

# WESTERN RECORDER

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VICTOR I. MASTERS  
Editor

WILLIAM A. FROST  
Business Manager

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# WESTERN RECORDER

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VOL. 110

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No. 1

## The New Year

Another stage of time is left behind us—  
One less to come.  
Another shortening of the links that bind us  
To Heaven and home;  
An urgent call to keep our lamps so bright,  
Our garments girded so,  
That if the Master's summons came to-night  
We stand prepared to go.

Another leaf is turned of Life's story,  
Its lines still wet;  
Its pictures shaded up from grief to glory,  
Forever set;  
The new, unsullied page before us lies;  
The path as yet untrod,  
If marked by hope or sorrowful surprise,  
Is only known to God.

Our part, in lowly service still fulfilling  
Each day's demands,  
With girded heart and hands by grace made willing  
As He commands.  
One step to-day, tomorrow one step more,  
The patient feet shall win,  
Till where the homelight shows our Father's door  
His love shall lead us in.

—J. L. H.  
Exchange

## Devotional and Religious Thought

### HE HEARD

He heard my prayer, I know He heard  
Although He answered not a word  
And held apart my heart's desire:  
He heard!  
He heard my prayer, He clearly heard,  
And His great Father's heart was stirred  
By my believing's ardent fire:  
He heard!

He heard; He granted not the plea,  
But, oh, the recompense I see  
Within the plan He has revealed  
To be!  
He heard! He fully answered me  
With wisdom's wonderful decree  
That my small faith before concealed.  
He heard!

Gwynn McLendon.

### GIVE MEMBERS SOMETHING TO DO

The American Lutheran has repeatedly pointed out that the busy city pastor must find ways and means whereby many details of his office can be delegated to lay assistants! There are a hundred-and-odd time-robbing mechanical features of congregational work the performance of which dissipates the time that should be devoted to the spiritual elements of the pastoral office and can and should be undertaken by the members of the church.

—Lutheran Herald.

### COMMON COURTESY WHICH ISN'T SO COMMON

Courtesy is one of the rare Victorian virtues that should be universally observed. It is not mere rhetoric to say, it becomes the youth and grown-up; and even kings, if there are any, "better than their crowns." It should be so natural that it would be spontaneous, though the demanded rituals of courtesy in bank tellers and clerks of big business concerns is better than no courtesy. Spontaneous courtesy has a reaction that develops character to fairness and concessive generosity.

Is courtesy a flower of mediaeval chivalry, which like the "last rose of summer" whose companions are faded and gone, one whose petals also are drooping in this generation? To the sensitive person it may seem so.

A woman in this city, jealous for the apparent disappearance of this grace, the past week has been riding the cars which are crowded with working people on their way to and from work, and with young people on their way to high schools. Old men and women hang on straps, while youth sit and in glee discuss the latest happenings in foot-ball. She has been carrying a box of candy, and expects to repeat the process this week, and give it to the first young per-

son she sees exercise genuine courtesy to their elders.

My daughter in high school said last night she was calling attention to this, and asked if anyone was fortunate enough to get the prize to meet her in her home room.

B. H. PAYNE,

Mt. Washington, Cincinnati, Ohio.

### JESUS CHRIST—THE SON OF GOD

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only be gotten of the Father) full of grace and truth."  
—John 1:14.

Greater than the human birth of Jesus greater than His life among men, His ministry, His passion and His death upon the cross of Calvary; greater than His resurrection and His ascension into Heaven, is the fact that He was—He is—the Son of God.

Upon this foundation rests the entire structure of the riches of God's Grace in the salvation of mankind.

"In the beginning with God, . . . was God." I love to think of the loving associations before the foundation of the world, and I love to meditate upon the accord of will and purpose as the Word; The Son of God—was made flesh and dwelt among us.

Some claim today, as in all the years since He was born upon the earth, that Jesus was a good man, a great teacher, a master of men, but not Divine. Nothing could be more absurd. Jesus was either all good and true, faithful and undecieving, humble and sympathetic, the Son of God with power upon earth to forgive sins, or He was none of these. There is no compromise; no half-way ground.

Happy are they who put their trust in Him and confess Him from the heart as did the Apostle Peter when he said: "Thou art the Christ, the Son of the Living God."  
C. Fred Hunt.

### WHO OWNS YOU?

In an old magazine I read this story: A small boy had spent many hours making a sail boat. It was only a toy. After it was finished he used to play with it and float it down the stream. One day it was caught by a gust of wind and got away from him, was carried down the river and far out of his sight.

He grieved much over the loss of his precious boat. One day, however, in the window of a pawn-shop in London, the boy saw the boat he had made long before. He went in and told the store-keeper that it was his boat he had there in the window. The man replied that it was now in his possession, and that if he wanted the boat, he would have to

pay two dollars and seventy-five cents to redeem it. Tears streamed down his face as he saw his coveted prize in the hands of another. He asked the man not to sell it until he heard from him again. The boy worked hard for several days.

At last he had the money to buy back his little boat. He again went to the pawn-shop keeper and paid him the money, and this time came away with his beloved boat in his possession. As he carried it away with him, he held it close to his heart. The old shopkeeper heard him say as he passed out into the street: "Little boat, you are TWICE mine. In the first place I made you, and in the second place, I redeemed you!"

God has two claims to our allegiance: First, He created us. Second, He bought us back! "Ye are bought with a price."  
—Elmer Ridgeway in Sunday School Builder.

### ANCHOR OF HOPE

Restless, I lay awake and hoped for dawn,

Waited for the curtain of night to be drawn;

And lo! (Oh joy!) it came—

That glorious light from the East—

Then my anxious, restless heart

From all its trouble ceased.

O troubled, footsore pilgrim in this world,

Where all about the flag of Evil is unfurled,

Look, now, unto the sunrise,

For light is bursting on the mountain peaks;

Heaven's radiant Day has dawned,

And Christ to you His welcome speaks.

G. C. Whiteley.

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

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## River of Living Waters

*Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture had said, from within him shall flow rivers of living water. This He spake of the Spirit which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.*—John 7:37-39.

**I**N THIS passage Jesus used a metaphor of irrigation which would be easily understood by his hearers, since they lived in a land which was partly irrigated and lay between the two greatest irrigated countries of the world—Egypt and Mesopotamia. They would instantly understand. Let us enlarge the picture to illustrate our message. I would have you see that

**T**HIS is a desert world. There are no flowers or fruits of holiness beyond where the waters of the gospel have gone. Sin and corruption are everywhere. "The whole world lieth in the evil one."

God has a great river of grace to bring life to this desert. Ezekiel saw it flow from under the altar of sacrifice, and as it swept on it grew deeper and wider and beside it in the desert grew trees on either side. The great Hoover dam on the Colorado impounds enough water to irrigate a district as large as Kentucky, but the river of God has enough water of life to flood the whole desert earth. Here is the river and here the desert. The one problem is to get the waters to the waste. This calls for canals and ditches, and God is looking for channels.

If this mighty river could be turned on this great desert life would come out of death. Did you ever ride for hours on a train through a suffocating desert and then have the train suddenly dash into an irrigated area, where beautiful fields and grades and orchards greet the dust-reddened eyes. One almost shouts involuntarily, "Life!" That is what the Gospel can do for the morally dead world. Paul saw this when he wrote the Ephesians, "You hath he quickened" or better in the revised version, "you did he make alive, when ye were dead through your trespasses and sins."

But there is another thing this Gospel river would do. It would cleanse the moral filth of the world. Statesmen, educators, preachers, all thoughtful men, are pondering the problem of what can be done to clean up our moral filth that smells to heaven. Education cannot do it. We have tried it. Law cannot do it. We cannot prevent the moral collapse by legislative and congressional action. But "what the law could not do in that it is weak through the flesh, God sending His own Son," did and is doing.

One of the fabled "twelve labors of Hercules" supposed to be a super-human task, was the cleansing of the Augean stables where three thousand oxen had been kept for thirty years. He ditched the river Alphaeus through it and cleansed it out in a day. This is a parable of the power of the Gospel. When Charles Darwin was in the South Sea Islands, making scientific investigations, he saw what the Gospel was doing for the cannibals and became a life-long contributor to foreign missions. He said the missionaries' work was like waving the rod of a magician, transforming cannibals into

## GEORGE W. McCALL, Dallas, Texas

Dr. McCall has sent us three articles of which this is the first. Each from a distinct angle deals with the work of the Holy Spirit in Christians to make them channels of spiritual blessing in the world rather than receptacles of God's grace who have not learned that spiritual life flourishes within us only as it flourishes for others through us. The second and third articles will appear in early issues, under the titles: "Power From On High" and "Spirit Intoxication." They are messages which all churches and Christians greatly need to receive and to digest. The need of deepened spiritual life among us is primary as related to all kinds of urged formal outward expression of that life in good deeds. There must be outgo, but human nature in and of itself has nothing to contribute to the life-imparting streams which God longs to send out through us to parched world-deserts. Dr. McCall's articles deal with Spiritual Dynamics. Our readers will welcome them.—Editorial Note.

Christians. The Gospel is the only remedy for the bankrupt morals of America and of the world.

I stood on the edge of the Grand Canyon and saw the mighty river. Next day, I drove through the terrible Majave Desert. Could the two be brought together? They are! A great concrete ditch from the river to Los Angeles, at a cost of \$175,000,000 does it. This ditch carries a billion gallons of water a day.

But there must be besides this master-canal a great network of ditches, large and small to carry the water to the trees and crops. Christ is looking for channels to carry the water to the thirsty. He needs a few big Christians, and millions of little ones, yes, plow-furrow Christians, who can and will carry life-giving water to the parched corn. Did you ever consider the variety of talent among Christians in the New Testament? There is Dorcas with her needle; it has pricked open for Christ millions of hearts. There is Peter, the mighty preacher, and Andrew, the personal soul-winner, who brought Peter to Christ. There is Paul the master theologian and preacher, and Barnabas the big-hearted brother who discovered Paul and set him to work. There are Aquila and Priscilla who taught eloquent Apollos the way of the Lord more perfectly. What variety in kind and in ability, yet all used and needed.

God seeks and uses common men and women. The ditch need not be marble-lined. Most of them are just mud—clean mud, to be sure. There are millions of plow-furrow channels where there is only one Master canal. Christ needs multitudes of one-talent Christians.

**C**ONSIDER the dry ditch. We are suffering from the curse of the dry ditch. Babylonia in its glory had 12,000,000 acres of rich land irrigated by the waters of its two mighty rivers. This irrigated valley supported a world-ruling civilization. For nearly two thousand years this rich land has been a desert, and even the very site of Babylon was lost. The great canals opened by Nebuchadnezzar were clogged and broken. During the world war England sent an army up the Euphrates and took that country. Then years ago they had 3,000,000 acres under irrigation. But for the world-wide depression in agriculture, before now it would have been all in cultivation. It is as good cotton land as Egypt and will one day supply the mills of Manchester, instead of American cotton. Dry ditches turn fertile fields into desert wastes.

Our hearts have not been surrendered to the Lord to convey spiritual waters to the deserts.

San Francisco had her great disaster some years ago. The earthquake and fire destroyed \$500,000,000 worth of property. They could not put out the fire, not because the city was without water—she has the sea on three sides of her. The earthquake broke the water mains and they could not pump the water through them. To-day the world is on fire with sin and lust and millions are burning themselves into hell. We can not stop the conflagration because we have no pipes to carry the water of life.

I saw a pathetic picture in the Far West called "The Dry Water Hole." Ranchmen dam up arroyas and make water-tanks for their cattle where wells cannot be had. In the long drouth these dry up. The artist painted the picture of one of these dried-up holes. A number of poor old cows were milling around in a patch of mud, some bogged down never to get out. Their eyes were hollow. Their hip bones protruded so one could hang his hat on them. They were dying of thirst and hunger. This is a picture of some churches. Where the hungry souls should be able to come and be fed, they find nothing but a dry hole of rationalistic speculation.

### III

**B**UT why is the ditch dry? So terrible a disaster needs explanation. The ditch may be dry because it is so broken it will not hold water. Did you ever see a preacher have a moral breakdown, so that he became a cast-away? Such tragedies are seen all too often. The ditch may be dry because it is clogged with sand and the water cannot pass through it. Clogged spiritual channels! We find them everywhere.

The ditch may be dry because it needs cleaning out. The rules of the great irrigation projects require ditches to be kept clean or no water will be turned in. They do not allow you to seed the project with your weed and grass seeds. God has the same rule. "If a man purge himself from these, he shall be a vessel unto honor sanctified, meet for the Master's use." God uses all who are fit to be used. He will use common vessels, earthen vessels, but they must be clean.

The sea of Galilee nestles in the hills of Galilee, a beautiful fresh-water lake. Its waters teem with schools of edible fish, and the fisherman's sail is seen on it the year round. Populous villages have ever stood beside it. Jesus chose to live on its shores when He began His public ministry. It is the synonym of life and beauty. Seventy miles below is a much larger lake, but in its acrid waters no fish can live. No fisherman sails on its waters. No human habitation was ever near it. It is rightly called the Dead Sea. What makes the difference?

Galilee opens up its arms of faith, if I may so speak, and receives the cool sweet waters of the Jordan down from the melted snow on yonder Mount Hermon. After filling itself, it opens up its arms of consecration and sends forth its bounty of water through the thirsty valley below. Galilee is but an enlarged channel of the Jordan. The Dead Sea opens up its capacious maw and swallows a much larger Jordan but gives out not one gallon of it except as it is wrested from it by evaporation. This leaves behind a vast deposit of salt, so that it has the densest water in the world.

These lakes are parables of life. We may be "Galilee" Christians. People will draw nigh us to get a blessing. Jesus will live by our side. Or we can be "Dead Seas," noisome things in the world. No one will receive blessing from us. Jesus will not come nigh us. The one a channel of blessing! The other a sinkhole of selfishness! We are either channels or sinkholes, "Galilees" or "Dead Seas."

Is your life a channel of blessing;  
Is the love of God flowing through you?  
Are you telling the lost of the Saviour;  
Are you ready His service to do?

We cannot be channels of blessing  
If our lives are not free from all sin.  
We will barriers be and a hindrance  
To those we are trying to win.

## St. Louis To Entertain Southern and Northern Conventions In 1936

A committee composed of three members from each of the forty-two churches in the St. Louis Baptist Association, has been appointed to arrange for the entertainment of the Southern and Northern Baptist Convention in May, 1936. The Executive Committee is composed of C. O. Johnson, Chairman, S. E. Ewing, Secretary (919 N. Taylor Ave.), W. E. Denham, F. A. Lowry, Mrs. E. E. King, Clarence DeHart, F. J. Ballak, W. W. Martin and Sam E. Heffern. The chairmen of twenty-five committees were recently appointed by the Executive Committee. The sessions of the two conventions will be held in the new Municipal Auditorium. The Jefferson will be the headquarters hotel for the Woman's Missionary Union and the Northern Baptist Convention, and the Statler for the Southern Baptist Convention.

## New Manager at Ridgecrest Baptist Assembly

J. O. WILLIAMS, Business Manager, Nashville, Tenn.

**W**E ARE anxious that the brotherhood of the Southern Baptist Convention know about the new management at the Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. Mr. R. F. Staples, who has managed the Assembly for ten years, recently presented his resignation. It has been accepted and Mr. Perry Morgan of Raleigh, North Carolina, has been elected as his successor, and will assume the duties on February 1, 1936.

Mr. Morgan is a native of North Carolina, having been born in Dunn. He spent the first thirty-two years of his life in his home town and conducted a prosperous business. During the entire time he was interested continually in the Sunday-school and B. Y. P. U. in his church. On April 1, 1920, Mr. Morgan began his work as the Baptist Training Union Secretary of North Carolina, in which position he served for about eight years. During that time the number of B. Y. P. U.'s increased from 450 with a membership of 20,000 to 2,216 Unions with an enrollment of 63,119.

On January 1, 1928, Mr. Morgan began his work as Sunday School Secretary of the State of North Carolina, which position he has held since that date. During this time, the number of Sunday-schools in North Carolina has grown from 2,258 with a membership of 334,233 to 2,384 Sunday-schools with an enrollment of 384,647.

In connection with the work in the two positions mentioned above, Mr. Morgan has also served in other useful denominational activities, such as Secretary of the Training Commission of the Baptist State Convention of North Carolina and also several years as Statistical Secretary and Promotion Chairman of the Baptist State Convention, leading in the Every Member Canvass, an annual enrollment of North Carolina churches. Also he has served as General Manager of North Carolina Seaside and Mountain Summer Assemblies of Morehead City and Mars Hill College, as well as being in charge of the program during the annual North Carolina week at Ridgecrest.

These wide and varied experiences have thoroughly qualified Mr. Morgan for the place as manager of the Ridgecrest Baptist Assembly. In addition to this, the members of the Board, and Mr. Morgan also, have a consciousness that the Lord has led him to this position. Mr. Morgan's business ability, his denominational experiences, his knowledge of the Baptist people and their program, his earnest desire for the leadership of the Lord, his large vision, all qualify him eminently for the place he is called upon to fill at this time. Surely, great days are ahead of us for the Assembly at Ridgecrest.

H. G. Hammett has resigned at the First Church of Williamston, S. C., to go to the church at Great Falls, S. C.

## Judgment at the House of God

W. R. CULLOM, Wake Forest, N. C.

WHEN the Apostle Peter was writing to "the elect who are the sojourners of the Dispersion," he says to them in one place (1 Peter 4:17) that the time has come "for judgment to begin at the house of God." Of course, it is not possible to tell with certainty all that Peter had in mind. When we remember, however, that he was God's special messenger to the Jews (Gal. 2:7), it becomes quite clear to me that by the "house of God" he means God's chosen people. The time had come when this people had ceased to function in the special and original task that God had assigned to them (Gen. 12:1-3; Ex. 19:6), and now it was necessary to set them aside and choose an instrument or an agency that would hearken to and obey His voice. For a fuller statement of this awful truth, see Paul's letter to the Romans, chapters 9-11. For a briefer but more graphic reference to the same sort of thing see our Risen Lord's message to the church at Laodicea (Rev. 3:13-21).

The word "spew" there is a rather ugly word but it expresses exactly what our Lord wanted to say. Most of us, no doubt, have used this Laodicean message over and over again in speaking to God's people; but it has been done in a rather remote sort of way as if it were simply an academic question. Most of such exhortations that I have heard (and I fear that most of my own in this matter) have been very much like someone said of a certain man's preaching. His preaching was after this manner: "Unless you repent—after a fashion, and believe—to some extent, you will perish—in a somewhat indefinite way."

As I have thought over such things as these, of the secularism that has come into the church of this generation, of the consequent lukewarmness and indifference among God's people, and of the further consequent weakness and futility of the army of God in going against the fearful forces that are working mightily toward the tearing down of the very citadel of faith in the earth, I have been made to wonder whether God is about to remove the "candlestick" from us and to "spew us out of His mouth."

While thinking along these lines, a little book came into my hands which has stirred in me even deeper emotions along the same line. The book has brought me to feel even more keenly and strongly the immediate and pressing peril that threatens that institution which "Christ loved and gave Himself up for it" (Eph. 5:25). The title of the book is **The Church Against the World**. It has only about one hundred and fifty pages in it. It was written by three men, all of whom are deeply moved along the lines that I am suggesting. These men are Drs. H. Richard Niebuhr, Wilhelm Pauck, and Francis Miller. It is published by Willett, Clark and Company, Chicago and sells for \$2.00. Two paragraphs from Dr. Niebuhr's section on "Toward the Independence of the Church" will have to suffice as a sample of what is offered in the book.

The revolt within the church has a dual character. It is a revolt both against the "world" of contemporary civilization and against the secularized church. No other institution or society in the Western world seems to be so shot through with the spirit of rebellion against the secular system with its abuses, as is the church. No other institution seems to harbor within it so many rebels against its own present form. They are rebels who are fundamentally loyal—loyal, that is to say, to the essential institution while they protest against its corrupted form. They have no alternative religions or philosophies of life to which they might wish to flee. A few, to be sure, leave the church year by year, yet even among these loyalty is often manifest. Some of the rebels remain romanticists who try to build "a kingdom of God" with secular means. More of them are frustrated revolutionaries who hate "the world" which outrages their consciences and denies their faith but who know of no way in which they can make their rebellion effective or by which they can reconcile themselves to the situation.

The dangers and temptations which beset the Christian revolt offer no excuse for acquiescence. The danger which confronts the world in the midst of its idolatries and lusts is too real, the message of the church is too imperative, the misery of men is too actual to make quiescence possible. But the moment requires the church to stand upon its own feet, to do its work in its own way, to carry on its revolt against "the world," not in dependence upon allies or associates, but independently. In any case the revolt in the church against secularization of life and the system of "worldliness" points the way to the declaration of its independence.

It seems to me that the authors have done a piece of diagnosis that has been much needed amongst us. Nor is their message confined to diagnosis: there are constructive hints all through the discussion which should bear immediate and helpful fruit. I could wish that every one—preacher and layman, man and woman—who is trying to lead in any capacity or in any way in such a time as that through which we are passing might read and ponder deeply and seriously the message of this little book.

## Father of Louisville Pastor Dies In Memphis

JOHN S. BEATY, father of Pastor W. O. Beaty, of the J. M. Weaver Memorial Church, Louisville, died in Memphis on the morning of December 21, after a lingering illness of several years. At the time of his death he was eighty-five years of age. The Weaver Memorial Pastor attended the funeral of his father, necessitating his absence from his pulpit two Sundays ago.

Native and long-time prominent planter of Blue Mountain, Miss., and active for more than fifty years in the political affairs of Tippah County in Mississippi, Mr. John S. Beaty and his wife removed to Memphis fifteen years ago.

He is survived by his wife, Mrs. Mattie Beaty; seven sons, J. O. Beaty, J. A. Beaty, H. M. Beaty, LeRoy Beaty, of the Beaty Brothers Furniture and Hardware Co., Memphis, Tenn.; S. C. Beaty, insurance man at Jackson, Miss.; Prof. Robert C. Beaty, University of Florida; Pastor W. O. Beaty, Louisville, Ky., already mentioned; and one daughter, Mrs. Larry H. Prescott, of Memphis.

Funeral services were conducted at the National Funeral Home, by the Rev. J. Carl McCoy, at 2:30 on December 22. Burial occurred in the Memphis Memorial Park.

Pastor Harvey F. Morrison, of Baptist Tabernacle, Hazel Park, Detroit, Mich., preached last Sunday morning and evening for Pastor F. B. Fitzgerald at the Baptist Temple, in Louisville. Brother Morrison was in former years pastor at Vine Grove and Buffalo, Ky.

Dr. Calvin M. Thompson, Jr., pastor of the Delaware Street Baptist Church, Syracuse, N. Y., and his wife and family, were in Louisville last week visiting Pastor Thompson's parents, Secretary and Mrs. C. M. Thompson, Sr. Other members of the Thompson family now residing in Philadelphia were also present.

The Southern Baptist Theological Seminary has published a very attractive edition of Southern Seminary News for January, 1936. It contains on its cover-page a full-sized photograph of the books written by the professors who have served in the institution from its establishment until the present. The leading article on the inside deals with the place which its professors and students have played in the work of the young people's work during the last forty years. This bulletin was distributed at the Baptist Training Union Conference in Atlanta this week.

## The "Thirteenth Month"

EDWIN E. DEUSNER, Mullins Hall, Louisville, Ky.

"This one thing I do—forgetting everything which is past and stretching forward to what lies in front of me . . . I push on."—Phil. 3-13 (Weymouth).

**B**EFORE entering the ministry the writer was engaged in the dry goods business. The period between Christmas and New Year was known as the "thirteenth month." While only of seven days' duration often it seemed two months as there was no end to the work that was to be completed before the new year began. First on the list was the annual inventory. In practically every business this important work is done during the period between the holidays. The reason for such an inventory is two-fold: First, to see what has been accomplished in the year drawing to a close and second, to plan for the new year just around the corner.

The cycle of the months has brought us once more face to face with a new year. The "thirteenth month" is upon us. Why not take an inventory of our activities for the Kingdom of God during the year just past? As God's stewards we are directly responsible to Him for an account of our stewardship in Kingdom work. As we look back over the year's work are we satisfied with our record? Let us see.

### I

**I**N EVERY inventory we found some old and soiled stock. It never failed. Regardless of the care taken and the efforts expended in trying to maintain cleanliness the old stock just would be found. Sometimes there was a "B.P." (bad pattern). Many times an article far too old to be salable was found. The result was—a "no sale value" notation on the inventory blank and a bargain on the counter. Worthless. Get rid of it at any price. It made the good clean stock look bad in the eyes of the customer—as well as the store-keeper.

Far too often a Christian will carry the old and soiled stock in his life for years and years. It is not only worthless but harmful as it makes the best within us appear slipshod and sloven. What is the worthless stock within you? To some it is a habit that saps spiritual vitality. With others it might possibly be a grudge of long-standing against a Christian brother. Still others may have fallen in the rut of self-satisfaction, ease and indifference. And then there are those who in their hearts are rebellious in their attitudes toward the will of God for their lives. Persons finding these things in their lives will do well to dispose of them at any cost. Don't carry this worthless stock over into the new year.

### II

**S**HRINKAGE. How the merchant dreads that monster! Just as regular as regular can be—these shortages occur. In every inventory season merchandise is found that has depreciated in value. Painstaking efforts are made all year to defeat the ravages of the monster—shrinkage. And still the effects of his work can readily be seen.

This is true in the Christian life. Shrinkages do occur. Opportunities are gone that could have easily been used for the glory of God. The old year is practically gone and gone forever. An unused talent has depreciated in value because it has been grossly neglected. Prayer loses its value to the individual if he neglects to pray. Many times these shrinkages are due to misdirected energies. No sane merchant will specialize on selling hair pins and neglect the shoe department. The most important items are given the most attention! So it should be with the follower of Jesus. Our Christian influence and lives will shrink and lose quality if we put the emphasis in the wrong place. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

If your inventory reveals a shrinkage in any phase of your work find the cause and try to prevent its re-occurrence. "How shall we escape if we neglect so great salvation?"

### III

**N**EW STOCK. After the inventory is completed the bright, new stock is placed on shelves and the merchant points with pride to his new merchandise. The old worn stock is now disposed of and forgotten. His new policies are ready for the days that lie ahead. All of the past mistakes are brushed aside by the enthusiastic approach to a new season. This is what the great apostle advocates. "Forgetting and pushing on." Truly, Paul, great man that he was, made mistakes. However he did not spend his time in lamenting his failures. On the other hand he accomplished much but he does not spend his time in airing the accounts of his successes. He forgets and pushes on to the new adventures before him.

The "thirteenth month" should be a season of re-stocking for the Christian. There are many things that we might place on the shelves of our hearts that will add beauty and cleanliness and joy. A determination to read the Bible daily. The cultivation of an adequate prayer life. Wholesome reading and thinking. Regular church attendance. Systematic and proportionate stewardship of substance. Why not add these to our lives?

### IV

**N**EW BOOKS are opened. During the "thirteenth month" it is quite a common occurrence to get a bill through the mail with "Please remit. We are closing our books for the year." New books are to be opened. New accounts are to be recorded. The bookkeeper has made his last entry and the book is closed and filed away. A clean ledger is put in its place and its pages await the new record.

So it is with us. Another year has gone by. The recording angel has made his last entry by our names and a new book is opened for the ensuing year. How thankful we should be that the old account with all of its blunders and failures is now closed and we have a fresh start! But with this thankfulness there comes a thought about the new year. What will you write in 1936? May we all resolve during the "thirteenth month" that the year just ahead will be the most fruitful of our lives for our Lord and Saviour, Jesus Christ.

"I came to my teacher with a quivering lip,  
My task undone;  
Master, give me another sheet,  
I have spoiled this one."

"In place of the old sheet stained and blotted,  
He gave me a new one, clean, unspotted,  
And into my glad face smiled;  
Do better next time, my child."

"I went to the Throne with a quivering heart,  
The Old Year done;  
Father, hast thou another chance for me?  
I have lost this one."

"He took the Old Year stained and blotted,  
And gave me a New one clean, unspotted,  
Then down into my sad heart smiled,  
Do better next time, my child!"

Pastor H. A. Hilliken of the Broadway Church, Hazard, Ky., assisted at the church at Combs, Ky., in two weeks' of meetings.

Miss Inabelle G. Coleman, Publicity Secretary of the Foreign Mission Board, has been granted a leave of absence from her duties in order to spend a few months visiting foreign mission stations in the Orient, without expense to the Board. She expects to sail January 10 from San Francisco on the S. S. President Taft.

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# EDITORIAL

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## Good Resolutions

NEW YEAR'S is a popular time for new resolutions. Many people have been making them. Here is wishing every one success in carrying out his good resolutions. But an old writer reminds us of the insufficiency of good resolutions, that "the road to hell is paved with good intentions." One thing which lessens the value of New Year's resolutions is that often there lacks back of them the fixed purpose of heart to perform the doing of them. But their larger lack grows out of the fact that the vital need of man is not a moral code, even the best and even when lived up to. What each of us needs most is a heart and life of unselfishness and that places God's will before self-will and self-satisfaction.

We wish for every reader success in connection with any good resolutions he may have made for the New Year. But what is most needed for us all is that each one shall in this year, as we trust most of us have in the years of the past, commit himself fully into the hands of God. What other resolve is it possible to make worthy to be compared with that of a penitent soul to come to Christ or of a believer, in repentance, faith, and prayer, daily to re-commit himself to Christ? We believe we know thousands of professing Christians who might well make this last resolve the summation of all resolutions they make for themselves, as they turn from the Old to the New Year.

## How Satan Fights the Church

THERE have been times in history when Satan fought the churches by open frontal attack. Such times may come again. Open attack was his method with the early churches up until the time in which Emperor Constantine figured he could rule with more power by turning his back upon the wabby pagan cults and espousing Christianity for himself and the Empire.

This was the first time, not the last, in which a world power sought to use the churches by coming in with them—which is one of the master plans of Satan for diluting and corrupting the spiritual mission and power of the churches of Christ. When Satan fights the church by getting inside and offering it worldly recognition and prestige, he is more dangerous to its spiritual health than when he puts the world on to fight it openly.

The left-overs of self-centered human nature are still in the people of God in the churches. These left-overs tempt them to believe that they will prosper by the favor of the world and that they should accept and use all the material advantages and gifts the world may offer, when for its own self-centered ends it makes friendly approach to Christ's churches. The self-centeredness which is inherent in the nature of the world finds a response in the left-overs of self still in the lives of the people of God. This it fans into hot flames of desire in them for the very things which Christ came utterly to uproot and destroy out of their lives. For His Kingdom is not of this world. It does not and cannot grow in the hearts of His people by playing the world's game for worldly advantage. To the contrary it shrivels in proportion as they accept the world's friendship.

Satan is the god of this world. Modern religion is trying hard to forget that it is so. But the Lord and His apostles affirmed it over and over. And there is no possibility of God's people ever winning spiritually by friendly compromises with the world, for Satan controls its attitude toward the things of God in Christ. The world hates the churches when the churches are living and witnessing in the power and the Spirit of Christ—hates them but respects them. The world still hates the churches when they capitulate to its pretense of favor and love-making—hates them and despises them. This truth is blunt and unvarnished, but it is abundantly based upon Scripture teaching.

The world's approach to religion is essentially hypocritical. We mean the religion of Christ, for the world favors and fosters any religion that allows men to continue to live self-centered, uncrucified lives. It hates the churches of Christ, even when in folly they accept its blandishments and offers of power and fame for compromise, not only because it despises them, but because it instinctively fears the supernatural power of Christ in those who remain faithful to Him. In either case its attitude is that of hatred, veiled by hypocrisy.

Many remember how the Godless and guilty world sought to make a scapegoat of the churches of Christ in connection with the World War. It was not the first time the world did just that, nor will it be the last. The cry was, "The Churches Are to Blame!"

The idea was that the churches of Christ, whose Lord and message the world had despised and turned its back upon and had in its own selfish living done all it could to ignore and weaken, ought nevertheless to have been able to release in the world spiritual forces that would have kept the world's slop-trough full of swill and kept from access to it other swine of Beelzebub that might upset it. The rude figure fits the essential spiritual attitude of the world toward the churches in those crises in which its own greed and lust have brought it to the verge of destruction.

The attitude of the world never changes. It cannot. Our Lord tells why when He says that Satan is the god of the world and that it lieth in the evil one. Is the world getting better? Scripturally speaking, it is not getting either better or worse. It is merely living out under Twentieth Century conditions the same spirit of self-direction apart from God that it has had from the first and will have to the end. The conditions are speeded up and Satan has speeded up His work with them.

It may be said that the world is getting both better and worse. But this viewpoint is based upon imperfect analysis. The increasing boldness and brutality and self-assurance and lust and wickedness and selfishness of sin is having a two-fold effect among Christians. One is that the love of many is waxing cold because they are fascinated by the power of the world and have not the Spirit of Christ within them to turn away from it. The other is that the hardness of the world and the increasing subtlety of Satan in his deceptions are driving many Christians closer to God. Their improvement is of Christ's Spirit, not of the world.

We search the Bible in vain for indications that the churches of Christ will ever actually Christianize the world. After nineteen centuries not a single nation has been Christianized—not even those that claim a Christian civilization. America had the unexampled blessing of being born Christian, in the sense that the formative forces at its beginning were dominantly Christian. But only a strange optimism can flatter any one into believing that our nation is now Christian, vast as has been here the opportunity to spread the news of the Gospel of Christ among men.

Satan will remain the god of this world until the Lord Himself shall come. God's people should adjust their course and lives and teachings to what the Bible teaches on Satan and the world, and how Christ's Kingdom shall yet be set up. And we should with full committal of heart labor to bring in from the world and its folly those whom God shall save.

## God's Gospel of Power May Be Refused and Neutralized

**C**HRIStIANS have a supernatural Gospel of power to preach and live. In every age they who have been the salt of the earth were those who believed the Gospel, were transformed by it, lived it, and preached it—both in their lives and their words.

This Gospel is the power of God unto salvation. It is the Good News of Christ and His redeeming love. It is the story of how Christ died for our sins according to the Scriptures, and how He was buried and arose again according to the Scriptures. Wonderful as was His life, full of grace and truth, the theme around which the grace of God works with power to convict and convert self-willed sinners is that of the Cross where He bore our sins and suffered the stripes by which we are healed.

In every generation the hardened and the depraved and the ignorant and sin-marred have been won as trophies of the Cross. Their hearts have melted and surrendered, their self-justifying antagonism has changed to love and devotion, and their lives have been purified and transformed by the conversion that came through receiving Christ crucified.

Still more remarkable exhibitions of the power of the Cross have been granted to every generation in the transformation of outwardly righteous and moral men, who have unusual gifts and worldly power. It is more remarkable in that self-righteousness is a robe hard to throw away so long as men possess that which gives it an impressive look. The sin-blemished and the outcast find it easier to cast off their stained and soiled garments, which the world looks down upon. For these offer no "face" for self-righteousness.

### I

**T**HE Gospel has lost none of its wonderful divine power.

The world is in a bad way. False self-sufficiency has blinded its heart. Loose rein has been thrown on the neck of human protensities and desires. Philosophy has wrought to make a religion pleasing to uncrucified self-sufficiency.

But the Gospel is still the power of God and the wisdom of God. It has not failed. Churches built by the Lord to witness in the lives of their members and in the teachings of their pulpits often fail. Preachers fail who seek to adjust the essential content of their God-given message to the urge of itching ears. Church members fail whose faith is not nourished by prayer and obedience and knowledge of God's Word, but is tarnished by commerce with and adaptation to the world around them. These fail; but not the Gospel.

Unbelief is peculiar to no generation. But unbelief is outstanding in the present generation. Two mighty forces work to produce this result. One is rationalistic scholarship. To adopt the soft and dispassionate terms of professional scholarship, the preconceptions of a large portion of the scholarship of the times are naturalistic. They are evolutionary. They are built upon the hypothesis that, once something or other got started (not even sure just what it was that got started, or how), the whole course of the development of nature and life has been by forces inherent in matter.

It is behind such words, dear reader, that naturalistic scholarship places itself when it lays the foundations upon which to develop a superstructure for the young people who sit under its tutelage. This superstructure naturally does not find itself in any great need of God.

Teachers who accept these Bible-ignoring preconceptions—which are and will remain unproven—and teach them as true, by implication are teaching that the Bible is untrue in its revelation of God and His creative work. After one or two generations of such unverified agnostic theories in universities and colleges, it is not strange that many who sit in churches and more who do not are hardened in unbelief.

### II

**A**NOTHER power that neutralizes belief to-day is materialism. Mechanized life is showing itself to be life in a great hurry to capture superficial thrills, and correspondingly empty to mind and spirit. Speed seems to be its most ad-

mired god. And this god leaves no time for meditation or prayer or other heart response to the great and eternal God of revelation. The automobile, the radio, the moving picture, the airship, and the printing press—how marvelous! And how vulgar and stupid men's main use of them!

Our Lord could do no mighty works in Nazareth because of their unbelief. The world neutralizes the appeal of the Gospel by wilfully and purposely refusing to hear it—filling every moment with aids to forgetting it. A commentator on the Acts of the Apostles remarks that it testifies repeatedly "to the refusing-powers of men . . . by contempt of God's Holy Word, by hardness of heart, by wilful closing of the eyes upon the light, by deliberately quenching the Spirit of grace."

The Gospel is quenched by this wilful refusal to receive it. A skeptic soap manufacturer, taking a walk with a Christian friend, remarked: "The Gospel you preach hasn't done much good. There are many sinful people and much wickedness." The Christian did not reply, until presently they came to where a filthy little boy was making mud pies. "Your soap hasn't done much good in the world," said the Christian; "that boy is filthy, and there are many dirty and squalid streets." "Yes," replied the manufacturer, "but my soap is good when it is applied." "Quite so," answered the friend, "and so is the Gospel."

The power of the Gospel to do its work depends upon spiritual atmosphere. This is not to limit the power of God to work wonders of grace. Rather, God has seen fit so to limit His power as to respect in men their power of choice.

God often reaches and saves lost people aside from any particular church organization. But He does not honor a hard, cold, worldly, disobedient church by using it as an instrument for winning lost souls. It matters not how faithful the preacher may be. The Gospel he preaches has to reckon with the spirit of the church to which he preaches in every effort he makes to reach the lost by his pulpit messages. We do not revive lost sinners. We revive—that is God revives and we are His witnesses—cold, back-slidden, self-centered church members. How we need **REVIVAL!**

Why talk of evangelism in terms that mislead some to take for granted that God does use such a church, either as an instrument to win or to build up young converts? **God does not bless the "evangelism" of a spiritually back-slidden church! REVIVAL IS THE FIRST NEED!**

### III

**N**O WONDER Pentecost came! They were all together, in obedience to the command of the Lord, in one spirit and accord, and engaged in a prayer meeting that did not go to pieces within half an hour for lack of spiritual hunger and faith. It went on day after day, for their faith and heart-hunger for God were great. There was united prayer and deep earnestness and full unity of spirit. On these conditions the power of the Gospel was received. It came in wonderful life and demonstration, for they had complied with the conditions the Lord named. Any church can have a great revival on those terms. Those conditions amounted to self-crucifixion for Christ! He was crucified FOR our sins. He will use His people when they are crucified TO sin.

Where prayer meetings fail, where experience meetings are dead—and now no longer mentioned, because they are dead—where there is no deep concern of heart among church members for the lost; where their own daily lives appear to be and often are on the same plane and moved by the same motives and toward the same objectives as are unsaved men and women of the world—where churches are in that fix, even the glorious Gospel of God, which is the power of God, and the wisdom of God, is bereft of its power. Our Lord Himself had nothing for wilful, hardened disobedience.

God's power is able to master and will master the forces of the world and of Satan himself, but He awaits to give expression to it through surrendered and dedicated Christians. Are we willing to pay His price of being such?

## Paragraphic Comment

### THE CHRIST AND HALF-CHRISTS

There are few professed Christians to whom the atonement of Christ is not something. But to fewer still, is it the all of their basis of hope. Some Christians are prone to make Christs of their own. And the result is a minified Christ. They turn their good resolves, their repentances, their prayers, their benovolence, their integrity of character, into half-Saviours. The Lord of revelation they hold on to as the other half. Many Christians, even when they lie on dying beds and look over their past lives, are only half satisfied. Even as they think of being brought face to face with God they find themselves scraping together all of the good they think they have done and then bringing in the Christ, the blessed Lord of glory, to eke out any deficiency in their own goodness. What a great responsibility is upon every preacher and teacher to cause people to see that salvation is by grace alone and not by grace and good works. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

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### CHRIST'S SINLESSNESS AND HIS SYMPATHY

"We have not a high priest who is unable to feel for us in our weaknesses, but one who was tempted in every respect, just as we are tempted, and yet did not sin" (Weymouth). The sympathy of our Lord for our human weaknesses is the more abounding because He himself was sinless. The fleshly mind of man leads him to think otherwise—that He would sympathize with us more if He had had more of our weaknesses and had felt the sting of defeat as we often do. But He knew the power of temptation as we cannot know it, (1) because His sinless nature enabled Him to feel it more keenly, and (2) because He always resisted to the end, and conquered, while we often surrender to it. He learned by enduring temptation, how hard it must be for weak men to overcome it, whose wills are not perfectly attuned to God. How wonderful is the context of the above passage in Hebrews. The sympathy of Christ for the weaknesses—never the sins!—of His children, is made the ground upon which every Christian in his needs is encouraged to come with boldness to the throne of grace to obtain mercy. The fleshly mind does not take this in either. It feels that His knowledge of our many weaknesses should lead us to fear to approach the throne of grace. But that is because the world-mind knows nothing of the abundant love of Christ, our elder Brother and our High Priest.

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### ACADEMIC FREEDOM

In America academic freedom is properly held sacred by educators. But under its name gross sins against society are being committed. By dint of false definitions and otherwise, the term is stretched until it means anarchy—the assumption of the individual that he may teach what he pleases, regardless of the rights of society, or State or Church. A man ought not to be allowed to teach science who declares himself out of sympathy with proven scientific method. In America, theoretically, no one is allowed to teach disloyalty to democratic institutions in public schools. The principle abides, but alarming evidence of its violation under a false plea of academism grows. In a Christian school no one is supposed to be allowed to teach those things that are contrary to the known faith of the Christian body to which the school belongs. In most Baptist schools teachers are supposed to understand, hold on to, and be ready to explain and teach great doctrines of grace and of the church. Yet Baptists have had much occasion for concern and watchfulness on these matters. Academic freedom is a blanket which liberal theorists have presumed to stretch outrageously. Some who call themselves Baptists in principle boast that their Baptist liberty permits them to believe anything and yet remain good Baptists. One hesitates to write on this,

lest uninformed readers take it as a veiled suggestion that faithful and sacrificing teachers in Baptist schools are straying away from sound principles. Between-the-lines-reader, a noble company of Christian scholars serve Baptists in schools. Yet our people must learn to discriminate, and there is need for watchful concern. We cannot wisely ignore and wink at the dangerous down-grade tendencies in America, especially among the intellectuals, whether they are called Modern Liberalism or Radical Socialism, and Communism. Nor is there any sane assurance the "academic-freedom" wolves will avoid Baptist opportunities, while they harass all pedo-Baptist fellow Christians.

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### GOD DELIGHTS IN THE BROKEN HEART

A helpful English writer gives the following reasons why God delights in the broken heart. First, because God gets His place within a broken heart, but not in one full and satisfied with itself in the world. Secondly, because Christ is adequately valued only by the broken heart. Weeping eyes can see glory in Jesus of Nazareth and of Calvary, but eyes fixed covetously upon the material goods offered to the world do not. The broken-hearted thief upon the Cross saw far more in Him than did the self-satisfied scribes and Pharisees. Thirdly the Word of God is precious to the broken heart. It is not very precious to the average church member to-day, for he is not broken-hearted over his sins, and he has allowed himself to be enslaved by the notion that if he will be up to the minute in the world's spirit, that will somehow get him by. In that he is just blind. Fourthly, the Lord is nigh unto them of a broken heart." In one night of broken-hearted wrestling with God, Jacob gained more than he had gained by the feeble prayers that he could offer in conjunction with his selfish schemings through half a century. Would it not be proper to say that Christian faith is the religion of the broken heart? Only the broken heart empties one of self-will, and only as self-will is crucified and the will of God enthroned, do we become Christians at all or live a life worthy of the name Christian after we do.

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### HOW MAY WE HAVE SPIRITUAL POWER

Every young preacher—and his elders do not get over it—wants power. Every one wants spiritual power. That is, he wants to succeed, he wants to be outstanding, he would like to be eloquent and hold the masses of people in his sway, and have them single him out for preferment and put him up to hold forth on great occasions. But, for what? A preacher may be as selfish and as unspiritual in thus seeking power as the poor man or woman enslaved by the flesh in his appetites. Even more so. His sin is definitely a sin of the spirit rather than of the flesh, and such sins were far more severely characterized by our Lord—than were sins of the flesh. A preacher may want all of those things simply that he may be the biggest pebble on the beach. It is not really spiritual power he seeks, but power that may satisfy his carnal pride, while he holds forth as an oracle in spiritual things. Spiritual power comes only by way of self-crucifixion. And it does not come by seeking it. It comes by seeking and enthroning the Christ in our lives. When we do that, the Spirit of Christ will give us His power "as He listeth." He may not give us the kind of power carnal nature seeks for, but He will give us all we are fit to use for His glory and for the good of men. Paul wrote, "our sufficiency is from Him." Not from our wisdom, not from our culture, not from our influential friends, not from the prominence of the place we hold, not from our fancied brilliant gifts, or even real gifts—but from Him! The price of spiritual power is the daily enthronement of Christ in our lives! Christians who refuse to pay it may easily deceive themselves and sometimes their brethren. But they do not deceive God.

## Walter Warder, Early Pioneer Preacher In Kentucky

By his grandson, WALTER WARDER, Attorney, Elmwood Place, Cairo, Ill.

**E**LDER WALTER WARDER, more than a century ago, was noted in Mason County, and throughout Northern Kentucky as a man of great ability. He was one of the foremost leaders in the founding of the Baptist denomination in Kentucky, especially in Northeastern Kentucky, the chief area of his eventful career.

Rev. Walter Warder was born in Fauquier County, Virginia in the year 1787, a grandson of Philip Warder and Mary Fairfax. At the age of twenty years, with all of the family of Joseph Warder, Sr., his father, who had been a soldier in the Revolutionary War, he emigrated to Barren County, Kentucky, and settled near Glasgow. Soon after his arrival there he entered upon the work of the Christian ministry as a young man. In 1813 he received a call to the Mayslick Baptist Church then having only a few members, holding services in a rude log church, such as was common in those days in the early settlements. The Drakes, the Shotwells and the Morrises were the first settlers of Mayslick, and the organizers of the Mayslick Baptist Church. The Warders came sometime after and became allied to them by intermarriage.

Up to 1800 Maysville had been known as "Limestone," and was for several years the port of entry where the emigrants from Virginia and the East landed to settle in the new country. It was from there that what was known as the old Buffalo Trail led, by way of Mayslick, Washington, and the Lower Blue Lick Springs, to Lexington, sixty-five miles, along what afterwards became the celebrated Maysville and Lexington Turnpike—the first road to be built by the United States Government.

Maysville was then only a small frontier town, but it was a point of intense activity as the gateway to the rich Blue Grass section of Kentucky. Along this route came a continuous cavalcade of immigrants, settlers, hunters, surveyors, Indians, scouts, prospectors and adventurers. In endless procession they poured along this trail presenting an ever-changing panorama of life in the finest and most beautiful area of the great new West.

Here Walter Warder, the youthful preacher, found a new world, far different from the then backwoods of Dover and Skaggs Creek, in Barren County. Mason County had already come into prominence by reason of its strategic location, the richness of its soil, and the beauty of its landscape. Collins' History of Kentucky says of it: "The soil, based in limestone, deep, rich, and highly productive; much of it is the first quality of Blue Grass land."

Professor Shaler says in his account: "Mason County became the best schooled county in the State, and from it came a large number of teachers, educators, statesmen, lawyers, orators and other scholarly men."

Of Mayslick the scholarly divine and traveller, Timothy Flint, in his letters from America to England, says: "Mayslick is a small village, a few miles south of Limestone. The most florid descriptions of Kentucky have conveyed to my mind no idea of a country finer naturally than this." Of the Baptists of Kentucky Professor Shaler says: "The first ministers of the Gospel were almost always Baptists. When the Revolution was over, and the trek of immigration was at its flood, it brought a host of Baptist preachers with it. The Baptists were the original pioneers of Kentucky."

Such were the stimulating influences and favorable environments that welcomed Walter Warder, the young Virginian, who had come in an humble and modest way to make the little Mayslick frontier settlement his home, but little dreaming that he was in a few days to take a leading part in the growth of his community, and that later on his pastoral work and influence were to extend to a wide territory in Northern Kentucky and to reach a vast number of his fellow men.

The surrounding country grew rapidly in wealth and population, and the young preacher grew and developed with

it. Under his ministry the Mayslick Baptist Church grew to be one of the strongest, largest, and richest churches in the State, numbering a membership, at one time, of nearly 1,000, as recorded by the historian J. H. Spencer.

Z. T. Cody, recently deceased Editor of the Baptist Courier in Greenville, S. C., years ago wrote in his Centennial History of the Mayslick Baptist Church that in 1828 the Rev. Mr. Warder conducted a wonderful revival in his church. He said: "As a result of this remarkable revival of 1828 more than 500 converts were received into the church. During that same year, within the boundaries of the Bracken Association, Mr. Warder baptized more than 1,000 persons. Already his reputation had spread into adjoining counties and his services were eagerly sought by many churches in times of revivals." J. H. Spencer in his two volume History of Kentucky Baptists wrote: "Walter Warder was a burning and a shining light in his generation. He was contemporary with William Vaughn, William Warder, his brother in the flesh, Jeremiah Vardeman, and others, a corps of giants who occupied the pulpits of Kentucky at that time. Mr. Warder was perhaps the greatest exhorter of his time. The great revival proved to be the high tide of the pastoral success for a cloud of dissension was rapidly rising that was soon to bring trouble and disaster to this great and populous organization."

Alexander Campbell, an orator and scholar of great ability from Virginia then a Baptist minister and editor of a religious journal, had begun to preach and lecture in many of the Baptist churches in Northern Kentucky, and among them the Mayslick Baptist Church. At first he was welcome as a gifted pulpit orator and a distinguished minister of the Baptist faith. It was not long, however, until he began to advocate what he termed a Reformation in the doctrines, faith and practices of the regular Baptist churches. This strange and unusual teaching soon produced schism and dissension in many of the churches in Northern Kentucky. Among these churches where the doctrinal warfare raged most bitterly was the church at Mayslick. A split in the churches became inevitable and a division of the membership unavoidable.

On August 7, 1830, with the support of many of the leading members of his church Mr. Warder prepared a Preamble and Resolution repudiating the so-called "Reformation," and the teachings of Alexander Campbell, and pledging adherence to the accepted and old-time faith and doctrines of the regular Baptist churches. Three hundred and eighty-five, then a majority of the membership, signed the declaration, and it was adopted.

Warder won his victory and the church was saved. The dissenting faction shortly afterwards organized what they named "The First Church of Jesus Christ of Maysville." This is said to be the first among the churches of Northern Kentucky which were afterwards to be known as the Disciples, or the Christian Church, or "Campbellite" Church. It was destined to become what it is now, a numerous religious denomination, with organizations in all parts of the country.

Dr. J. McKee Adams, of the S. B. T. Seminary, spoke on last Sunday evening at the Mt. Washington Baptist Church, in Nelson Association where Brother Roy L. Puckett is pastor.

Pastor J. D. Sammons, of Macon, Ga., and formerly President of the Georgia Baptist Convention, spoke at the December Missionary Day of the Southern Baptist Theological Seminary, on the subject of "The Pastor and a World Program." Dr. Joseph A. Gaines, Glasgow, Ky., spoke on the Hundred Thousand Club; and Prof. S. Kiwano, professor of Biblical Translation in the Theological School at Fukuoka, Japan, discussed "The Kind of Missionaries Japan Wants."

## Direct From America

IT WAS in a Hong Kong daily paper the advertisement, "Direct from America." It was announcing moving pictures which were soon to appear in the colony and perhaps in other places in China. Even the picture drawing attention to it was not very elevating.

Now about the same time we were in Hong Kong for a day or two and went to a church pageant representing incidents of history in connection with many of the great nations of the world. Of course our own dear America would be included. A man characterized Father Time presided, and when America's time came, picturing the landing of the Pilgrim Fathers, he said: "And now we shall look over to America—that country which we watch so interestedly and on which so much of the world's future depends."

That should be a compliment to us. These words, we might add, were spoken by an Englishman, and England too is interested in her big daughter and the cousins across the sea.

But we started by saying this was advertising movies which were coming "direct from America." Now this we copied from a book, also by an Englishman: "Walk with me down the streets of one of the cities I have just described. Here among the new buildings on the modern motor road is a new and modern cinema. 'Miss China' and her escort are stepping briskly in. A group of coolies and shop boys stand outside gazing at the showbill. From the poster you can imagine the kind of film that is showing: 'Her Secret Sin'—with a splendid representation of sin, but not much secrecy. It may not be immoral in tone, nor particularly suggestive in execution. But to think that for thousands of people in the cities of the East this is their only chance of a taste of "western life."

However, we are not saying that America is any worse than other countries of the West, but most of the imported films and other things as well come "direct from America," and set the pace for film makers in China and other countries. "Why do you foreigners 'take pictures of your sins' and send them over for us to see?" said a Chinese Christian to a missionary. Of course the missionary had nothing to do with it personally but it was a rebuke in that his country was involved. Here may the writer add, that this individual case did not refer definitely to American, but to Western (or European) nations in general.

In turning the pages of magazines which come out to the East from America one is impressed with the expensive advertising. We dare say the most expensive schemes are from advertisers of tobacco and whiskey. Surely some of the finest talent of the nation is employed in the publicity that is given to these elements which give the downward pull to civilization. No expense seems to be too great and the fields of art and science are drawn on freely for any direct or inferred contributions they can make to the advancement of their cause. Art museums are closely scrutinized for any painting that will give a suggestion that will in the least degree attract. History too is brought into play and information galore is contained in these most attractive advertisements. All to draw attention to their wares. To the editors of these magazines and the managers evidently it is a paying proposition.

"As a man thinketh in his heart, so is he." Not only are the boys and girls of America being foisted with information tinged with poison, steeped in poison—but eager minds all over the world are getting it "direct from America." When we get our mail and open up the papers the brilliant back page advertisement at once appeals to those who may be standing by. "O, smoking and drinking, isn't it!" the young Christian says. And then we have to blush with shame that is so, and explain that it is not a church paper.

And what shall we say of a subsidized press? Everything subsidized and commercialized and filled with recountings of crimes and slush. It was refreshing sometime since to find that one of the Richmond, Virginia, papers, The Times Dis-

patch perhaps which had taken a firm stand on the printing of sensational news. While we do not receive the daily papers at this far distance quotations we see are couched in such language sometimes as to be not complimentary to the best in high class journalism.

At the same time it is to be regretted that so many of our religious journals are having to go out of business on account of lack of support. May it be said to the credit of the missionary movement that religious journalism began at an early date to make its contribution to the great evangelistic enterprise. The Chinese Recorder was established in 1831, less than thirty years after Robert Morrison arrived and stood before the closed doors of Canton and China. Our own True Light Review has now for thirty years been one of the outstanding religious journals in Chinese. It however has been having a struggle to keep up its expense budget during the last few years.

Last of all the radio is making its contribution to the world, sometimes good—too often bad. To every sermon and hymn broadcasted how much of vile stuff is sent over the world to counteract it. And again so much of it is direct from America, being relayed or repeated. Our English friends or cousins as we like to call them, say their language is being corrupted by the slang of modern American usage.

No, it is not with a critical attitude we are writing, at least not destructive in spirit. It is just a plea from one who is jealous for his homeland that the things that go out "direct from America" may be more uplifting and given more to helping the cause of Christ which we here endeavor to champion.

Wai Chow, South China. ARTHUR R. GALLIMORE

## Taking the Name of God In Vain

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh His name in vain."—Deut. 5:11.

ONE might go at length in showing the various ways in which the third commandment is violated, but it is not our purpose to call attention to more than the one most inexcusable violation of the commandment, which is at the same time, the most unnatural, abominable, and undefendable sin listed in the catalog of man's transgressions against a holy God, namely: cursing, or better known as "cussin."

All reasonable-minded students of God's holy Statutes are bound to sympathize with the poor sinner who commits any other transgression, in that in any other sinning there is at least some human defense. There is an instinctive desire for, or there is a developed habit of love for the sin. "Cussin" satisfies no human instinct, and brings no pleasure to the most blatant "cusser," because he does it usually without consciousness, thus proving that it carries no gratification with it. No adulterer or drunkard or dope fiend or any other sinner commits his sin without being conscious of the act.

Can any one think of any sin that comes more nearly being another unpardonable sin than "cussin?" If it is least excusable it is naturally most unforgivable.

Yet some deacons, even of Baptist churches, call themselves Christians, and then use profanity. I desire never to be rash at any time, and I am sure that I am living within that desire now when I state that any church officers who indulge in this sin ought to have enough character to repent and get right with God or get right out of the Baptist church of which they are members.

One of the most powerful, and impressive, and common, commands used on the athletic field is the cuss-word. Yes, in our so-called Christian colleges that habit is often practiced. Do you question whether they have a spiritual atmos-

phere in such a so-called Christian college? I have heard of "evil spirits." I cannot see how such an atmosphere could be other than "evil spirituality," and every investigation will verify that profanity and spirituality do not live on the same campus. A coach who practices or tolerates "cussin" is a "corruptor of the youth," and a Baptist college ought to rid itself of such trash or give up the claim to being Christian.

It is time for Christian organizations to purge themselves of these most inexcusable sinners. No human sympathy can defend such sin from any angle whatsoever either human or divine. If the act is committed the actor stands guilty without excuse.

No outside stimuli can shock one into a sudden heat of passion and cause him to swear, unless he in cold blood has practiced and developed the habit. The first time the beginner curses he shocks every fiber of his own being, and instead of it being a pleasure to him it is a senseless, painful, develish, feeling to him. If he develops the habit, he does it in cold blood determination, and stands therefore undefendable and guilty before God and man.

It is not a sin or condition that is thrust upon him against his will. He alone is guilty and responsible for his sin. Let us pray that God will help us free our schools and churches from this paralyzing sin.

Truesville, Ky.

EDWARD N. LAWSON

## FELLOWSHIP TIDINGS

Scott W. Hickey has been recalled to the Fundamentalist Church at Decatur, Texas, after a year of evangelism in Oklahoma.

Dr. P. H. Anderson, returned missionary from China, is serving as supply pastor for Napoleon Avenue church in New Orleans.

J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board, Atlanta, is back at work after his operation for appendicitis.

Pastor E. L. Spivey, of the First Church, Inman, S. C., is rejoicing over the \$5,500 raised last week with which to pay off their church debt.

Dr. John W. Ham, Evangelist of Atlanta, Ga., completed an evangelistic meeting in Tennessee, and returned to his Georgia home for the holidays.

Dr. P. I. Lipsey, editor of the Baptist Record, will be the speaker at the observance of Founder's Day at the Southern Baptist Hospital in New Orleans on January 14.

Dr. Hansford D. Johnson had as his guest speaker last Sunday night at the Broadway Church, Louisville, Superintendent O. M. Huey, of the Louisville Baptist Orphan's Home.

Dr. and Mrs. George W. Truett, Dallas, Texas, were fellow passengers in company with Mr. David Lloyd George from London to Tangier, Morocco, opposite the Rock of Gibraltar.

Pastor Everett Rawlings, of South Side Church, Pine Bluff, Ark., and formerly a deacon at the old Twenty-second and Walnut Street Church, Louisville, has been visiting in Louisville.

The Baptist Courier, Greenville, S. C., will complete its Centennial, January 30, 1936, having been started in January, 1835. Editor W. C. Allen is planning a special edition for that event.

Mrs. J. F. Fowler, who for more than thirty years has been a missionary of the Foreign Mission Board in Argentina, is a guest patient in the Southern Baptist Hospital in New Orleans.

Pastor A. C. Baker, of the Baptist Tabernacle, Macon, Ga., supplied last Sunday for Dr. W. M. Bostick at the Parkland Church, Louisville. Brother Baker was formerly pastor at

the Parkland Church, and he and his family were visiting Mrs. Baker's mother, Mrs. Wood, and her sister, Mrs. W. J. Mansfield, organist at the Parkland Church.

Pastor W. T. Waring, of Pleasureville, Ky., and formerly of Lexington, Ky., has been called to the First Church of Pinkneyville, Ill., and he has accepted. He will assume his new duties on January 15.

Dean J. Rion McKissick, a Baptist layman who has been for some years head of the School of Journalism at the University of South Carolina, has been made President of the University of South Carolina.

The Luther Rice Centennial Commission, with headquarters in Washington, D. C., has been formed to lead off in the observance of the hundredth anniversary of the famous missionary's death on September 25 of the current year.

During the first year of Pastor A. M. Vollmer's pastoral leadership of the First Church of Dyersburg, Tenn., he has led sixty-two down into the baptismal waters and seventy-three others into the fellowship of the church by letter, making a total of 134 who have been added to the membership. The \$12,000 budget attempted has been overpaid by hundreds of dollars.

Rev. Laurel G. Gatlin, pastor at Hartsville and Friendship Churches, in Tennessee, has also been called to the Cotton-town Church, which meets once a month. These three churches will keep him engaged every Sunday in the month. He and his wife spent the Christmas holidays visiting Mr. and Mrs. C. F. Gibson, Jeffersonville, Ind., who are the parents of Mrs. Gatlin.

## Shively Has Formal Opening of New Building

THE Shively Baptist Church will open its new building on Dixie Highway at Herbet Avenue on Sunday, January 12. This is just two blocks below where Seventh Street Road and Eighteenth Street come together on the southside of Louisville.

An appropriate program has been arranged and all those churches and friends who have worked and prayed for the starting of this work are very cordially asked to be present. The morning service will start at 10:45. Rev. George R. Jewell of the Western Recorder staff will be the speaker. There will be box lunch in the basement at 12:30. The afternoon program will begin at 1:45. Several neighboring pastors will make brief talks.

The Shively Church organization on this date will be only three years, four months and four days old. It is one of the youngest churches in Long Run Association. Its first pastor, Rev. D. M. Rivers, did a noble piece of work in the first year and a half of its organization. The present pastor, Rev. A. W. Walker, has been on the field since September, 1934. The church has made steady growth. It was organized with seventy-nine members and at present has 174. It has a Sunday-school enrollment of 255 and according to a recent survey of the community, it has 750 prospects for the Sunday-school.

The building which is brick occupies a very conspicuous place along the joint intersection of two new Federal Highways, 31 and 60 respectively. The estimated value of building and grounds was placed at \$15,000 by a well known Louisville Loan Company. The indebtedness however will be less than half of that amount. This is a fine showing for a new church of this size with the short history that it has.

This church and a near-by Methodist church are the only non-Catholic churches in this growing suburban community of some 4,000 people at present.

The church gives thanks to God and to its great Head—Jesus Christ, and invokes the prayers of all its friends for its continued success and usefulness in the strategic place it occupies.

A. W. W.

**THE PEOPLE FOOLED**

The vote on the repeal of the Seventh Amendment of the Kentucky Constitution has already been cast, and the Court of Appeals has already held that the vote was valid. So it is. The last trace of prohibition has been wiped out, and the whiskey question is again "wide-open." If that's what the majority of our citizens of Kentucky want, I guess the rest of us should be reconciled. I believe in democratic majorities.

But the question in my mind is whether or not the voters understood what they were voting for when they voted for the repeal of the Seventh. The 'Wets' spent a huge sum in sending out notices for the people to vote 'Yes.' Their argument was that if the people again wanted local option, they should vote affirmatively on the repeal question. If the Seventh Amendment had not been repealed, there would have been a possibility of the present liquor law being declared unconstitutional, and the 'Wets' were well aware of this fact. Hence the reason for their arguments sent out. Now, conditions are just as the whiskeyites would have them.

Local option will never work any more. This was just an argument used to get the people fooled. A few counties may vote the sale of liquor out, but they will be few.

If you remember, the distilleries just before the election said that the State could not afford to lose the taxes derived from the whiskey industry. More than \$3,500,000 is collected annually from this industry they emphasized. But now, the time is growing ripe for the Kentucky Legislature to meet, and the whiskey people are whetting their axes to fight the whiskey tax. They are again trying to fool the people when they say that they can't do anything further to build up their industry in Kentucky until they see what the General Assembly is going to do. They influenced hundreds of voters to vote for the repeal of the Amendment in order to have the industry to tax, and now they want to remove the taxes.

Somebody once said that only preachers and bootleggers are against prohibition. Well, I'm not either one of these. Everybody can drink his whiskey that wants to, and it means nothing to me as far as financial remuneration is concerned. But I am grieved to see our young boys—and yes, even girls—throwing themselves "to the dogs" and becoming slaves to the liquor and the liquor traffic. I have been teaching in high schools for the past thirteen years, and I have watched some of the best young men graduate from high school and then surrender themselves to the strong drink and soon become worthless citizens. I feel sorry for them because I know they are good boys; they were good students; and they came from good parents.

These boys and other boys are going

to be products of society. Whatever they become, society will be responsible for their conduct and behaviour. Then I count it a responsibility for us to create the best environment for these young people that are ours and that are growing up around us. If we turn things over to those who are engaged in whiskey as a business, I fear that we are helping create an improper environment for our boys and girls.

I walked into a Bowling Green restaurant a few days ago, and there sat a beautiful young lady, by herself, smoking a cigarette and sipping from a glass of intoxicants. She was already feeling the effects of the intoxicants. This is just one example I have observed lately.

At least, we can see that the problem is one of weight, and one, I think, that should receive considerable attention from all who are interested in the future welfare of our society.

R. A. DEMUNBRUN, Principal,  
Kyrock High School,  
Kyrock, Ky.

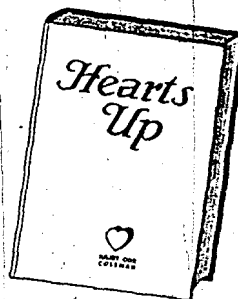
**AN APPRECIATION OF WALTER L. JOHNSON**

Some weeks ago Rev. Walter L. Johnson left the Port Royal Baptist Church to become the pastor of the Mt. Airy Church, in North Carolina. In his new location, Mr. Johnson will have a much wider field in which to use his talents for the forwarding of God's Kingdom.

It is no exaggeration to say that Brother Johnson was one of the most deeply beloved pastors who has served the Port Royal Church. He soon gained, and still has, the respect, admiration and love of every consecrated Christian member of this church. They gave him up with deep regret, tempered by the happy thought that he was going to a larger field wherein his gifts could be utilized in a greater way for the glory of God and the promotion of the Kingdom work.

Brother Johnson is a man of great intellectual attainments. His years of study have been well spent—his scholastic record is well known in Kentucky and is a splendid testimonial to his determination to give himself the best possible mental equipment for the preaching of the Gospel. A broad viewpoint, a quick grasp, and a keenly analytical mind, give him the master over many of the knotty problems that confront every pastor. Yet he is still a student—his deep love and profound respect for worthwhile knowledge keeps him "in books" many hours each week. As long as he lives, he will be a student.

But his chief greatness does not lie in his intellectual ability. He does not rely upon the knowledge gained from books. He depends upon a living knowledge of the living Christ—and upon daily contact with Him through His implanted Spirit in the soul of His ser-



**HEARTS UP**

Juliet Cox Coleman  
**\$1.25**

A thrilling love story featuring courageous youth and sympathetic age and undergirded with unconquerable faith in God. The scenes are laid in Georgia and Texas, and the narrative combines, in proper proportions, adventure, sacrifice, mystery, and romance. Interesting, fascinating, inspiring.—all lovers of good stories will enjoy this beautiful novel.

**Thinking Straight About the Bible**

J. B. Tidwell **\$1.25**

The professor of Bible in Baylor University guides the reader and student in correct thinking about the Bible. Theory and speculation are conspicuously absent, and the author permits the Book to speak for itself. The volume is, therefore, characterized by frequent quotations from the Bible, handled by a master in biblical understanding and interpretation. A study of this book will strengthen an intelligent appreciation of the Bible as the inspired Word of God.

**4 new BOARD books**

**UNIVERSAL MESSAGES**

R. C. Campbell **\$1.00**

The generous reception given Broadman Sermons amply justifies our faith in the venture. This fifth volume in the series, dealing as it does with themes of universal importance, will increase interest in this kind of sermonic literature. Doctor Campbell is a vigorous, thoughtful, spiritual preacher of the Word, who knows how to make his messages live. His sound interpretation, clear illustration, and earnest spirit will appeal to large numbers of readers.



**After Fifty Years**

L. O. Dawson  
**\$1.25**

Out of an experience of fifty years in the ministry the greatly beloved L. O. Dawson writes for the pleasure and profit of a deservedly large constituency. The book is not autobiographical, and yet it draws heavily on the author's experiences; it is not philosophical, and yet it contains the author's philosophy of living; it is not psychological, and yet it

sounds the very depths of the human soul. It is a rare combination, conveyed in easy, classical prose, and bubbling over with human interest. We consider this volume indispensable to the preacher, and very valuable to the general reader.

**Baptist Book Store**

323 Guthrie Street,  
Louisville, - Kentucky

vant. Brother Johnson lives in close touch with the Master.

He preaches "straight from the shoulder." He shows neither fear nor favor. He glories in giving sin a vigorous lashing. The greatest compliment to his preaching is the active hostility of those who live for the devil. He always insists upon personal purity in every-day living—looking not at men's positions but at their lives. He pleads for spiritual cleanliness on the part of all those who confess the name of Christ. His life and preaching are an inspiration  
(Please turn to Page 21.)

### Bible School Department

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

#### Richmond Training Work

Pastor C. L. Breland writes that he has taught five of the books in the Sunday-school Course, including four necessary for the new diploma. This is a fine record.

#### L. V. Chrisman Teaches Books

Pastor L. V. Chrisman of Russell County has taught five of the books in different churches in that county. Thank you, Brother Chrisman, for this good work.

#### Pruden, Tennessee, Grows

Pastor G. S. Gibson of Pruden, Tenn., writes: "Since you were with us in our last Training School we have had the best Sunday-school in all the history of the church. Our School is well graded, with twenty-two classes. We had only nine when you were here. We have a Weekly Teachers' Meeting and Monthly Workers' Conference, and lack only one-and-a-half points in reaching the Standard." Fine!

#### Owensboro Training School Plans

On the third Wednesday evening the writer visited Owensboro to meet with the pastors and superintendents to help in planning for the annual city training school. It was agreed that each church have a training school the first week of February.

Following the Conference I visited the Weekly Teachers' Meeting of the First Church and found a fine interest in the work. After speaking to this group of workers the pastor, Dr. R. E. Humphreys, conducted the Prayer Service in which he discussed part of the first chapter of Luke. He is leading his people in this study in view of the Sunday-school lessons in Luke the next six months.

The other churches are prospering. A fine group of men pastor these churches. A. F. Cagle, at Third Church, Walter Harvey at Buena Vista, W. S. Coakley at Walnut Street, E. H. McElroy at Eaton Memorial, B. F. Waite at Hall Street and Russell Walker at Seven Hills are all doing good work. Owensboro is a great Baptist city.

#### Mackville Church

On the fourth Sunday the writer was with the Mackville Church, where Brother J. B. Smith is the beloved pastor. This church has done unusual things under his leadership. During the past two years a home for the pastor was bought and paid for and Sunday-school

rooms were built at a cost of about \$3,200. It is expected that the debt will be only about \$1,000 in January. We thank God for such pastors and churches.

#### List of Standard Sunday Schools


In a few weeks we will give a list of the Sunday-schools whose applications for the Stadar Award have been approved for 1936. We hope this list will run to fifty during January. If your Sunday-school is Standard you may make application now. If it lacks one or two points why not go to work to measure up and make application as early in the year as you can do so? Our goal for the year is 150. Let us make 1936 a greater year than any we have experienced.

#### SUNDAY SCHOOL ATTENDANCE

December 22, 1935

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

Newport, First .....	1,146
Owensboro, First .....	924
Louisville, Ninth and O .....	689
Mayfield, First .....	514
Paducah, Immanuel .....	509
Louisville, 23rd & Broadway .....	463
Lexington, Porter Memorial .....	454
Danville, Lexington First .....	445
Louisville, Clifton .....	440
Covington, Latonia .....	425
Princeton, First .....	386
Fulton, First .....	351



### Church Furniture

Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue

BUDDE & WEIS MFG. CO.  
JACKSON, TENNESSEE

Pineville, First .....	348
Louisville, Baptist Temple .....	323
Bellevue .....	320
London .....	278
Louisville, Fourth Avenue .....	276
Hazard, First .....	262
Louisville, Grace .....	233
Burnside, First .....	230
Shepherdsville .....	216

#### REVIVAL AT CORINTH CHURCH, GREEN COUNTY

A good revival at Corinth closed out November 6. A great interest on the part of the unsaved. Had the best of order. The community at large expressed themselves saying the meeting had been a great help to them. Several renewed their covenant to the Lord. Several converts. This is a weak church in membership. At one time was a strong church. A great prospect here for the future. The Rev. J. L. Bradshaw assisted. He has a great power with the young people. We are hoping to see this church become a working church for the Lord.

Lobb, Ky. L. B. CANTRELL,

# Kentucky Baptist Sunday School Convention

February 19-21, 1936

Danville, Kentucky

LET CHURCHES and CLASSES PAY EXPENSES of

*Officers*

*Teachers*

*Class Officers*

Best Conference Leaders

Unexcelled Speakers

Good Music

# The Co-operative Program for November, 1935.

C. M. Thompson, General Secretary and Treasurer.

The Financial Record of the amount furnished by the churches for Co-operative Program enterprises during the month of November is herewith published. Amounts for Budget objects are in the first column and amounts for Designated objects are found in the second column. In some instances remittances were received from Association Treasurers who failed to give the names of the contributing churches and we had to give credit to the Association as a whole

Budget		Desig.		Budget		Desig.	
<b>ALLEN COUNTY--</b>							
<b>BAPTIST--</b>							
Kirkwood		6.02					
Lawrenceburg	141.90	23.30					
Mt. Freedom		11.47					
Salvisa	4.25	3.00					
Sand Spring	12.90	17.00					
<b>BARREN RIVER--</b>							
Temple Hill		3.00					
<b>BELL COUNTY--</b>							
Middlesboro, First	15.00	10.00					
Old Yellow Creek	1.00						
Pineville, First	32.08	48.80					
Wasfoto		3.25					
<b>BETHEL--</b>							
Auburn	18.35	47.69					
Dripping Springs	4.01	4.00					
Elkton	21.85						
Epley	8.11						
Guthrie	14.60						
Keysburg		1.00					
Mt. Gilead	4.00	5.00					
Muddy River	.50	9.50					
New Hope	2.00						
New Union		9.06					
Russellville	139.29	29.62					
Trenton	26.64	15.44					
Walnut Grove		64.68					
<b>BLACKFORD--</b>							
Chestnut Grove		5.00					
Lewisport		3.00					
Mt. Eden		6.70					
Pellville		5.73					
Pisgah		10.00					
<b>BLOOD RIVER--</b>							
Flint		5.15					
Gilbertsville	7.95						
Murray	69.06	4.25					
New Mt. Carmel	4.10						
Olive	1.25						
Poplar Springs	1.50						
Rushing Creek	5.42						
Salem		15.32					
Sugar Creek		3.00					
<b>BOONES CREEK--</b>							
Allensville		20.16					
Calvary	7.50						
Heidelberg	1.00	5.00					
Irvine, First	12.50						
Powell's Valley		1.00					
South Irvine	9.53	9.70					
Union City	6.00	42.77					
Williams Memorial		10.00					
Winchester	25.00						
<b>BOONEVILLE--</b>							
Manchester	31.10						
New Zion		1.50					
<b>BRACKEN--</b>							
Aberdeen		6.10					
Augusta		10.53					
Carlisle	67.61	20.00					
Felix Chapel		1.00					
Lewisburg		3.00					
Maysville	12.35	46.00					
Morehead		26.00					
Mt. Olivet	4.25						
Mt. Sterling	25.89	24.50					
Two Lick	11.00	28.00					
Vanceburg		5.00					
<b>BRECKENRIDGE--</b>							
Cloverport	38.29	12.00					
English	5.73	9.50					
Garfield		5.00					
Goshen	24.00	11.54					
Hardinsburg	7.50						
Irvington		8.50					
<b>CALDWELL COUNTY--</b>							
Adril		1.40					
Crider	2.75						
Donaldson	9.82	6.68					
Eddy Creek	6.63	4.44					
Eddyville	17.00	2.00					
Harmony		10.00					
Lebanon		6.05					
Liberty	2.55						
Macedonia	4.43						
Mt. Zion		3.05					
Pleasant Grove	3.08	.62					
Princeton, First	87.06	57.17					
Princeton, Second	3.18						
Walnut Grove	4.92						
White Sulphur	7.82	2.94					
<b>CAMPBELL COUNTY--</b>							
Alexandria		11.00					
Bellvue, First	76.99	81.90					
Dayton, First	46.40	10.00					
Ft. Thomas	53.60	3.00					
Grace		4.10					
Grants Lick	2.37						
Licking Valley	2.00						
Ludlow	1.25	1.00					
Mentor	5.00	8.38					
Newport, First	141.26	19.29					
Oak Island		4.00					
<b>Old Licking</b>							
Pleasant Ridge		17.39					
Second 12 Mile		6.12					
Wilmington	25.00	7.00					
<b>CENTRAL--</b>							
Bethlehem		14.86					
Lebanon	17.73	4.00					
Muldraugh Hill		15.95					
New Hope	2.25	5.60					
<b>CHRISTIAN COUNTY--</b>							
Casky	5.44						
Concord	.83	2.78					
Gracey		5.00					
Hopkinsville, First	230.22	24.75					
Hopkinsville, Second	25.62						
Kelley		2.78					
Lafayette		6.60					
Little River		2.75					
Locust Grove	19.75	59.82					
New Ebenezer		5.33					
Olivet	20.55	7.95					
Pembroke	7.83						
Pleasant Hill	17	12.69					
South Union		7.74					
Walnut Street	5.50						
West Union	2.35	3.50					
<b>CRITTENDEN--</b>							
Crooked Creek		3.00					
DeMossville		10.00					
Dry Ridge		3.00					
Gardnersville	25.80	2.00					
Lawrenceville	2.50	1.97					
Mason		10.00					
Sherman		10.00					
Short Creek	5.00						
Turner's Ridge	4.00						
Williamstown	9.27						
<b>DAVIESS-McLEAN--</b>							
Bethabara	19.05	21.00					
Beuna Vista	18.98	8.34					
Buck Creek	11.50						
Dawson	8.90	.40					
Eaton Memorial	11.38	6.50					
First, Owensboro		32.00					
Glennville	7.50	12.35					
Griffith	1.30						
Hall Street	36.85						
Hopewell		21.00					
Livermore		25.00					
Macedonia	3.77	5.00					
Mt. Liberty	5.05	23.68					
Panther Creek	4.80	1.00					
Pleasant Grove	7.00						
Pleasant Ridge	6.25						
Seven Hills	3.60	10.00					
Sorgho	8.75	9.00					
South Hampton	2.35	6.50					
Sugar Grove	43.71						
Third Owensboro	371.62	216.00					
Whitesville	60.04	5.00					
<b>EAST LYNN--</b>							
Bethel		7.00					
Corinth		1.00					
Holly Grove		2.00					
Pleasant Grove		8.70					
Pleasant Hill	3.65						
Rolling Fork	3.15						
<b>EAST UNION--</b>							
Pleasant View	1.00						
Pruden	2.00	1.70					
<b>EDMONSON--</b>							
Brownsville		4.61					
Holly Spring		5.65					
<b>ELKHORN--</b>							
Ashland Avenue	113.75	37.91					
Bryan Station	1.50						
Calvary	526.08	194.64					
Cane Run	12.00	6.27					
Clear Creek	10.00	14.83					
Davids Fork	7.90	6.25					
Dry Run	2.00	10.00					
East Hickman		7.14					
Felix Memorial	26.88	11.95					
Georgetown	1.00	157.75					
Glen Creek	10.00						
Grace	17.75						
Immanuel	183.19	73.14					
Mt. Freedom	7.97	6.00					
Mt. Pleasant		13.84					
Mt. Vernon	27.20	1.55					
Nicholasville	25.00	22.00					
Paris, First	133.35	6.00					
Porter Memorial	58.56	10.00					
South Elkhorn	15.70	1.00					
Stamping Ground		15.00					
Versailles	2.00	30.00					
<b>ENTERPRISE--</b>							
Elkhorn City	3.25	1.95					
Inez	6.97	3.50					
Irene Cole Memorial	5.00	22.00					
Liberty		5.00					
Mash Fork		2.25					
North Benson Memorial		4.50					
Paintsville		15.00					
Pikeville, First		22.50					
<b>Stone</b>							
<b>FRANKLIN--</b>							
Association	13.66						
Bethel	5.00						
Buck Run	5.00						
Ethelgreen		3.50					
Frankfort, First	125.37						
Mt. Carmel	5.88	2.00					
North Benson	7.00						
Providence	2.50						
Swallowfield	5.23	1.00					

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Liberty	13.67	6.53	Walton's Creek	5.00		Shawnee Run	12.00	
<b>LONG RUN</b>			West Point	2.90		<b>SOUTH KENTUCKY</b>		
Baptist Tabernacle	44.00		<b>OHIO RIVER</b>			Middleburg	22.40	36.86
Baptist Temple	28.62	23.29	Birdsville	3.75		<b>SOUTH UNION</b>		
Bardstown Road	7.10	3.08	Crescent Springs	5.00		Jellico Creek	1.00	1.00
Beechland	25.60	8.88	Crooked Creek	3.80		<b>SULPHUR FORK</b>		
Beechmont	63.39	59.91	Hopewell	9.00		Ballardsville	18.85	4.00
Buechel	16.85	3.75	Iuka	41.25		Harrods Creek	8.85	11.00
Calvary	84.10	20.58	Mexico	1.00		<b>TATES CREEK</b>		
Carlisle Avenue	191.40	50.00	Old Salem	11.00		Berea		24.00
Cedar Creek	21.41	6.00	Pinkneyville	5.00		Calvary	7.00	11.42
Clifton	200.97	93.00	Smithland	10.67		Freedom	4.63	4.41
Crescent Hill	170.68	134.93	Union	2.02		Gilberts Creek		10.64
Crestwood	63.44	88.79	<b>OHIO VALLEY</b>			Kirksville		5.00
Deer Park	38.87	56.79	Advance	3.15		Liberty	3.82	
East		4.00	Bethany	12.60		Maple Grove		7.00
East Audubon		6.15	Calvary	21.40		Mt. Tabor	50.00	
Eastwood	1.50		Clay	16.25		Red House		7.00
Eighteenth Street	87.52	49.00	Corydon	23.00	1.00	Richmond, First	53.58	13.00
Elk Creek	7.34	11.00	DeKoven		3.60	Silver Grove	5.00	
Fairdale	1.00	1.00	Geneva	2.00		Tates Creek		17.50
Farmdale	21.64		Granger		3.61	Viney Fork		7.70
Fisherville		10.00	Graves Creek		12.00	Waco		3.00
Franklin Street	14.60		Henderson, First	117.70	62.00	Wallaceton	40.02	
Grace	3.82	13.11	Immanuel	45.55	15.90	White Lick		6.20
Hazelwood	54.35	2.00	Little Union	3.50	8.00	<b>TEN MILE</b>		
Highland	352.85	92.08	Morganfield	32.16		Clarks Creek	11.60	2.00
Highland Park, First	29.29		Mt. Pleasant	29.75		Concord	10.49	11.54
Highland Park, Second	40.25	39.89	Poole		4.00	Elliston		2.00
Immanuel	272.53	25.58	Providence	6.40		Glencoe	8.12	6.16
Jeffersontown	31.86	1.00	Sebree	3.80	1.00	Macedonia	5.00	4.00
Kings	9.83	3.08	Sturgis	4.25	88.51	Mt. Zion	6.42	7.25
Lee's Lane	.50		Uniontown	2.21		Poplar Grove		2.85
Little Flock	1.53	5.00	Walnut Street	10.70		Vine Run	2.50	2.00
Manly Memorial	3.00		Zion (H)		3.00	<b>THREE FORKS</b>		
Middletown	17.10	17.44	<b>OLD BETHEL</b>			Blackey		1.00
Ninth and O	205.50	26.00	<b>OWEN COUNTY</b>			Defiance	5.00	7.00
Ormsby Avenue	26.32	2.00	Beech Grove	11.76		Duane		2.00
Parkland	295.03	5.00	Caney Fork		10.25	Fleming	6.10	21.50
Pleasant Grove (B. C.)		14.00	Dallasburg	8.36		Hazard, Broadway	4.00	
Pleasant Grove (J. C.)	5.40	4.52	Mt. Hebron	.88		Hazard, First	31.88	8.00
Plum Creek	1.62	28.28	Owenton	51.50		Hazard, Second	9.00	4.00
Portland Avenue		10.00	Squirrsville	9.00		Hilton		5.96
St. Matthews	11.84	7.63	<b>PULASKI</b>			Hyden		3.00
Shively	32.39	10.46	Liberty	5.25		Jackson		4.00
South Jefferson	23.50	5.50	<b>ROCKCASTLE</b>			McRoberts		8.00
South Side	11.69	12.82	Brodhead	13.19	10.25	Neon	2.00	
Taylorville		8.13	Conway		1.50	Whitesburg		12.00
Third Avenue	103.24	25.50	<b>RUSSELL COUNTY</b>			<b>UNION</b>		
23rd and Broadway	150.00	2.00	Clear Fork		4.50	Beaver	3.40	1.00
Virginia Avenue	113.07	26.81	Clear Springs		3.00	Berry		4.71
Walnut Street	1,194.63	447.40	Fairview		2.77	Cynthiana	45.00	2.00
West Broadway	123.46	25.85	Poplar Grove		3.00	Falmouth		29.80
West Side	7.50	11.00	Providence		5.00	Richland	50.00	9.25
S. B. T. Seminary	15.00		Russell Springs	14.42	19.29	Union		5.00
W. M. U. Training School	13.00		<b>RUSSELL CREEK</b>			Willow		15.23
<b>LYNN</b>			Campbellsville	142.61	184.94	<b>UPPER CUMBERLAND</b>		
Buffalo	95.95	.50	Charity		7.65	Black Mountain		15.00
Magnolia		8.82	Friendship		11.05	Creech		15.92
Mt. Moriah	2.60	6.85	Greensburg	31.60	4.00	Cumberland		13.50
Upton	7.40	10.35	Macedonia	1.02	5.50	Elcomb		8.20
<b>LYNN CAMP</b>			Palestine		4.50	Harlan	125.00	15.00
Graves		4.16	Pike Ridge		4.00	Kentucky King	5.00	5.75
<b>MCCRERY COUNTY</b>			Pleasant Valley	9.88		Kildav		6.00
<b>MOUNTAIN</b>			Salem	4.93		Liggett	22.10	2.00
<b>MT. ZION</b>			<b>SALEM</b>			Locust Grove		10.79
Corbin, Central		8.33	Ekron	17.10		Loyall	14.00	7.00
East Corbin		6.00	Buck Grove		8.00	Lynch	4.32	
Hopewell	2.00		Guston	7.15		Three Point		5.45
West Corbin	5.00		Muldrough	10.25	1.00	Union		2.66
Williamsburg, First		64.00	New Highland		4.00	Verda	17.50	4.05
Wofford	1.00		Phillips Memorial		1.50	<b>WARREN</b>		
<b>MUHLBERG</b>			Raymond		3.25	Bowling Green, First	339.06	124.70
Beech Creek		25.77	Rock Haven	4.17		Burton Memorial	16.00	
Cherry Hill	5.00	1.50	Salem	5.42	25.33	Clear Fork		5.00
Drakesboro	.31		West Point	7.00	20.10	Friendship		11.00
Paradise		9.00	<b>SEVERNS VALLEY</b>			Greenwood	13.00	10.00
<b>NELSON</b>			Big Spring		5.22	New Gasper		1.00
Bardstown	60.00		Cecilia	9.75	7.00	Oak Forest	2.80	4.71
Belmont	5.20		Gilead	109.78	2.00	Oakland		2.50
Bullitts Lick		1.76	Rineyville	7.31		Plano		6.58
Chaplin		3.00	Severns Valley	224.57	75.00	Rocky Spring		6.40
Cox's Creek	3.00	3.19	Vine Grove	7.85	16.37	Smith's Grove	13.06	9.00
Lebanon Junction	55.02	12.10	Youngers Creek		4.00	Woodburn		13.00
Little Union	5.15		<b>SHELBY COUNTY</b>			<b>WAYNE COUNTY</b>		
Mill Creek	12.00	4.00	Bagdad	3.89	11.75	Steubenville		6.11
Mt. Carmel		2.00	Buffalo Lick	6.50	5.00	<b>WEST KENTUCKY</b>		
Mt. Washington	10.92	12.46	Burks Branch		5.42	Clinton	6.08	
New Haven	3.00		Christiansburg	4.00	1.00	Columbus		30.00
New Salem	17.00	3.00	Clayville		3.00	Davids Chapel		2.50
Riverview	3.00	1.00	Cropper		30.13	Fulton, First	78.57	6.00
Shepherdsville	55.06	38.00	Finchville		2.25	Hickman	5.50	1.00
<b>NORTH BEND</b>			Graefenberg	1.25		Liberty	5.75	7.00
Bellview	4.80		Hempridge		15.00	Poplar Grove		3.00
Big Bone	11.50	10.08	Mt. Pleasant		5.00	<b>WEST UNION</b>		
Burlington	9.72		Pigeon Fork		15.26	Association	5.31	19.48
Calvary	6.89		Salem	21.34		Bandana	10.20	15.64
Covington, First	65.00	17.00	Shelbyville		94.45	Barlow		11.82
Crescent Springs	7.75	3.40	Simpsonville	4.36		East Paducah	46.00	10.00
Elsmere	140.63	9.41	Waddy	19.10	16.26	Immanuel	11.25	69.00
Erlanger	60.05	7.50	<b>SIMPSON</b>			Kevil		12.25
Ft Mitchell	15.10		Middleton		5.00	Lone Oak	77.26	16.25
Hooven	4.94		Providence	6.45		Lovelaceville		2.00
Immanuel	69.50		Sulphur Spring	9.52	12.55	Nortons		25.33
Latonia	117.04	51.50	Whippoorwill		12.31	Oak Lawn		7.00
Madison Avenue	192.08	30.10	<b>SOUTH CONCORD</b>			Olivet		18.80
New Bethel	8.58	3.00	Canada Creek	1.60		Oscar	2.25	12.00
Oak Ridge	18.66		<b>SOUTH DISTRICT</b>			Paducah, First	251.30	237.26
Petersburg	12.92	4.14	Beech Grove	35.00	28.14	Spring Bayou	2.50	15.50
Visalia	2.50		Burgin	50.02		Wickliffe	9.00	12.51
<b>NORTH CONCORD</b>			Bruners Chapel	30.00	6.00	<b>WHITES RUN</b>		
Apple Grove		2.00	Cornishville	5.00		Cove Hill	3.85	
<b>OHIO COUNTY</b>			Danville, First	15.87	3.00	English	1.00	2.00
Beaver Dam	101.13	77.67	Forks of Dix River		22.90	Ghent		5.18
Bells Run		6.46	Harrodsburg	68.03	94.05	Mt. Herman		7.00
Hartford	4.03	2.00	Lancaster	5.03		Sanders	45.27	14.51
Pond Run		5.00	Lexington Avenue	52.00	25.58	Whites Run		2.10
Slaty Creek		5.00	North Rolling Fork	25.09		<b>MISCELLANEOUS</b>		4.00

**Distribution of Receipts, November, 1935**

<b>Foreign Missions—</b>		
Budget .....	2,350.06	
Designated .....	439.44	
Total .....		2,789.50
<b>Home Missions—</b>		
Budget .....	1,096.70	
Designated .....	15.80	
Total .....		1,112.50
<b>Southwide Education—</b>		
Budget .....	806.85	
Designated .....	3.72	
Total .....		810.57
<b>Ministerial Relief—</b>		
Budget .....	329.01	
Designated .....	1.86	
Total .....		330.87
<b>New Orleans Hospital—</b>		
Budget .....	117.50	
Designated .....	.93	
Total .....		118.43
<b>S. B. C. Bonds—</b>		
Budget .....	195.83	
Total .....		195.83
<b>State Missions—</b>		
Budget .....	1,955.38	
Designated .....	3,596.99	
Total .....		4,555.37
<b>Education in Kentucky—</b>		
Budget .....	1,468.79	
Designated .....	8.18	
Total .....		1,476.97
<b>Ky. Baptist Childrens Home—</b>		
Budget .....	489.60	
Designated .....	1,742.19	
Total .....		2,231.79
<b>Louisville Baptist Orphans' Home—</b>		
Budget .....	146.88	
Designated .....	1,473.04	
Total .....		1,619.92
<b>Ky. Baptist Hospital—</b>		
Budget .....	807.83	
Designated .....	8.07	
Total .....		815.90
<b>Church Building—</b>		
Budget .....	24.48	
Designated .....	.61	
Total .....		25.09
<b>Western Recorder—</b>		
Budget .....	625.00	
Total .....		625.00
<b>Education Special—</b>		
Designated .....	230.91	
Total .....		230.91
<b>100,000 Club .....</b>		1,497.52
<b>Miscellaneous .....</b>		1,760.00
<b>TOTAL RECEIPTS .....</b>		20,196.17
<b>Distribution of Education in Kentucky</b>		
Georgetown College .....	511.61	
(Held in reserve)		
Bethel Woman's College .....	217.43	
Campbellsville College .....	217.43	
Cumberland College .....	217.43	
Hazard Institute .....	46.90	
Magoffin Institute .....	29.84	
Oneida Institute .....	38.37	
Expenses .....	197.96	
<b>Total .....</b>		1,476.97

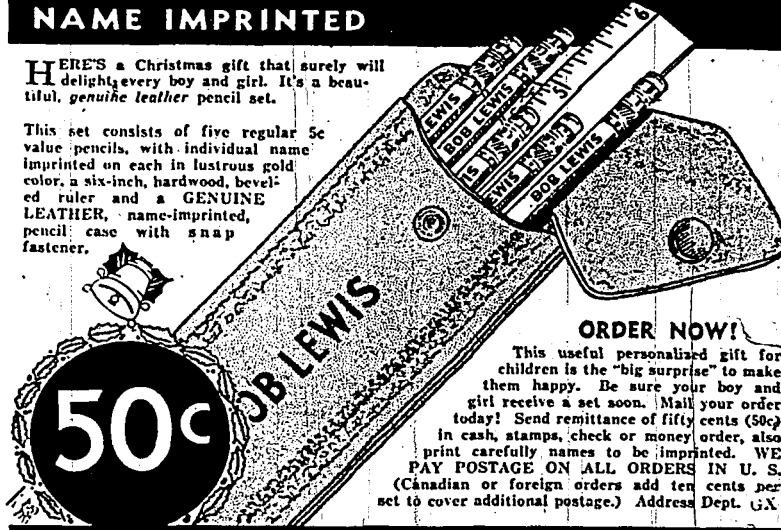
**LOVAN AND HAGAN AT SEVEN HILLS**

Seven Hills Baptist Church closed one of the most spiritual and helpful revivals of her history on December 7. Brother Geo. C. Lovan, of Utica, Ky., did some of the most effective Biblical and expository preaching I have ever heard and delivered some of the clearest presentations of the plan of Salvation. Merwyn Hagan, of Tompkinsville, Ky., conducted our song service in a splendid way. I regard him as one of the most efficient choir directors I have

**For Xmas Give Your Boy or Girl A GENUINE LEATHER PENCIL SET WITH NAME IMPRINTED**

HERE'S a Christmas gift that surely will delight every boy and girl. It's a beautiful, genuine leather pencil set.

This set consists of five regular 5c value pencils, with individual name imprinted on each in lustrous gold color, a six-inch, hardwood, beveled ruler and a GENUINE LEATHER, name-imprinted, pencil case with snap fastener.



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This useful personalized gift for children is the "big surprise" to make them happy. Be sure your boy and girl receive a set soon. Mail your order today! Send remittance of fifty cents (50c) in cash, stamps, check or money order, also print carefully names to be imprinted. WE PAY POSTAGE ON ALL ORDERS IN U. S. (Canadian or foreign orders add ten cents per set to cover additional postage.) Address Dept. GX

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ever heard. He has a splendid knowledge of music and a beautiful voice.

These men made a wonderful pair of yokefellows. We had seven professions of faith in Christ and eight additions by letter.

Two more have come by letter since closing the meeting, and others will come by experience and letter too. We are profoundly grateful to God for His blessing upon our church.

RUSSELL WALKER,  
Owensboro, Ky.

**SHEARER IN MEETINGS**

From October 15 through October 27, Brother D. C. Byers, a layman of the First Baptist Church of Monticello, and the writer conducted a revival meeting for Elk Spring Valley Church, near Monticello, in which the Holy Spirit deeply convicted many hearts of sin and brought to Jesus Christ in salvation ten precious souls. On Sunday morning, October 27, we buried with Christ in baptism eight of these ten. In addition to these, three joined by letter, making the total of eleven additions to the church membership and one restored.

Notwithstanding the fact that the measles broke up the attendance of the school, yet we had splendid audiences at each service, and the Spirit was present in power at every service.

Then beginning on November 10 and closing on November 24, I conducted a revival meeting for Canadas Creek Church, Coopersville, Wayne County, Ky., with the following results: although it rained throughout the first week, we had wonderful interest and attendance. Just to see the people wading mud and water, and know that some had walked as far as four miles

in order to be present, was indeed an inspiration.

There was deep consciousness of sin in the hearts of many because of the Holy Spirit's wielding the Sword of the Spirit; seven of whom yielded to the wooing of the Spirit and were gloriously saved having trusted Christ and Him alone for salvation.

On Sunday, November 24, we buried with Christ in baptism five of the seven in Canada's Creek, when there was a skim of ice on the water near the banks. Also four joined by letter making a total of nine additions to the membership. Also two backsliders confessed their waywardness.

This is a great church located back in the hills but do love to hear the true Gospel of Christ proclaimed.

R. F. SHEARER,  
Monticello, Ky.

**Prostate Gland Sufferers**

Free honest information regarding the treatment that cured me, also others. Names and addresses given. No obligation.

A. N. BEADLE  
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**Woman's Missionary Union**

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

**HEADQUARTERS**

205 E. Chestnut, Louisville, Ky.

**Thank You**

We want to individually and collectively thank each and every one of the kind, thoughtful friends who sent us Christmas cards. May the Heavenly message which heralded the birth of the Christ child, "Peace on earth good will to men" be continually ringing in your hearts and having fruition in your lives throughout the New Year.

May 1936, the one-hundredth anniversary of the landing of our first missionaries in China, be the greatest missionary year Kentucky W. M. U. has yet known!

Josephine Jones,  
 Betty Miller,  
 May Gardner,  
 Inez Hillenbrand,  
 Mary Nelle Lyne.

**From An Interview by Dr. Frank Leavell, Southwide Student Secretary, With Dr. Everett Gill, Missionary In Europe**

Question: "Dr. Gill, whom do you consider the greatest Christian today? And why so?"

Answer: "Undoubtedly Kagawa of Japan deserves that place, so far as we know. That is true because of his self abnegation under Christ. His life in the slums and his giving prove his greatness." (By their fruits ye shall know them. Matt. 7:16.)

"The Oriental mind and not the Western mind, most readily and most easily comprehends the teachings of Jesus, who Himself, humanly considered, was an Oriental."

**Some Experiences of Our Great Kentucky Mountain Missionary Leader**

"As I was about to finish my dinner, a young preacher from Ducktown, Tenn., who came via Four Mile, asked me to help him get a job. That is nothing strange, but it is in the regular daily routine.

Last week a Shoe Company, from Boston, Mass., sent me twenty-four pairs of shoes to give away.

Two fellows who had gotten angry with the road overseer sought my help in getting transferred to another boss. Yesterday, at early dawn, I was called to the Hospital to see a lad who had been in a wreck and received a broken ankle and severed arteries under his ear, and infection had set in. I walked to the Hospital and found they had not

yet moved him there, so I had to walk across town to his home.

"Two preachers came from up Straight Creek to ask for song books. I gave each of them a song book and five others books and they went away happy. One day my phone rang every few seconds for half an hour. My next door neighbor got in his car, found me, and took me to the home of the County Judge, from whence the calls came. A smiling young girl met me and said, 'Brother Kelly, I'm in a contest to get subscriptions to the 'Three States'. If I get the most subscriptions, I'll get a Ford car and I want you to subscribe for it.' I did so and smiled.

"A man who had never heard me preach in my church, sent for me Saturday and wanted to ask me to order a Bible for him. The Child Welfare Worker asked me to help her rent a house for a family close to town. I told her to see that the house was fumigated, for the last person who lived there died with Tuberculosis. Such is life in the mountains.

"This makes the end of the sixteenth year here,—our longest and hardest. We are to have a Home Coming the first Sunday in January. I would like, through the Western Recorder, to invite all the old members, I mean former members back home.

"During the sixteen years the church has received 1,034 members, 591 by baptism, 415 by letter, twelve by statement, eight under watchcare, six by renewal, and two by relation. We have dismissed by letter 304, excluded thirteen, and have an inactive and non-resident membership of over 200. The dead number about sixty, besides around forty deaths of close kin. We have bought an organ, made considerable improvements in the church building, tiled the basement, put in a furnace, added rooms, etc. But I think the best thing we have are our fine young folks and the W. M. S."

L. C. Kelly,

Pineville, Ky.

**List of White Cross Needs For 1936 For Stout Memorial Hospital, in China**

- 20,000 Gauze Sponges 2 x 2 inches
- 10,000 Gauze Sponges 3 x 3 inches
- 5,000 Gauze Sponges 4 x 4 inches
- 2,000 Gauze Sponges 5 x 5 inches
- 2,000 3 inches x 5 yards bandages
- 30,000 2 inches x 5 yards bandages
- 1,000 1 inches x 5 yards bandages
- 150 yards unbleached domestic for making operating gowns, operating draping, cloths, etc.
- 10 layletts
- 10 small baby blankets.

Some societies are already planning for their White Cross supplies to be sent to Headquarters (205 E. Chestnut St., Louisville, Ky.) in March. The above is a list of needs furnished by Dr. Beddoe.

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

**JOSEPHINE PROCTOR JONES,  
 Young People's Leader**

**For The New Year**

I will make it a year of faith and prayer,  
 A year of high endeavor,  
 I will crowd it with deeds both brave and fair,  
 I will act the hero ever;  
 I will travel God's path at God's own rate,  
 I will welcome both gain and loss,  
 Nor will I rebel when heaven's gate,  
 Looks tragically like a cross.  
 —From Missionary Voice.

**Requisites For The Best 1936**

Standard of Excellence wall chart, 10c for all but the Sunbeam Band, from this office. Sunbeams have a nice new Standard,—a Chinese doll instead of Sunbonnet baby. This is in honor of the Henrietta Hall Shuck Centennial.

Your organization Manual. Free from this office.

The magazine furnishing the programs, stories, etc., "World Comrades" for Sunbeams, G. A's and R. A's; "The Window of Y. W. A." for Y. W. A's. Subscription price \$1.00 for each.

Counselor's Guide for R. A. Counselors—25c each from: W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

**House Parties**

The dates for the Intermediate G. A. House Parties are March 6-8 at Georgetown College and March 13-15 at Bethel Woman's College. Two of the speakers at both House Parties will be Miss Pearle Bourne, Associate Young People's Secretary of the Southern W. M. U., and Mr. C. K. Djang, from China. A good program is being planned. But we are sorry to say the number the colleges can accommodate is greatly limited, so send your names early. Cost will be \$2.50.

The Chief of Chaplains, United States Army, advises there are still vacancies for chaplains in the Regular Army and in the Reserve Corps for Southern Baptists. To be eligible a man must be thirty-five years old or less, recommended by leaders in his denomination, a graduate of a college and a seminary.

Prof. W. T. Elmore, of the Church History Department at Eastern Baptist Theological Seminary; died in Wayne, Penna., near Philadelphia on November 27. He and Mrs. Elmore had spent fifteen years as missionaries in India and just shortly before he was stricken with the illness which caused his death he was making preparations to visit mission fields in the orient.

### DEACONS ORDAINED AT PALESTINE CHURCH

Joe Wise, Less Colvin, Ira Wise, Paul Smith, Charlie Camel and Harlen Beck were ordained as Deacons at the Palestine Baptist Church, November 30, 1935.

The council was composed of Rev. D. L. Druin, Campbellsville; Rev. R. A. Slinker, Greensburg; and the following deacons: N. W. Miller, Campbellsville; Alvin Farmer, Muldraugh Hill Church; Earl Smith, Omer Smith and Bob Fisher all of Palestine Church. The pastor, Rev. L. E. Whitlow, was Moderator.

The ordination sermon was preached by Rev. R. A. Slinker and the charge was given to the Deacons and Church by Brother Druin.

After the new and old deacons had knelt in the altar the ordination prayer was led by Brother Slinker.

The service was well attended and had a great influence upon the people to go forward with great zeal for God.

OTIS CARVER, Church Clerk,  
Palestine, Ky.

### A PENNYLESS PREACHER

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

He has been preaching the Gospel for nearly forty years, principally to poor, weak rural churches. Never did he get more than enough to pay for simple food and plain garments for himself and his family. He had no opportunity to lay up anything. Calls for orphans and widows and the sick and the unfortunate depleted his pocket book. Then, too, he was expected to set a good example in mission contributions. It is an old story—at sixty he had nothing but a fine record of helpful service. Then he was smitten with illness. Pneumonia set in and his condition was serious. What could be done?

He was brought to the Southern Baptist Hospital in New Orleans. His condition was critical. Two special graduate nurses were put on the case. Tank after tank of oxygen was used, and all modern scientific methods of treatment. The cost to the Hospital was running above twenty dollars per day. But we could not neglect the man. And in the providence of God, the old preacher survived. He expects to go home in a day or two. He is grateful to God and to the Southern Baptists for this Hospital here in New Orleans. In his time of desperate need he came for succor without money and without price.

But we do not get anything from Southern Baptists through the Co-operative Program with which to help such cases. All that comes to us that way is used to pay interest on the building debt—and the total co-operative contributions have never been enough to meet even the interest. So I am won-

dering whether anyone who reads this story would like to have part in this case and thus enjoy the pleasure of Healing Humanity's Hurt.

### LIQUOR CONTROL

"There is right much being said of liquor control," says Charity and Children. "A number of counties have voted to give liquor control of things. The Young Democrats are willing for liquor to control North Carolina and at least one candidate for Governor has come out for liquor control. There were a number of liquor salesmen in Raleigh last week who were very much interested in letting liquor control North Carolina.

Liquor is no novice when it comes to controlling. It has had a lot of experience and knows just how to do that very thing. It controls a man's legs and judgment. It controls a man while driving a car. It controls a man's income and forbids shoes for the children. It is an adept when it comes to politics. It has controlled many an election and put the man of its choice in office. It knows how to control some sheriffs and police and can make them stone blind where its interests are concerned.

Liquor does not object when the simple things they can control it. It is standing by at this very time and winks while people talk about controlling it for it knows full well who will control. It is not disturbed at the most solemn promises of its servants for it knows that none of them will be kept. It was not at all disturbed when the President of the United States solemnly promised to protect dry states. In fact that promise brought a chuckle from the controller.

Liquor control? Yes, liquor controls.  
—The Davie Record, Mocksville, N. C.

The Adult Department of the Sunday School, by William P. Phillips, published by the Sunday School Board, price 60 cents cloth, forty cents paper.

Of this book Dr. T. D. Brown, of the Highland Baptist Church, Louisville, writes: In this book, which is just off the press, our well known Secretary of the Department of Young People's and

Adult Work of our Sunday School Board, speaks from experience, observation, study, and a deep personal interest in his subject. One cannot read the book without being affected by it both in his attitude towards the great constituency of our schools with which it deals and in his desire to see them properly organized and functioning. The author is at his best in this discussion. He is clear and accurate in thought and statement. He moves with confidence and certainty from the first word to the last. He gives us what we need to know and tells us where and how to go. He does not leave us to find his objective. It finds us and lures us as we pass from page to page. What the department should be in itself, its Origin, Scope and Purpose, meets us in the first chapter. Then follows the carefully sustained drive of the author as he moves toward the other objectives: an organized and functioning Adult Department in every school whether large or small; fair-sized, well-balanced classes within, and functioning as a part of, the department; the teaching of the Bible as the primary purpose of the class; the teaching and study, like all else done in the class, to be a co-operative process conducted jointly by the teacher and the class. Pastor, officers and teachers as well as members of the adult departments of our Sunday-schools should master this book. We predict a career of widest usefulness for it.

The Olympian Springs Baptist Church is building a house of worship out of logs. It expects to do this without making debts and thereby will be enabled to continue its regular contributions to missions.

Phone Highland 0104

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

# THE FIRESIDE

## THE BLUEBIRD

The bluebird is a pretty thing,  
She visits me in early spring;  
And flits about from tree to tree,  
And rests awhile and sings for me.

I love bluebirds, nor would I harm,  
A feather that doth keep them warm;  
And yet they seem afraid of me,  
And try to hide where I can't see.

In autumn, South the bluebird goes,  
For there the winter suits her clothes;  
But she returns where she has sung,  
There to brood and raise her young.

B. H. PAYNE,

Mt. Washington, Ohio.

## THE "RAVEN THAT FED ELIJAH" INTERRUPTS THE LESSON

How hot it was that Sunday morning in July! All the windows and doors of the church were thrown wide open. Even the sliding partition between the Junior and Intermediate departments had been pushed back. Miss Carew and Miss Simpson, the teachers, said they'd rather teach above each other's voices than shut off any breeze that might be abroad.

The lesson was about Elijah being fed by the ravens.

"What is a raven, children?" asked Miss Carew of the Juniors.

"I know," said Jackie Horner. "It's a big black bird."

"No, Jackie," said his twin sister, Jill, "I don't believe it's a blackbird. We have lots of black-birds in our yard and they just sound like the door opening and shutting when the hinge gets squeaky. I don't believe they'd feed Elijah. They just feed themselves."

"There are different kinds of black birds," explained Miss Carew. "Your blackbirds are purple jackets, but there is another—"

Just then there was a whir at the open window and a big black bird flew into the room.

"Oh, teacher, teacher! Is that a raven?" cried Dick Arnold. All the children were at once excited.

"I bet that's the very one that fed Elijah," shouted Tommy Greyson.

"Aw! How could that be?" laughed Junior Hale.

"The raven—" began Miss Carew, but nobody listened. Every eye was turned to the big bird that was flying about the room, strange to say, to all appearances, unfrightened.

What could be done about it? The bird circled the room a time or two, then sat on the top of a window and looked down without making a sound.

"Perched, and sat, and nothing more," quoted Miss Carew to herself.

"Now, children, never mind the bird," continued she. "The ravens—"

Just then the bird flew down from his perch, circled the room again and flew into the Intermediate department through the opened partition.

"Oh, Miss Simpson, look!" giggled Dorothy Taggart. "Elijah's raven!"

All the Intermediates laughed.

"That's little Sam Connor's tame crow," said one of the boys. "He follows Sammy everywhere he goes. I guess he thought he'd come to Sunday School."

"If Sammy is in the Junior room," said Miss Simpson, seeing she'd have no lesson as long as the crow remained, "maybe he'll come and get him."

She went to the door, but there was no Sammy.

"Does anybody know where Sammy is?" asked Miss Carew when Miss Simpson appealed to her.

"He started to Sunday school," said Junior Hale. "I saw him. He started before I did."

"I bet the crow followed him and he doesn't know where he is and he's hunting him," said Dicky.

The lesson had become hopeless. Every eye was riveted on the crow.

"There goes Sammy now," piped Jill. "He's looking all around."

"Run over, Dicky," said Miss Carew, "and tell him his crow is here. Tell him to come right straight over and get it so we can go on with the lesson."

Dicky started off, and in a minute was back with Sammy, whose face shone with delight now that he had found his pet.

"Get him and take him home, Sammy," said Miss Carew, anxious to resume the lesson.

Sammy whistled. "Come on, Jim."

The crow looked down from the high perch he had chosen, but he did not move. "Caw!" he cried, to the children's glee.

"Quoth the raven, 'Nevermore!'" quoted Miss Carew to Miss Simpson.

No cajolery would bring the crow. In dignified silence he looked down from his perch.

Miss Carew and Miss Simpson abandoned their lessons in despair and made up their class records.

"I'm going to get my dog and bring him over, Miss Carew," announced Sammy.

"Your dog, Sammy!" gasped Miss Carew. "No, indeed! He'll make more mischief than the crow."

"It's not that," said Sammy, eagerly. "You see, Jim and Rex are pals. If Rex comes over, you'll see Jim'll come down." He ran off.

A song or two and Sunday-school was

over. If only Jim Crow could be banished before the church service! What if he'd take a notion to fly down and perch upon the pulpit during the sermon!

In two minutes Sammy was back with his dog. The children, wide-eyed with curiosity crowded round.

"Stand way back," warned Sammy, "if you want to see what they'll do."

Rex, a young collie, stood obediently at Sammy's side. Suddenly the crow looked down and uttered an unmusical "Caw." Rex looked around in surprise.

"Caw, caw," called Jim.

Rex looked up, saw the crow upon its perch and gave a joyful bark. The crow flew down on the floor immediately in front of the dog.

"Play dead bird, Rex," called Sammy, forgetting where he was, though both the teachers stood looking to see what would happen next.

Rex raised a paw and gave the crow a gentle blow. Over went Jim upon his back, his claws in the air.

"Oh, ah, he's dead!" cried several voices in alarm. "Your dog killed him."

"Did you, Rex?" asked Sammy with a laugh. "Make Jim get up."

With another joyful bark, Rex touched the crow again. Jim opened his beak so wide it looked as though it would come apart. Rex stepped back as though he feared he might be swallowed.

"Once when Rexie got too rough Jim pecked him," laughed Sammy. "Now he watches out, and when Jim opens his beak, he gets out of the way." The crow rolled over, stood erect and spread his wings, then flew upon Rex's back.

"Now, Rex, we'll go home," said Sammy.

Reluctantly, the children made way for them as the little procession, Sammy leading, Rex following with the crow on his back, left the room. Then the children darted after them in time to see the crow unfurl his wings and fly home, to be ready to greet his two pals, Sammy and Rex, when they returned afoot.—Etta W. Schlichter in Advance.

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## PASTORAL CHANGES

## T. J. Barksdale, Louisville, Ky.

## Called

Fred Smith, Midway, Ky. Accepted.  
 Ross Edwards, Zion, Ohio Valley Association, Ky. Accepted.

J. D. Tolleson, Hebbardsville, Ky.  
 A. L. Gillespie, Nebo, Ky. Accepted.  
 H. W. Seever, Williamstown, Ky.  
 J. T. Gillespie, Ligon Memorial, Arcadia, S. C. Accepted.

Earl Gooch, Braggard, Mo. Accepted.  
 Warren W. Payne, Pleasant Hill, Robertson County, Tenn. Accepted.

C. R. Pittard, Allapattah, Miami, Fla. Accepted.

J. E. Hinkle, Hodge, La.  
 L. B. Jones, Dry Prong, La.  
 C. E. Patch, First, Grenada, Miss. Accepted.

R. W. Porter, Long Beach, Miss. Accepted.

P. D. Bragg, Mt. Olive, Miss.  
 C. N. Travis, First, Carmi, Ill. Accepted.

D. E. Coyle, Cotton Valley, La. Accepted.  
 Leon Ivey, Campti, La.  
 Homer De Lozier, Lamar, Mo. Accepted.

Ferd L. Alexander, Edgerton, Platte County, Mo. Accepted.

H. J. Johnson, Abbyville, Ga. Accepted.

W. L. Billingsly, Bellville, Tex. Accepted.  
 P. J. McLean, Jr., First, Summerville, S. C.

G. A. Curlee, Calvary, Childress, Tex. Accepted.

L. R. O'Brian, Asheboro, N. C. Accepted.

W. E. Garner, Ulah, N. C. Accepted.

## Resigned

J. A. Ivey, Cumberland Gap, Tenn.  
 J. T. Gillespie, First, Fayetteville, Ark.

Earl Gooch, Bardwell, Ky.  
 C. R. Pittard, Olive Chapel, N. C.  
 C. E. Patch, Wynne, Ark.

R. W. Porter, Independence, and Tangipahoa, La.

G. E. Smith, Cheraw, S. C.  
 A. A. Kitchens, Shady Grove, Copiah County, Miss.

C. N. Travis, Western Heights, Atlanta, Ga.  
 D. E. Coyle, Gibsland, La.

Ferd L. Alexander, Huntsville, Mo.  
 Clifton Bridges, Dunlap, Tenn.

H. J. Johnston, Ambrose, Ga.  
 W. L. Billingsly, Clark Street, Houston, Tex.

J. F. Peachy, South Austin, Austin, Tex.  
 G. C. Tasten, Lake View, S. C.

L. R. O'Brian, First, Selma, N. C.

## Ordained

Alfred L. Gillespie, Memphis, Tenn.  
 D. M. Lawson, Salem, Holston Valley Association, Tenn.  
 Marion Alvis, Salem, Holston Valley Association, Tenn.

## Died

Norris Lashbrook, Owensboro, Ky.

## KNOW YOUR HOSPITAL

H. L. DOBBS, Supt. Kentucky Baptist Hospital, Louisville, Ky.

From time-to-time, there will appear in the Western Recorder, a series of questions and answers on hospitals. It is hoped, by the writer, that in printing these questions and answers that they will prove to be of some educational value to the lay-people.

1. Q. What is the earliest existence of hospitals on record?

A. The Greek Temples are known as the forerunners of the modern hospital, and one sanctuary was found to be dedicated to Aesculapius, Greek god of Medicine, and records have been found of these hospitals as early as 1134 B. C. in Titanus.

2. Q. When was the Kentucky Baptist Hospital founded?

A. The Kentucky Baptist Hospital was opened for business on November 15, 1924.

3. Q. What reason prompted the founding of hospitals?

A. Humanitarian impulse and the development of science are regarded by many as the dominating factors in the founding of hospitals, but it cannot be disputed that the first hospitals were the outgrowth of religious impulse. Previous to the Christian Era, hospitals were actually temples dedicated to the god of Medicine in which the care of the sick was always accompanied by magical, mystical and religious rites.

4. Q. To what do we owe the existence of hospitals today?

A. It is not correct to state that hospitals of today are the result of Christianity, but it is true that the doctrines taught by Jesus became an integral part of the Church Institution. The early Christian Hospitals replaced those of Grecian Rome, and devoted themselves entirely to the care of the sick in buildings outside the church proper.

5. Q. Who first advocated the building of the Kentucky Baptist Hospital?

A. From what records we have been able to obtain, mention of the Baptist Hospital was first made by a lady in the Western Recorder in 1892, in which she urged all of the States to follow the example of Missouri. Second mention, so far as we can find, was made by Dr. M. P. Hunt, before the Louisville Baptist Pastors' Conference in October of 1897.—Adv.

## AN APPRECIATION

(Continued from Page 13.)

and a blessing to the people of any community where he lives.

Brother Johnson will long be remembered and loved by the Christian people of this community for the splendid work he did here. The work of any true servant of God always leaves an indelible impression upon the members of his flock.

LAMAR KITSON,  
 Port Royal, Ky.

—o—  
 Monica's Choice, by Flora E. Berry, published by Pickering & Inglis, Ltd., 327 pages.

This is one of the Golden Crown Library series issued by Messrs. Pickering & Inglis, in which the books, which are illustrated offer wholesome and engaging and morally helpful stories interesting to young people and their elders. The element of adventure enters in a way to encourage sustained interest into this story.

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

**Southwide and State Training Union  
Calendar For 1936**

**Southwide Events—**

1. Fourth Southwide Baptist Training Union Conference, Birmingham, Alabama, December 31, 1935-January 3, 1936.

2. Southwide Baptist Training Union Leadership Assembly, Ridgecrest, North Carolina, July 26-31, 1936.

**State Events**

1. State Sunday School Conference, Danville, February 18-20.
2. State W. M. U. Convention, Winchester, April 8, 9.
3. State Training Union Convention, Newport, First, April 16-19.
4. State Assembly, Clear Creek, Pineville, August 3-13.
5. Regional Conventions, September and October.

**January Schedule**

Theme: Faith is the Victory in Our Ideals.

Scripture: Now faith is assurance of Theme: Faith is the Victory in Our things hoped for, a conviction of things not seen (Heb. 11:1 ASV).

What to do: Lead each member to re-study the value of Christian ideals. See the January Baptist Training Union Magazine for special articles. Adopt the Standard of Excellence as the ideal program of work.

**Somerset, First and High Street,  
Pulaski**

On Sunday, December 8 it was my privilege to be with Dr. W. E. Hunter and First Church, Somerset and preach at the morning hour; and at the evening hour to preach at High Street Church, Somerset and be with Pastor T. C. Duke and his people.

During the week I enjoyed the hospitality of Dr. and Mrs. Hunter and family in their home and taught a splendid class of more than forty in the Intermediate Manual. Both First and High Street were represented in the class. Mr. J. B. Ponder is Intermediate Leader of the First Church.

**West Broadway, Louisville**

It was my privilege on Sunday night, December 15 to worship at West Broadway Baptist Church, Louisville, where Dr. E. F. Estes is pastor, and to witness a splendid program by the Senior Union.

**Eastern District of Long Run**

The Eastern District of the Long Run Baptist Associational Training Union offered sixteen courses in classes for

young people, at the Clifton Baptist Church, Louisville, running from November 17 to 23. The classes taught were: Junior Manual, by Mrs. Edward Wirotzious, Jr., of Highland Church; Trail-Makers in Other Lands, by Miss Eva Ray Hill, of Crescent Hill; Intermediate Manual by Miss Virginia Duggins, Crescent Hill; Meaning of Church Membership, by Lillian Helton, Highland; Training in Christian service, by Russell Anderson, of the Seminary; Training in Church Membership by C. Edward Schaible, of the Seminary; Church Music, by G. P. Bruner, Crescent Hill; The Art of Soul Winning, H. S. Cushing, Clifton; Books of the Bible, by J. P. Allen, Seminary; Missions our Mission, by Henry C. K. Chang and W. B. Johnson, of the Seminary; The People Called Baptists, Dan Beltz, Seminary; General Officers' Manual, Calvin Monroe, Seminary; Junior and Intermediate Leaders' Manual, Bob Allston, Seminary; and B. A. U. Manual, Roger I. Berghausen, of Shirley Memorial.

**Thank You and Best New Year  
Wishes**

To the many who have remembered me with Christmas Greetings I am deeply grateful. May I extend to you and all Kentucky Baptists and Friends everywhere my very best wishes for health, joy, and success in the Master's service, during 1936 and on and on.

Dr. H. S. Cushing, Assistant Pastor at the Clifton Church, spoke each evening on "The Future Our Opportunity, Christian Leadership Our Task," which was also the theme of the school. Besides the regular class periods each evening, there was an 8:00 o'clock period nightly, which time some visiting speaker conducted in his own way. On Monday evening The Smiley Brothers Colored Male Quartet gave a program of the old South. At this service a large oil painting of the Saviour was unveiled. It was a copy of the original "The Shepherd" painted especially for the school by Fred Sinder.

Dr. E. A. McDowell, Jr., of the Seminary, spoke on Tuesday evening, and Miss Edith Manning, contralto from WHAS, sang "The Lord is My Shepherd." while standing beside the large oil painting.

Dr. E. C. Stevens, pastor of the host church, spoke to the largest attendance of the school on Wednesday evening, and on Thursday evening his assistant, Dr. H. S. Cushing gave a moving picture of the Holy Land. One reel was of Judea, and the other was of Jerusalem. Pastor W. M. Averett, of Manly Memorial Church, sang "The Holy City."

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

Music was led by W. W. Filkin. About 175 were enrolled, but the average attendance was 208.

**RECORD OF ATTENDANCE**  
Baptist Training Unions reporting  
enrollment of 100 or over  
December 15, 1935

	Att.	Vis.	En.
Louisville, Franklin St.	141	19	153
Paris, First	136	11	146
Louisville, Grace	137	6	146
Lexington, Porter Mem.	125	24	179
Newport, First	124	34	194
Paducah, Immanuel	124	11	155
Akron, Ohio, Calvary	116	19	126
Louisville, Crescent Hill	111	23	145
Louisville, 23rd & Bdwy.	111	20	122
Oneida	111	1	134
Louisville, Bap. Temple	108	12	140
Harrodsburg	105	21	132
Owensboro, Third	101	—	127
Hopkinsville, First	99	5	130
Danville, Lexington Av.	92	12	115
Glendale, Gilead	90	17	107
Louisville, Ninth and O.	89	23	121
Owensboro, First	88	25	130
Pineville	88	13	160
E'town, Severns Valley	81	7	112
Shelbyville, First	77	33	115
Lexington, Grace	75	11	134
Louisville, Virginia Ave.	75	9	113

**December 22, 1935**

Newport, First	124	34	194
Paducah, Immanuel	105	43	161
Lexington, Porter Mem.	102	11	180
Louisville, 23rd & Bdwy.	101	21	125
Owensboro, Third	99	—	127
Louisville, Ninth and O.	91	9	122
Louisville, Bap. Temple	87	16	134
Paris, First	87	11	146
Pineville, First	73	8	171
E'town, Severns Valley	66	8	112
Danville, Lexington Ave.	66	5	115
Louisville, South Side	55	26	126

Evangelist Harry Beckman, Owensboro, Ky., was at the First Church of Howell, Mich., in meetings from November 19, to December 8. Previous to the Howell meeting he preached in his second meeting at Prairie Church, Madison, Ind.

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### REVIVALS AT FRIENDSHIP AND HARTSVILLE, TENN.

I have just recently been in revivals in each of my two churches: Friendship and Hartsville respectfully. A complete census helped me reach my prospects.

In my country church I did the preaching. There are but few lost there, but one was saved. A fine spirit developed and the Christian people were wedded more devotedly to their Master and His cause.

For the meeting in Hartsville we secured Brother A. Earl Meador, of Scottsville, Ky. This meeting resulted in forty-eight additions.

A Training Union is to be formed to utilize these new additions and to enhance other needed members in their service.

L. G. GATLIN, Pastor,  
Hartsville, Tenn.

### FROM DR. WM. W. STOUT ON "SOCIAL GOSPEL"

Dear Dr. Masters: During the past few months nearly every issue of the Western Recorder has contained urgent warning and fiery invectives against the "Social Gospel." The result is that a great many of our people are getting panicky over the danger threatening our people.

Now discussions which take up so much valuable space in our denominational papers should give off as much light as heat. They should enable readers to see clearly and under what the writers are driving at. This is impossible unless the writers and the readers mean the same thing when they use or read the same words and phrases.

Words are the coins of our intellectual commerce. We must know just what value a coin represents before we can use it intelligently in the exchange of goods. We must know what words stand for if we exchange ideas intelligently.

Now the readers of the Recorder do not question your ability to think or to express yourself clearly, I am sure. Therefore I for one am asking that you give to us readers a clear-cut comprehensive and concise definition of "Social Gospel" as used by you and that you ask your contributors to allow us to assume that they mean the same thing when they use it unless they specify otherwise. In doing this you will define the value of our medium of exchange.

If you will do this we will escape a lot of mussy, hazy discussion, and what is more you will save a lot of our people from unwarranted suspicions about the views of some devoted, spiritually minded and doctrinally sound brethren who are at present very much misunderstood.

WM. W. STOUT,

Georgetown, Ky.

[We wish we might be able to satisfy the mind of Dr. Stout in regard to his request. Expressions received from our

## 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."

#### PLEDGE CARDS!

Card number one is used in securing subscriptions:

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

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

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

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

readers have not indicated that the Western Recorder service in contributed articles and editorially have added to their need of clarifying statements from us in re the "social gospel." The "social gospel," negatively, is not the Gospel of the New Testament. The New Testament Gospel is a Gospel of individual regeneration by the Holy Spirit through repentance and faith. What some call the social gospel is properly the social application of the inner spiritual dynamic of the Gospel of individual salvation. To call this the "Gospel" is to confuse terms. The Gospel of redemption generates in believers the spiritual dynamic that produces good works, that is, its application through our lives of sacrifice and loves to the needs of society. In history that application has been in proportion to the health and poise of this inner life in Christians. The world has now tangled itself further into the meshes of its own God-ignoring abilities and ac-

complishments than it ever was before. Its desperate need from Christians is that they shall possess and have power to mediate and exemplify the God-centered, God-empowered life so as to woo this hardened world from its own proud self-sufficiency and self-seeking to God. The primary and deepest service Christians can render to this self-centered world system is sacrificially to live and witness to the New Testament Gospel of redemption. We hope our friend may find some light in these words. We do not wish to add to his confusion or to that of others.—Ed.]

### OLD STAMPS WANTED

Friends can help us care for poor patients by sending us old cancelled stamps. Do not remove them from the envelope or wrapper. Look in your attic or desk or trunk for old letters and send the stamps to

SOUTHERN BAPTIST HOSPITAL  
NEW ORLEANS, LOUISIANA

# A Faithful Follow-Up and a Complete Clean-Up

## FACING THE FUTURE

By Frank Tripp, General Leader Baptist  
Hundred Thousand Club

Encouraged by the success of the debt-paying program of the past two years, we turn our attention to the January-February membership drive of the Baptist Hundred Thousand Club in full confidence of complete victory.

Those of us who have been fortunate enough to touch Baptist life throughout the Southland this fall, in conventions and assemblies, have every reason to believe that there is a new and better day upon us. A general improvement of economic conditions and a spirit of helpful co-operation among our people have given us new hope and courage. The discipline of five years of struggle and sacrifice has not been in vain. We have learned some lessons in the great school of experience, and face the new year with a rugged determination to "begin all over again."

The spirit and attitude of individuals will be reflected in community or group undertaking. When individual Baptists experience a change in their attitudes and an improvement in their spirit, we may look for a more generous support of their church and denominational program. Southern Baptists are feeling better. They have reason to do so. And whether we like it or not, these individual Baptists respond to the appeal of their denominational agencies according to their feelings.

Every convention or group meeting I have attended this past summer and fall has been marked by high spiritual tides. The programs have been, for the most part, of a high order. Our people are in a good humor and a happy frame of mind. A feeling of Christian brotherliness and cooperation is everywhere in evidence. We have had the thrill of a taste of victory, and we enter the new year in the happy anticipation of greater things.

### Indebtedness Substantially Reduced

The total indebtedness of our South-wide agencies has been reduced more than a million dollars during the past two years. This fact alone is enough to make Southern Baptists thank God and take courage. In the steady and substantial reduction of denominational debts we stand second to none. Bankers and business men everywhere have been profoundly impressed with the progress that has been made.

While the success of the Baptist Hundred Thousand Club has not been all that we had expected and hoped that it might be, it has been sufficient to commend it to our people. Approximately \$400,000 in cash has been raised. The plan has proved to be wise and efficient. It is getting results.

## \$160,620 Increase

The Executive Committee of the Southern Baptist Convention received from January 1, 1935, to December 1, \$1,064,906.08 to be distributed to Southwide agencies. This is an increase of \$160,620.20 over the same period last year. Let's make it \$200,000 by the end of the year. This would bring great hope and good cheer.

Reports coming to the offices of the Executive Committee in Nashville indicate that not only have the churches raised more money for benevolent causes in 1935 than in the year before but the Every Member Canvass has been put on in more churches and more thoroughly than in any recent year. The outlook from every point of view is most hopeful. May Southern Baptists gird their loins for a great forward movement.

—Walter M. Gilmore, Treas.

## "Victory Membership Drive"

We have designated the January-February membership drive of 1936 as the VICTORY MEMBERSHIP DRIVE, in the hope that Southern Baptists will press the battle out to the last and smallest church of the Convention and to the goal of 100,000 members. It can easily be done if every pastor and leader will set himself to the task with the dogged determination that it must be done.

We propose to go to the Convention at St. Louis next May with at least 100,000 signed pledge cards. These pledge cards will be presented to the Convention as our report. Every church, association and state will write its own part of this interesting report. There will be no change in the plan except that the new Victory Pledge Card is to be sent to the General Leader's office after a record has been made for the church files. I want my 1936 pledge card in the group, and, if possible, marked "Paid in full." Join me and let's make some interesting Baptist History.

If you could just realize what the movement has meant to the Home and Foreign Mission Boards, the Seminaries, and the Hospital; if you could hear the story of appreciation and faith of our creditors; if you could read the letters from some of our faithful missionaries and denominational servants, surely your heart would thrill as does mine, and you would set your face like a flint to the completion of this worthy task.

There is nothing complicated about the plan; there is no secret in how to promote it; just take the story to the

## A FINISHED TASK

By M. E. Dodd, First Baptist Church,  
Shreveport, La.

The last words of Jesus on the cross were, "It is finished." On another occasion he had said, "I finished the work thou gavest me to do." What grand words are these! What a glorious experience for anyone! They are words which befit Jesus, God's only begotten Son. And they are fitting words for every other child of God.

Surely there is no finer feeling on earth than to come to the end of a day, to the end of a week, to the end of a year, to the end of life with the clear consciousness that every duty has been well done, that every responsibility has been removed, that every task has terminated. "I have finished the work thou gavest me to do."

### Bring In Your Tithes and Offerings

With this magnificent example of our Master, it should not be an irksome thing to Southern Baptists to put forth every effort to finish the task of bringing all their tithes and offerings into the Lord's house for the Lord's work before the end of the year. This is a word that needs to be sounded forth in every Baptist newspaper, from every pulpit and platform, in every Sunday School class, B. Y. P. U., and Missionary Society. Let us finish our task and close the year with a clear conscience and a full consciousness of having done the thing to which we set our hearts and hands under the call of Christ.

### The Reflex Influence of Meeting Obligations

Entirely apart from getting in all the money possible, every bit of which is needed to supply the requirements of all the worthwhile enterprises represented in our Baptist Co-operative Program, the effort to get every person to pay up prior to the end of the year would be justified on the ground of that individual's personal interest. If one can complete his obligation, but is allowed to go on without doing so, he suffers vastly more in his own character and personality than he gains by retaining the small amount of money. He also suffers more in his relationship to God, which can never be good as long as there is an undischarged duty. If one owes his next door neighbor a bill which is allowed to go on from week to week and month to month unpaid, his fellowship with that neighbor is unavoidably disturbed. How much more his fellowship with God if he allows himself to leave his obligation to God unpaid.

people and give them a chance. God has been good to us, the future is bright. Let us "Keep on keeping on" until the victory is won.