

WESTERN RECORDER

Southern Baptist Seminary
Library
2826 Lexington Road
Rico

VOL. 110

LOUISVILLE, KENTUCKY, JANUARY 9, 1936

No. 2

I Am the Water of Life

The crystal river runneth free
Beyond the cloud-hills of the morn,
And mortal eyes can never see
The Spring divine, where it is born.

There are never locks nor bars,
Gate nor dam to check its flow;
It winds along a road of stars,
Its waters singing as they go:—

"I am the stream of the Water of Life;
The healing of nations,—the strength of the soul;—

* * * * *
Whoso shall drink of me, I will make whole."

The crystal River runneth free;
Beyond the cloud-hills twilight shows;
Where stand life's golden-fruited tree
It sings forever as it flows:—

"I am the stream of the Water of Life,
The healing of nations, the fountain of Love;—
Come unto me,—come unto me,
Drink of my waters in Heaven above."

—Dunn.

Devotional and Religious Thought

BEHIND IT ALL!

"For lack of vision the pulpits perish,"
A. T. S. J. in Christian World (London,
England.)

A crimson sunset; a storm at sea;
An infant's smile; the sweet bird-
songs:

Do the words describe sufficiently;
Is there nought beside belongs?

A familiar text; an old hymn well-
known;

A prayer from the lips of an aged
saint:

Do they come to the ear and heart alone,
Or bring higher notes, though faint?

The Sabbath morn with its sense of
calm;

The waiting people in prayerful
mood:

The voices joining in holy psalm:
Are these the whole of good?

Nay! behind Nature's sights and sound;
Behind the worship of one or a host:

A Vision of God is to be found,
Revealed by the Holy Ghost.

In small and great of Creative skill;
In the place where prayer and praises
rise;

The Vision of God the heart may fill,
And His Glory unroll before Faith's
eyes. William Olney.

GUSTAVE DORE AND HIS LOVE FOR JESUS

When Gustave Dore had about com-
pleted one of his famous faces of Jesus,
as he was in the act of putting on the
delicate finishing touches, a lady
stepped quietly into his studio and stood
for a moment admiring the wonderful
production of his genius. Presently he
became aware of her presence and with
his usual great politeness he said:

"Pardon, Madam, I did not know you
were here."

"Monsieur Dore," she said, "you must
love Him very much to be able to draw
Him so."

"Love Him! Madam," replied the
great artist, "I should think I do love
Him! But if I loved Him more I could
draw Him better."

And that is true of your service and
mine. Go and stand with McKay in
Africa. Follow Carey, going out single-
handed from his shoemaker's bench to
win the world for God. See Living-
stone dying alone upon his knees to
heal the open sore of the world. And
tell me what it was that led them on
if it was not the passionate, undying
love they had for Christ. If we loved
Him more we would serve Him better.

—William E. Biederwolf in
The Presbyterian.

IS THIS YOUR PHOTO?

In the second chapter of 2 Timothy,
the Apostle Paul, under divine inspira-
tion, paints for us a seven-fold Chris-
tian portrait. Let us examine it and
see how our soul condition compares
with these characteristics.

1. As a son, the Christian is strong.
In a sublime passage in Milton's "Para-
dise Lost," we see holy angels tearing
up mountains and casting them at the
hosts of evil. The Christian likewise
removes mountains and defies evil prin-
cipalities and powers because "strong
in the grace that is in Christ Jesus."

2. As a soldier, the Christian endures
hardness. Afflictions, persecutions, test-
ings, severe campaignings are the things
whereunto children of the Lord have
been appointed. It has been given to
them not only to believe in Christ, but
also to suffer in his behalf. Worldly
alliances displease the Captain of our
salvation, and so the Christian separates
himself from the polluting affairs of
this life looking unto Jesus. Onward,
Christian soldiers! Strike! "Let every
nerve and sinew tell on ages, tell for
God."

3. As a farmer be laborers. Toil pre-
cedes partaking of the fruit. He plants;
he sows; he patiently waits, knowing
that in due season he shall reap, if he
faints not.

4. As an athlete he strives for mas-
teries. He buffets his own body, keep-
ing it in subjection, lest after having
preached to others, he himself should be
disapproved and lose the reward. He
masters the world, using it as a stepping
stone to heights sublime. He conquers
the devil, saying in strong faith, "The
Lord rebuke thee;" and rejoices in the
Lord as he sees the adversary of his soul
fleeing from him.

5. As a workman in Christ's vineyard
he will be diligent in Bible study,
searching the Scriptures daily. The
greatest need in the Church today is in-
tensive Bible study. Most Christians
cannot instantly give a reason concern-
ing the hope that is in them. Every
word of the Scripture is "God-breath-
ed." There is poison in human breath.
Divine breath giveth life. You cannot
exhale the divine breath until you have
first inhaled it. Having inhaled it, how-
ever, dead bones will stand up before
you in the newness of life if you but ex-
hale the divine breath in simple decla-
ration. "Study to show thyself approv-
ed unto God."

6. As a vessel he will be clean, inside
and out. The Christian is one called
out. He is set aside for holy purposes.
He will heed the command, "Be ye
holy, for I am holy." In purity there is
strength. Dirt is an enemy of cohesion.

There will be no vital connection with
Christ if the vessel be unclean. From
the threshold of the lips, no profane or
unholy words will fail. Chaste stars
will twinkle in the firmament of the
imagination. White doves will fly
through the windows of the soul. Cir-
cumpect and right will the Christian's
behavior be.

7. As a servant of the Lord, he will
be gentle, patient, meek, apt to teach.
He is a servant of the Lord, not of
men. He will keep eyes on the Master,
heeding his every beck and call. The
whims and fancies of men will he not
heed. The commands of the Master will
send him to serve men, but not to
cringe before them. He will find himself
swimming against the current, going
contrary to prevailing opinion, while the
inner man exclaims, "The Lord is my
light and my salvation. Whom shall I
fear?"

—Roy T. Brumbaugh.

PRAYER WILL TAKE YOU THROUGH

When trials of life overwhelm you
And heartaches come anew;
Your troubled soul seems weakened—
Tears flow all the night through;
If friends forget to sympathize,
Or friendship's ties renew,
Remember that God has promised—
And prayer will take you through.

When the road seems dark and dreary,
And you cannot see your way,
The load seems more than you can bear
And tears bedim the day—
Keep heart, for God is ever near you,
Your faith in Him renew,
For He will never leave, forsake you
And prayer will take you through.

Sarah Terry,

Louisville, Ky.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS

The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly

205 E. Chestnut Street, Louisville, Ky.

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

BOARD OF MANAGERS

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

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

TERMS OF SUBSCRIPTION

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

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

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

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

WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, JANUARY 9, 1936

No. 2

Concerning Consistent New Testament Churches

W. C. TAYLOR, Missionary from Kentucky, Garanhuns, Caixa 16, Brazil.

WE HAVE thought together of New Testament churches, and seen their vital differences from those ecclesiasticisms that follow Old Testament norms of the Israelite theocracy. We are not Old Testament churches, though we follow our Lord and his apostles in their use of the Old Testament for spiritual purposes, repudiating only its legalism, ceremonialism, theocratic nationalism and any perpetuation of preparatory and partial phases of revaluation that have given way to the fulness that is in Christ Jesus.

The bearings of that ideal on our spiritual life are many and far reaching. The impatient often sneer at consistency, but consistency with the will of God and revealed truth is no trifle.

I

LOOKING OUTWARD. Many ask: "But are we not to think of other denominations as allies in the kingdom of God?" That may result in confused thinking. The kingdom of God is not composed of denominations but of redeemed individuals. No denomination is in the Kingdom of God. You do not enter that Kingdom by baptism or church membership, but by regeneration. All the regenerated of all denominations are our fellow-citizens in the Kingdom of God, as are all the regenerated of no denomination whatsoever, and they are many. Denominations are units the New Testament knows absolutely nothing about. All New Testament churches were and are of one "denomination" alone. God is not the author of confusion. The branches of Christ's vine are the saved units of divine grace, redeemed souls. The members of his body, in its local or universal sense, are individuals. In his presidential address to the World Baptist Alliance Dr. E. Y. Mullins stressed that truth. The universal church is no addition of ecclesiastical bodies. It is the body of the redeemed.

What of it? Well, this. Baptists count as brothers beloved all the family of God, all the world flock of our Lord's redeemed. We follow with them as they follow Christ. To that extent we are allies. Where any deviate, it is given to us the duty of following on. To that extent we are not allies. We sing many praises of Christ written by Catholic, Protestant and even Unitarian pens. Where love to Him is common, all who feel it are one in that great affection. But Christ affirms that love is obedient. We would not be allied with any disobedience to our Lord. We hate it in ourselves and in all the ways of all disobedient traditions of men.

Let us not deceive ourselves. We are no allies of infant baptism, of sacramentalism, of priestcraft, of union of church and state, of any Old Testament ecclesiastical norm, of the inclusion of the world in the church, of national churches, or nationalistic churches, of false episcopacy, of presbyters who are not pastor-bishops, of tyranny in ecclesiastical governments, of authoritative human creeds, of legalism, ritualism, formalism, humanism or false gospels.

Much of the world's deepest hatred of the simple Gospel comes from within both the Catholic and Protestant organizations and if we do not know that, then we are simply culpably ignorant of our day and generation. We can never silence or soft-pedal our New Testament testimony. Let who will like it or hate it. We are trustees of a Gospel heritage.

Let's pass it on. Things are not coming easily our way or the way, as Luke would phrase it. Dr. A. T. Robertson called attention again and again to the mighty revival of sacramentalism all over the world since the World War. New phases of the union of church and state beset the human race in many lands. If we throw down our arms to enlist in a non-descript army to which we do not belong, and with whose objectives we are not allied in spirit, then we have failed our Lord and our generation. If Baptists where they are strong degenerate into the mere category of men-pleasers, then where we are weak we shall disappear, and the Kingdom of God will suffer a major disaster, and dark ages will come again and martyrs' blood abound. New Testament Christianity will never come into its rightful sway and rest but by New Testament truth, spirit and churches.

II

LOOKING INWARD. Can we be consistently New Testament churches, allied with Christ in all obedience and with all the obedient of the ages?

What about the Sabbath? Every command of the decalogue is repeated and amplified in the New Testament but the fourth. Gentile Christianity knows no Sabbath. We are not under Levitical ceremonialism. The Sabbath was nailed to the cross. Many Baptists have imitated the Presbyterians of another day in their Sabbatarianism. Ours is the Lord's day. We have a norm: "In the Spirit on the Lord's day." We need no other. Sabbath means rest, and the Sabbath was a day of rest, not ordinarily of worship. Our "Lord's day" is anything but a day of rest. It is a day of worship and much Christian work. There is no reason for defeatism and pessimism and jeremiads because our Christianity has thrown off the dread day Calvin, following Moses, imposed on the Genevan theocracy. Peter called that a yoke on the neck, unbearable. Congratulations to all men over its death. We are not Old Testament churches and we know no Sabbatarianism. Stand fast in the liberty with which Christ has made us free.

What about tithing? It seems to me a fair exegesis makes tithing a New Testament doctrine, a practice devoted to the maintenance of a numerous ministry. There is no record in any Testament where the tithe was used for the construction or upkeep of temples or church buildings. Voluntary special offerings cared for that. Tithing was always for the sake of having a numerous and devoted ministry, and it is still for that. Paul ordains the same method of ministerial support in the churches that obtained in the temple (1 Cor. 9:13, 14). If not to tithe be a robbery of God, to divert the tithe from the support of a numerous ministry is a still greater robbery. How shamefully the sinews of Christ's holy war are robbed for material comforts to promote ease in Zion!

Am I permitted to say that "storehouse tithing" is a perversion of New Testament Christianity? By "storehouse tithing" I mean the regulation of Christian stewardship by Malachi 3:10. I mean the suppression of intelligent and purposeful individual stewardship. I mean the call to saved men to run and throw all their tithe into the fictitious "storehouse" of the church treasury and let the budget committee waste it nearly all on local greed and let the Kingdom of

God outside the four walls of the adorned local church go to the bow-wows. That is the greatest anti-missionary sentiment that mars the spiritual achievement of Southern Baptists. Our churches by the hundreds are parked in Malachi, mere Old Testament churches in all their financial ways.

Now certainly it is axiomatic that we are stewards of Christ. No man is a steward of his church. No man can abdicate from the throne of a sovereign conscience and turn over his stewardship to a budget committee. Certainly if the budget committee of his church sets up a worthy goal in doing the will of Christ, every giver in the church can make his gifts to help reach that goal. I so make mine, on every furlough. But an intelligent Christian steward dare not subject the control of his giving to a brutish, selfish, anti-missionary or omissionary group of men, on whose near-sighted

horizon the Kingdom of God does not exist for a needy, dying world. The day all Southern Baptist churches decide they have parked long enough in Malachi and come on over into the New Testament they will become New Testament churches, in that matter, and will enter the blessed highway of Christian stewardship. They will not go back below tithing, but will press on to full stewardship of ten-tenths, using it all as Christ's sweet will ordains.

God loves order and symmetry and proportion. He has in all eras asked men for a proportionate part of their time and money for worship. He still does, one day in seven, one unit in every ten of all our material possessions and their gains. But it is not the ceremonialism of time and talent after the Levitical standard. It is the stewardship of Christ's free and responsible men, in churches of devotees of the New Covenant.

An Open Door

WALTON R. COLE, Th.D., Pastor First Church, Dayton, Ky.

"Behold, I set before thee an open door, and no man can shut it."—Rev. 3:8.

THESE are only two churches of the seven mentioned by John in the Revelation which received no rebuke or censure from Jesus Christ. These are Smyrna and Philadelphia. No doubt "the saints and faithful brethren" in Philadelphia were short of perfection, but Jesus, because they were faithful, had only words of commendation and promise for them. Shall we not learn that it is not sinless perfection the Lord is seeking in His churches to-day, but it is faith, and faithfulness growing out of that faith?

To the Philadelphian church this promise is made: "Behold, I set before thee an open door, and no man can shut it." Before this church was set an open door, and I believe that same door—and only that same door—is set before Christ's churches to-day.

Consider then this open door. Who opens it? and who is it that sets it before this church in Asia Minor? "He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth" (Rev. 3:7). Who is He? Why, none other than the Builder of the Church—the Lord Jesus Christ.

I

THREE striking characteristics stand out as we study this door. The first is "Faithfulness"—"thou hast a little strength and hast kept my word;" the second is "Loyalty," and hast not denied my name;" the third is "Security," "I also will keep thee from that hour which is to come upon all the world."

Thus the door Christ opens before His church is one of faithful witnessing to the Gospel and its truths. While other churches crumbled into awful ruins Philadelphia stood, faithful in its witness, faithful to the truth as it is in Christ Jesus. And another reason for its endurance was its loyalty. If had entered the door opened by its Head, and had not denied His name. Sardis was dead, and realized it not; Laodicea was neither hot nor cold. Philadelphia was loyal and Christ's own loyalty is assured her, "I will make them . . . to know that I have loved thee." Philadelphia was to enter also the door to Security and would be kept "from the hour of trial which shall come upon all the world." This, therefore, is the kind of door Christ sets before his Church—a door of faithfulness, of loyalty, of security.

Somewhere recently I saw the name of a church and underneath this description "The Church of the open door." And in another place I read of a church that had a very extensive program in which the regular Wednesday evening prayer service had been dispensed with and in its stead had been set up a Mid-week Service, consisting of classes in the study of social problems, the history of art, of drama, and other classes among which was tucked away a class in the Old and New Testaments. The one who wrote about this church designated it as a 'Church With an Open

Door.' I am therefore led by these illustrations, and many other similar ones, to believe that the church of the open door to-day is of a different nature from that church and that door in Philadelphia in Asia Minor.

II

TO-DAY, then, the church of the open door is one (1) that liberalizes the Gospel of Jesus Christ; (2) one that minimizes faithfulness and loyalty by its liberalization of salvation, and therefore one whose security is as sinking sand.

Let me enlarge upon my meaning. Though a young minister I dare say that many of my elders have never experienced such times of the church entering through the door of faithfulness, loyalty and security. Insistent and pleasant are the voices of a Social Gospel enticing the church to enter through a larger and more pretentious door. The Gospel is not sufficient in itself; it must be made more liberal.

Other voices also are wooing the faithful church; for instance, the voice of Unionism. Mr. John D. Rockefeller has said that his money—about \$300,000 a year—would no longer go to a church or denomination that seeks to enter the open door Christ set before the church, but that it would go to institutions with more liberal ideals. Surely we hope our Northern Baptist brethren are not greatly perturbed over this announcement but will deafen their ears to this gesture of liberalism, and set their faces like flint to Christ's open door.

Again, the open door to-day is one that liberalizes salvation. Above it, is written: "Be good and respectable;" but above Christ's door is cut deep letters which no man can erase: "Ye must be born again." Danger is ahead for that church that enters any door other than that which demands faithfulness to His word and loyalty to His name.

III

IN THE second place notice, Christ has promised Philadelphia that no man can shut the door he opens. Jesus is "the same yesterday, to-day and forever." Therefore, his door opens always upon the same Lord and the same salvation. The way of salvation does not change; sin does not change in its nature. "I, if I be lifted up from the earth, will draw all men unto me." "There is none righteous no not one." "Without the shedding of blood there is no remission." The church that Jesus built is the same. It is still made up of blood-bought men and women. The doctrines and teachings of that church are the same—His word is everlasting and true. The ordinances of that church are the same. He has not changed His command found in Matthew 28:18f. The door is still open and no man can shut it. There is only one way to be saved, and no man, or devil, can "unsave" the soul that on Jesus hath leaned for repose. "There is therefore now no condemnation to them that are in Christ Jesus." The gates of Hell shall not prevail against His church, faithful, loyal, secure.

(Please turn to Page 12.)

Christ's Second Coming—M. P. HUNT, Louisville, Ky.

THAT Christ is coming again is the accepted credal statement of practically all the Christian world. However the doctrine has by no means the place in the hearts and lives of God's people that it did in the hearts and lives of believers when the New Testament was in the making. The purpose of this is to make manifest this fact from the Scriptures themselves.

The resurrection of the dead is not promised until Christ comes again. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first" (1 Thess. 4:16). "For as in Adam all die even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:22-23). That hope that so thrills our hearts when we bury our believing dead is not to have its realization until the appearing of our Lord in His second coming.

I

THE promise of the transfiguration of the living believers in the close of this dispensation is connected up with the second coming of our Lord. Contrary to the general expectation all are not to die. To be sure up to this time death has had all but universal reign; but Paul tells us, "We shall not all sleep, but we shall be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound—and we shall be changed (1 Cor. 15:51-52). That Paul had great hopes that he would never die is manifest from his words, "for our conversation is in heaven, from whence we also look for the Saviour, the Lord Jesus Christ: who shall change our vile body that is fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20-21).

Who are these that are to escape death? The living saints? When? At His second coming. When will that be? "In such an hour as ye think not" (Mk. 24:44). "What I say unto you I say unto all, Watch" (Mk. 13:37)? Do you think Christ's expectations are to be ignored? Evidence is not wanting that they are being ignored by most of those who wear His name.

The promise of rewards in the future life is contingent upon the second coming of Christ. Salvation is all of grace; rewards are all of merit. Saving is what God does for us. Works are what we do as redeemed souls for God. And even "a cup of cold water" only in Christ's name shall not fail of its reward (Matt. 10:42).

A faith that does not prompt good works, James tells us, is dead. Observation through all the ages corroborates his position. What, reader, of your faith? What activities of your life are prompted by your faith in God and Christ? Paul's testimony is wondrously to the point here. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:7). And when is "that day?" Why the day of His second advent, as it is written, "The Son of man shall come in all the glory of his Father, with his angels, and then shall he reward every man according to his works" (Matt. 16:27). "Behold I come quickly and my reward is with me to give every man as his work shall be" (Rev. 22:12). In the light of these Scriptures what, reader, of your reward?

Peter exhorts his readers that in view of Christ's Second Coming and the things to happen in connection therewith that they live, "in all holy conversation and godliness looking for and hasting unto the coming of the day of God" (2 Peter 3:12). The context shows "the day of the Lord" to be the day of Christ's Second Coming.

The attitude of expectancy is the attitude of readiness. It is the expecting souls that make the most of their kingdom privileges and by so doing help to hasten the consummation of things necessary to our Lord's return. Just what they are we may not say; but that godly living does hasten their accomplishment is certain.

A special crown is promised to those who wait in all godly conversation and expectancy His coming. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:8).

It is a crown of righteousness, and expectancy is a mighty stimulant to a state of righteousness. Will such a crown be yours dear reader? If not, why?

II

THE full, complete, satisfaction of the believer is not to be realized till Jesus comes. David foresaw this and sang, "I shall be satisfied when I awake in thy likeness" (Psalms 17:15). When will that awakening be? "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

In that glorious hour every believer shall attain the longed for goal of perfect conformity with their adorable Lord. This is itself enough to move every soul that loves him to join in praying, "Come Lord Jesus come quickly." Everything in every form and shape that this world has to offer is not to be compared to the privilege of all privileges, that of being perfectly conformed to the image of Christ.

Future recognition is linked up with Christ's Second Advent. One of the perennial questions of all the ages is, "Shall we know each other there?" To every believing heart this hope is unspeakably precious. It is one of the first anticipated joys of heaven. One of the primal attractions of the heavenly state is the meeting of the loved ones gone before and the welcoming of those that shall come after us. Listen to David as this hope in the hour of the loss of a precious child thrilled him, "I shall go to him, but he shall not return to me" (2 Sam. 12:23).

We find a further confirmation of this teaching in the words of Paul, "Then shall I know even as also I am known" (1 Cor. 13:12). If all limitations of knowledge gives place to unlimited knowing surely we shall know each other there. Indeed to my thinking there will be no strangers in heaven. Everybody will know everybody. No receiving lines, no introductions will be needed. But to what moment does the "then" of quotation refer? This is made plain by verse ten of the same chapter "When that which is perfect shall come, then that which is in part shall be done away." It is when Christ the perfect One comes, that all imperfections and limitations give place to perfection.

Then it is that he shall raise the righteous dead, transfigure the living believers and usher all into the inheritance prepared for them from the foundation of the world.

Do you wonder that Paul in the midst of a tide of great spiritual blessing, was made to cry out, "I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better" (Phil. 1:23).

"Oh, who would live away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow bright o'er the plain,
The noon tide of glory eternally reigns.

"There the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
The smile of the Lord is the joy of the soul."

III

DR. I. M. HALDEMAN puts it, "The Second Coming is not only bound up with every fundamental doctrine, but equally with every sublime promise." And in spite of this the teaching is by many preachers deemed of little moment and is all but utterly neglected. Hence sad to say, neither their lives nor the lives of their people feel the sanctifying

(Please turn to Page 17.)

Power From On High—GEORGE W. McCALL, Dallas, Texas

IN THE BLACK ROCK CANYON on the Colorado our Government has just completed the greatest irrigation dam in the world at a cost of many millions of dollars. This dam creates the largest artificial lake in the world with enough water in it to irrigate six millions of acres of desert and to develop nearly two millions of horse power of electric energy, enough to furnish a great city with all the light and power it needs. It is literally taking power from the mountain tops to the valleys below.

God is doing the same thing on a greater scale. Jesus said to his disciples: "Tarry ye in the city until ye be clothed with power from on high." There is a reservoir of power great enough to light and empower the work of Christ throughout the whole world. No matter how splendid the buildings and how fine the layout of machinery, the factory is a waste of money if it does not have an adequate power plant to run it. Christ has provided the power plant. He said to this same group of waiting disciples: "Ye shall be baptized in the Holy Spirit not many days hence," and added, "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

I

WE MUST be more than Christians to accomplish the world-discipling task; we must be Spirit-endued Christians. These were already Christians, for did our Lord not say, "Now ye are clean because of the word which I have spoken unto you" (John 15:3)? The baptism of the Holy Spirit does not give regeneration, but power for witnessing. The gift of the Holy Spirit for service is Christ's endowment of the church throughout the age till He returns. The baptism of the Spirit is a special gift of power for service. It does not mean life, but power. Not power for making wonders but power for making disciples.

But does not this teaching about the baptism of the Spirit lead to fanaticism? Many conservative Christians are prejudiced against it because of this. I once shared this prejudice myself. Since this is a serious difficulty let us look into it.

We must distinguish between the baptism of the Spirit and the gifts of the Spirit which are the result of the baptism. Paul in 1 Cor. 12:8-10 discusses these gifts. He says: "For to one is given through the Spirit the Word of wisdom; and to another the word of knowledge, according to the same Spirit; to another Faith, in the same Spirit; to another the gifts of healings, in the one Spirit; and to another the workings of miracles; to another prophecy; to another the discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues." Here are enumerated nine gifts, six of which are clearly miraculous, and three of which are non-miraculous. These gifts are distributed, hence some who received the baptism of the Spirit did not receive any miraculous gift. Wisdom, knowledge and Faith, the most elemental and universally needed are not miraculous gifts. These gifts are distributed by the sovereign right of the Holy Spirit, for Paul says, "Now all these worketh the one and same Spirit dividing to each one severally as he will" (v. 11). See Hebrews 2:4.

There is neither precedent nor promise for any believer to pray for the gift of tongues or any other gift. We are to pray for the Spirit (Luke 11:13) but the gifts are at His own discretion. It is not for the private soldier in the fog of battle to order up reinforcements, but this is the duty of the general who knows where and what reinforcements are needed.

Again, Paul adds that these gifts are to meet practical needs. "But to each one is given the manifestation of the Spirit to profit withal" (v. 7). Surely there was divine strategy in giving the gift of tongues on the day of Pentecost where a vast throng of Jews from all over the world had gathered and spoke as many as fifteen different lan-

guages. For these to hear the Gospel, and understand it, and carry it back to their far off homes was reason enough for this miracle of tongues to be given. It was "to profit withal." But what profit is it for this gift to be bestowed in a place where everyone understands the same tongue? These gifts were not for entertainment or merely to make men wonder; but to make converts. This power was to make effective witnesses.

Then it seems evident that some of these gifts were to be only temporary. None but very extreme persons would claim the gift of prophecy now. Since the New Testament has been finished, we believe the gift of prophecy has not been given. It may be that some other gifts may not be given now, or if ever, only rarely. Surely the Holy Spirit can give them, but we may not expect them unless it is to "profit withal."

II

JUST this word of caution may need to be added. The power of the Holy Spirit cannot be commercialized. Simon the Magician sought to do this and was severely rebuked by Peter (Acts 8:18-24). No man can fill his purse with money nor the press with his or her fame by using the gifts of the Holy Spirit. Indeed, we cannot use the Holy Spirit but He must use us. A first class humbug religion has often made its author rich, but we may be sure the Holy Spirit is not aiding in its spread.

My revered teacher, Dr. F. H. Kerfoot, said to us that the miraculous gifts were but the fringe on the Holy Spirit's power. They are not the main thing at all. Many of the great Christians like D. L. Moody who claimed the baptism of the Holy Spirit, never claimed any miraculous gifts at all, but their ministry makes it hard to doubt that they did receive great power from the Holy Spirit. The danger of falling into fanaticism on the one side is not more serious than the greater danger in our day of falling into arid doubt and rationalism on the other side. Fanatics are not harming us as much to-day as the Modernists are. But why go with either?

But is the baptism of the Spirit for us to-day? Some say it passed away with the apostolic period. What says the Word of God? In Acts 2:38-39, Peter said: "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children and to all that are afar off even to as many as the Lord our God shall call unto him." "Gift" and "promise" here refer to the baptism of the Spirit. To this all the commentaries agree. This gift and promise was realized that day by Peter and his group. I challenge any one to draw a line between me and that promise. I am one of the ones afar off that I trust the Lord our God has called unto him. This promise and gift is Christ's permanent endowment of his church. This power is available now as it was at the first, and the gifts accompanying it will be given by the Holy Spirit "according to His will" and "to profit withal." He knows what gifts we need. We are to leave that to Him. Surely there are gifts needed now. If the days of miracles are over then the days of Christianity are over. A non-miraculous Christianity is a dead religion.

The fact that not many receive this power is easily understood. Of course, it will not be sought nor received by those who do not believe it is for us. "Ye have not because ye ask not."

The terms on which it is received are exacting. Power is never cheap. Elijah's mantle cost Elisha a twelve-plow farm. Not many are willing to pay the price of absolute surrender to God. This gift is never found on a bargain counter. Study the lives of the men who have had this power and moved the world toward God and you will see why so few really have received the baptism of the Holy Spirit. And yet it is for us and He wants us to have it. "The promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him."

EDITORIAL

God's Power Perfected In Weakness

ONE of the most different lessons for Christians to learn is that (2 Cor. 12:8) God's "power is made perfect in weakness." Most of us seem to rely mainly and habitually upon the world's notions about strength. The word believes in "the most common" in battle, the most money in business, the highest organization in industry, the most intellectual in all things. Weakness it may pity, but usually despises.

There is something diametrically opposite in God's dealings with men. No soul is saved that does not so feel its weakness and need that it surrenders to the Lord and appropriates His strength through faith. No inhibition so effectually binds it from faith as a sense of self-sufficiency. Men are too strong to find God, never too weak.

And, once there has been this saving surrender and trust, self-trust is major among the forces that nullify and defeat the life that lies ahead. That life is to be lived day by day therefore in Christ and not by human self-sufficiency, gifts or intellectual attainments or power. The Christian never advances far spiritually until he learns, that it is not by might nor power, "but by My Spirit, saith the Lord," that it is to (Isa. 40:29) "the faint He giveth power, and to them that have no might He increaseth strength."

It would be a wholesome New Year's meditation for many a preacher to consider his own scheme of life and service by

this standard. It would give many a line upon themselves which every preacher must have if God is to make much spiritual use of him as a witness to revealed truth. It matters not how logically and doctrinally sound his oral teaching, every preacher's inner spiritual life and attitude of heart are preaching louder in every sermon than is the mealy intellectual exposition of truth.

How many in actual practice guide their lives more by the saying "God helps those who help themselves" than by the Scripture truth that, basally, no man is able of himself to find the things of God. Nor is one able to walk in them in his own strength after they have been revealed to him. The saying quoted is man's wisdom, not God's. In certain limited aspects, it may voice truth. But in the vital spiritual sense it is pagan rather than Christian. All other religions tell man how to find God in his own strength. Christianity alone tells him how to please God through faith in God's finished work to save him.

And the Christian life is lived in the same way—in His strength, wisdom, power, and not ours. "Christ liveth in me," said Paul. But he was able to say that only because he was first able to say, "I am crucified with Christ." We may sum up by saying, Sin is the exclusion of God, the Christian life is the exclusion of self.

Church Discipline In Love

THAT there is a falling away of discipline in churches over their members has become a matter of common remark. An obvious exhibition of this is in the frequent indulgence of church members in the amusements and habits of the world without vertebrate efforts on the part of churches to correct the evil.

There are church members who have been soundly converted whose life-objectives yet seem to be of the world and flesh to such an extent that there is no obvious difference between their lives and those of persons who have never been converted at all. No one knows of a certainty how many of these are converts who have been allowed to settle down into permanent spiritual infancy, and how many are persons who have never believed on Christ to save them from sin. But it is safe to say that our churches in the South have suffered much more from chronic spiritual infancy on the part of membership elements than from members who are utter strangers to saving grace.

This element of carnal Christians constitutes the largest factor in the present lack of spiritual warmth and power in so many churches. It is a fact which at once bears directly upon the need of church discipline and explains why we have so little of it in most churches. It requires spiritual life in the church and the wisdom and patience inherent in spiritual life, to enable it helpfully to discipline its world-deceived members. Rules of behavior for its members are no adequate substitute. Rules may serve a useful purpose, but they can never reach the heart of the trouble. A church that depends mainly upon rules can neither save the weak brother from his error nor rebuke and cast out the flagrant offender in a way that will please God or voice the spiritual dignity and authority of the church or reach the offender's heart.

As an evidence of decadence in a Spirit-guided discipline, consider how many churches in challenging the members to a standard of life, center their emphasis mainly upon material matters and outward show of the church life rather than upon its inner spiritual life. Every church that sets

up financial and attendance standards of membership standing, while it treats as if it did not exist the inner unity and spirit of the group, by that act suggests that it has ceased to be a spiritual organism and is trying to carry on merely as a material organization. Its disciplinary relationship to its members is no longer essentially that of a church of Christ, but rather of a fraternal order or business organization, depending upon worldly sanctions and motives as the unifying force.

We were recently told of a little church which, after a year in which it had "saved the cost" of a pastor, started once more under pastoral direction. It naturally found that interest had waned and there was an accumulated lack of pastoral contact and instruction to encourage such interest. Apparently restive under a situation that had grown out of this year-off in spiritual effort, the church sent out a letter to the members telling them it had divided them into three classes—regular payers and attendants, irregular payers and attendants, and non-payers and attendants. Each member was apparently told to which class he belonged and what he would have to do to get into the satisfactory class. The non-payers who did not attend would be put out.

The basal trouble in this case seems to have been a failure of the church to realize that its proper field is that of spiritual appeal, and that its unequalled opportunity is that winning its members back by fellowship and love. A church for a time may continue to carry on and keep up an appearance of prosperity, if members and money receipts suffice, while it ignores its spiritual mission and turns to material sanctions and motives to whip its members into line. But even though it has a name to be alive, it will be dead to that spirit of love and fellowship service with which the Lord has endowed and empowered every true church, and for lack of which there is no possible substitute.

The first thing a church should do when it feels tempted to start a scheme to whip its negligent members into line is to spend many hours in prayer and in asking God to search its heart. Its largest need is spiritual revival, a radical change in its spiritual outlook.

God's Revealed Religion and Satan's Substitute

THE spiritual history of man is that of his breaking away from the will of God in order to follow his will apart from God, and God's seeking after man through His Son, who suffered for man's sins in order that such wondrous love might break his rebellious heart and bring him to love and obey as his Father the God whose love pursued him in a way past all man's imagination.

Back of man's tragic fall stood Satan, the great malign fallen spiritual prince whom our Lord said is the god of this world. He was the original rebel against the authority of God and in Eden sought to bring and did bring man into disobedience to God in order that Satan might have his fealty and service. Men have corrupted the world's notion of Satan, making him to be only a grotesque joke. This world's joke reassures men in their sins and therefore pleases Satan. It has penetrated a backslidden Christendom, until to-day thousands of pulpits have in them ministers who have become dumb in the field of declaring what God has revealed concerning Satan.

I

THAT revelation should rebuke every backslidden Christian, who at best ignores what God says about this great evil spiritual prince, and at worst joins the world in making a mock of him, as a hobgoblin invented to trouble superstitious minds. How dare preachers so deal with a personality whom our Lord Himself declared is the prince of this world (Jno. 12:31, 14:30)? Paul wrote to the Corinthians that the lost are those "in whom the god of this world hath blinded" their minds against Christ. He said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Apostle John writes (1 Jno. 5:19) that "the whole world lieth in the evil one."

Whatever modern Christendom may flatter itself its superior wisdom justified it in doing in ignoring Satan and his world rule, it is certain that its wisdom has not been gleaned from the Book it usually continues to claim as its great Guide Book, even after its heart has fallen away from believing whatever it teaches that happens to be an offense to the fleshly mind of the world.

But what is the world, as the word is used in these passages and generally in the Scriptures? We accept the definition given by Professor C. W. Hale Amos, of Cambridge University, in his wonderful recent book, "The Church or the World?" as follows: "The world is human society as organized by the evil one apart from God, and in so far as it does not return to the path of His will, it will come to nought."

II

IF WE seek an explanation of how the world came to be organized under the power of the rebellious prince of the power of the air, instead of under the God who made it and whose it is, we shall find it in the Bible alone. And we shall find that He whom we call Lord and Saviour accepts all that the Hebrew Scriptures say and adds to it His own divine corroboration. "Our Lord," says Bishop Gore, "does not think of the existing rebellion against God as if it were merely human. He sees Himself face to face with a kingdom of evil in the world which has its organizer and its agents in a world of spirits beyond the human domain—in 'the devil and his angels'."

Well-fed, well-paid, well-honored, and world-praise-loving American Modernism to the contrary, missionary experience on a vast scale confirms every word of the divine revelation as to the devil and demon-possession. The "modern mind" regards all this hocus pocus, and backslidden world-conforming Christians here as elsewhere tremble in their boots when the high priests of modern rationalism utter

their complacent formulas of naturalistic wisdom. But "modern-mind" religion has no Saviour from sin, no divine Redeemer, no inerrant Word of God, and no Gospel that can save a lost soul—sharing thus with Satan and all unbelievers the enthronement of human self-will above the will of God.

Satan runs the world to-day along the lines he introduced in the Garden of Eden. There were three definite steps. The first was, "Yea, hath God said?"—meaning to deny that God had really spoken, thus introducing the first pair to doubt, which is next door to denial. The devil was thus the first rationalistic critic.

The second step was, "Ye shall not surely die." Open denial followed doubt. There is no such thing as death. Satan, who professed to stand between man and God and to speak with authority, is thus the father of all sacerdotalists. Then he said, "Ye shall be as gods!" Here is Satan's "gospel." He and all his dupes still preach it. It is self-sufficiency, self-knowledge, self-improvement, self-expression. Self is its center, just as self, self-will, self-glorification, apart from God, had caused Satan to be cast out of heaven, and caused him to set up as the industrious and soul-searing god of this present world.

III

THE Christian Gospel—the only Gospel other than counterfeits of Satan's dupes—is at the antipodes from this. Satan wrought utter havoc with man in Eden through his false "gospel" of self. God sent His own Son into this world to overcome the works of Satan by placing God back on the throne and **CRUCIFYING SELF**.

Our Lord said He did not do His own will, but the Father's will; that the very words He spoke were not His own, but what the Father gave Him to say He spoke. "Not my will but Thine be done," was still the deep cry of His troubled soul in Gethsemane. He endured the Cross, despising the shame, refusing to use His power to save Himself even from the Cross.

Modern orthodox faith is itself departing from Bible Christianity, when it leaves out of its preaching and teaching those Bible doctrines that are unpopular with the unregenerate heart and mind. And it has sinned grievously in its failure to set over against the Lord, as He himself did, the malign prince of evil who works continually to defeat Christ's kingdom and capture it for himself by flattering men's self-sufficiency.

Christian faith presents the alternative of God or self, God's will or self will. Every true believer surrendered self when he received Christ through faith. In that transaction he in principle crucified self. But our churches have in them a great majority of members who have not, since that experience, even tried to live up to this by daily surrendering themselves to Him to whom they once-for-all gave themselves. The old nature of self will, which was not eradicated, but was yet potentially crucified at conversion, daily seeks to assert itself and gain control.

These Christians are described in Romans 7. Read it again. Is there no way out from the spiritual stalemate and unfruitfulness of Romans 7? There was and is. **Carnal Christianity, trying to carry the world on one shoulder and the way of Christ on the other, was not normal New Testament Christianity, though such abounded in the Corinth Church.**

They abound exceedingly to-day. Their number explains our present powerlessness against Satan's substitutes for the crucified-self religion of the Bible. They explain why the enemies of our God are increasingly successful in demoralizing God's people. **Double-minded Christians are no match for the single-purposed, self-willed, self-saving religion of Satan. May God arouse His people from slumber to obey Him!**

Paragraphic Comment

CALVINISM AND ARMINIANISM The doctrine of election is held by Baptists and was preached by them in the past much more than now. John Calvin was the most prominent exponent of the doctrine in the Reformation period and, roughly Calvinism and this doctrine are often treated as identical. Arminianism gives man a larger place in his own salvation than do those Christian bodies which hold to the doctrine of election. One would expect self-saving systems of religion to make inroads among Arminians earlier than upon those who teach the doctrine of salvation by grace alone and upon the sole basis of faith in the completed work of Christ. And it is working out that way. Methodist bodies in America seem to be more open to the snares of Modernism and "social gospelism" than are Baptists and Presbyterians. But meantime, consider that Baptists are ceasing to stress the great doctrines of grace which are found in their statements of faith, and perhaps none more than the doctrines of election and salvation by grace alone. Self-saving devices tend to become attractive to them in proportion as the completeness of salvation in Christ alone fades from knowledge. The thing is going on among us at the present moment. We would be wise to consider what it means and whereunto it leads.

HUMAN INSTRUMENTS USED TO DIVINE ENDS That which usually happens in the matter of a church calling a pastor or of a would-be pastor approaching a church, brings into exercise the use of human instruments to divine ends. That is, it is almost universally taken for granted in church and ministerial circles that the successful formation of a new pastoral relation through human instrumentalities is evidence that God will the relationship to be formed. Much could be said about it—the sum of which would largely be this: In actual practice one is made to feel that human engineering and confidence in the results it is expected to bring about, in these times of material "efficiency" have just about taken the whole thing into their hands, and God would seem to be brought in only to make it unanimous and serene from every angle, after the "efficiency" stream of letters of recommendation and personal influence have had their utmost say. It puts an unpleasant taste in the mouth. It corroborates other evidences that would indicate that neither preachers nor churches in general depend much upon prayer to God. And too much of what praying is done would seem to be to get God to sanction and put across what we think is best and to our utmost have cooked up as being best, and too little actual seeking after God to know what is His will. God does often use human instrumentalities to accomplish His ends. But not when our confidence in practice is placed in human instruments, and God is credited or blamed with results.

CHRISTIAN LIFE IS MIRACULOUS All life is a miracle. That is the secret of life is beyond our finding. Marvelous things have been done by man in his search to understand the hidden forces of nature. But these are in the way of discovering latent powers, not of mastering the why of those powers or of life. Scientists continue to pursue the secret of life, it is safe to say that God has securely hidden it. Until science can make a single grass seed that will sprout and bring forth after its kind, it behooves men to be modest in their claims to have mastered God's creation. The birth of an infant is a miracle. It happens according to God's law through the action of forces whose nature is undiscoverable by man. Much more is Christian life a miracle. Humanity is self-centered. Each individual differs from his fellows in characteristics, but all human life apart from God centers in self-Christianity is a life implanted in every real convert that does not center in self. However far it falls below the expression of the Saviour's perfect surrender of self to God in His prayer, "Not my will but Thine be done," there is in it the principle of surrendering self-will to God's will—first in the repentance

and faith that receives Christ and reprobates the sin of selfism, and afterwards in the action, of this new, miraculous self in repeated victories over the old self, which is thus nailed upon the Cross. The young believer knows little about this, as an infant knows nothing of his natural birth. But he has come into a new life—he is miraculously born, born of God's Spirit. Why stumble at this blessed miracle, while every one of us daily accepts without question numberless "miracles," even in the commonest things of life?

BIBLE DOCTRINE OF HOLINESS NEEDS TEACHING

Principal R. B. Jones of the South Wales Institute, in his fine book "Christ Our Lord" (Marshall, Morgan and Scott, Ltd., London), directs attention to the fact that neglect of Bible teaching on Holiness and the Second Coming of Christ habitually go together, while in the New Testament both are emphasized and usually emphasized together, as for instance, 1 Thess. 5:23: "The very God of peace sanctify you wholly; and I pray God your spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." So important is holiness and so habitually have ecclesiasticisms in every age, as they grew in material power, tended to ignore it and neglect its teaching, that, when spiritual decline threatened to engulf the churches that were led to follow ecclesiastical plans rather than God's Spirit, God has in such times raised up groups to save this great teaching from utter eclipse. While these inner-life groups have been of large value, most of them have failed at the point of an adequate elucidation of Scripture teaching on holiness, and some have given carnal, backslidden Christians occasion to mock through the failure to show forth in their own lives the blamelessness which they stress. A blameless life is the possible and intended fruit of this teaching. It illuminates and commends the teaching. On the other hand, Christian experience in any one individual is partial. It may illuminate the revealed teaching, but it is the Bible's verdict on our experience which is supremely needed. It will correct it where it lacks and it will bring under conviction for the sin of flesh-serving lives many Christians who neglect this great teaching.

DEFINITION OF SANCTIFICATION

In the Old Testament holiness or sanctification means to be set apart to the uses of God. Israel was a set-apart nation, a "holy nation." Its character and behaviour were often far from justifying the designation. But Israel had been singled out from among the nations to become uniquely related to God and His world-purpose. It was to be "wedded," dedicated to God, and this purposed relationship was often spoken of as accomplished, while yet its realization was afar off. The holy person is one who is set apart for God, exclusively. This holiness is God's purpose for every Christian. "This is the will of God, even your sanctification" (1 Thess. 4:3). Paul addressed the Corinthian Christians as "called to be saints" and said to them, "Know ye not that your bodies are the temple of the Holy Ghost?" At a time when the potency of holiness within them had manifested only a lame life as against the dominance of the natural passions of their minds and bodies. Man is spirit, soul and body. The spirit is of his essential nature. It is not something he possesses, but what he is. The powers of his soul are various—such as will, intellect, imagination, emotion, conscience. A holy will is a will surrendered to God. A holy mind given itself to the revealed things of God and not to the wisdom of this world. Holy emotion responds to God's Spirit but refuses to pander to the pleasure of the flesh. The same principle applies to the body. It is made a captive to the mandates of a spirit dedicated to God. Bible sanctification may properly be called purity. But it is the purity of relationship to God, not of self-attainment through knowledge. It is fidelity to God. God seeks in every Christian a life whose attitude is that of constant, full reliance upon Him. This is sanctification.

God's Solution of the Problem of the Individual

JOHN A. BRUNSON, Sumter, S. C.

CHRIStIANITY is God's salvation of the perplexing problems that vex mankind. And if it were understood and applied as God wants it to be, it would turn out to be the perfect solution. For every problem that grows out of the relationship of man to man, whether domestic, social, political, or economical, is, when reduced to the last analysis, the problem of the individual; and the problem of the individual is perfectly and permanently solved by Christianity.

I

THE Individual in His Relationship to Society. All the troubles that disturb and distress society grow out of the fact that the individuals who compose it are wrong-hearted and wrong-headed and therefore they stand in wrong relationship to each other. Because they are in wrong relationship to each other, trouble occurs. There is a lack of mutual sympathy and understanding. Self-interest is dominant; jealousies and misgivings arise and distrust is felt.

But suppose every one of these wrong individuals could be set right. Suppose that every man, woman and child in any community should undergo a radical change, and that, in consequence of that change, should become exactly what he ought to be. Suppose he should become entirely right in thought, in speech, and in action. Then we would have a society composed of right individuals standing in right relationship to each other. Each would be open-hearted fair-minded and generous-souled; truthful in speech and honest in action; interested not alone non-chiefly in his own welfare, but in the welfare of others; thoughtful kind courteous, and complaisant. Each would be trustful, and in turn would be trustworthy. We would have an ideal society.

Where then would be the social problems? There would be none. For each individual would be his brother's keeper. In the prevalent unselfishness, righteousness would reign, peace would prevail, and all would be happy. The problems of the community would be perfectly solved in the solution of the problem of the individual.

Now enlarge the picture. Extend the borders of the ideal community till they embrace the state. Then we would have an ideal state, a state composed of ideal communities. Then continue the process of enlargement till the nation is embraced, and we would have an ideal nation. And then enlarge more and more till the whole inhabited earth is brought in, and we would have world-wide peace. The social estate of the world would be revolutionized through the radical changes wrought in the individuals.

II

REGENERATION Not Reformation Is Needed. From this it is clear that the hope of society lies not in any human work of reform, but in the divine work of regeneration. The individuals who compose society must themselves be set right and brought into permanently right relationship with each other, before there can be a society, that is right.

And just here is the place where God comes to the rescue of man. He proposes through Christianity to set the component units of society into right relationship with each other, and through these rightly related units to establish and maintain a right society. And what God proposes to do, He will do. And fortunate are we if we can discern His method of procedure, and co-operate with Him.

God's Plan. God's plan then is to undertake to set the wrong-hearted and wrong-headed individuals right with each other. But before He can do that, He must first set them right with Himself. For no individual who is in wrong relationship with God can be in right relationship with his fellow. And conversely, no individual who is in right relationship with God can be in wrong relationship with his fellow. In other words, the great fundamental relationship which determines the character of all other relationships is

that which exists between the individual and his God. Fix that, and you fix all the rest. Fix that right and the rest will be right. Fix that wrong, and the rest will be wrong. Therefore in dealing with human problems, God's first thought is to put the individual in an unalterably right relationship with Himself.

Jesus taught that. For He declared that the great and first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." In such love we find the existence of a permanently right relationship between the individual of his God—and that relationship is first and fundamental. Then Jesus added, "Thou shalt love thy neighbor as thyself." In that love we discover a right relationship between the individual and his fellow. And that relationship is in consequence of and in subordination to the relationship with God. The all important thing is for man the creature to be in right relationship with God his Creator.

III

WRONG Relationship With God Means Failure. A man in wrong relationship with God can neither fill his proper place in this life nor in the life to come. It is true that one in wrong relationship with God may achieve success on earth. He may become distinguished, and by his fellow-man acclaimed great. And when he is gone, a monument of marble may be erected to his memory, and many pages of history may be devoted to the record of his deeds. But if he was in wrong relationship with God, his life's work will in the end come to naught, and he himself will be written down in God's book as a failure. No one can live in permanently and radically wrong relationship with his Creator and succeed. The will of such a one is not his Creator's will, nor are his aims his Creator's aims. He and his Creator are at cross purposes. He can never be what his Creator wants him to be, and therefore can never do what his Creator wants him to do—unless he is set right.

And so God the Creator seeks first of all to set the individual in right relationship with Himself and then right relationship with his fellows will follow as a logical consequence. And then as the result of the right relationship between individuals, right social conditions will prevail. And carry these right relationships and their results to perfection, and you will have heaven.

How God Executes His Plan. Now let us see how God proceeds to bring the individual into right relationship with Himself. He accomplishes this by three sovereign acts. First, He cancels the guilt that attaches to the individual by reason of his sins. That is, He forgives. Secondly, He justifies the individual whom He forgives. And thirdly, He regenerates him.

Forgiveness. Sin is the disturbing element. It produces all the discord between man and God, and between man and man. Every individual in whose life sin is dominant is lawless; for sin is lawlessness.—1 John 3:4, Revised Version. Being lawless the individual displays self-will, and is disobedient. He is not subject to God's law. He is a rebel, and is under condemnation. The sentence of death is upon him. Clearly no such individual can be pleasing to God, nor can he be in right relationship to Him. Therefore sin and its guilt must be removed. As long as an individual is under sin and guilt, he is under the condemnation of the law. As long as he is under the condemnation of the law, he is under the sentence of death. And as long as he is under the sentence of death, he cannot be in right relationship with God. So it is clear that God must remove the guilt of sin permanently from the individual whom He sets in right relationship with Himself. This is first. And God does it by an act of pardon—"He will abundantly pardon."—Is. 55:7. God always pardons when the conditions of pardon are met, and He pardons graciously and fully and permanently.

Justification. Then, having pardoned the individual, God justifies him. That is, He pronounces him to be free from guilt, and therefore righteous before the law. For a guiltless man is legally a righteous man. And, having declared the pardoned individual to be right, God then proceeds to deal with him as He deals with one who is right. He admits him into His family, and accords to him all the privileges of a child. In fact he, the justified individual, is a child of God. Through pardon and justification he has been brought legally into right relationship with God.

Regeneration. And then, in order to add the quality of permanency to the result, and to make true in life what is true in law, God then proceeds to regenerate the individual whom He has pardoned and justified. Pardon is not enough, for that only removes the guilt. Justification is not enough, for that is the declaration of legal righteousness. Nor are pardon and justification combined enough. Regeneration is needed also. And so God imparts to the individual a new life. Or better, He imparts to him the new life, the Christ-life, the life that is eternal. And the new life is accomplished by a correspondingly new nature. And that is regeneration.

The New Life Is In Christ. The new life cannot be received apart from Christ. For it is written, "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; and he that hath not the Son hath not the life."—1 Jno. 5:11, 12. We receive the eternal life only by receiving Christ and we receive Christ by believing on Him. For says the Word, "As many as received Him, to them gave He the right to become children of God, even to them that believe on His name."—John 1:12. Receiving Christ is believing on Him. Believing on Christ is receiving Him. Believing is receiving.

By reason of the new life which we receive we become new creatures with new natures, new aspirations, new hopes, new resolves. And it is this life, which is unfailingly supplied, that insures our persistence in right relationship with God, and gives us the certitude that we shall ultimately triumph over all the besetments of the flesh. The regenerated man must in the end be the victorious man. "The eternal God is his dwelling-place, and underneath are the everlasting arms." He cannot fail, for he is kept by the power of the Almighty.

IV

SUCH then is God's method of solving the problem of the individual, the problem that underlies all other problems. He pardons the individual, thus removing the guilt of his sins. Then He justifies him, thus pronouncing him to be right and therefore free from the condemnation of the law. And by this he is given a proper standing before God. And lastly God regenerates him, whereby a new nature is imparted, a nature which is Christ-like. And as the result of these three sovereign acts of God the individual is put into permanently right relationship with God. And during the remainder of his earthly life he is in the world but not of the world. He is a child of God among the sons of men; a citizen of heaven among the citizens of earth; a member of the social order of the redeemed retaining for a time his membership in the social order of the unredeemed. And he, as an individual in right relationship with God living among individuals in wrong relationship with Him, ought to contribute something to the elevation of morals and the betterment of society. And he will, if he lives up to his principles and privileges.

We see then that God's contribution to society is individuals who have been pardoned and justified and regenerated, and through these individuals the social improvement of the race is accomplished. God's direct work is with the individual, and not with the multitude. The Gospel is for the individual, thence the task before God's people is not the task of social reform, but the task of preaching and practicing the Gospel of salvation through faith in Christ. If Christians will preach the Gospel and practice what they preach, social reform will take care of itself. Stick to the Gospel. Stick to the Gospel. **STICK TO THE GOSPEL.**

Golden Anniversary In China

ON OCTOBER 16, 1935, Dr. R. T. Bryan's Chinese friends in Shanghai paid the highest honor and most loving tribute to him for all these fifty years of faithful service. They have celebrated his birthday every ten years since he came to China as a young man of thirty. They began on his fortieth birthday so this, his eightieth birthday, is the fifth time.

On his seventieth birthday he had just finished building Sallee Memorial Chapel, so he asked that any gifts from friends be something in the way of furniture for the new chapel. They responded liberally.

This time our two schools, Elisa Yates and Ming Jang, had just suffered a loss of tuition by the failure of the bank where it was deposited, so Dr. Bryan asked that no gifts be made to him, but that all be given in money to the schools, and said that he would add dollar for dollar to all that was given. The total amount received is one thousand U. S. gold dollars, enough to pay the school deficit for this fall term.

The Chinese Committee planned everything. They sent out invitations in English to foreign friends and big red ones in Chinese to Chinese friends.

The students and compound people began at 6:30 A. M. to come by groups to sing "Happy Birthday" to him. At 10:30 A. M. the schools met at the chapel, which they and the church members on the compound had decorated with flowers and charts. The chart showed his life's work by periods of service. His daughter, Miss Catherine Bryan, had prepared the charts and taught the students to explain them. Their program lasted until noon.

At 3:00 P. M., the outside guests came and gave a program. There were six addresses from five to ten minutes each by special friends. A response to the addresses was given by Miss Catherine Bryan following the Chinese custom.

A grand concert in the evening was gotten up by Mr. H. D. Yeh who is a grandson of the first pastor of the Old North Gate Church. He is a graduate in flute from the Shanghai Conservatory. He has great ambition to be a composer, especially of sacred music. A "Hymn of Thanks," his first attempt at composing, and dedicated to Mrs. Bryan, was sung by the church choir. It is a very beautiful cantata and was well done. A lantern procession by the schools closed the celebration.

Baptist Work In Far South Brazil

HARLEY SMITH, President,
American Baptist College, Porto Alegre, Brazil

SUNDAY, November 3, was a high day in the life and history of our Esperanca Baptist Church in Porto Alegre. The Sunday-school in the morning was well attended. This too in spite of the constant opposition and oppression of the persecuting elements.

The B. Y. P. U., under the leadership of Miss Thelma Frith, gave a splendid program at the evening hour, "The Challenge of the Cross." All through the program one could notice the marvelous effect on the congregation. Many were intently silent, others were weeping and some sobbed audibly. When the invitation was given for interested ones to accept Christ some ten or twelve came forward. Three of these were candidates for baptism, two of which were accepted, one waiting until a later date to be baptized. Others will come later. Plans are being made to give this program in other places.

Our State Convention was in session for several days but closed Sunday afternoon. The attendance was small but on the whole the work done was very satisfactory. There are only nineteen or twenty churches in the state which cooperate with us, and many of these are in the far interior, the members of which are very poor, thus making it almost impossible to have a representative gathering of our workers here in the capital. The same is true if we have the convention in the far interior; our workers here cannot go.

The W. M. U. of the state had a most inspiring program on Tuesday night preceeding the convention, in fact it was one of the best programs given in Baptist circles in these parts. Mrs. Alice Bagby Smith was elected again as president of the State W. M. U. and plans to carry on a better work this year than was done last year. The Women's program was materially assisted by a number given by our school Y. W. A. Miss Thelma Frith is President of this organization which promises to usher in a new day for our work here.

There are not more than a half dozen W. M. S. organizations in the state, but they have been most active during last year. The number of religious visits and personal interviews will doubtless reach into the thousands. Most of the women belonging to these organizations are tithers.

Our school continues its struggle but is being marvelously blessed of the Lord in every phase of its activity. The Bible is being taught to the unsaved in order that they might be won and to the saved in order that they might be trained for more effective work.

Philip, the Club and the Hospital

LOUIS J. BRISTOW, Superintendent,
Southern Baptist Hospital, New Orleans, La.

MISS IRENE COOPER is reporter for the New Orleans Times-Picayune. About a year ago, in an automobile accident, her neck was broken. Months of treatment in the Southern Baptist Hospital healed her injuries and she has been more interested in Healing Humanity's Hurt since then. The following story which appeared in the Times-Picayune a few days ago is from her pen and illustrates the need for the continuance of the Hundred Thousand Club.

She wrote under the heading: **Young Patient, in Hospital twenty-ninth Time in Eight Years, "Can Take It:"**

Philip Garrison of Yantley, Ala., can take it, and when "taking it" means being a patient in a hospital twenty-nine times in eight years—that's something!

But even twenty-nine trips in eight years can't make him get used to it, he said Thursday as he lay in the Southern Baptist Hospital on his twenty-ninth trip to that hospital.

"At least I'm not homesick anymore," he said. "Boy, I sure was at first. I guess I'll never really get used to it, but I do know a lot of the doctors and nurses now and they come in to see me and that helps."

In the course of his hospital career he has spent three Thanksgivings and one Christmas in the hospital and according to present indications will spend next Christmas there. His mother, Mrs. E. C. Garrison, is with him, and that helps a lot, he said.

Philip is suffering from osteomyelitis, which is a wasting away of bones, in the language of a layman. He made his first trip to the Baptist Hospital in 1928 when he was fifteen years old and he is twenty-two now. In 1928 he was in the hospital twelve times. In 1929 he came four times and in 1930 he was in the hospital four times. In 1931 and 1932 he was in the hospital twice each year. His health was much better in 1933 and 1934 and he didn't have to be in the hospital at all, but last Carnival he came to New Orleans and walked a lot. This was his undoing and he came to the hospital twice in March, in June, and in September.

Now he is at home on the fifth floor of the Baptist Hospital for the fifth time this year. His crutches stand by his bed, but he isn't able to use them. In fact, for the last ten months he has been kept to his bed, he said. When he is able to be "up and around" he helps his father in his store in Yantley.

The last time he was a patient in the Baptist Hospital he was given a blood transfusion by Miss May Hinrichs, cashier at the hospital, but he hasn't had to have one this time.

"I just amuse myself by reading and talking," he said, "There isn't much I can do, of course, and I may take it but I sure don't like it."

The Hundred Thousand Club has been of material help to the Southern Baptist Hospital in New Orleans. Sharing in

the distribution of receipts began in January, 1934; and in the two years which have elapsed we have received a total of \$7,329.33 from the Club. As our need seems to have been less, so our portion has been less than that of other agencies. But we have been blessed along with all the others.

Organization of the Hundred Thousand Club was not only wise but just. Economic depression had demoralized fiscal affairs. Southern Baptists were heavily in debt. This movement proved to all the world our constituency was alert to its obligations and would try to pay what the denomination owed. Many felt unable to join their brethren at first, but improved conditions now afford the many opportunity to do so.

AN OPEN DOOR

(Continued from Page 4.)

On one hand the modern church has tried to supplement or enlarge the door; on the other hand there are many which are trying to shut it. Do we not bar the door to faithfulness if our witness fails to envision and include the whole creation. In other words an anti-missionary church is a church operating behind closed doors. It closes the door of salvation and security against the benighted peoples of the earth. And I feel sure that some churches are trying hard to close the door of loyalty by being anti-social. They deny the name of Jesus. There is a distinction between a Social Gospel and the Gospel of Jesus Christ which is truly social.

Many churches would be shocked if the same kind of people that found pleasure and peace in Christ's company were to enter them. Pharisees, publicans, harlots, lepers, the palsied, the twisted, the bent, yea the scum of the earth as well as Teachers, Rich men, noblemen sought out and followed Jesus. We can bear to send missionaries to China, to Africa, but would it not be rather disturbing in some churches for some of those to whom we send our missionaries to sit in the pew, not to mention some of the poor of our cities.

And what about us when we become self-satisfied, formal, unevangelistic. Surely with an open door before us it ought to stir our hearts with zeal to enter in. "The son of man is come to seek and to save that which was lost." Did He not leave His church to continue to be a faithful witness of that purpose? If a real genuine conversion should happen in some churches they would be prone to commit the unpardonable sin against the Holy Spirit.

When we are faithful and loyal to Him and all He taught we will not try to close the door He sets before us. Times like these call for faithful witnessing to the whole Gospel; for loyalty to the church and its Divine Head. A short time ago I was talking to a fine upstanding citizen of my city, a member of a church in a different place, but who had never been inside our church so far as my memory serves me. He said to me, "Reverend, the world can't be such a bad place when millions of people sit and listen to the sermons on the radio every Sunday." "Then you admit," I replied, "that the radio is more important than the church, the Lord Himself, built." That I am afraid is one of the serious troubles of our present day—the fallacy of thinking one can listen to preaching, or even of reading the Bible and then have no further responsibility to the Christ of the Bible and to the church of which He is the Head. Of course a man can be saved without the church, but a saved man needs the church with which to enter Christ's open door of faithfulness, of loyalty, and of security. And the church with the open door is only the church that is faithful in its witness, loyal to the name that is above every name.

A post card from Honolulu, Hawaiian Islands, sent by Dr. Hendon M. Harris, until recently of Madison, Ind., reads: "The Olives, Thompsons, Hills and Harris are on the President Cleveland bound for China. Four days have been very stormy, but the little Baptist Church here gave us a delightful reception and luncheon. Pray that God's hand may be upon us all—eight adults and eight children."

William Warder, Pioneer Preacher in Kentucky

By his Great, Great Niece, Mrs. J. Wells Vick, Olmstead, Ky.

Three of the Warder brothers, William, Walter, and John were early Baptist ministers. They were born in Fauquier County, Virginia and descended from the Warder and Fairfax families of England and Virginia. The biography and labors of the Rev. Walter Warder were published, recently, in the columns of this paper by my kinsman, Hon. Walter Warder, his grandson, an attorney of Cairo, Ill.

The brothers, Walter and William, in the year 1807, being then respectively twenty and twenty-one years of age, left Fauquier County, Virginia, and traveled on horseback across the mountains of Virginia and Kentucky. These youths found their way to Barren County, Ky. Being so charmed with the fertility of the land and the beautiful scenery, they wrote to the family at home to join them and settle in this wonderful country. Before the end of that year their father, Joseph Warder, a Revolutionary soldier, and all the family moved and settled near old Shipping Spring Church, a few miles east of Glasgow.

In the latter part of the year 1807, the brothers, Walter and William, entered into a covenant to seek the salvation of their souls. Soon after this William set out on a journey to Virginia. On his return the brothers met with great joy, for they had both found Christ. They were baptized on the same day in 1808.

In 1809 William was licensed to preach and ordained two years later. In the year 1813 Jeremiah Vardeman and William Warder visited the Baptist Church at Mayslick and held a series of meetings, which caused a great revival of religion, adding 150 converts to the church. William's brother, Walter, preached a few times during this revival. At the close of the meeting the church gave William Warder a call, but he declined. This church then extended his brother, Walter, a call as pastor, which he accepted.

For several years the Rev. Mr. Warder devoted himself zealously to evangelism. In company with, first one and then another, of Isaac Hodgen, Vardeman, Warfield, R. T. Anderson, Philip Fall, and others, he traveled and preached almost incessantly from Franklin, Tenn., to Maysville, Ky. Mr. Warder and his co-laborers usually preached one or two sermons at a place, and then went on to the next appointment. He preached in school houses, meeting houses, court houses, on out-of-door platforms, and in cabins of the settlers. He preached at all the principal towns in Kentucky and middle Tennessee, preaching almost every day and night. Immense crowds often attended his preaching and great numbers were brought trembling to the cross of

Christ. He visited his brother, Walter, at Mayslick several times a year. Sometimes they would cross the river and together make a tour into the State of Ohio.

In 1817 William Warder and Isaac Hodgen were sent as messengers from The Kentucky Missionary Society, to the Baptist Triennial Convention, in Philadelphia. By the way, Brother Isaac Hodgen is an uncle of the writer's fellow-townsmen, Mr. A. C. Hodgen, a deacon in the Russellville Baptist Church and for many years Adult Superintendent of its Sunday-school. He informed me that his uncle was noted as much for his singing as for his preaching.

Messrs. Hodgen and Warder made the journey on horse-back, in order that they might preach on the way. The distance was more than a thousand miles. But so much were these Godly men in love with the cross, that the journey, during which they preached almost every night, seemed as nothing to them. On the return trip, they came through Virginia. At a dead church in Spottsylvania County, their preaching was so Spirit-filled, that a most wonderful revival began. They only preached five or six sermons, but the result from this revival so started, that nearly 600 were converted.

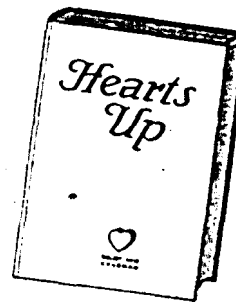
In 1818 the Rev. Mr. Warder visited Russellville to preach Mr. Grubbs' funeral. After this he toured this part of the state. In February, 1819, he induced Brother Hodgen to go on a tour with him to the "lower counties." Twenty-seven persons were baptized at Russellville.

In the fall of 1819, Mr. Warder and other workers made an excursion to the Northwestern Territory, and spent several weeks near Council Bluffs, they going the entire distance on horseback. Mr. Warder preached at St. Louis and other places.

In March, 1820, he was called as pastor to the Russellville Church, preaching also at Glasgow and Bowling Green.

On December 25, 1821, he was married to Margaret A. Morehead, daughter of Charles Morehead of Logan County, and a sister of the late Governor Charles S. Morehead. To this union were born Dr. Joseph W. Warder, pastor of the Walnut Street Baptist Church, Louisville, 1875, and Dr. William Warder, of Philadelphia.

When Mr. Warder came into Red River Association in 1818, he found the Baptists of that region strongly antimonian and opposed to all benevolent enterprises. His first move, after preaching among the people on missions, was to introduce to the churches those noble and enterprising men of God, Warfield, Hodgen, Vardeman and Walter Warder.



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 sermon 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

The effect was immediate and powerful. The contrast between the preaching of those men and the stupid ignorant harangues of the antimonian preachers was so striking, that the more intelligent brethren were awakened and the need of educated ministers was strongly felt. He was largely instrumental in organizing Bethel Association in 1824, out of a small missionary element in the old Red River Association; and was its first Moderator, while Brother Isaac Hodgen preached the first sermon.

Brother Warder organized an "Edu-
(Continued on Page 17.)

Bible School Department

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

Standard Sunday Schools

Quite a number of superintendents have sent us their applications for the Standard award for 1936. Near the last of the month a list of all Standard Schools for this year will be given. We hope the number may go to fifty for January.

Pastors Will Have Study Courses

The following pastors have written that they will teach one of the books in the Sunday School Training Course during January or February: J. S. Kirtley, O. E. Ridenour, M. M. McFarland, J. S. Dick, A. S. Petréy, E. O. Cottrell, C. B. Curtis, J. Bruce Benson, Ford Deusner, W. W. Shrader, Russell Duncan, D. E. Weaver, L. R. Riley, W. K. Wood, J. B. Smith, A. M. Johnson, J. B. Brooks, C. C. Chappell, W. C. Pierce, Roy O. Beam, H. O. Niceley, R. A. Johnson, Andy M. Tate, J. E. Douglas, John W. Kloss, D. H. Daniel, Jr., E. N. Wilkerson, Burton Callico, R. E. Gregory, H. C. Chiles, J. P. Carter, W. S. Hardin, George D. Park, Earl Gooch, James L. Sullivan, W. W. Cook, W. R. Roaden, B. E. Overly, R. H. Turner, C. L. Breland, B. A. Miller, G. S. Gibson, L. B. Snider, W. J. Stewart, C. H. Warford, R. F. DeMoisey, Brown B. Smith, A. E. Lassiter, C. B. Curtis, J. W. Porter, B. L. Hargrove, Pete Rice, S. S. Hill, W. C. Skinner, Albion T. Arnold, M. J. Berquist, Joseph A. Gaines, L. V. Chrisman, Becham Stanley, L. J. Wade, T. D. Brown, Alonza Outland, W. M. Wilson, Ellis M. Ham, R. Don Gambrell, Fred Grant, J. E. McDonald, Floyd Montgomery, V. C. Kidwell, Henry D. Allen, J. T. Odle, Bert Gould, G. H. Marshall, O. M. Schultz, O. A. Linger, Grover W. Splawn, W. S. Foley, Howard Hudson, L. S. Chambers, J. S. Reynolds, A. L. Smith, L. O. Griffith, J. S. Thompson, W. C. Marcum, R. A. Slinker, E. T. Moseley, John E. Minster, G. H. Lawrence, Rosco Brong, E. S. Stringfield, D. P. DeHart, W. E. Pound, John R. Gilpin, W. G. Potts, E. S. Gaylor, E. E. Deusner, J. C. Mahan, J. M. Dameron, A. E. Cross, Charles E. Staley and Edgar Walden.

Dr. T. L. Holcomb at State Convention

Dr. Holcomb will be with us in our Kentucky Baptist Sunday School Convention in Danville. He will speak twice on February 21, which is the closing day. Dr. Holcomb is a great speaker and he has a heart thoroughly stirred on the question of Bible teaching. This

is a fine opportunity for our people to hear the Secretary of our Sunday School Board.

Mt. Vernon To Have Diplomas

Pastor E. S. Gaylor writes that his workers will be taught the four books leading to the Sunday School diploma. Fine! The two continuous burdens on the heart of the Sunday School Secretary is the large number of people unreached for Bible study and the tremendous need on the part of the officers and teachers for better preparation. "The pastor is the teacher of his teachers," has been well said. Brother pastor, teach your teachers that they may better teach the pupils and that they may be more deeply consecrated.

SUNDAY SCHOOL ATTENDANCE

December 29, 1935

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

Newport, First	820
Louisville, Walnut St.	725
Henderson, First	382
Louisville, Ninth and O	363
Owensboro, Third	352
Lexington, Calvary	347
Louisville, Carlisle Avenue	344
Harlan	336
Mayfield, First	327
Lexington, Porter Memorial	313
Louisville, 23rd and Broadway	285
Louisville, Clifton	276
Princeton, First	216
Bellevue	209

Gist of the Lesson 1936
by R. A. TORREY

Insist on the ORIGINAL. Thirty-six Years' Supremacy. Never equalled. Condensed Thought, Digest and Text of Lesson. Attendance Record. Other features. Flexible Binding. 35c Postpaid. F. H. REVELL CO., 158 Fifth Avenue, New York



WHY I LIKE THE CO-OPERATIVE PROGRAM

The church, being composed of regenerated men and women, is the material agent through which Christ is ministering to the world. The ministry of the church, like the ministry of our Lord while on earth, is three-fold. He ministered to the bodies, minds, and spirits of men. It is only in co-operation with other churches that we, as local churches, have an opportunity to render such a ministry in a large way. When we enter the Co-operative Program of Kentucky and Southern Baptists we minister to the bodies of our fellow men through our Hospitals and Orphanages; we minister to the minds through our schools, Sunday-schools, State papers and other publications. Our ministry to the spiritual nature is through our worship and the preaching of the Word from our pulpits. Through this same co-operative work this ministry is carried to the utmost bounds of the world and our church thus becomes a world force in Kingdom building.

(Please turn to Page 19.)

**Kentucky Baptist
Sunday School
Convention**

February 19-21, 1936

Danville, Kentucky

CONVENTION THEME:

"Lord, Send a Revival"

Glorious Music

Unexcelled Speakers

Best Conference Leaders

THE FIRESIDE

WHY? WHAT? WHEN?

Why is rain different from Sunday?
—Because it can fall on any day of the week.

Why is a tight boot like an oak tree?
—Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world?—Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two?—Stone.

What is it you cannot hold for ten minutes, although it is lighter than a feather?—Your breath.

Of what trade is the sun?—A tanner.

Why is coffee like a dull knife?—It has to be ground.

What happens twice in a moment and not once in a thousand years?—The letter M.

How many sides has a tree?—Two; inside and outside.

What is the longest word in the English language?—Smiles; because there is a mile between the first and last letters.

When is a merchant above his business?—When he lives over his shop.

Why should gloves never be sold?—Because they are intended to be kept on hand.—Australian Baptist.

UNCLE BOB TELLS ABOUT TYNDALE

Uncle Bob was back from a trip abroad and "the cousins," his three nephews, were perched, one on the arm of his chair, and the other two on the near-by couch, eager to hear every word he had to say about his travels.

When they had asked and he had answered about a hundred questions, he said, "Turn about's fair play. What have you youngsters been interested in while I have been away?"

All three, Geoffrey, John and Joe looked at each other and smiled and said together, "Scrolls."

"Scrolls," laughed Uncle Bob, "I don't quite understand."

"Well," said Geoffrey, "not just scrolls, but we started out finding stories and things in our Bibles, and we found out that the Bible was first written on scrolls something like those we saw in the Library. We got to making some ourselves, and printing verses and parts of the Bible on them, and we've learned a whole lot about how the monks decorated them. It's been as much fun as collecting stamps, looking up the pictures and all. We've found lots of interesting things, too, in the Bible, that we didn't know were there."

"I wish I had known you boys were interested," said Uncle Bob, "I could easily have taken pictures for you of some rare old scrolls. I saw one thing

you would have given something to see. It was a copy of the translation of the New Testament by William Tyndale, the very first part of the Bible printed in the English language."

"I thought Wycliffe's was the first," said Joe.

"You've forgotten his wasn't printed," John hastily corrected. "The printing press wasn't even invented when he translated the Bible. He had people to copy it all by hand, just as the monks used to do, only they copied it in English instead of Latin."

"Well, I guess a copy of the first one that was printed is not so rare, Uncle Bob, is it? A printing press can run off thousands while a fellow is copying one by hand," volunteered Joe.

"You are wrong and you are right," was the answer—right in thinking that thousands were printed, but wrong in thinking that there are many of them left.

"The Pope and the Bishops and other churchmen in those days did not want the Bible printed, so they bought up copies whenever they could and burned them. Of course the people were eager for it and hid their copies and loaned them to each other and talked about what they read, but you will be surprised to know that today, so far as anybody knows, there are only two copies of Tyndale's translation of the Bible, and I saw one of them."

"I wonder why they didn't stop Tyndale from writing it or from printing it," Geoffrey asked thoughtfully. "It seems to me if they were so anxious, they would have."

"I guess they didn't know he was doing it," said John.

"No," said their uncle, "it was done secretly. Tyndale took his Greek Testament and his books and did the work in the home of a wealthy friend, Sir Humphrey Monmouth."

"It must have been hard to keep it a secret when he was ready to print it. Did he print it in England?" asked Joe.

"No, even before it was quite ready for printing he had to go to Germany, for he said, 'There was no place in all England to translate the New Testament'."

"It was an exciting moment when the work was finished and he took it to a German printer."

"Did the printer keep the secret?" asked Geoffrey.

"I am sorry to say he did not, or rather some of those who worked in his shop did not. They unintentionally gave a hint to a man, Cochlaeus, who was an enemy, and he took them home and

gave them food and wine, and, when they had had enough wine to make them forget their promise, they began to talk and said, 'We are printing three thousand copies of the New Testament in English for Tyndale, to be secretly distributed in England'."

"Aw, wasn't that a mean trick?" chorused all three boys.

"It was indeed," was the reply. "It meant that Cochlaeus reported the fact to the authorities and they stopped the work—not however before Tyndale had rescued his precious manuscript and the pages already printed."

"The printer must have been sorry that the secret was out and must have told him," Geoffrey guessed.

"Perhaps so," was the answer. "At any rate, Tyndale escaped, took the partly finished work to another city, had the books printed and bound and secretly sent to England."

"That was when they burned all his books they could, wasn't it?" Joe asked.

"But they didn't burn them before lots of folks had read them. Uncle Bob said so," contributed John.

"I forgot to tell you that as fast as the churchmen burned them the friends of Tyndale sent to him the money that had been paid for them and he printed more books," the story-teller added. "Then it was that people remembered that he had said that one day he would put a Bible into the hand of every plowboy in England. His boast had about come true."

"I'll bet the Bishops would like to have gotten their hands on Tyndale, himself, as well as on his Bibles," said Joe.

"And my boy, they did get their hands on him," Uncle Bob said in a changed voice. "They sent a spy to Germany—a man who found his hiding place and pretended to be his friend, but who reported him, had him arrested, and tried as a heretic. He was sentenced to be burned at the stake."

A sort of hush fell on the listening group as Geoffrey said, rather than asked, "And so he lost out after all."

"Lost out? Not by a great deal, my boy. He lost his life, but won out gloriously. He did what he set out to do—he put the Bible into the hands of every plowboy in England, and into your hands and my hands," said Uncle Bob.

—E. McE. S. in Presbyterian Survey.

The Bible unquestionably deals with the most fundamental values in human life, satisfies our instinct for truth, expresses the most profound ideals and aspirations of the human soul.

THE BAPTIST HUNDRED THOUSAND CLUB AIDS THE FOREIGN MISSION BOARD

L. Howard Jenkins, President,
Richmond, Va.

There have been some very definite and tangible material benefits from the Hundred Thousand Club, but the benefits in the spiritual realm are beyond computation. No one can measure the spiritual blessings caused by the expansion of our work made possible by the reduction in the debt, and the new hope and courage in all our hearts. Only eternity itself will reveal the good accomplished in the hearts and lives of men and women around the world. It means more than the actual reduction in the debt on account of gifts received from the Club.

I will mention some of the direct results on the material side. Of course it is true that the Board has made much larger payments on the debt than the amount received from the Club. In the last three years we have actually paid on the debt over \$600,000. Of this amount, we have received from the Club, up to December 1, 1935, a total of \$115,921.95. The Club has been directly instrumental in the payment of this amount on the debt, with a consequent reduction in the annual interest charge of \$5,796.05.

The reduction in the debt has enabled the Board to negotiate successfully with the banks for a lower rate of interest. . . . We would not have been able to approach the banks in good conscience had the debt remained at one million dollars or more, at which amount it stood a short time ago.

The payment we have been able to make on the debt, out of the money designated for that purpose, has meant an expansion in our work. There has been a net increase in the number of missionaries of twenty. . . . If it had not been for the money received from the Club and other sources for the debt, it would have been necessary for the Board to make a radical curtailment in the work, and all the money thus saved, together with any increase of income, would have been applied to the debt, instead of to the work itself.

As a collateral benefit, the work of the Hundred Thousand Club has encouraged others to send in money for the debt through other channels. People have been impressed with the fact that the Foreign Mission Board intended to get out of debt. They have seen that the Board has meant what it said when it promised the denomination that it would live within its income, and pay its debts. It has given the denomination hope to believe that this debt will be paid in the next two or three years at the latest.

The reduction in the debt has re-established the credit of the Board and the denomination which was at a low ebb three years ago. At that time, the

attitude of the bankers was such that they practically demanded that something be done about it. They made it plain that they wanted their money and that some definite steps must be taken to reduce the debt. While they have always treated the Board with the utmost courtesy and consideration, they were positive in demanding that a radical curtailment be made in the debt. Their attitude today has changed to one of confidence, faith and increased good will. . . . It pleases us immensely to know that the Board has re-established confidence with the banks, and to hear expressions of admiration for the business-like administration of our work. . . .

What would it mean if the Hundred Thousand Club ceased its efforts, or should there be failure in reaching its goal? . . . It would mean that the officers of the Board would be put in the position of having broken their promises . . . since we have made some very definite commitments to our creditors, and these creditors are looking to us to fulfill them. . . . It would mean another curtailment in our budget, a reduction in the number of our missionaries . . . and would have a very serious effect on the credit of the Board and the denomination. It would be tragic indeed to

Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quickly to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

have our credit impaired after having re-established our credit with the banks.

Humanly speaking, there is no reason to expect any large increase in our present income. . . . The Board has sold practically all of the unused property . . . and has some securities left on hand by the Relief and Annuity Board when they took over the annuities of the Foreign Mission Board. While these will amount to a sizeable sum and are being liquidated as rapidly as possible, it will take several years for a complete liquidation, as such securities consist mostly of first mortgages having a definite maturity date. The proceeds

THE NEW KAGAWA BOOK

. . . . and his best

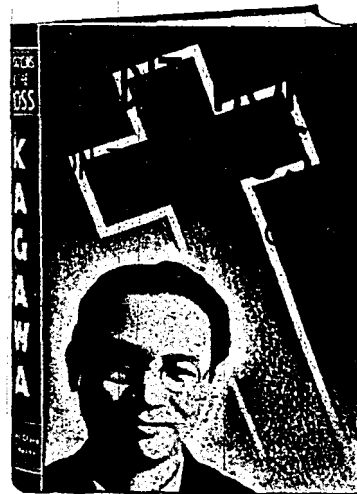
MEDITATIONS on the CROSS

By KAGAWA

The World's Truest Christian confronts Human History's Greatest Fact.

READ THESE CHAPTER HEADINGS

- I. The Secret of the Cross
- II. The Cross in the Consciousness of Jesus
- III. The Cross in the Mind of Christ
- IV. The Cross in the Fourth Gospel
- V. The Cross in the Thought of Paul
- VI. The Cross as Revealed in Paul's Parables
- VII. The Cross as Truth
- VIII. The Cross and the Blood of Christ
- IX. The Cross and Prayer
- X. The Cross and the Fine Art of Death
- XI. Those Who Take up the Cross
- XII. Divine Love Made Real Through the Cross
- XIII. Loving God in Society
- XIV. The Cross and Social Life
- XV. The Cross and Ethical Life
- XVI. The Cross and Religious Life
- XVII. The Cross and Daily Life
- XVIII. The Cross and Social Movements



Price \$1.50

Order Today At Your Bookseller

WILLETT, CLARK & COMPANY
CHICAGO NEW YORK

from the sale of these securities are being applied to the debt as fast as liquidated.

Therefore, we shall have to look very largely to other sources for the payment of the rest of the debt. Three years ago the work of the Board was near utter collapse. Today we are looking forward to the time when the money spent for interest and debt can be spent on the missionary fields around the world. We look forward with hope and joy to the day when we can notify the denomination that the debt has been paid.

I plead with Southern Baptists to join the Hundred Thousand Club. If you have not joined, do so now, and encourage Dr. Tripp and his associates, as well as all the agencies of our denomination who share in the results of this work. . . . If you do your part you will be able to share with other Southern Baptists the joy that will be theirs when these debts are paid.

I might say a practical word regarding the money sent in to the Board for the debt. This debt money is carefully segregated in a special bank account and every dollar sent in for this purpose is applied on the debt. There are no reductions for overhead or expenses of any kind, not even interest. If you send in any money for this purpose, I give you my assurance that every dollar you send will be applied on the debt, which means that this will be reduced by exactly the amount of money you send. You will not only reduce the debt, but in addition, save the Board interest charges.

Every Southern Baptist should have a part in this work, and out of four and one-quarter million Baptists it ought not to be a very difficult matter to secure one hundred thousand who are willing to give \$12.00 a year to the reduction of the debts on all our Southern Baptist agencies sharing in this campaign. It is unthinkable that there should be failure. It will be a happy day all around the world when we can cable the glad news that the debt has been paid. Will you not give your encouragement to this work, and your practical help by becoming a member of this Club, thus sharing in the splendid efforts being made by Dr. Tripp and his associates.

CHRIST'S SECOND COMING

(Continued from Page 5.)

effect of this most glorious and most frequent teaching. For the neglect of a doctrine so prominent and so fundamental in the mind of our Lord and his inspired apostles there will surely have to be an accounting in the great assize that shall, "try the reins even to give every man according to his ways" (Jer. 17:10).

In the mind of our Lord His Second Coming loomed large when he instituted the Memorial of his broken body and

shed blood. "For as oft as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (1 Cor. 11:26). This ordinance looks backward to the cross and forward to His coming in great power and victory. The purpose of this, is that the remembrance might be an incentive to live in constant readiness and expectancy of his appearing.

The author of Hebrews makes the Second Coming of Christ a reason for faithfulness in church attendance.

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another and so much the more as ye see the day approaching" (Heb. 10:25).

"The day" we have already learned is that of his return in glory. What if all his professed followers should lay this exhortation to heart?

Paul makes Christ's Second Coming, the round of his appeal to Christians to love one another.

"And the Lord make you to increase and abound in love one toward another—to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with His saints."

An expectant attitude as to Christ's coming has a gracious sanctifying power over the life of the believer. Indeed such an attitude is absolutely essential to the establishing of our hearts, "unblameable in righteousness."

James in view of the certainty of the Second Coming of Christ exhorts the sorely afflicted believers to whom he was writing to be patient. "Be patient therefore brethren unto the coming of the Lord." (James 5:7-8). Don't despair, don't lose sight of the certain fact that he is coming. Like the husbandman wait patiently, wait expectantly. Every day brings nearer his advent.

Paul makes the fact of his coming an incentive to a holy life. "And the very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Get Christians to know and to take seriously the teaching of the Bible as to Christ's Second Coming and they will live holy. It is one of the most powerful incentives to holy living. It is the event of all events in the minds of the inspired writers and should be in ours. The exhortation to watchfulness and moderation are in view of the imminence of our Lord's return. "Let your moderation be known unto all men the Lord is at hand" (Phil. 4:5). "And what I say unto you I say unto all watch" (Mark 13:37). What place have these exhortations, beloved readers, in your life?

IV

One of the strong appeals for Christian activity is that Christ is coming a second time in glory with His saints and to sit in judgment on the nations of

the world. "And knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11-12). "The day" is at hand, the day of His coming. Be dressed "in the armour of light" and be ready.

If I were speaking to preachers I would, in the language of inspiration, exhort them, "Feed the flock of God, which is among you—and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2-4).

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing,—preach the word; be instant in season and out of season; reprove, exhort, with all long suffering and doctrine." (2 Tim. 4:1-2).

Alas, alas most of us preachers take our task all too lightly. Would that as did Paul when he saw that his words were to be a saviour of life unto life or of death unto death, he cried out, "who is sufficient for these things."

And let me remind you reader this is by no means an exhaustive treatment of this phase of His Coming. A number of citations have been omitted. If spared in the providence of God and the graciousness of the Editor I hope to have shortly a paper showing that our Lord is to come before the Millennium.

WILLIAM WARDER, PIONEER PREACHER

(Continued from Page 13.)

cating Society" at Russellville, and this institution laid the foundation of Bethel College.

About 1830 Rev. Warder was thrown from a gig and his ankle was so crushed that he had to preach while sitting on a chair the remaining six years of his life on earth. He was buried in the old Baptist burying ground just out of the city limits at Russellville.

The material for this article was mainly gathered from Mr. Walter Warder's book on the Warder Family, a copy of which was presented me by Mr. Warder.

LEE E. GRALLE CO. INCORPORATED

Funeral Directors

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAGNolia 0771

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.

DISCOVERY

I cannot invent
 New things,
 Like the airships
 Which sail
 On silver wings;
 But today
 A wonderful thought
 In the dawn was given,
 And the stripes on my robe,
 Shining from wear,
 Were suddenly fair,
 Bright with a light
 Falling from Heaven—
 Gold and silver, and bronze
 Lights from the windows of Heaven.

And the thought
 Was this:
 That a secret plan
 Is hid in my hand;
 That my hand is big,
 Big,
 Because of this plan.

That God,
 Who dwells in my hand,
 Knows this secret plan
 Of the things He will do for the world,
 Using my hand. —Kagawa.

From Mr. and Mrs. R. A. Jacobs,
 Pingtu, China

(Home: Franklin, Ky.)

"There were twenty-one baptisms during the year, among the 111 boys in the last four years of the Primary and Middle School. The number of church members, from these classes, is fifty-two—nearly half. The number of inquirers is forty-three, but this item is not valid under our present plan of recording inquirers. The number of Christian homes represented is fifty-nine.

"The spirit of the school has been unusually good and class work of an improved quality. Please pray for us and this school."

Forty Years A Missionary

"Can you imagine anything more beautiful in its sacred sweetness than a missionary reaching the ripe age of seventy-two, and then very soon after, still in the vigor of consecrated service, celebrating her fortieth anniversary in China, loved, honored, respected and admired by all who know her, both Chinese and foreign? On the first day of December, 1934, Miss Willie H. Kelly rounded out forty, busy, fruitful years of service in this part of the Lord's

vineyard, and on that day and several preceding ones, Chinese and foreign friends alike, in many ways, showed their appreciation of her.

"Miss Kelly's first voyage to China was very different from the "deluxe" manner in which we come now. The journey from Tacoma, Washington to Yokohama took thirty-one days. She was in a severe storm, lasting several days, during which time water stood in her cabin as well as in many others. She arrived in Shanghai on Saturday and the next day worshipped in the North Gate Church. This began a connection with that church which has been uninterrupted to the present time.

"Many plans have the Chinese made to honor Miss Kelly, one, to make a statue ('brass likeness' is the Chinese for it), to keep her memory ever before them; another, to celebrate with much ceremony her fortieth anniversary in China. She was so strenuously opposed to much ado that she resolved to keep the exact date a secret, but in some way, some of her friends learned when it was, and were not willing to let the day pass unobserved. Their loyalty to her and deference to her wishes kept them from going to extravagant extremes, spending a lot of money, but they would celebrate.

"On Wednesday previous to December first, the women who call her their 'Spiritual Mother,' an appellation quite fitting, for so she is to many of them,—the W. M. S. of the church,—gave over the time of their regular meeting to a service honoring her. Appropriate recognition of her forty years of untiring work in their midst was given, their appreciation expressed, and loving gifts presented to her. At the close of the meeting all gathered in the dining room to have a feast of 'Long Life Noodles.' There is no one whom these women so delight to honor as Miss Kelly. She has been, all these years, their counselor and adviser, sometime reproving them, sometimes encouraging them, always helping.

"There is no phase of the North Gate work with which Miss Kelly has not been associated, but the three schools have been the objects of her especial care and concern. On Friday morning, November 30, the day schools,—the Tsing Tuh and the Ming Tuh Schools,—devoted their morning chapel hour to a program in her honor. A song in praise of her was composed by one of the teachers. This was sung to the tune, 'Come, women wide Proclaim.' The first verse emphasized her love for Christ, and her effort for forty years to evangelize the Chinese. The second spoke of her sacrificial love for her fellowman which made her climb mountains and cross seas going to strange lands to lead others to know Jesus. The third sang of her love for her church, as she sowed seed in the country and in the

city, fearing not fierce storms if she might lead others to the church. In the fourth verse stress was laid on her love for China, her second home, where she has lived gloriously so many years that China might turn to Christ. Beautiful tributes were paid her by Miss Wu, the Tsing Tuh Principal and Mr. Wong the Ming Tuh Principal. Both these young people have been under her tutelage. The two schools also invited her and some close friends to Shanghai's finest and best restaurant to a very delicious Chinese feast on Saturday at noon.

"The family circle which includes Mr. and Mrs. T. C. Britton, Misses Marlowe and Johnson, greeted Miss Kelly at breakfast, Saturday morning, with tokens of their love and esteem, and appreciation for the home she makes for them.

"Saturday afternoon, members of Shanghai and the University of Shanghai Stations gathered in Miss Kelly's home to celebrate. Old friends and new were all pleased to show her honor. The "Elect Lady" was her own charming inimitable self as she graciously moved about among her guests, receiving from all congratulations and good wishes. They were unanimous in declaring her faithful as a missionary and loyal as a friend.

"While Miss Kelly has done missionary work in Quinsan and at some other places, still the greater part of her labors have been in Shanghai and with the Old North Gate Church, which now has a membership of 950. This church with its manifold activities is a splendid monument to her many years of service, so it was fitting that the climax of celebration should come on Sunday morning, December 2, just forty years to the day from the time she first worshipped with the church. A special service was arranged for the morning worship hour. Words of appreciation of her long years of work in and for that congregation were spoken by the pastor, Rev. Mr. Ching, and by Miss Wu Kyoeh Yung, a deaconess of the church. Miss Wu has been closely associated with Miss Kelly in the work for many years and knows more about what she has done than almost anybody else. She made especial mention of Miss Kelly's work for the Eliza Yates School in its beginning and early years, of her help in establishing the Tsing Tuh and Ming Tuh School, and of her zealous work for the Woman's Missionary Union which she has diligently helped to bring to its present wonderful state of efficiency.

"A monument more lasting than marble has Miss Kelly built in the hearts and lives of these, her many friends. May the Father bless her with many more years in the land of her adoption, and among these whom she so loves!"

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
Young People's Leader

Unique Christmas Card

One of the loveliest and most interesting, and certainly the most "different" card I received, was one from Mrs. E. L. Tabb, former counselor of Sonora Y. W. A. It has a picture of the Y. W. A. printed on the card and underneath the words: "Elizabeth Routh Y. W. A., Sonora, Ky.," and then the usual Christmas and New Year greeting. This must be a live, enthusiastic Y. W. A. Last summer two of their members went to Ridgecrest to the Y. W. A. Camp.

Kentucky's Young Women at the Training School

One of the most interesting and enjoyable phases of our work at the Training School is the field work that we do. Every student is assigned to some form of practical work in Missions, Settlements, Sunday Schools or Hospitals. This not only gives the students some very valuable experience, but also an opportunity to render Christian service while here in school.

The six girls from Kentucky are doing many types of work. Miss Mary Louise Coakley teaches a class of Junior girls and Miss Ruth Cleveland a group of Primaries in the Sunday School at the Baptist Good Will Center. Miss Virginia Gannaway teaches a Sunday School class and works with the Intermediate B. Y. P. U. at Buechel. Miss Beulah Threlkeld teaches a music class and Miss Dixie Lee Bale directs an Intermediate Boy's Club at Good Will Center. Miss Ethel Harmon teaches a sewing class and a Young People's Sunday School class in one of the colored Missions.

It is indeed a privilege to work with these groups and for this blessing and the many others that are ours at House Beautiful, we are truly thankful.

Dixie Lee Bale.

From One Of Our Missionaries in China

466 Rue Lafayette,
Shanghai, China.

Dear Friends:

How much those of us in this house and others like it have been rejoicing over the news coming in from recent happenings in Richmond. And how we are thinking about the Week of Prayer and the offering.

Yes, I'm still studying, and will be. Now it's the local dialect I'm laboring over and it's a struggle all right. Miss Kelly, you know, is a past master at it, and she's a dear to help me so much with it. And Chinese friends have been ever so nice. But, really, sometimes I know I grow dumber at it all the time. An awful feeling—that!

It is lots of fun living with Miss Kelly and Miss Pearle Johnson,—some of you can understand my good fortune. They have certainly been thoughtful of the new missionary, and though I've been here less than two months, I feel quite a part of the family. I wish all of you knew them. And it's beyond words to express to have a friend in Mrs. Zau—Wu Ming Yung—some of you can appreciate that, too. She has, well, I just couldn't begin to tell how grand she's been. And it's great to have a task awaiting. The Zau Memorial Chapel, of which you have heard, and of which you will hear more, was dedicated Saturday and its first Sunday School was held yesterday. I'm to help there with Good Will Center work just as soon as I'm able. And so, with a happy home, a real friend, a present and future task (and strength to enjoy all)—no wonder I'm happy and thankful at this Thanksgiving season. Since all is in His service what more could I desire?

We've had a lovely fall. Here it is late November and the weather hasn't been very cold yet. It's so nice today that I'm looking forward to enjoying the ride on my bike when I go out in a few minutes to mail this.

When you get to be a missionary in China, or somewhere, you'll know what a thrill home mail brings—to be reminded that folks are caring and remembering. And it is good to know that, though wee notes go in reply to good letters, you all understand. Thank you all for all you have done and meant.

Best wishes to all, and love,

ELIZABETH HALE.

[Postage on letters to China: five cents for first ounce or fraction thereof: three cents for each additional ounce or fraction.]

WHY I LIKE THE CO-OPERATIVE PROGRAM

(Continued from Page 14.)

The Co-operative Program is attractive to me because it is a program. In my study of the Scriptures I find that God has plans and a program for all His work. "One faith, one Lord, and one baptism." I also find one financial plan for building God's Kingdom. Our hearts are often pained when we see our churches neglecting God's plan and trying to stagger along with a hit-and-miss plan, or no plan at all.

A country pastor listened to the report of the Financial Secretary and Treasurer of his church in its last business meeting of the year. After the reading of the report a depressing silence settled over the congregation. Following the moments of painful waiting the silence was broken by the Moderator who undertook to apologize for the budget of the church. The entire congregation seemed to be ashamed of the annual report. No one seemed to

HALF-A-MILLION SOLD!
and commended everywhere

1936

Tarbell's
TEACHERS
Guide

"Excellence that Nearly Silences Competition"
—CHRISTIAN ADVOCATE, N. Y.

Cloth \$1.50 Postpaid \$2

F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

have a remedy for the situation. The pastor then suggested that as all other methods had failed it might be a good time to turn to God's plan for financing his church and kingdom work. The pastor suggested that God's plan could not fail any more than God himself could fail. He suggested that they make the Tithe the minimum as taught in Matt. 23:23, that offerings be brought as taught in Malachi third chapter, and that the tithes and offerings be brought to God's house on the first day of the week as taught in 1 Cor. 16:1-2. God's plan will furnish funds (meat) for all of God's work at home and abroad.

A little investigation will convince anyone that the churches that have adopted the Co-operative Program and have faithfully followed God's plan of co-operation have succeeded in a marvelous way. Jesus promised that His Word should not pass away, therefore the church that follows His Word cannot fail.

The writer of this article is pastor of two country churches. One of these churches has adopted the Co-operative Program, which includes the work at home, the denominational work, state-wide and world-wide, and the Kentucky Baptist Hundred Thousand Club for debt-paying in Kentucky and in the Southern Baptist Convention. Since we have a program every department of our work has advanced. Our attendance is better, interest more concentrated, and a general spirit of bouancy pervades the work.

We thank the State office for sending one of the valuable field men, Rev. J. S. Ransdell, to teach us the fundamentals of the Co-operative Program which includes all the work. We thoroughly believe in the plans presented by our Board and recommend them to all the churches of our Association.

LEVI KEMPER, Pastor,
Cedar Hill Church.

Trails, by William H. Bruce, published by The Broadman Press, 172 pages, price \$1.00.

Here are trails the author follows, and trails that others follow. Many of them are trails that lead to the haunts of wild things, large and small, and the element of adventure adds interest. It is a book of animal stories, and there are eight page illustrations. It should make good holiday reading.

News and Truths About Our Home Mission Work

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

Hundred Thousand Club Months

January and February are Hundred Thousand Club months. What a glorious opportunity our pastors have during these months to go the second mile for Christ and His cause by presenting this matter to their churches and enrolling members in the Hundred Thousand Club. This movement is a worthy undertaking for a worthy purpose and, as worthy people, we should worthily respond by becoming a member of this worthy enterprise.

Can We Afford Not To Pay Our Debts?

DEBTS! No one likes to hear the word, "Debt," and yet when one has debts, honesty and integrity force him to consider the matter whether he wants to or not.

Southern Baptists have debts. Their Boards and Institutions borrowed money to carry on their missionary, educational and benevolent work. The work is a part of our service to Christ and we claim the results as Kingdom assets. Shall we not now pay back the money we borrowed with which to do this work? Will Christ be pleased by missions opened, seminaries built, colleges and schools maintained and hospitals equipped and run with money that was not ours? If we do not pay our debts, then we have done work and we are claiming Kingdom credit for work that was done by money that did not belong to us. This is dishonest and a Christian people should not be dishonest. Therefore, a matter of morals is involved in the Hundred Thousand Club movement, for the specific purpose of this movement is to pay our debts.

The Hundred Thousand Club and Home Missions

The Home Mission Board has received up to December 31, 1935, over \$79,000 from the Hundred Thousand Club.

1. The Drain of Debt. The Hundred Thousand Club if successful, and it must be made successful, means the progress and prosperity of our Home Mission work. The Board paid in 1935 approximately \$98,319 in interest and \$74,888 on the principal of its debts. This \$173,207 paid on the debts last year would have employed 173 missionaries, practically doubling the mission force in the homeland.

The entire interest account of Southern Baptists on their south-wide institutions amounts to over \$300,000. This amount would maintain over 300 missionaries in the home field, or 300 missionaries on the foreign field, or it would provide for the education of nearly 1,000 preachers. We must stop this tremendous drain in interest on our resources by paying our debts.

2. We Must Be Honest. The purpose of the Hundred Thousand Club is

to pay our debts. This is a religious and moral duty as well as a great service to the causes we love. There is nothing right now more important than this. We should not and we will not, if we are fair to our creditors, enlarge our mission work at home or abroad until our debts are paid. We must pay our debts as a matter of honesty. Our honor as a religious people is at stake. How can God bless us if we do not repay the money we borrowed for Kingdom purposes! Surely He will not be pleased over churches planted, schools established, missions opened, and hospitals maintained on money that does not belong to us. We must pay our debts to maintain our standing before God.

We must pay our debts to maintain our spiritual and moral integrity as individuals. I did not personally make the debts, nor did you, but your denomination and mine made the debts and so long as we are Baptists, neither you nor I can escape the moral responsibility for seeing that these debts are paid. Baptist honor is at stake and you and I are Baptists. The stamp of the denomination is upon us, and so long as we wear that stamp we are morally responsible for the debts that our Baptist institutions have made. We are part of the denomination and cannot escape the responsibility of paying these debts without denying our faith. They are our debts and we must pay them.

3. The Debts are Honest Debts. We must pay these debts because they are honest debts. They were made by institutions which Southern Baptists created and which institutions were our representatives doing work for the Kingdom of Christ. The money borrowed was honest money and the banks and individuals and institutions lending this money did it in good faith. In fact, the ones to whom we owe this money lent it on the credit and good name of the Baptists of the South. We must pay these debts because they are honest debts. We cannot refuse to pay these debts and maintain our honesty and integrity as a denomination.

4. Co-operative Funds Not Enough. These debts cannot be paid and the work carried on by our Boards and Institutions out of the receipts from the Co-operative Program. The Co-operative Program receipts are sufficient to meet the current work of our institutions and Board if the debts are paid, but there is little hope of increasing the receipts from the Co-operative Program so that these receipts will be sufficient to carry on our work and at the same time pay our debts. Therefore, some provision must be made for the debts over and above the Co-operative Program. The Hundred Thousand Club makes this provision.

Southern Baptists through all the years have held an outstanding place in the religious life of our land. They are a great people. Their churches are virile, vital, vigorous, functioning agencies for the on-going of the Kingdom of God. In this day when our civilization seems to be at the cross-roads and the whole world is in a slump, there is tremendous need for the message and mission of Southern Baptists. But Southern Baptists cannot take their place in present day affairs as a world-building agency for righteousness if they fail to pay their debts.

5. Tragic to Default. This should be a tremendous incentive to our people to join the Hundred Thousand Club. For the denomination to fail to pay its debts and for our agencies to default on the payment of these debts would be a tragic disaster. Of all times this is the time to be true to the higher principles of righteousness. In our national life we need honesty and integrity. These are the great outstanding virtues of the Christian life. If a Christian is anything he is honest. But how can we preach the doctrine of honesty if we do not practice it. If we fail to pay our debts the voice of our pulpits proclaiming the doctrine of honesty will be drowned by the roar of the dishonesty of our practice.

6. We Can Pay Our Debts. The task is not easy, but it is not impossible. We can make it easy if we will. Let Southern Baptists purpose in their hearts that they will pay their debts and the task will be made easy; then every pastor and every officer and every member of every church throughout our Southern Zion will come hilariously with their gifts, as did the Israelites of old in the building of the Tabernacle in the wilderness, and there will be more than enough for the payment of all our debts.

Why not? Why not, Brother Pastor, present the Hundred Thousand Club to your church at once with all the urge of your soul and take the pledges? Why not, Brother Baptist, join the Hundred Thousand Club at once? Why wait on a matter as important as this?

7. Let Us Finish the Task. We have enrolled to date about 30,000 in the Hundred Thousand Club. Let us finish the task. Surely there are 70,000 more Baptists out of our 4,000,000 members who believe in meeting their obligations. Every high and holy interest is challenging us. For the glory of God, the honor of our denomination, the progress of our mission work, and the long drawn-out cry of dying souls at home and abroad, for the light of hope and life, let every Baptist do his part.

Join the Hundred Thousand Club at once and help us pay our debts.

The church at Williamstown, Ky., has called as their pastor Brother Howard William Seever, of Cincinnati, now a student at Southern Baptist Seminary.

**STUDY WEEK AT HARLAN
NEXT WEEK**

The pastors of Upper Cumberland Association will meet at the Harlan Baptist Church the week of January 13-17 for a week of study under the able leadership of Rev. W. J. Bolt, pastor of the Harlan Church. He will teach, The Minister a Shepherd.

After this class period a twenty-minute session will be conducted each evening by various pastors. Pastor J. D. Sayers, of the Liggett Church, will speak on the "Lord's Supper," on Monday evening; and Pastor W. F. Roaden, of Kilday, will talk about Scriptural Baptism Tuesday. The next night Pastor Oscar F. Davis, of Cumberland, will talk on Church Discipline, and the next night Dr. R. F. Jasper, of Verda Church will discuss "Holiness As Taught in the Bible." The speaker for the last night will be W. J. Simpson, pastor of the Lynch Church.

One devotional will be conducted each evening, in the order named, by Messrs. E. J. Caldwell, J. D. Lundy, C. B. Buckner, Roscoe Douglas, and J. A. McVey.

REGARDING DR. OLIVER

Drs. Harry A. Bagby and David M. Ramsay, for fifty years warm personal friends of the late Dr. W. B. Oliver, have written Mrs. Oliver in Louisville both on their own behalf and that of the Anderson Pastors' Conference concerning the death of their lamented friend. The text of the message is sent to us by Dr. Bagby. It follows:

"Dear Mrs. Oliver: We truly grieve with you, and that family circle of which he and you were the center and joy, that he has been removed from our poor temporal touch. The lamp of Christian faith lightens with a precious hope the grace where our best beloved sleep; and enables every stricken heart to say, 'since Jesus has lain there, I dread not its gloom.' The goodness of God has ordered that your night of weeping shall be short; then the touch of the finger of infinite Grace will dry every tear, in less than a second, and cover your face with smiles, and loose your tongue with psalms of laughter. 'Oliver,' as we loved to call him, brightened every path that he trod. He was 'a good minister of Christ Jesus.' He led many eager souls to our Saviour. We could wish that there were in our Christian ministry many more with his qualities of head and heart, and with his age-long devotion.

"One can never truly know how adequate is Our Father's unfailing Grace until he is forced to put it to the test. The Christian heart rejoices in such un-sen but vital resources that it can never be broken by whatever may come. We have our grief, but The Balm of Gilead can cure our deepest wounds. The child of God suffers, but there is a world of difference between his grief

KNOW YOUR HOSPITAL

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

This is the second of a series of questions and answers to appear in the Western Recorder about our Hospital and hospitals in general. If these questions and answers are proving to be of any educational value to the readers, the writer would welcome any comment.

- 6. Q. When were Christian hospitals first established?
A. A decree of Constantine in 335 A. D. definitely closed the Aesculpia and stimulated the building of Christian Hospitals. Many of these hospitals were erected by the Rulers of the period or by wealthy Romans converted to Christianity.
- 7. Q. What is the first account of hospitals in the United States?
A. The first hospital, known on record, is a hospital for sick soldiers on Manhattan Island in 1663.
- 8. Q. How many Southern Baptist Hospitals are operated at the present time?
A. From the records that I have been able to obtain, there are twenty-eight hospitals in the territory of the Southern Baptist Convention.
- 9. Q. What is the bed-capacity of the Kentucky Baptist Hospital?
A. The Kentucky Baptist Hospital is equipped to care for 131 adult patients and nineteen new born babies, making a total of 150 beds.
- 10. Q. When was the first organized Nurses' Training School established?
A. Florence Nightingale, the famous English Nurse, took her training in Kaiserwerth Hospital, which was established in 1836. In 1854, during the Crimean War, she put some of her own ideas of good nursing into force. After the War, she founded the first organized Nurses' Training School in St. Thomas Hospital, England, in 1860.

and the sorrow of 'those who have no hope.'

"In this case you and we have the joy of the memory of a life and a ministry which God saw fit to distinguish for nearly five and seventy years. God does not do for many of His servants what He did for William Benjamin Oliver and the wife of his heart, and every child and friend who loved him.

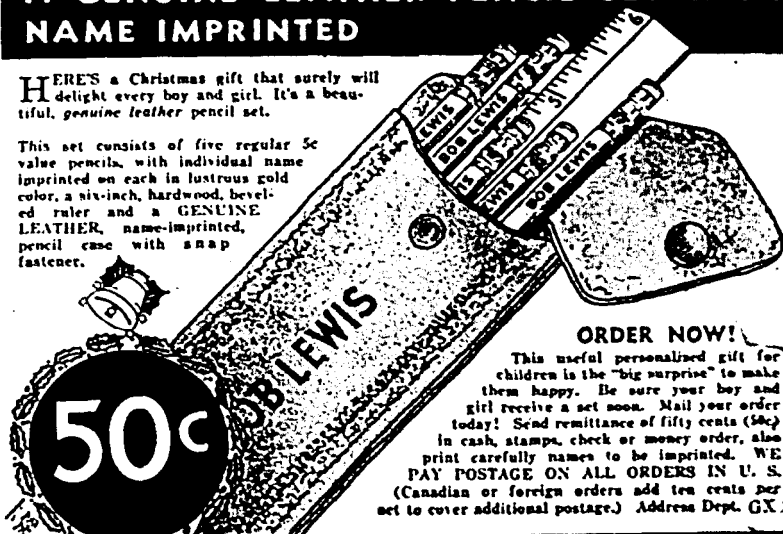
"He bore his sufferings bravely—and

the God of love knows that he had a good share of them—and we who delighted in his presence could hardly think of ourselves as worthy of his friendship, much less of the comradeship of his suffering Lord, if we should fail every day to 'Stand fast in the Lord, and in the strength of his might.' May God give you and us a double portion of that Faith and Hope which enabled him to live so well."

**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.



50c

ORDER NOW!

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;

**UNION PENCIL CO., Inc., 385 BROADWAY
NEW YORK, N. Y.**

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

State Training Union Convention

When—April 16-19 from Thursday Night to Sunday Noon. During K. E. A. Where—First Church, Newport, in North Kentucky.

Registration—Free.

Goal for Registration—1,000.

Southwide and State Calendar For 1936

Emphasis—Events—Activities

For General Officers, B. Y. P. U's and B. A. U's.

Theme: "Faith is the Victory."

Scripture: Have faith in God (Mark 11:22b). Song: "Faith is the Victory."

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

Program For Quarterly Meeting of Associational Training Union

(Suggested on page 19 of January Training Union Magazine)

Theme—"Faith is the Victory."

P.M.

2:30 Song and Prayer.

2:40 Devotional—Mark 11:22-24 (See Editorial, page 1).

2:50 Roll Call, Business, Announcements (15 minutes).

3:05 Song

3:10 Discussion—"1936 Calendar of Emphasis and Activities. The Advantage of Each Church Following This Calendar." (See cover page 2)

(Note—At this time, if the building will permit, the entire group may be divided into conferences either by departments or officers and committees. Use the associational officers or other leaders selected with care.)

3:30 Talk—"Why Have a Graded Training Union?" (Emphasize the value of providing for all church members.) (See page 5).

3:45 Talk—"The What and How of the Story Hour." (See program material, page 29. Like material is offered each month.)

4:00 Song

4:05 Talk—"Victory Through Faith," by a pastor.

4:30 Adjourn.

Tithes and Offerings

Let us co-operate with the Missionary Committee under the leadership of the Treasurer, who is Chairman, in the responsibility, glorious and challenging, of enlisting all members to bring into the church each Sunday the tithe as a minimum for the support of the Co-operative Program and offerings above that as the Lord has prospered them.

All members who are able to do so

should be enlisted to join the Kentucky Baptist Hundred Thousand Club and bring in one dollar per month for the payment of all our debts. This is one of the most far-reaching activities of the Union.

Note

The write-up entitled "Eastern District of Long Run" which appeared on this page in the issue of January 2 was prepared by C. Robert Mills the Associate Director of the Eastern Group of Long Run Associational Training Union.

Records

Interpreted by State and Southwide Secretaries at Ridgecrest, July 1935

1. **Present.** Credit given if member attends the weekly meeting, or is sent on a mission to some other union by his union, by general officers, or by Association.

2. **On Time.** In the meeting place at opening time. In Training Unions having an opening assembly this means at opening time of assembly.

3. **Studied Lesson.** Studying the whole lesson for each Sunday. Read the entire lesson over at least once.

4. **On Program.** When a member's group is in charge of the program, he gets credit for that Sunday and every Sunday until the next time his group has the program. If he is absent he loses the credit that Sunday and every Sunday until he has opportunity to serve again. If some other group borrows him the next Sunday, credit is given. Borrowing should be discouraged. Reading from quarterly not counted.

5. **Daily Bible Readings.** To make this grade in the weekly report, it is necessary that a member shall read daily, every day in the week, the readings as published in the B. Y. P. U. and B. A. U. Daily Bible Readers' Course. No exceptions allowed. The Standard of Excellence requires an average for the quarter of fifty percent on this point.

6. **Study Course.** To make this grade a member must study and pass an examination every twelve months on at least one approved study course textbook, as recommended by the Baptist Sunday School Board. The grade is given every Sunday for twelve months following the date the course was taken. Memory Work instead of Study Course should be counted for Juniors on this point.

7. **Attending Preaching.** All members, active and associate, must attend the preaching service in the church where they are members of the Baptist Training Union (B. Y. P. U. or B. A. U.), to receive this credit. An exception to this is allowed when a member is doing extension work, in some other church as indicated in point one. Only evening preaching attendance is accredited in churches having the evening service. Churches not having the evening service may count the one they have. In a

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

church which has preaching only once or twice a month, a member may receive credit on Sundays on which there is no preaching if he attended preaching on the last preaching day.

8. **Giving.** For all members, active and associate, this refers to giving of one's means systematically, according to the church plan, into the church treasury, to all local expenses of the church and to missions and benevolences. If a church does not have a plan for raising its funds, the Union may secure an offering for church support every Sunday from its members, and give this credit to all who participate. (The requirement on Giving in the Standard of Excellence will still apply only to active members.)

Note—Giving Credit to Absentees.

The question is frequently raised as to whether or not any credit on the records should be given an absentee. In the case of one who can give a providential reason for being absent, and who signs his record and brings or sends it to the secretary by the time of the weekly meeting, whatever grade he makes should be given to him. Of course he cannot make the grade on "Present" and "On Time" unless he is sent by his union, general officers, or association to some other union to do extension work and is present and on time in that union's weekly meeting. The same provision should be made for a member who is visiting in some other community too far away for him to get to his own union, provided he attends the Union there, and signs his record and sends it to his own secretary. In all cases the signed record should be required before credit is given. In all cases in which the absent member is visiting some other union meeting at the same time his own union meets he should sign his record at the meeting and turn it in to his secretary afterwards. The secretary may then make the proper adjustment of his records. In cases in which the absent member is not to be present at some other union he may send in his signed record to his secretary before the meeting, so that it may be included in the union's weekly report. In no cases should credit be

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions
—the best testimonial of merit. 25c at
drug stores.

given unless the absent member can give a providential reason for being absent.

Awards for December

Association	Methods	Other Books
Barren River	17
Baptist	9	4
Caldwell	9
Christian County	8	3
Daviess-McLean	17	3
East Union	11	86
Elkhorn	41	16
Little Bethel	9	30
Long Run	143	381
Mt. Zion	14
Nelson	6	22
North Concord	16
Ohio Valley	12
Pulaski	25
Russell Creek	8	39
South District	16	10
Tates Creek	9	6
Total	348	616—964

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

December 29, 1935

	Att.	Vis.	En.
Newport, First	124	34	194
Louisville, 23rd & Bdwy	93	18	128
Lexington, Porter Memo	82	15	182
Louisville, Crescent Hill..	81	27	149
Owensboro, Third	78	12	131
Louisville, Beechmont.....	69	2	136
Owensboro, First	63	8	131
Pineville, First	60	16	163

Our Dead.

MRS. LOUISA SKAGGS

Mrs. Louisa Skaggs, wife of Sank Skaggs, died at her home near Dezarn, Green County, Ky. She was seventy-three years of age. She leaves a husband, one son, Charlie Skaggs; one brother, Lim Fisher, two sisters, Mrs. Willie Watson, Holmes, Ky., Mrs. Lola Nash, Somerset, Ky. She was a member of Liberty Baptist Church, in East Lynn Association. She was ready for the Master's call. She will be greatly missed by the home and community. The funeral was conducted by her pastor, L. B. Cantrell. Her remains were laid to rest in the Jones Cemetery.
A FRIEND.

MISS MINNIE LEE McDANIEL

Miss Minnie Lee McDaniel, well known in church and business circles of Louisville, died on December 3 at the Jane Case Hospital in Delaware, Ohio, where she was taken several weeks ago from the home of her brother, Rev. A. W. McDaniel, pastor of the Baptist church in Maryville, Ohio, where she had made her home since failing health made it necessary for her to give up the work she had been doing for a number of years.

Miss McDaniel was born near Pellville, Ky. She prepared herself for the teaching profession, but had to abandon this on account of ill health. After taking a business course she held ing as private secretary to Dr. Ben L. a number of responsible positions, serv-

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:
 - To the Local Church Budget.
 - 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.

Bruner during his term as Secretary of State for Kentucky, later as Secretary of the Transylvania Casualty Insurance Co. and at different times in the office of the Southern Baptist Theological Seminary, Louisville Council of Churches and The Salvation Army.

She was a faithful and devoted member of the Fourth Avenue Baptist Church, teaching in the Sunday School, and holding office for several years.

Her body was brought back to Kentucky for interment at Whitesville.

THOMAS A. JOHNSON,
Louisville, Ky.

C. L. TIPTON

On November 7, 1935, our Senior Deacon and untiring worker, C. L. Tipton, departed to be with Christ. He has been a Christian for over fifty years. For forty years he was a deacon, faithful and true and for many years a Sunday-school Superintendent and teacher of ability and power. His cheerful spirit, agreeable disposition and consecration to Christ has marked all his service in this church.

All his life he has fought the liquor traffic. Two days before his death,

November 5, he spent the day urging people to vote "No" on the repeal of the Seventh Amendment. He was never known to be on the wrong side of any issue.

We can truly say of him that he was ready to be offered up, the time of his departure had come, he has finished his work, he fought a good fight, he kept the faith, and is now awaiting the crown of righteousness laid up for him.

In his going our community has lost a cheerful and loving neighbor, Union City Baptist Church a faithful and devoted member, his children an honorable father and his wife a devoted husband.

UNION CITY BAPTIST CHURCH,
RALPH PARKS, Clerk.

REV. NORRIS LASHBROOKE

One of the best beloved and widely known pastors of Daviess County, entered into the glory of his reward in the early morning of November 26, after a short illness. During his ministry of thirty years he served as pastor of twenty-two churches in surrounding territory in which he lived. At the time of his death he was pastor at Friendship

and Sorgho Churches. He leaves a wife, son and daughter-in-law. The funeral service was conducted by Rev. R. E. Humphreys at First Baptist Church. May the Lord he served so faithfully bless and comfort his bereaved family.
A FRIEND.

MISS LILLIE WARREN

Miss Lillie Warren, thirty-six years of age, daughter of Mr. and Mrs. Criss Warren, died at her home on September 23. She was a good Christian girl, ready for the call of the Master. She was a member of Liberty Baptist Church. She leaves to mourn her going a father and mother, one sister and four brothers. Funeral services were conducted by her pastor, L. B. Cantrell, at Union Band Church, in East Lynn Association, after which the remains were laid to rest in the presence of a large crowd.
A FRIEND.

MRS. AMERICA J. WHITE

Whereas God, in His infinite wisdom, has seen fit to remove from this life, our beloved teacher emeritus and friend, Mrs. America J. White, therefore be it resolved:

That in her death, the class has lost a beloved former teacher and faithful member; our church a consecrated Christian member; her community a highly respected member; the family a devoted mother.

MRS. R. A. FRANCIS,
MRS. C. S. MEDDIS,
MRS. C. G. CRAWFORD,

Parkland Baptist Church,
Louisville, Ky.

MISS MAMIE L. BARNES

God in His infinite wisdom called Miss Mamie L. Barnes to her Heavenly Home November 19, 1935.

She was a loyal and faithful member of Salem Baptist Church, and of the W. M. S.

We, the members of the Missionary Society feel very deeply the loss of this dear member.

Therefore, be it resolved:

First, That we thank God for the consecrated Christian life of love and service that she lived among us.

Second, That we hold in loving remembrance her high standard of principles and unflinching faith in God's righteousness and His power to save even to the uttermost.

MRS. B. H. BRADSHAW,
MRS. C. A. LADD,
MRS. E. W. COAKLEY, Com.

Hopkinsville, Ky.

UPPER CUMBERLAND ASSOCIATION NEWS

The writer has been associated with Pastor M. R. Lovett, and his church at High Splint, Ky. The results of the meeting was some nine additions to the church, and several renewals. Also the church raised \$500 cash and paid all bills, started the new year clear of debt. This church voted to use the funds of one Sunday each month during 1936 for Missions. The church will go back to full-time preaching soon, as it has only been half-time for the past two years, but now it feels that it can maintain full-time work.

Rev. O. L. Angle, pastor of Elcomb

Baptist Church, reports the final results of his meeting, in which Rev. Lee Ward, of Pretros, Tenn., did the preaching, was seven for baptism and eighteen restored. Since the meeting the church has taken the Every-Member Canvass and reports a hearty response.

Rev. J. D. Lundy, pastor of Creech's Baptist Church, who was rushed to a Knoxville Hospital for an operation, has returned to his home much improved and ready to resume his work. The writer will conduct a training school in his church beginning January 20.

Rev. W. D. Bolton, former pastor of the Lynch Baptist Church, has been supplying the pulpit of the Benito Baptist Church. Rev. Jackson Jones, was the pastor of Benito but, due to his work at Evarts, where he is the pastor, it was necessary to give up the Benito work.
H. B. VEACH.

TAYLOR MINES SUNDAY SCHOOL

The Taylor Mines Sunday-school has closed a very successful year. This Sunday-school is a branch of the Beaver Dam Baptist Sunday School and has been carried on almost nine years without a break.

The average attendance for the year 1935 was sixty-two. Total collection \$66.50. Total chapters read in the Bible was 15,566. This was reading the Bible through thirteen times and 109 chapters over.

During 1935 we had one revival with Brother J. L. Sullivan doing the preaching, assisted by Brother B. F. Burden. There were seventeen conversions, three back-sliders reclaimed and sixteen additions to the Beaver Dam Baptist Church fourteen by baptism and two by letter.

WAVIE BURDEN, Supt.,
Beaver Dam, Ky.

NEWS NOTES FROM MAGOFFIN INSTITUTE

We wish to thank the several friends out in Kentucky who sent us toys to send out in the county, together with the Christmas Story. These gifts with the Message mean more than you or I can determine.

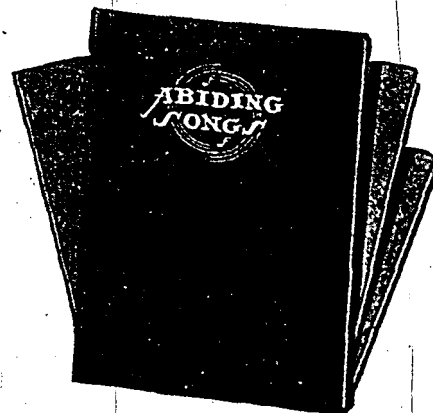
When Brother Higdon Harris and his wife were sailing for their work in Kaifen, Honan, China, they left as a trust to Magoffin Institute their youngest, that they had to leave in America—Eugene Sallee Harris. He has one sister in Kentucky, one in Indiana and a brother in South Carolina. I'm sure there may be friends of Brother Harris, who may be glad to write Eugene a letter from time to time and so keep him from getting homesick while his mother, father, two brothers and one sister are so far away, on the firing line.

Representatives from the seven Mission Sunday-schools operated by those

SURPRISINGLY

Large Selection
In Small Compass
Irresistible Prices

ABIDING SONGS



**Baptist Sunday School Board's
NEW SONG BOOK**

Designed to meet those "peculiar situations" in needy churches and for all large church groups—Sunday Schools, Prayer Meetings, Departments, Revivals etc. etc.

SMALLEST GOSPEL SONG BOOK

With following features: Responsive Scripture Selections; 175 Hymns and Gospel Songs; Topical, Title, General Index, Forty-five classifications, Fullsize pages. Very clear type. Round and Shaped Notes. Orchestration available.

**BE FAIR TO YOUR CHURCH
ORDER EXAMINATION COPY**

Order Coupon

To BAPTIST BOOK STORE:
For enclosed forty cents send one copy
ABIDING SONGS postpaid.

To _____
Address _____
Church _____

BAPTIST BOOK STORE
323 Guthrie Street
Louisville, - Kentucky

from the school were here on the evening of December 21 to wrap the toys sent to be distributed at these various points. The superintendents of most of these schools are graduate of Magoffin Institute, and so we had quite a "home-coming." The evening passed away all too quicky.

The second semester of the school opens January 20, 1936. Most all available space has been arranged for. We fear we shall not have room to accommodate all the girls.

N. RUTH CLARK,
Salyersville, Ky.