired at night," said the man with her in loud, pleasant voice. The chair liked him at once.

The big chair was placed carefully near a window in a pleasant front room. "At last I have a home," it said to the bookcase. "I wish there were children there."

After a week or two the blue chair wished itself back in the quiet room of the store.

"Don't touch the arms of that chair. Don't lean your head back or you'll soil it. Don't move the chair around because you might break it. Don't—don't—don't," said the woman from morning until night.

In two more years the chair was not considered good enough for the couple's grand new home, and it was glad when it was sent away.

One day two little boys and their mother came into the store where the chair was waiting.

"Here's a nice, big chair!" shouted one boy, and he jumped upon one arm.

"I can get way up here," said the older boy, and he climbed to the top of the chair and kicked his feet into its back.

"At last I shall go to a real home with children in it," said the chair as

it left the store, "but I hope they will be good to me."

But, alas! In almost no time at all the poor blue chair looked like a wreck. The boys banged and kicked it, the cat scratched it, the mother dropped things on its lap, and the father piled it with bags and bundles. The blue chair groaned and squeaked and squealed at such hard treatment, but there was so much noise going on all the time that no one heard its protests. Its gay pretty covering was torn and dirty, the stuffing came out in big black spots, and one day when four boys jumped on it at once, a leg broke.

"That chair doesn't seem to be very strong," said the father, "We'll send it to the junk man."

The big blue chair felt very sad, for there seemed to be no hope that it would ever have a home now.

One day when the sun was shining so brightly on the snowy streets that even the old chair felt good, a short fat man entered the junk shop. He looked carefully over things, touching them gently, and finally he came to the old blue chair.

"This must have been a fine-looking chair when it was new," he said, with such a beaming good-natured smile that the whole shop brightened. "It is a comfortable sort of chair. Just the thing for a farmhouse. I'll take it right along home with me on my truck."

The big blue chair was so pleased that it was careful not to give one single squeak all the long ride. At last the man stopped before a white farmhouse on a hill. The door opened and some children came racing out and calling, "Daddy's home! Daddy's home!"

"O dear! O dear! There are children here!" groaned the chair.

"O, what a nice fat chair!" cried a little girl.

"Let's all go to work on it and make it as good as new," said a plump, smiling woman in the doorway. "Bring it right into the kitchen and we can decide how to fix it while we eat supper."

It was pleasant in the kitchen. The teakettle hummed on the big stove and a

black cat purred on a braided rug. The long table was set with yellow dishes, ruffled curtains hung at the windows, bright shining pans sat on shelves, and in one corner was a cupboard full of toys and books.

"Oh, Mother, that chair will look just right in front of the fireplace in the sitting room," said one of the boys.

"And you can sit in it when you tell us stories," said a girl.

The more the chair heard the better it felt. Still, it did not dare to hope it had found the right home at last. Five children and a cat might make it very hard for an old chair.

A week later the old chair felt better than ever before in all its life. Every one of the family had done something for it. Its leg was repaired, the holes mended, its wood varnished again, and it was covered over with new blue cloth in a design of apple blossoms.

"Let's bring it in by the fire," said one of the boys one evening.

Close by the crackling flames of the old brick fireplace they placed the big blue chair. The mother sat down in it and some one got a footstool for her feet. One little girl climbed into her lap and another squeezed in beside her. A boy brought in a long stick and began toasting marshmallows in the fire. Another boy lay down on the rug in front of the fireplace, and the youngest boy sat on the floor with his head against the side of the chair. The black cat purred contentedly at the mother's feet.

"Don't begin the story until Dad comes in," said a boy.

In a minute the fat man came in with a dish of apples, and sat down on another chair near the fireplace.

"That big blue chair looks handsome here," he said.

"It is the nicest chair we ever had," said the mother, patting its arm kindly.

Then, with the children smiling up at her, the mother leaned back against the strong, soft arm of the chair and began, "Once upon a time—" and the old chair knew that at last it had found the right home.—Lydia L. Roberts, in Zion's Herald.

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"YOUR HOME IN LOUISVILLE"

News and Truths About Our Home Mission Work

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

The work being done by the Home Mission Board is mission work of the purest sort and the highest type: it is the work of making and baptizing disciples. The Board is majoring on preaching the Gospel to the Indians, foreigners, Negroes and in the congested sections of the homeland, and in Cuba and Panama. We have now 247 missionaries and workers at this task.

Dr. Beagle Visits Acadia Academy

Field Secretary J. W. Beagle visited Acadia November 18 and gives a glowing account of the work of this important mission field. Superintendent Alfred Schwab reports 114 students enrolled, thirty-nine of them preparing for the ministry and thirty-nine preparing to do mission work. These students are carrying on mission work at twenty different important centers within a radius of thirty to thirty-five miles of Acadia Academy. On Sunday night at the services at Pilgrim's Rest Church, located near Acadia Academy, there were thirty-three French people present and seventeen Germans out of a congregation of 125. On Monday morning Dr. Schwab had the teachers suspend teaching and for one and one-half hours the mission students that visited the various mission fields gave reports of their work on Wednesday night, Friday night and Sunday. Dr. Beagle says this was one of the most interesting and far-reaching hours he ever spent at Acadia Academy. Dr. Schwab prides himself on being a Cajan, a native of Southern Louisiana, and he is succeeding in reaching the native people in a remarkable way.

Conversion Of Notorious Bootlegger

G. Lee Phelps, Missionary to the Indians, Wetumka, Okla.

"A few weeks ago after I had retired for the night my 'phone rang. The voice of a trembling woman came over the phone, saying, 'My husband is very sick and he wants you to come and talk to him and pray for him.' I was astonished when I went and found that he was a notorious whiskey vendor. I found him much disturbed about his soul. At first he seemed very doubtful of the possibility for him to be saved. I visited him several times, then he seemed greatly changed in his whole attitude towards his prospects and gave half-hearted consent when I urged him to make a complete surrender to the Lord just as he was. He, like all believers, felt that he must do something himself to merit salvation. Finally he seemed to make a complete surrender, and when I asked him what he would do if the Lord should permit him to get well, he said that he would live a different life the rest of his days. I was called away for a few days, and when I returned he

was unconscious. A few days later we took his body into the church and conducted his funeral. This was the first time his body had been in a church in more than a quarter of a century. A saved soul but a lost life!"

New Missionaries Appointed

Rev. Maurice Aguilard and wife, who were appointed at the Annual Board meeting as missionaries to their native French people of Southern Louisiana, entered upon their new duties November 1. Just where Brother Aguilard will locate will depend upon the leadership of the Holy Spirit, for he is one of the most consecrated and spiritual men it has been our privilege to know. So many fields are calling for him, to locate in their midst that it reveals the dire need of more French missionaries in Southern Louisiana.

Rev. and Mrs. Carlos Hernandez Rios were appointed at the annual Board meeting as missionaries in the Mexican field recently opened with headquarters at Sonoro, Texas. A Mexican Baptist church will be organized at Sonoro on December 1. Brother Rios will have a large field composed of five centers; the work was originally started by Missionary Donato Ruiz.

These new missionaries are the beginning of an organized effort of the Home Mission Board to put missionaries in important destitute centers and allow them to work the fields around them, and as soon as possible it is the purpose of the Board to erect a neat, combined chapel and home for the missionary, thus forming fields accessible for the missionary to reach and care for.

Dr. Lawrence Improves

We are happy to report to the many readers of this paper that Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, is rapidly improving from his recent operation. He is again able to devote his mind and thought to his work and dictate affairs of the Home Mission Board from his bed in the hospital. If he continues to improve, he hopes to be able to leave the hospital for his home by Friday, November 29. He takes this opportunity to express his grateful appreciation of the many prayers and messages of his numerous friends for his recovery.

Alone In A Strange Land

Miss Ollie Lewellyn, Missionary, San Antonio, Texas

"In a small village in China lived a mother with her two sons and one daughter. They were very poor. Through the plans of the mother and a go-between, the daughter was sold to a rich Chinese merchant who lived in America. Although she was grieved at having to leave her home, the daughter willingly consented, knowing how great-

ly her mother needed the money that she would receive. Thinking that she was the merchant's only wife," imagine her great surprise and disappointment when she arrived in America and found that the merchant already had a wife and six children! What could she do? Nothing. Being in America, she could not live with the other wife and children as is the custom in China. She was finally sent to a house several miles away from the home of the other family and was left there to live alone. No friends, no one to talk to. She could neither read nor write in Chinese or English.

"A few weeks later I chanced to find her living within a block of my home. Since I was well acquainted with the merchant's family and his children were members of our Sunday-school, I had to be very tactful and prayerful in contacting her. She became very ill, but none of the Chinese women would visit her since most of them were friends of the merchant's wife. Not being able to talk to her I had to show her with various kindnesses what I so much wanted to say in words.

"In a short while I managed to get a Christian Chinese girl to go with me to see her and she helped me make her understand some of the reasons for my interest in her. I began teaching her English in her home and in mine, and with the guidance of the Lord and the help of the Christian Chinese girl we were soon able to teach her about Jesus. One day she said, 'I love Jesus too, and I want to be baptized.'

"She now attends our church services although she can understand very little that is said. She says it makes her happy just to go to church even if she doesn't understand. Not long ago she said to one of her Chinese friends, 'If I could understand what they say at church I'd stay there forever'."

Indian Seeking "Jesus Way"

Richard Glory, Fullblood Cherokee Indian Missionary, Stilwell, Okla.

"Early spring of this year on a Saturday night I took a deacon of the church, and three other members of the church, to hold a preaching service in the school house. On Sunday we extended the invitation and two came for baptism, one was a half-breed Indian and the other fullblood. One of them said, 'I have been seeking the Jesus way, not man's way, of religion.' This happened in a Holy Roller community. Both men are faithful and although the church is several miles from their homes, they attend regularly and also teach in the Sunday-school. Many do wish the true doctrine, the one that Jesus Christ established. More could be accomplished among us, the fullblood element, if we had the funds to go on with the work. Here is the way we sacrifice in the Lord's service: for instance, I preach at two churches, walk ten miles to each place, and am over sixty-eight years of age."

Missionary Holds Revival of Power In a Corn Crib

FOR the past eight and one-half months I have worked as District Missionary for the West Union Association. I have sold Bibles and New Testaments, distributed tracts on evangelism, and held several meetings in school houses. It is about the last meeting that I held at the close of the associational year that I wish to say a few things.

On Tuesday, September 24, 1935, I made a trip along the Ohio River, between what is known as Mound City or Birney, a Ferry and East Cairo, a distance of several miles. I visited twenty-one homes and found that out of about one hundred people only about ten even claimed to be saved. This spiritual destitute situation so aroused me that I immediately began making preparations to conduct a revival.

On Sunday night, September 29, I went to the place that had been indicated and found forty-eight persons present for the out-in-the-open-air-service. When I saw how interested the people were to hear God's Word, it seemed that the Spirit got hold of me and I began the meeting differently to any I ever began before. We held four services out in the open, but the weather conditions changed and became so cold that the people would get very chilly. One man wanted us to move into his house, but the rooms were inadequate to accommodate the crowd. Another proposed to clean out his corn crib and let us use it, which proposal we gladly accepted.

On the fifth night of our meeting we gathered at the corn crib and found it swept, garnished, and planks placed upon blocks, that had been sawed from trees, for our seats. About the second day of our meeting some men found an old stove put it up and had a good fire going. This added to our comfort. Our corn crib meeting house was about fifteen feet wide and forty feet long. We could seat about one hundred persons comfortably. But I do not believe corn was ever packed more closely in this crib than were the people who came. Every night throughout the meeting we had at least 150 on the inside and many on the outside.

On one night when we arrived at our meeting house, we found that some one had brought us an organ. A lady in the community could play and we had some good old-time singing. Often when the people stood to sing while I gave the invitation, as I would stand upon one of the seats to make the exhortations, I could not step back down upon the floor because of the crowd around me and thus I stood until the benediction.

Each night while I was preaching I stood in a space about three feet square and if I did not step on their toes spiritually speaking, I actually stepped on

their physical toes, but they were very kind and forgave me.

I preached for two weeks and hardly a move was made. I was preparing and using new sermons every day. I thought of closing the meeting on Sunday night of the second week, but on Saturday night before this time four people were saved and on throughout the remaining twenty-two days twenty-four were saved. On Sunday, before we closed on Monday night, we went to Ohio Valley Church and the church voted to receive these new babes in Christ.

I have held many meetings in churches where I had the Christians to back me and the results were often wonderful for the Master, but this was the first time in my ministry that I saw and felt the Holy Spirit, outside of an organized church, in real old time conviction in the hearts of sinners as He did in this crib. Often while I was exhorting, men and women would come fall upon their knees, there on the old corn crib floor and they did not care who heard them cry for mercy from God. I wished many times that all people who do not believe in the Holy Spirit convicting and saving sinners, could have been with us at least one night and perhaps they would have been so convinced of his power that never more would they say another word against the Holy Spirit of God.

After one woman was saved, she said, "This is the first preaching I have heard in five years." A man said, "This is the first sermon I have heard in nine years." Another said, "I have heard more preaching during this meeting than I have heard altogether in the past eighteen years." One elderly man said, "I have wished a thousand times for this to happen in this community."

A few Christians who attended our services said, "We never experienced anything just like this in our lives." One girl said, "Brother Warford, I felt like I should get down on my knees and talk to a certain sinner that was under conviction, and while I was thinking of doing so, the old devil said, 'Don't you get down there because you are so fat you cannot get up.' But I said to the Devil, 'I will show you, old Devil, what I can do. So I went down upon my knees and talked to this person and came up shouting because God had saved the person and I had gained a glorious victory.'"

On Sunday, October 27, 1935, we met at Birney, a ferry, to have the baptizing. Rain was falling and the weather was chilly. We had a large crowd that stood in the rain and many sat in cars and watched me bury twenty-three people with their Lord in baptism in the Ohio River. We had twenty-five to baptize but one man was called away and could not get back and another about seventy years old was sick and did not think it wise to get into that cold water.

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H. L. DOBBS, Superintendent

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C. H. WARFORD,
LaCenter, Ky.

In a revival with South Knoxville Baptist Church, John K. Haynes, pastor, conducted by Dr. T. C. Crume, of Covington, Ky., there were seventy-seven additions, sixty-two by profession, fifteen by letter, others to follow. During the second week of the meeting, Dr. Crume preached twice daily. The church cordially and unanimously invited Dr. Crume to return in October for another meeting.

The Graphic Picture

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

State Mission Offering

The amount received to date is \$6,524.89. The amount on our list, including the item "Above the Goal" is \$6,981. We therefore need, at once, \$456.11.

New Members of Intercessory League

We welcome the following into our Intercessory League: Mrs. Eliza Comstock, Mrs. Mary Jane Davis, Mrs. Ella Dunkin, Mrs. S. D. Hodges, and Mrs. Mary C. Owens, of Louisville.

The Zau Memorial Chapel

Last year not long before Mrs. S. U. Zau, one of our most spiritual and consecrated church members at the Old North Gate Church slipped away from us to be forever with her Lord and Saviour, she requested that her family, after she was gone, sell all her valuables and jewels, and with the money, together with some she had saved, build a chapel where there could be continually some one "witnessing unto Him" for her. Her husband and children undertook, soon after her death, faithfully to carry out this request. After carefully considering a number of places, and giving much time and thought and prayer to the matter, they finally decided upon an ideal site in the crowded little west village of Fah Hwo, just in the edge of the city of Shanghai. Mr. Zau and the sons added quite a good deal to the sum she had,—in all spending about Mex. \$20,000,—and now a beautiful chapel or "Good Will Center" is nearing completion. On the ground floor is a large auditorium where Sunday School, preaching services and other large group meetings may be held, while on the second and third floors there are a number of nice class or club rooms,—about twelve in all. Besides these, there are several good offices for the workers.

On bronze tablets placed in the walls on two sides of the auditorium is written the life story of Mrs. Zau, and tributes paid her by her family, relatives and friends. Just outside the front entrance to the chapel is a big bronze tablet telling, to all who enter and to all passers-by who will take the time to stop and read the purpose of the building,—a loving memorial to Mrs. Zau, erected by her family, for the glory of God and the advancement of His Kingdom. In connection with the chapel there will be a residence for the evangelist whom Mr. Zau expects to employ. This evangelist will do daily visiting, conduct evangel-

istic services and other religious meetings, do personal work, and in many ways lead the people to a knowledge of Christ as their Saviour. It is here, too, that Elizabeth Hale will open her first "Good Will Center" and put into practice those splendid methods she learned at our Training School Good Will Center in Louisville.

Recently from second story windows in the chapel, we looked out on the village, and our hearts were gripped and thrilled with its challenge! Under those roofs which spread out on several sides as far as eye could see, life is teeming by the tens of thousands! As we stood there looking out, we seemed to see a glimpse of the future, a vision, as it were of "things yet to be." We thought of the fathers who would come after the busy day's work to the evangelistic meetings where they would learn of God, their Heavenly Father and of His great love for His children, and they would come to obey and love and follow Him. We saw them coming, one by one, for a little talk with the evangelist, who would help them with their problems and show them Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We saw many of them laying their burdens upon Him, and going away better fathers and husbands and citizens for the little time spent there.

We thought of the mothers now so ignorant, so burdened, so oppressed with the manifold daily household tasks, into whose lives so little sunshine and gladness comes, who find their only pleasure in gossiping and gambling. They could slip away from the drudgery sometimes and come to this quiet place, restful, peaceful and orderly, where some one with God's love in her heart, would give counsel and advice and teaching. There in that sacred place, hearts could be unburdened to one of God's messengers who could give sympathetic help and encouragement, and could send them back home better mothers and wives, their own lives enriched with His great love in their hearts.

On the West side of the chapel, directly across a very narrow street and just in front, could be seen a big primary school building where hundreds of boys and girls spend most of their time from the first of September till the last of June; while on the east side was a large High School building. This last is a little farther off, but conveniently near. So it was, then, that our hearts turned to the hundreds of pupils from those two schools who, after school hours, would come crowding to the doors eager to learn things far more valuable, things more precious by far, than anything the teachers in the schools could teach them—things which would make their lives over into the image of the Master's.

We caught a vision of a glorified village, of thousands of lives and homes transformed through the influence radi-

ating from the Zau Memorial Chapel. We seemed to see the influence ever widening and deepening, ever including more and more people till the uttermost boundaries of China should be reached with its influence.

Our hearts are full of gratitude for Mrs. Zau and her vision, for the Zau family who are carrying out the work she wanted done, and for our new missionary, Elizabeth Hale, who will soon be one of God's messengers to give out His light from that place! Please pray for this new work, and for the workers in this challenging place, that they may be daily "witnesses unto Him" ever magnifying Him in their lives and work.

PEARL JOHNSON.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Wide Awake G. A.

How would you like to belong to a G. A. that had its own room furnished in green and white, the G. A. colors, and white ruffled curtains, with pots of ivy on the sill, chairs with green covers, a large poster in green and white, which called attention to the Star Ideals of G. A.? The Owensboro First Church Int. G. A. calls this room their G. A. "den." When they found this room, it was a sort of store room, but they cleaned and scrubbed it until it has been transformed into an attractive room for their G. A. meetings twice a month. On the Mondays on which they do not have their regular G. A. meetings, the Committees meet with the Counselor at the "den."

This G. A. has also done some very fine Personal Service. They have "adopted" a little four-year-old motherless girl and have made and bought a complete outfit of clothes for her, including a twin sweater suit (they used some of the money they had planned to use in furnishing the den for this) dolly and some other things a little girl likes. Then they took her to Sunday School and church and she was as good as could be. The girls were so proud of her and the woman who looks after her says that she came in with the biggest smile when she got all dressed up in her new outfit and that she doesn't seem like the same child.

What a privilege this G. A. has had in making one child happy. Miss Lucile Lynch is the fine leader of this G. A.

Modern Crusaders

Lewis W. Martin, Jeff, Ky.

Royal Ambassador Chapters gather in little groups and turn on their television. First they see a group of mining camp boys and girls gathered in a school house. The Christmas story has been presented in pageant form. At the close

the toys the R. A's had gathered and prepared were going into the hands of poor but now happy children. Some who were none too warmly clad receiving clothing, used but good, for which they were rejoicing.

They adjust their instrument again and see a boy, lying Abraham Lincoln fashion on the floor, before a wood fire, far back up a hollow. He was not only being kept out of bad company and actions, but he was being lifted to finer things by the ideals of the book he was reading. It was one the R. A's had brought to the hills.

It was summer time. School was out and the boys gathered before their Television one morning. To their joy they saw three lines of boys and girls formed before a school house in a mining camp. At the head of each line was a Christian flag and an American flag. By the side of the leaders of these lines stood a teacher under whose arm was a D. V. B. S. book. On the corner of the flags, written in ink, were the words, "Presented by the Chapter of Royal Ambassadors for your service and Christ's Glory." Quite similar words were printed on the books in the teachers hands. The boys watched that D. V. B. S. until the hand work period began and then they saw happy boys sawing to their hearts content with saws on the handles of which were cut, "Compliments of Capter of R. A's." In another room smaller children were enjoying themselves and making many beautiful things with crayons on the boxes of which were written, "These were sent by Chapter of Royal Ambassadors."

One counselor heard a group of boys say, "Boys, let us make this Royal Crusade to the Mountains an annual affair."



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

God Works Through Medicine, by Victor Herbert Lukens, published by Fleming H. Revell Co., 160 pages, price \$1.50.

Written by a Presbyterian minister, this book deals with originality and power with God's healing force in co-ordination with medicine. The work is the fruit of personal experience, and strongly contends from Scripture that God does not send sickness, but offers His healing force in many forms. It names ten sources of sickness, and as

many spiritual remedies. The author distinguished between the extravagant claims of some healing cults and the convincing appeals that reckon with the ministry of the churches and of the medical profession. It is a sane, sensible work.

Talks on Crayon and Chalk, by Ella N. Wood, published by Fleming H. Revell Co., 159 pages, price \$1.50.

This is a chalk-talk book for boys and girls. Rather it is for Sunday-school teachers dealing with boys and girls. There is much instruction in it as to chalk and crayon drawing, and then there is information about how to make the best use of it on the blackboard in connection with the Sunday-school and other teaching service.

The Orchard Fence, by Mae Foster Jay, published by W. A. Wilde & Co., 300 pages, price \$2.00.

The writer is well-known in writing books for girls. The present story is out in the open places on the farm. Farm life is here set forth as an institution, and a place of living which offer the ideals to which the American aspires—a full and happy life. If more young folk could read such books they would be protected against the false glitter and appeal that misleads many a country boy or girl into believing that country

life is tame, and city life is fascinating. The thing is simply not true, but too many young people fail to find it out until it is too late to profit by their experience.

Yankee Doodle, by Arthur C. Bartlett, published by W. A. Wilde Co., 318 pages, price \$1.75.

This is the illustrated story of a pioneer boy and his dog. "Yankee Doodle" was a dog bred for courage and skill, of kin in nature to the bull terrier, "Yankee Doodle" lived with his human friends in Washington. The story gives the picture of our pioneer ancestors, and the part the dog master and Yankee Doodle himself played in the development of civilization. Who does not like a dog story? And here is a good one. A fine holiday gift for a boy.

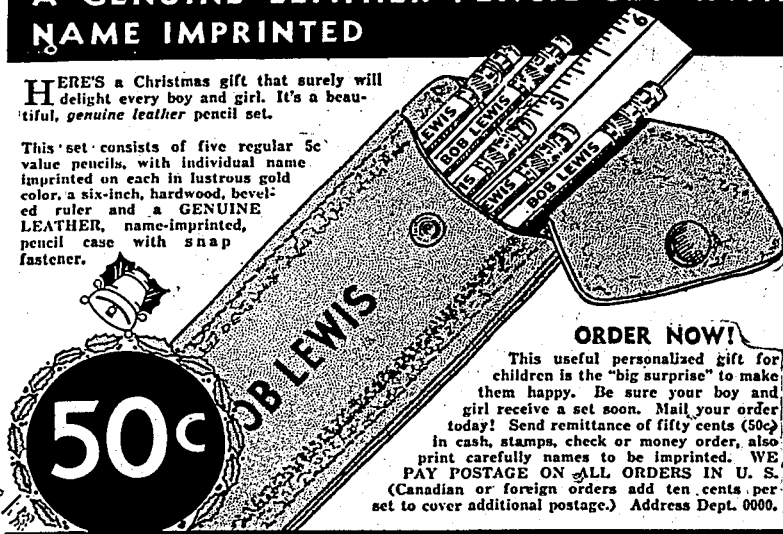
The Life Portrayed in the Sermon on the Mount, by R. H. Miller, published by W. A. Wilde & Co., 215 pages, price \$1.50.

This work seeks to set forth in popular form the application of New Testament teachings to modern life. It is built upon the thesis that Jesus in the Sermon on the Mount has shown the true way of life, and that His teaching there must be understood and stated in terms of thought today. The author's effort to do this is interesting and includes

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helpful teaching. But he fails in the proper relating of the Sermon on the Mount to the whole Gospel taught by our Lord. He seems to know nothing at all about the fact that the Sermon on the Mount was spoken by Jesus at the opening of His ministry when he was offering himself to the Jews as their promised King. Had he known, he would have gotten results more poised and inclusive, and more consistent to the actual teaching of the New Testament.

Little Leads to Character, by Frank H. Cheley, published by W. A. Wilde Company, sixty-four pages.

This is one of a series of little books published by the W. A. Wilde Company, especially for growing American boys. The material is well adapted to attract growing lads and to develop them.

God and the World, by J. T. Mason, published by Pickering & Inglis, Ltd., 144 pages.

The author has seventeen chapters, all of them on phases of the marvelous teachings of John 3:16. And do not think for a moment that he has not vital new viewpoints in connection with that teaching in each chapter!

Gospel Sword Thrusts, by Mark A. Matthews, published by Pickering & Inglis, Ltd., 156 pages.

Here are fifteen chapters from that stalwart and able Presbyterian minister, of the American Northwest. Like a stone wall, in the midst of modern unrest among American Presbyterians, as well as others, Dr. Matthews has stood forth as an exponent of the great fundamental doctrines of grace. These sermons are a spiritual tonic alike to ministers and lay readers.

Four Girls and a Fortune, by E. E. Enock, published by Pickering & Inglis, 256 pages, price fifty cents.

This volume is one of the Red Cord Series, embracing about forty volumes, issued by Pickering & Inglis to provide wholesome romance for young people and their leaders. It offers very attractively and with illustrations the story of the experiences of four young women. It will be a fine book for any home where grown children, or in any Sunday-school library.

Bible Books For Small People, Muriel Chalmers and Mary Entwistle, Thomas Nelson & Son, sixty pages each, profusely illustrated, twenty-five cents each.

Here is a series of twelve little books for very small children, each beautifully illustrated. The authors and illustrators show a rare understanding of the child mind. Mothers will find the books wonderful in distilling Scriptural truths into young children, especially up to eight or nine years of age. The books are as follows: Three Stories of the Childhood of Jesus—The Son of the Shepherds; The Star of the King; and

When Jesus Was A Boy. Stories Jesus Told—The Shepherd and His Sheep; The Lost Coin; The Farmer and His Field. Old Testament Stories—Samuel the Temple Boy; Baby Moses; and Isaac of the Tents. Stories about Jesus—The Nobleman's Son; Jesus Friend of Little Children; Hannah to the King. It would scarcely be possible to commend these little books too highly to parents who want to teach their young children about Jesus and God.

The School of Obedience, by Andrew Murray, D.D., published by Marshall, Morgan & Scott, Ltd., American publishers Zondervan Publishing House, Grand Rapids, Mich., 127 pages.

Andrew Murray is one of the most broadly known and highly valued writers on inner life themes. In this little book we have eight chapters on obedience to Christ, each treating of some new and different approach to this crucial grace of God in the lives of those who aspire to be mature Christians and faithful.

The Flying Explorer, by Lewis E. Theiss, published by W. A. Wilde & Co., 304 pages, price \$1.75.

This is the story of a mail pilot who helps to explore the vast Amazon jungle. In reality it is the story of the part played by a young air mail pilot in the dangerous exploration work done in the jungle of the Amazon River. It is based on actual data, and sets down numerous wonderful discoveries made and thrilling experiences encountered. It is full of action, well published, and replete with jungle information.

The Pilgrim's Progress, by John Bunyan, published by Messers. Marshall, Morgan & Scott, Ltd., American publishers Zondervan Publishing House, Grand Rapids, Mich., 286 pages.

Here is a wonderful issue of Bunyan's Pilgrim's Progress. You will wonder when you get it how this great classic can be so well published as such a small price. Nor is the volume bulky and burdensome. It would make an admirable Christmas present to many who would profit by this great classic of the converted English tinker.

The Philosophies of Father Coughlin, by W. B. Riley, published by Zondervan Publishing House, Grand Rapids, Mich., fifty-eight pages, price twenty-five cents, paper.

In the introduction Dr. Riley, well-known Baptist pastor and brilliant platform man, sets forth that he has resisted throughout his ministry the temptation to depart from preaching Christ and Him crucified to deal with pressing practical problems. He says, however, that the unrest caused by the depression, and the far-spread preachments by radio of Father Coughlin, embodying philosophies of economics and government which have the fatal flaw of leaving out God, have induced him to put in

writing the four discourses which comprise this brochure with the end of offsetting in the minds of those who may have been misled the lop-sidedness of the Coughlin utterances. This pamphlet deserved to be read broadly, and especially by preachers, for their people have been listening to these lectures by Priest Coughlin. Dr. Riley's utterances simply overwhelm these lop-sided views with balanced truth.

Will Rogers, Ambassador of Good Will, Prince of Wit and Wisdom, by P. J. O'Brien, published by John C. Winston Company, 288 pages, price \$1.00.


The death of Will Rogers took from American life one who had come to touch it at more points wholesomely without ever touching it at any point unwholesomely, than perhaps any other man in America. If there is such a thing as a typical American, Mr. Rogers qualified for the position. This inexpensive, but well published and illustrated volume, tells the story of Mr. Rogers from his boyhood days to his tragic death. It is an admirable book to put into the hands of a growing boy, and it will be just as much appreciated by the boy's parents.

Here Comes Peter, by Verna Hills, profusely illustrated in colors, published by Lathrop, Lee and Shepard Co., sixty-five pages, price \$1.50.

Miss Hills has a broadspread reputation in writing for little children. The hero of "Here Comes Peter" is a small boy in a suburban home, who has a happy family of animal pets, and goes through many simple experiences at home and in a nearby city. All of these are highly entertaining for small boys and girls. Peter's experiences are recounted in eighteen little stories, each of which is calculated to develop the child's mind, with thoughts that are normal for his age. The fifty illustrations are equal to the inviting text. A fine gift for children from four to eight.

Hopeless Yet There is Hope, by Arno C. Gaebelien, published by Publication Office "Our Hope," New York City, 193 pages, price \$1.00.

Dr. Gaebelien is well-known as an able Bible interpreter, especially in the field of prophecy. This is the latest of his books and the volume is divided into two parts. The first treats of hopeless factors in the present life, and the second shows where lies hope for the future. The first part in six chapters sums up what the twentieth century has developed among the nations, before, during, and after the World War. It is not a picture to encourage complacency



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or self-sufficiency. Dr. Gaebelien does not think that the United States is yet out of its troubles. He looks to increasing difficulties and chaos. He says that world conditions look hopeless in 1935. Then he presents the Jews as being the nation of hope, tells us about Zionism, and concludes with a great vision of hope, namely, the Second Coming of Christ. The reviewer has only read a part of the book, but finds in that part a challenge to read all of the rest.

Scofield Reference Bible, King James Version, Oxford University Press, American Branch, New York, Minion 16 mo., cloth, \$1.25.

The Oxford University Press produces the Scofield Bible in many type faces and styles of binding. Prices range from the small cost of the volume here reviewed, up to \$18.00. The present Bible is well adapted to desk use in a religious journal office and it is constantly being used for that. While the Scofield references cannot be guaranteed at all points, they are helpful at many points, and the division of the chapters by subjects makes it an issue of the Scriptures wonderfully adapted to speedy reference finding where this speed is needed—as it is in every newspaper office. It is also appreciated elsewhere.

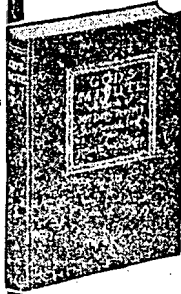
The Power of the Blood of Jesus, by Andrew Murray, published by Marshall, Morgan & Scott, Ltd., 128 pages.

Many of our readers know of the power of the writing of Andrew Murray on the inner spiritual life known to not a few of our readers, but should be known to many others. This is a recent volume. In ten chapters it gives an exposition and explanation of the teachings of the Bible on the shed blood of Christ. These chapters will beyond doubt give fresh, content and meaning and power to the preaching of many a minister who may have found himself, under a diet of too much rationalistic philosophy, losing in his own experience and utterances a sense of the undying revealed truth that the cross of Christ is the power of God and the wisdom of God.

Romance of Sacred Song, by David J. Beattie, published by Messrs. Marshall, Morgan & Scott, Ltd., American publishers Zondervan Publishing House, Grand Rapids, Mich., 238 pages.

We repeat here for the convenience of the reader that all of Marshall, Morgan & Scott books may be had from the Zondervan Publishing House, 1815 Franklin St., Grand Rapids, Mich. This volume is one of the most attractive in its class. Such volumes are well-known among many ministers, and deserve to be better known. But they are equally interesting to other Christians, especially to those who need some of the best possible illustrative material in teaching. The volume is neither too large nor too small. It is made much

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more useful by an index of authors, and a separate index of titles, and another of the first lines of hymns. The intimate story of how many of the greatest Christian songs came to be written is given, perhaps as many as two or three hundred being treated. Old hymns are included, and modern hymns as well.

—o— SPIRITUAL PROGRESS IN WEST UNION CHURCHES

I am happy to report that practically all of our churches in this region are in far better condition now than they were this time last year. I have never seen such harmony in the churches of West Union Association as now prevails. At the meeting of our Association practically all of the church reported substantial gains. Our preachers are preaching on the doctrine of stewardship and tithing as never before. The pastor of our church certainly believes in the doctrine and preaches it.

Immanuel Church made the greatest report to the Association this year that it has made in many a day. We had 293 additions to the church, 133 of this number coming by baptism. We had the largest average attendance in Sunday-school that any Baptist church has ever had in Paducah for the year. Our prayer meeting is very large, running sometimes as high as 400. Our B. T. U. is one of our best working organizations.

Under the fine leadership of our pastor, Dr. A. M. Parrish, we have accomplished many wonderful things in the short time he has been here.

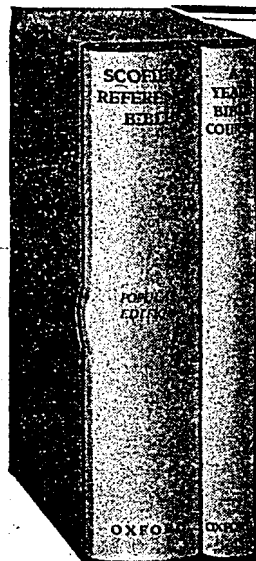
We decided last night at our deacons meeting, that we would inaugurate the prove-me-plan. Practically every deacon present pledged to it. We are going to take the matter next to the teachers and officers of the Sunday-school, try to get all of them to tithe, then we are going to canvass the entire membership. We are expecting contributions to more than double in the very near future.

Your editorials have been inspiring and educational. I like your attitude towards the "social gospel." I thank God on every remembrance of you.

R. W. McNEILL,

Paducah, Ky.

—o—
The Jefferson County Christian Youth Crusaders will sponsor a meeting at the Methodist Temple, Sixth and Broadway, Louisville, Ky., the program of which will consist of American Negro Spirituals, under the direction of W. B. Mills, of Los Angeles, colored evangelistic singer, on Thursday night, December 5, at 8:00 o'clock. The meeting will be presided over by Lloyd Dawson, President of the Jefferson County C. Y. C. Tickets of admission will be charged for at the rate of thirty cents each.



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**Baptist Training Union
Department**

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

Southwide Calendar for December

Theme: His Church the Messenger of Good Will.

Scripture: How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that published salvation (Isaiah 52:7a).

What to do: Co-operate with church plans for the every-member canvass. Lead every member to make a pledge to the church budget for 1936.

Southwide Training Union Conference, Birmingham, Alabama, December 31, 1935 to January 3, 1936.

Make reservations now. See that your Union is well represented.

Long Run Training School By Groups

It was a real privilege and inspiration to visit all the Group Training Schools in Long Run Association during the week of November 18-22. Director P. Lloyd Dawson, Associate Director Orrin Stites, all the Group Directors, other officers, teachers, committees, teachers, and all who helped in any way made the schools successful as they were. Complete reports may be looked for later. This Association has made great progress and the possibilities are almost unlimited.

**Report of Training Union Department
For Nov. 1, 1934 to Oct. 31, 1935**

(Continued from last week)

Training Union Secretaries Conference

The Southwide and State Secretaries met at Ridgecrest, North Carolina. A great five year program was adopted.

Southwide Training Union Assembly

The Second Annual Southwide Assembly at Ridgecrest, North Carolina was attended by 1,000. Kentucky was well represented.

The Third Assembly will be July 26-31, 1936.

Clear Creek

For one hour each day I had a profitable week discussing the Training Union with the Mountain Preachers.

During the Assembly we had a helpful program of instruction and our largest attendance.

The 1936 Assembly will be August 3-13.

Regional Training Union Conference

The five annual Regional Conventions were exceedingly successful. Registration was 1,183. Practically all attending Sunrise Consecration meetings publicly announced their willingness to do Christian Service.

The 1936 Conventions will meet as follows:

- Central Region—Frankfort, First.
- Eastern Region—Cynthiana, First.
- Southeastern Region, Richmond, First.
- West Central Region—
- Western Region, Central City.

Associations

Commendable work was done by some Associations. Perhaps our greatest need is that all our Associations shall be organized and functioning.



Miss Jewel Potter
Office Secretary of Training Union
Department since October 30, 1935

"Make Kentucky Dry For Kentucky Youth"

Our unions were stirred by the challenging Dry Campaign and rendered splendid service. We will continue to help "Make Kentucky Dry For Kentucky Youth."

Statistical Reports

Items	State Secretary	Special Workers	Total
Miles traveled	15,802	6,167	21,969
Visits to churches	148	20	168
Associational meetings attended	31	3	34
Associations organized	4	4
Conferences attended	253	253
Number attending conferences	931	931
Number sermons and addresses	118	11	129
Additions to churches	11	11
Training Schools held	17	18	35
Number attending Training Classes	338	585	923
Class Periods Taught	153	164	317
Number taking examination	236	266	502
Conventions and Rallies attended	53	53

[Standing by Associations to be published Next Week.]

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Study Course

The new B. A. U. course is announced. The B. A. U. Manual and some other books are now ready. There are also some new arrangements in the other departments. Write for pamphlet.

All diplomas and seals are now mailed from Training Union Department, Baptist Sunday School Board, Nashville, Tennessee. Requests are sent on uniform blanks in duplicate to State Training Union Department, 205 E. Chestnut Street, Louisville, Ky.

Appreciation and Best Wishes

For nine years Miss Glacye Orms has been our faithful and efficient office secretary. Our appreciation of her and her work is hereby expressed. Best wishes are extended to her since on October 31 she was married to Mr. W. F. Masden.

We Welcome Our New Secretary

We welcome Miss Jewel Potter who came in as office secretary on October 30, and is taking hold of the work in a fine way.

1936 Calendar

The Southwide Theme for 1936 is "Faith is the Victory."

The Scripture is: "The disciple said unto the Lord, increase our faith (Luke 17:5).

The Song is: "Faith is the Victory."

Aim: To increase our faith, enrich our personalities, and enlarge our usefulness in Christ's service in His church and in all of life's relationships.

Conclusion

Your Secretary urges the organization of local and Associational Unions, holding of study courses for each, attend-

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ance upon all conventions and assemblies, and the use of "Training Union" instead of B. T. U."

Your cotinued prayers, co-operation, and constructive suggestions are earnestly requested. We have glorious opportunities for advancement. Let us make next year the best.

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

November 24, 1935

	Att.	Vis.	En.
Bowling Green, First	176	15	237
Paris, First	136	8	138
Newport, First	121	45	192
Paducah, Immanuel	120	27	165
Lexington, Porter Memo.....	120	21	180
Louisville, Franklin St.....	120	15	145
Harrodsburg	111	13	136
Akron, Ohio, Calvary	110	19	127
Louisville, Crescent Hill.....	105	26	145
Henderson, Audubon	105	5	125
Louisville, 23rd & Bdwy..	99	13	121
Oneida	99	2	134
Louisville, Bapt. Temple..	94	10	136
Owensboro, First	93	22	133
Louisville, Ninth & O	91	18	126
Lexington, Grace	85	13	134
Owensboro, Third	84	47	129
Danville, Lexington Ave..	82	26	115
Pineville	82	4	165
Taylorsville	80	8	132
Erlanger, Elsmere	80	4	112

REVIVAL AT BEECHMONT

Beechmont Baptist Church, Louisville, had as guest preacher for two weeks, Rev. Dr. Frank M. Powell, of the Seminary. He brought to us sermons worthy of the great institution of which he is a professor. They were concise, pungent and spiritual. He is a fervent and eloquent preacher and has a winning and pleasing personality. He makes an ideal evangelist. He captivated all the hearts of Beechmont Church. Several additions were added to the church. He came, he saw, he conquered.

C. B. ALTHOFF, Pastor.
Louisville, Ky.

Rev. G. W. Henderson, recently ordained, has been called to the Zion Baptist Church, in Phoenix, Ariz.

Pastor Walter B. Feagins, of Baxley, Ga., conducted meetings with Pastor J. Frank Barton at the First Church of Hazlehurst, Ga. The music was under the direction of Henry Dearing.

Dr. W. E. Hunter, of Somerset, Ky., has just been helping Pastor H. O. Niceley in meetings at the Pleasant Hill Church, north of Hopkinsville, in Christian County. There were about eighteen additions during the two weeks.

Dr. W. Y. Pond, of Breckenridge, Texas, is conducting a State-wide Evangelistic Campaign for all the Southern Baptist churches in Arizona. The meet-

ings began November 24, and will continue through December 8. Dr. Pond has been elected Superintendent of Evangelism for the Baptist General Convention of Arizona, according to announcement made by Secretary S. S. Bussell.

Pastor Edwin E. Deusner just got back from Jackson, Tenn., where he helped Pastor L. R. Frey in a week's meeting at the Popular Heights Church. It was a fine meeting, with good interest from the start. Four came by profession, and more are expected. Brother Deusner did the preaching and the singing, and also broadcasted three times from WTJS, on the morning devotional hour.

Dr. J. W. Kramer and Gospel Singer Grant Sinclair have been assisting Pastor E. C. Sheridan at the Curtis Baptist Church of Augusta, Ga. This is a large church of 2,300 members. The Sunday services were broadcasted over Radio Station WRDW.

The church at Spottsville, Ky, has gone to half-time. It has been a quar-

ter-time church since its organization. The new arrangement will go into effect December 1, and Pastor Edwin E. Deusner hopes that they will occupy their new building by the New Year. Brother Deusner has resigned at Graves Creek and Hebbardsville Churches in order to divide his time between the Spottsville and Stanley Churches, the latter of which is also now having services half-time.

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After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

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:

FOREIGN MISSIONS:

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

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky."

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "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."

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

Our Dead.

LAURA TUCKER

Whereas it has pleased God in His infinite wisdom to call from our midst here on earth, Sister Laura Tucker, who departed this life July 25, 1935. Therefore be it resolved that in her death, the Nortonville Baptist Church has lost a true and faithful member, the husband a true and loving wife. The children a loving and faithful mother. Resolved that this church mourn her departure, and extend our deepest sympathy to the family:

W. P. BURBA,
LOUIS BERRY,

Nortonville, Ky.

MRS. SALLIE ENLOW HUTCHERSON

Born April 26, 1862; died October 7, 1935. Converted at the age of twelve years, she first joined the Little Mount Church, later moving her membership to Nolynn and South Fork, and then to Mt. Tabor, in LaRue County, where she remained for thirty-five years. She was married to George W. Hutcherson, at the age of twenty-four, and they lived together forty-seven years and eleven months. It is enough to say that she possessed all the Scriptural qualifications of a Deacon's wife (1 Tim. 3:11). During my seven years there, never did a pastor have a more loyal member. Her heart and hands were full of good works. Though a chronic sufferer for years, she was perfectly resigned to the will of her Lord (Proverbs 4:18). Unfortunately I could not attend the funeral at Hodgenville, conducted by Elder W. T. Parrish and Dr. Robert H. Tandy.

"Sleep on, Beloved, Sleep, and take thy rest.

Lay down thy head on thy Saviour's breast.

We loved thee well, but Jesus loved thee best.

Good night."

"We shall sleep, but not forever.
There will be a glorious dawn.
We shall meet to part, no never,
On the resurrection morn."

J. G. TAYLOR,

Rowletts, Ky.

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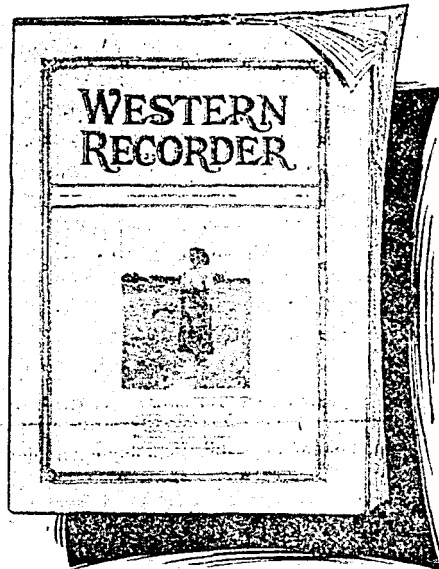
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