

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, JANUARY 16, 1936

No. 3

The World's Hypocrisy

THE CHURCH will always prove a scapegoat for a godless and guilty world. The world is ever ready when borne onward by an evil flair or mob enthusiasm to cry, "The Christians are to blame!" Who has not lived through this last decade and become wearied with the world's criticism on the failure of Christianity to end war. What does the world care about God's program for the Church as revealed by Jesus Christ? What does it care to learn about the relation of prophecy to history and the things which are most surely coming to pass? Nothing!

The hollowness and inconsistency of this criticism of the Church is seen when it masses to an organized attack upon the Day set apart for the worship of Almighty God. The world will be the first to blame the persons for losing their grip upon the young life, but it is always the first to attempt to lure thousands of young people and old from the houses of worship.

The attitude of the world never changes. It pursues to-day as in the second century the method of attack and irresponsibly blames the Church for calamity. If in the second century the world attacked the Church because it would not bow down to the popular religion of the day, so does it now. We do not now see that attack on the Church which brings blood and fire, but we behold a religion of the world, world-wide in appeal, wicked in essence, and warring against the true Church of Christ. Though false systems of doctrines have always existed, counterfeits in hypocrisy are the distinct characteristic of the last days of the present age, and such systems are now rapidly multiplying. They borrow every phase of the true faith except one, and are conspicuous in emphasizing some secondary truth with what almost seems to be miraculous power. Multitudes are being won to such creeds. Churches of Christ that abide by revealed truth are more and more becoming the object of the world's brutism, and those who with sound conviction and good conscience stand in the old paths are being subjected to a refined persecution.

The experience of a State Church, first tried under Constantine, revealed that the world is no true friend of the Church. If the Church does not accept the consequences of being wholly constant in its rule of faith, it must ever evoke the hatred and contempt of the world.—C. W. Hale Amos, in "The Church or the World?"

Devotional and Religious Thought

IN NINETEEN HUNDRED AND THIRTY-SIX

Mathew 5:44

Live to bless, and not to blight,
Scatter sunshine day and night.
Lift a burden, live to smile,
Live to make some life worthwhile.
All thy debts to others pay.
Be an exemplar day by day.
Heaven and earth are giving heed,
Carefully noting every deed.

Live to love, and love to live,
Your full tithe be sure to give.
You'll certainly find it up on high
Where givers and receivers never die.
Live to give thus live forever
In stormy and in pleasant weather.
Thus you'll keep your heart alive
Livers and givers always thrive.
Love and life you'll never sever,
They are forever joined together.

Live to live in courts above,
No hate in heaven, all is love.
Thus live your life and live to sing,
In summer and winter and early spring.
Smiles are God-like, smile all day
Smiles will drive the blues away.

Milton McK. Bales,

Orlando, Fla.

THE SANCTUARY OF SOLITUDE

"Come ye yourselves apart and rest awhile." Jesus knew that His disciples needed a time and a place for solitary resting. Today the same human need prevails. The sanctuary of solitude stands with an open door for the wise minister to enter during the vacation season. Vacations fit us for our vocations. There is sound sense in solitude.

Constant dropping will wear away the hardest stone. The daily grind of modern life will wear down nervous force. Wise then is he who unstrings the bow at stated times so that it will shoot the better when the hour for the contest arrives. The mechanism of the human machine needs oiling with the lubricant of rest and solitude. Goethe knew it and declared, "No one can produce anything important unless he isolates himself." And was it not when Wordsworth wandered lonely as a cloud that he gained his vision of the dancing daffodils, the sight which brought to him repeated delight, as afterwards the golden flowers glanced upon his inward eye which is the bliss of solitude?

Jesus entered into this sanctuary. He "departed into a desert place." "He sent the multitude away and went up into the mountain apart to pray, and when even was come he was there alone."

Not always, however, is solitude a sanctuary. The lonely life may be the selfish one. Social life develops character in a positive manner. When we

are with many people we are often most free from our own selfish natures. Alone, we may be dangerously near to our worse selves. Nor are we free from ourselves at any time, especially when with ourselves alone. Jesus was severely tempted, not in the noise and mob life of Jerusalem, but when in the quiet wilderness. Palestine today exhibits many a cave in which some crusading hermit attempted to live apart from his kind so as to meditate on sacred things. But he took himself with him whenever he entered.

Every vacation season may thus be a sanctuary. Solitude may be medicine to wearied bodies, tired brains, flagging spirits. The wise musician unstrings his violin so that his playing may be more entrancing later on. The woodsman is willing to take time to sharpen his ax knowing that he will have difficulty in felling trees with a dull one. We may discover these enlivening values in the loneliness of the sea, the silences of the broad landscape, and in the mountains, where, as John Muir tells us, we may "wash our spirits clean from the earth stains of the sordid gold-seeking crowd."

There is a lonely little lake far up in the hills, distanced by long miles from human touch. Hence it is capable of sending pure water down to the city dweller. So solitude can refresh us and bring to us the ability to serve our fellowmen. Near to the hidden springs of God, ministers and others may be nourished bodily and empowered spiritually for the time when they may more ably serve both God and their fellows within the church, because they have been near God within the sanctuary of solitude.—Robert B. Pattison in Watchman-Examiner.

SIN SIMILITUDES

Sin is like the descent of a hill, where every step we take increases the difficulty of our return. Sin is like a river in its course; the longer it runs, it wears a deeper channel, and the farther from the fountain, it swells in volume and acquires a greater strength. Sin is like a tree in its progress; the longer it grows it spreads its roots the wider; grows taller, grows thicker; till the sapling which once an infant's arm could bend, raises its head aloft, defiant of the storm. Sin in its habits becomes stronger every day—the heart grows harder; the conscience grows duller; the distance between God and the soul grows greater; and like a rock hurled from the mountain's top the farther we descend, we go down, and down and down, with greater and greater rapidity.—Dr. Guthrie.

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—Hollenbeck Heights Announcer.

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The Importance of Clear-Cut Definitions

CHARLES T. ALEXANDER, Dallas, Texas

CONFUSION of thought is usually the result of a lack of clear-cut definitions. Where there is a clear understanding of the meaning of terms in common use, there is a possibility of people thinking themselves together. Common agreement comes as the result of each one understanding clearly and fully the meaning of language in common use. It is thus that a democracy, or a common fellowship, abides in a community of thought.

The individual who does not understand clearly the meaning of terms that he is using, will think and see things in a fog. Without definitions, he will not know what he is talking about, and neither will anybody else.

I am convinced that nothing is more important in this hour of confusion of thought than a common understanding of fundamental words in common use. People who write and speak owe it to the masses, who hear and want to think intelligently, clearly to define the terms of controversy being waged about them. A few great words in common use are fundamental words; and yet the average person makes constant use of these words without a clear definition in his thinking. Pebbles in the brook grow smooth by the constant wear of the stream. About the same thing is true of much used words.

Conservative evangelical thinkers have held, as a rule, to clear-cut definitions, so there is very little confusion as to what they mean. I am persuaded that if Modernists would clearly define the fundamental words that they use, they would get out of the fog and enable the average man to know what they are talking about.

When we use the words "regeneration," "justification," "redemption," "Deity," "repentance," and so on, we know, and the average man knows, what we are talking about. And the devotee of the Cult makes use of these and of other familiar terms; but he gives them a wholly different meaning from that of their commonly accepted definitions. There is a question of ethics in the deception thus inflicted upon the average unsuspecting reader or hearer. He dresses up in our clothes, and comes with the familiarity of an old acquaintance, and even one of the family, when the fact is he is parading in our external garb while he is a complete stranger and an alien in our ranks. He should be stripped of our clothing, and made to put on his garb and uniform, and take his place in his own family to whom he legitimately belongs.

I

I COME to one great word that is constantly on the tongue or flowing from the pen of every speaker and writer. And yet what is the definition commonly in mind? I speak of the word "Christianity." Many stuff into that word every sort of "religious" thought and activity, and call the whole conglomeration "christianity." Every standard of moral conduct and moral teaching that seems to have the slightest relation to what the world believes to be the teaching of Christ is dubbed "christianity." Thus there is a little "c" type of "christianity" of the pseudo kind abroad in the land.

But can we not easily gather from the New Testament an accurate scriptural definition? Let us try. I stand ready to be corrected if I am in error:

Christianity is the re-incarnation of the Son of God in the "one body" of his redeemed saints now living in the world,

and the continuation of his ministry, by the Holy Spirit, through the personal obedience of believers in him as Redeemer and Lord.

In this definition, we recognize that New Testament Christianity belongs on heaven's side of the empty tomb, and flows from the ascended and glorified Lord on high. Like its Lord, it is from above. It is essentially supernatural, and in no sense is it a product of this cosmic world. It is not a product of evolution. Even the promised millennial age, the age of Glory yet to come as the climax reign of righteousness and peace in this earth, this ultimate victory of our Lord Jesus Christ in his blessings to come to all nations of the earth, this age for which we pray, will not come as an evolution from the present or future Gentile governments of the world, or any social improvement of the present world order. The reign for which we pray when we say "Thy Kingdom come," will never be advanced one inch by the process of the social up-lifters, or the work of the devotees of "world improvement" by means of the so-called "Social Gospel" and its carnal wisdom in mechanical and material things.

II

CHRISTIANITY is essentially a work of supernatural redemption. Its work in the world is rooted in the fundamental fact that this is a fallen Adamic world, that humanity is a fallen race, and dead in trespasses and in sin. Regeneration is its only hope, and not reformation. We are not called of God to attempt to prolong the "times of the Gentiles;" and much less are we called to propagate false hopes, and to drag down the objectives of the churches of Christ to the low level of bondage service of that which is already condemned and lost without promise of recovery. We are called to believe what God has said in His pre-written history of the world, and to pray and to plan and to labor in full accord with that revelation. This whole scheme that emanates from the Modernistic Cult and its "Social Gospel" is rooted and grounded in unbelief in the Word of God and in the repudiation of every thing that vital New Testament Christianity stands for.

Of course we have our duties as citizens of Caesar's world and we are to serve as did our Lord for the individual and social betterment of both saint and sinner. In discharge of such duties, we have grown our institutions, educational, missionary and benevolent, and are blessing all the world. But there is a legitimate distinction between that which is Caesar's and that which is God's. The Modernists have sought to belittle the progressiveness of our evangelical faith, and have snubbed New Testament Christianity and denominated it as "Static Religion," when before their eyes they ought to see the vitality of its ever growing blessings that almost cover the whole world.

The shibboleth of the Cult is "Save the world by Religion." Like the idolatrous intelligentsia of Athens, the devotees of this cult are "very, very religious." They make large use of that word "Religion," but do not tell us what they mean by such term. What is "religion," when stripped of its philosophical confusions, and left to stand out in the nude? Christianity and Religion are not synonymous terms, and yet in the jumble of things as seen in the fog of linguistic confusion, they are confused as being the same thing.

II

WE REPEAT the question, What is Religion? Let us try to define it. Religion is the response of the human soul to the cry of a conscious need of right relationships with Deity, and the consequent effort to find and to please him, and thus to receive sought-for blessings from him.

"Religion," as such, does not concern itself with the nature of the deity so much as the mere recognition of the fact of his existence somewhere, and the desire to find him. Certainly the deity of Modernism is not the Triune God of New Testament Christianity. It is the philosophical deity of Pagan Religion.

Religion is the effort of the lost fallen man to find God. But Christianity has already found what the mere "religionist" is trying to find. If Christ was not and is not Deity, then indeed we must look elsewhere to find Him. Then indeed God is yet unrevealed. No man can have the assurance that he has ever met and found God. That is what all pagan religions have long been trying to do. Modernism, in this common search, is but one of the common sisterhood of all religions. It may be a distinct type of paganism unto itself, but it is pagan and a worshipper of the unknown God.

The highest honor Modernism confers upon Jesus is to designate him as the world's greatest religious specialist. When we find and adopt the religion that Jesus had, and thus seek to follow him as a religious leader, then we may call ourselves Christians because we possess the same type of religion that he had. And it is this religion of Jesus that the Modernist would designate as "Christianity!" The idea of classifying Jesus as a "religionist!" He did not come to establish a religion, but to save a lost Adamic race, and a lost world; and regeneration is his work of saving grace. No; Christianity is not a "religion" because Jesus was not, and is not, a "religionist." How then can the life He imparts be a mere "religion?"

Christianity is vastly more than a "religion." It may be said that it contains religion, if we be allowed again to express our meaning. Christianity is (1) a supernatural revelation, (2) a supernaturally imparted life, and (3) a supernatural experience. In the sphere of experience, we are in the habit of speaking of such as our "religious experience." And we thus speak of the "Christian Religion." But in doing so, we are using the term in a different sphere from its general meaning.

This type of pseudo-christianity wants to continue to wear the clothes of evangelical Christianity, and then strut around in the breeches of the Southern Baptist Convention, and then swing out into the realm of Caesar in a sort of proboscular effort to find the location, the cause, and probably suggest some sort of cure for the odoriferous spots where sin and death abound. We honor good and worthy brethren in spite of their mistaken zeal; but we would suggest that we had better beware of the company we attempt to invite to become one of us, and let the Southern Baptist Convention continue to serve alone in the sphere of New Testament Christianity wherein the churches of Christ are called to walk the re-incarnated life in Him, and to serve under the guidance and power of the Holy Spirit who ever abides and dwells within that he may make Christ Jesus real in the world.

The Beginning of a Revival

ON THE thirtieth day of January Dr. T. L. Holcomb, Secretary of the Sunday School Board, held a conference with the Sunday School Secretaries of the several States in the Southern Baptist Convention to consider a great forward movement in the work. The spirit manifested in the conference was such as to lead many of us to wonder if it portends a spiritual revival throughout our Southern Baptist territory. The following things were in evidence and impressed the writer.

1. A deep concern for the millions of untaught people in the Baptist field.

2. A deep concern for lost people who live near our churches.

3. A deep concern for every church—especially those far back in the country. At the same time the importance of the city churches was brought to our attention.

4. A deep concern for the improvement of the teaching in our Sunday-schools.

5. A deep concern for the improvement in Christian ideals, attitudes and living.

With these thoughts before us, plans were discussed and made for promoting the work through the District Associations in a way more effective even than that already being prosecuted. Definite plans for this were made for this. In Kentucky we will have two conferences for leaders in the Sunday-schoolwork—one to be held March 19 and 20, and the other to be held April 21 and 22.

It is hoped to have not only the Association Superintendents present in these conferences, but that each association shall have a leader for each department in the Sunday-school. Take the Baptist District Association as an example. We want from it the Superintendent and a leader of each of the eight Sunday-school Departments and one for Vacation Bible School work to be present at the Sunday-school Conference. This will mean the workers from each District Association.

The meeting in March will be for the associations in Central and Eastern Kentucky and the one in April will be for the Associations in Western Kentucky.

Kentucky Baptists, pray for us that God may lead us in this great forward movement.

Louisville, Ky.

W. A. GARDINER,
Sunday School Secretary

Where the Waters Gushed Out

DR. WILLIAM T. ELLIS, of Swarthmore, Pa., made a declaration of more than passing interest since his return from the Orient, when he announced that he had found the great rock from whence the waters poured forth in answer to Moses' act of faith. It is at a place which meets every condition stated in the divine Record; and the very human requirements for water to supply a vast encampment of people. If the location announced by Dr. Ellis is generally accepted, it will close a long-disputed question as to the place occupied by Israel in her strange and almost romantic movements in the region about Sinai. During the World War, the Turks piped the water from this fountain in the rock for more than twenty miles down unto the desert, to supply their troops that were making an attack at the Suez Canal. Hitherto the maps have identified Kadash-Barnea with Ain Kadels, but Dr. Ellis insists that the requirements for such an encampment here are highly convincing at Ain Guderot, where the waters pour forth so lavishly and the ruins of a vast enclosure still bear testimony to the remote residence here of a small nation who once occupied it as a temporary home. The records grow interesting as one decade succeeds another in its further research for facts touching upon the life of the chosen people.—The Presbyterian.

Dr. A. C. Davidson, Livingston, Ala., a former president of Georgetown College, is now ninety years of age.

Brother E. H. Henderson, who was the Moderator of Russell Creek Association two years, and clerk for many years, and a member of the Executive Board for about forty-five years, is very low with Pneumonia, according to a letter received from Brother F. H. Durham, Clerk of the Columbia Church.

Our contemporary, the Watchman-Examiner, says: "The average age of the members of the Supreme Court of the United States is seventy years. These nine men constitute the most powerful body in America. These men are entirely too old for the pastorate of a Baptist church. The Supreme Court demands brains, a Baptist church insists on legs."

Things the Social Research Committee Overlooked

J. B. CRANFILL, Dallas, Texas

ONE was ingrowing toenails. I got mine when I was a fiddling and dancing cowboy. They came from tight boots. Later, I read the essay of Josh Billings on "Tite Boots," but I had them before Josh penned his thesis. They were made by experienced bootmakers who knew how to do an onion-skin fit.

He gave us the fit and the boots gave us the fits. After that, my nails grew inward and downward, penetrating the flesh, and they've been doing that for over sixty years. Regularly I go to the chiropodist, who really should be called a toe-chopodist, and he gouges the ingrowing toenails out, and then I can walk with reasonable comfort until they grow in again.

Now, what I want the committee to do is add to their activities a survey of ingrowing toenails. I want more than a survey; I want my 'oe-chopodist bills paid. They burden me. Here I am, old enough to qualify for an old-age pension, and still have these ingrowing nails that ought to have been outgrowing for at least three score years.

I

THERE'S another problem that has given me great concern and that costs me unnecessary cash. I'm bald. Nearly all smart men are bald. I never saw Solomon, but it's dollars to doughnuts that Sol was bald, because he was the wisest man that ever lived; and, strictly in confidence, one of the biggest fools. He married 700 wives before the Queen of Sheba came and she was 701. When I go to a barber and he clips off the little fringes around the phrenological organs of destructiveness, combativeness, philoprogenitiveness and amativeness, he charges me just as much as he charges a man with hair. Something ought to be done about it. The Poteat Bureau should do it. Nobody so capable as they are. Not only have these fringes been trimmed, but through the long years I have been also trimmed, and barbers are to blame for it.

When I was a boy I had the heaviest shock of hair of any lad in Bastrop County. I had a cowlick. I asked my mother why she called it a cowlick. Smilingly, she said it was because the cow licked me there when I was an infant. I wish all youthful licks had stopped there, but they didn't. They went on down, centering about the seat of the pants. I had a spanking time of it. I never learned until I was almost a grownup youth what peach orchards were for. I thought at first they were to grow peaches in, but I learned afterwards they were for the production of peach-tree limbs. I wish I had licked the cow instead of the cow licking me, and then maybe nobody else would have licked me. On account of this cowlick I have somehow been cowed all my life.

Speaking of dollars and doughnuts raises a big question about doughnuts. "Doughnuts" be distressed here (dear darling reader, that was a pun), for I'm in favor of doughnuts. I heard of a baker who wanted to make a fortune, and centered on doughnuts. His idea was that if by some means he could reduce the dough and enlarge the holes in doughnut his fortune was made. He set about reducing the dough and making the hole in the doughnut bigger, but the further he went the more distressed he became. You see when you make the hole in the doughnut bigger, it takes more dough to go around the hole, and so this covetous baker in his attempt to adjust the dough to the hole and the hole to the dough went hay-wire and had to be placed on a committee of the Social Research Bureau to bring him back to sanity. The trouble was it brought him further than sanity and he joined the Socialist Party under the impression that all the Socialists and Communists had all things in common.

When he went to the head works of the Socialist Party, he said, "My understanding is that if you have two houses, you'll give me one." "That's it," said the Socialite. "And

if you have two mules, you'll give me one?" "Yes, that's it, again," said the sachem of the Communes. "And," asked the new convert of doughnut celebrity, "if you have two goats, you'll give me one?" "No," exclaimed the dignitary of the Communes, "you go to h—l; I've got two goats!"

II

THERE are many other things that the Poteat Bureau should regulate. When I was studying arithmetic in school, a boy friend of mine, older than I and, of course, smarter, had finished arithmetic and begun algebra. One day, all muddled up in his think-tank, he came to me and said he didn't believe he ever could find "x." I replied, "You bloomin' idiot, x is right above y." "No," he replied, "that isn't it; x is the missing link in algebraic problems." "Oh," I replied, "you can't find the missing link. Charles Darwin tried it and failed, and he set all the scientific highbrows of the world looking for it, and none of them have ever found it, so I'm going home and go to bed!"

The last time I saw this lad, he was still hunting "x." I might have helped him more, but, you see, I had only gotten to the point that I knew 7 times 5 is 35, and I couldn't jump right into algebra without a jumping-jack. So far as I know, "x" has never been found. That big boy is dead now, so finding "x" doesn't matter.

About this time I asked my mother why anybody would ever say that water runs, because it hasn't a leg to its name. "Well," she said, "that's how everybody expresses themselves about water." "Then," I queried, "why does it run down hill?" "Because," she replied, "the center of gravity is down hill." Naturally, of an inquiring mind, I went down hill with pick and shovel, and started digging for the center of gravity. When my mother found me, I was faint and exhausted, and told her I had dug as far as my instruments would permit, and all I struck was some lime-rock and I didn't believe there was any center of gravity anyhow.

Now here is a field for the Research Bureau. Boys of inquiring mind should be helped to find the center of gravity. I didn't get anywhere, not even to the strato-sphere, and I think that the contemplated survey should drive a stake right down where it is and mark it, so that all of us will know when we become befuddled over it like I did.

In McGuffey's Reader I saw where it said, "The boy stood on the burning deck," and I wondered why he didn't sit down. Then I wondered why the deck was burning, and what kind of deck it was, whether it was a deck to play "Authors" with, or a regular old-fashioned deck like we cowboys used when we turned up jacks. Then again I wondered why the boy stayed there when he might have run off or jumped into the sea.

I don't know why a boy would stand on a burning deck and be petrified or creamed or whatever it is, when there is a chance for him to get away. Here's a field that has never been properly explored, and the survey should be extended to burning decks so that all the prospective Casabiancas might either sit down on the deck or jump out of the way of the fire, and thus save their puny little lives from destruction.

When I was a little boy they told me about Moses and the bulrushes, and I queried the teacher thus: "Please tell me why the bull rushes." She blushed a little and said: "Well, you don't seem to understand." "No," I answered, "maybe the bull rushes to get little Moses." She said, "No, you little dunce, there wasn't any bull." I asked then, "Why did you tell me the bull rushes?" She said: "You never will have any sense; that was the name of a bush or a plant that grew on the Nile." I asked again, "Well, what did the bull have to do with it?"

She started for the switch, and I opened my book and looked solemn and asked her how to spell the name of Moses, (Please turn to Page 13.)

Spirit Intoxication—GEORGE W. McCALL, Dallas, Texas

"Be not drunken with wine wherein is riot but be filled with the Spirit, speaking one to another in hymns and psalms and spiritual songs, singing and making melody with your hearts unto the Lord"—Eph. 5:18.

IN THIS text Paul is contrasting two kinds of drunks: "Be not drunken with wine," one kind; "Be filled with the Spirit," another kind. There are many kinds of intoxication—with wine, with pleasure, with money, yes, and with the Holy Spirit. Our word "enthusiasm" means, etymologically, full of God. Clearly Paul has the contrast of two sorts of intoxication here and we will study this contrast.

I

FIRST let us consider. How to get drunk. For a man to get drunk on wine he must first have a thirst for it. Rarely will a man become intoxicated who has no thirst for liquor. Indulgence quickly develops this thirst which soon becomes most enslaving and over-mastering. The reason why more people are not filled with the Spirit, they have no thirst for the Spirit. They are like children around Christmas time, who eat sweets till at the table they do not want any wholesome food. Their appetite for spiritual things is spoiled by the feasts of the world. It reminds me of the story told of Davie Crockett, the Tennessee-Texas hero who died in the Alamo. He was invited to eat with the President and they served some soup which he liked very much. They asked if he would have some more and he said he would. After a while, he said, they brought in the finest kind of a dinner and "there he sat chock full of soup." There are hosts of professed Christians that are so full of the world's soup they do not thirst for the Holy Spirit.

We can cultivate a spiritual appetite by prayer, Bible study, and fellowship with spiritual Christians, just as readily as men cultivate a taste for liquor.

A man does not get drunk on liquor till he comes to the place where he is willing to take the consequences of being drunk. There are consequences of getting drunk that are so serious that many a man fights his appetite and refuses the cup, because he cannot afford to get drunk. He knows he will lose his job, his health, his happiness and at last his soul. Likewise there are many who do not become intoxicated with the spirit because they are not willing to take the consequences of being Spirit-filled Christians. There are many who want to be respectable but not effectively religious—not willing to pay the price of a separated consecrated life. They want worldly favors more than the Spirit.

A man never gets drunk on wine till he surrenders to the wine. Neither can we ever be filled with the Spirit till we surrender to the Holy Spirit. Known sin must be given up. The surrender must be absolute and unconditional. We are not to seek to use the Spirit but to let the Spirit use us as willing instruments. It is not a matter of working up a great emotional experience. It is not a matter of feeling at all, though doubtless there will come a great deep emotion before we are gone far in the Spirit-filled life. The Scripture sums it up thus: "The Holy Spirit who God hath given to them that obey him" (Acts 5:32).

When a man has surrendered to his appetite, he calls for the drinks and gets drunk. The man who is willing to go all the way with Christ and has yielded completely, may pray for the Spirit and is sure to be answered. Did not our Lord say: "How much more shall your Heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). If the surrender is complete, I do not think he will keep us long waiting. The disciples spent ten days in prayer at Pentecost before the power came.

II

FOLLOWING Paul's contrast in the text, let us next consider The Results of Getting Drunk.

When a man gets drunk with wine there is joy and revelry. In the drunken bachanals there was singing and

dancing and great hilarity. So too there is joy in the heart that is filled with the Holy Spirit and this joy expresses itself in singing, but not with lewd songs such as were used in the drunken feasts. The songs of the Christians were hymns and psalms and spiritual songs. Christianity has given the world its greatest music, and is pre-eminently the singing religion, because it is the joy-bringing religion.

It is only when we have the joy of the Spirit that we can win souls. A glum, sour, discouraged man will not win souls.

Intoxicating drink gives a man a daredevil courage. When he is drinking he is ready to fight and kill. Likewise to be filled with the Holy Spirit gives one courage to speak for Christ. See the contrast in Peter. He was a cringing coward before a servant girl and cursed and swore he did not know the Lord, but after he was filled with the Spirit, he had the courage to stand up before the very mob that crucified Jesus and charge them with their crime. Few Christians have the courage of testimony. When we are filled with the Holy Spirit we will have the courage to witness for Christ and win souls to him. How desperately the church needs this courage to-day!

III

A GREAT conquest takes place when a man is intoxicated with liquor. A kind indulgent father and husband becomes a fiend, and a brute in his home, beating up his wife and children. His good impulses are conquered. So too when a man is filled with the Holy Spirit, his bad impulses are conquered, and he has victory over his besetting sins. "Walk in the Spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16). Of course, we will not become sinless for the Bible says plainly, "There is no man that sinneth not" (2 Chron. 6:36). There are many sins in us below the line of visibility, sins committed unwittingly. And, mark you, these are real sins, for which, in old dispensation offerings were to be made. But by the power of the Spirit we can overcome our known sins. The Holy Spirit never convicts us of a sin, but that he stands ready then and there to help us overcome that sin. He will "make a way of escape that we may be able to bear it" (1 Cor. 10:13). By the power of the Holy Spirit we can live victorious lives. When the tide of the Spirit comes in it will lift the ship of our soul over the sandbars of temptation on which we are stuck.

There will be a great increase in activity for evil in the man who is drunk on wine. Nothing in the world incites more crime and sin than liquor-drinking. The courts, the jails, the almshouses, the insane asylums all testify to this fact. The contrast here is just as striking. When a man is filled with the Spirit there is a wonderful increase in his activity for good. Indeed, no effective service can be rendered to God without the power of the Holy Spirit.

Of course, there are many fields of service. Not all Spirit-filled Christians will be evangelists. "God gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4:11, 12). The pastor and teacher need the power of the Spirit just as much as the evangelist. It was required that deacons should be filled with the Spirit.

God commands all believers to be filled with the Spirit, and it is just as much a sin not to be filled with the Spirit as it is to be drunken with wine. Every Christian who ought not be drunken with wine, ought to be filled with the Spirit. The baptism of the Spirit is not just for sample saints but for all. And not being filled with the Spirit is a sin hurting the cause far more than the sin of drunkenness. There are very few who disgrace the church with drunkenness, while the number of unspiritual professors is legion. It is the low average of the mass that does most harm. A formal respectable religion devoid of real spiritual power is the curse of the church. God's command to us is: "Be filled with the Spirit," and this is the greatest need of our times.

EDITORIAL

Discussion A Vehicle of Light and Fellowship Among Baptists

INFORMED and interested Baptists whose memory enables them to compare the life of the denomination in the South in the period before twenty years ago with how that life expresses itself now, will be aware that frank and fraternal discussion of matters relating to Baptist fellowship and life was far more in evidence then than it is now.

It has seemed to us that many of us now look with distaste or even alarm upon any movement looking to the frank and sustained discussion in our press even of matters which directly bear upon the integrity of faith itself. This attitude is perhaps even more general when discussion hinges around the adequacy of existing organizations or proposals that might bring changes in them.

I

WE REMEMBER that, when there was some discussion last year in regard to the presidential tenure of office in the Southern Baptist Convention, an excellent brother proposed a solution which he urged for adoption especially on the ground that it would shut off discussion among our people. There appears to be among us increasing sensitiveness and fear of the popular discussion of common problems of Baptist life and fellowship.

If this is true, it carries with it disquieting implications in regard both to our democracy and our spirituality. Our friend, Dr. Walter N. Johnson, of North Carolina, recently declared that "organized Christianity is helpless when it confronts an unaccepted truth. It first ignores it; then opposes it; and finally incorporates it." In quoting this pregnant and challenging statement, we do not sponsor all that some may think it says.

But it seems to imply that strong organization tends to look without favor upon free discussion among the rank and file of God's people. Nor should we forget that it is inherent in religious organization to try to mediate between differing groups and outlooks within its supporting body. So far religious organization in principle parallels political, business and social organization.

This tendency of every central organization always to seek to mediate between the variant viewpoints or groups within its supporting body, is not necessarily evil. Nor can it consistently be criticised on the part of those who accept it as true that a centralized ecclesiastical direction of the churches is justified in New Testament teaching.

But Baptists deny that the New Testament justifies such centralized power. They contend that each church of Christ is under a mandate of obedience to God, regardless of the opinions of others. While unity does obtain within every true church, it has its fount and substance in the Spirit of God and in their common fealty to Jesus Christ as Saviour and Lord. The message of the church and all proper action by the church are given to it by the Lord on conditions laid down in the Scriptures. They are not imparted by human authority, however impressive, or by majorities, however large. They do not move by men's favor or frowns.

Applying this principle to matters of common concern affecting the life and fellowship of God's people at large, it is to be said that the supreme purpose of discussing these should be the searching out and spreading abroad among God's people of the teaching and will of God, as these may bear upon the issues discussed.

II

THERE are only two courses to follow in times of stress, when men are pointing this way and that and the other, each party alleging that it has discovered and is voicing the truth of God. One is by prayer, Bible study and frank, fraternal discussion to bring the teachings of God in His Book to bear upon the things which are proposed. When this

course is faithfully followed, God's people are made to think, and the Spirit of God works in their hearts to do the things which God commands rather than those which mere human wisdom would make appealing. The other is to turn it over to a centralized ecclesiastical power, such as functions in many Christian bodies, and to be bound by its mandates. But our Baptist fathers and the great mass of their spiritual successors look without confidence upon all such devices as would act as substitutes for what the Spirit of Christ Himself has promised to do in guiding His churches.

In our mind there is no question that a few excellent brethren among our Baptist hosts in the South have in their hearts despaired of the effectiveness of spiritual democracy as an instrument of spiritual progress. We say this not to quarrel with these good men, though we dissent from their view with our whole heart.

These dear brethren get off the track by a certain erroneous assumption. They assume that the untaught and undeveloped spiritual outlook of masses of churches meeting for worship usually once a month is all that can to-day be expected of spiritual democracy modeled after the New Testament churches. But churches full of regenerate but spiritually undeveloped and untaught members are not contemplated in the New Testament. **They do parallel New Testament churches in TEACHING SPIRITUAL REGENERATION. But they do not parallel those churches in BUILDING OF THE INNER SPIRITUAL LIFE imparted in regeneration. And here lies our tragedy and danger—the temptation to turn to human props, while our vast need is more of the inner life of Christ.**

Our churches have generally failed at the point of following the New Testament pattern in teaching spiritual growth. Our "efficiency" brethren, seeing this failure, immediately jump to the conclusion that the New Testament democracy is in fact a failure in the churches, and that the cogs and belts of human authority, bearings well greased and possibly hidden from sight, must be substituted to make the wheels go round in these laggard bodies of Christ.

III

DOES the reader catch the point? As the writer sees it, these little churches, builded for the most part upon once-a-month preaching, absentee-pastor traditions, which originally served to win the American frontier to Christ, are assumed by able brethren to be all that may be expected of all kinds of churches to-day, except as the old democracy is cast off. Yet the New Testament, especially the Acts of the Apostles and the Pauline Epistles, presents quite another confidence and outlook.

Which way do we propose to follow? Must we go forward in a fashion that persistently ignores the second great part of the Commission to the church, "teaching them to observe all things I have commanded?" Must we do this, the while adding on such mandates as we can make work to bring lagging churches into larger good works? Or must we envisage and then labor to teach and preach the building up in all Christ's churches that crucified inner life of Christ which was imparted in regeneration through repentance and faith? Which course does the reader think we are pursuing more fully now?

Our major thought is that spiritual democracy is always to be safeguarded. It must be taught by every device fitted to that end. One of these is the frank and open discussion of all issues of our Baptist common life, as churches of Christ and as a great fellowship of God's people.

Discussion must be safeguarded from abuse. Of course it must. Discussion, tempered by the Spirit of Christ and the fear of God, is to be encouraged. It is a mighty good thing for Baptists.

Sunday School Board As a Spiritual Force

BAPTIST boards and agencies, just as individual preachers and others in the service of Baptists, have responsibility to perform certain tasks which has been placed upon them by churches or other Baptist bodies. This responsibility may be conceived of either as formal and professional or as vital and spiritual, or as both.

One who works under the call of a board may give himself wholly to the challenge of the opportunity opened by his call and yet to do this merely in a professional way. Similarly, the pastor of a church may perform the sacred ministries of his office under the urge of motives of professional honor rather than vital spiritual purpose. There lurks here a subtle and even destructive danger; none the less so, though it is difficult to differentiate clearly between what is spiritually vital and what comes merely from a professional zeal.

Elsewhere Sunday School Secretary W. A. Gardiner has in this issue a tabloid exhibit of vital spiritual purpose as it emerged in a recent conference between Secretary T. L. Holcomb, of the Sunday School Board, and the Sunday School Secretaries that serve Baptists in the various States of the Southern Baptist Convention. We are impressed by the simplicity and the adaptation to the deep needs of our far-spread Baptist churches which are exhibited in the proposals stressed by Secretary Holcomb and developed in the discussions of this significant group.

But we are more impressed by the evidence that Secretary Holcomb conceives of the great work of our Board which he has been called to lead in terms of vital spiritual accomplishment among all our people. As reported by Secretary Gardiner the approach is that of deep concern for untaught Baptists, for the lost, for untaught churches, for improved Sunday-school teaching, and for improved Christian living.

These five objectives may be in principle reduced to three. Improved Sunday-school teaching and winning the lost may be left as separate objectives, while dealing with untaught Baptists, and untaught churches, and the improvement of Christian living may be included in the single objective of building an inner Christian life.

As we conceive it—though it has not been the popular idea with many—spiritual revival is a deeper work of grace among God's people, who have ceased to be revived, and have settled down into comparative spiritual torpor, into a protracted spiritual infancy, sometimes in a life of outbreathing disobedience to the most obvious requirements of a consistent Christian life. We have popularly conceived of revival mainly in terms of winning the lost. We should conceive of it primarily in terms of winning back to God and to a life of daily prayer and obedience and self-crucifixion the masses of professing Christians in our churches, many of whom have not even been taught that the surrender and dedication of conversion is to become the norm of their lives each day so long as they live.

Dr. Holcomb might not rationalize the objectives he is seeking in the terms we have used. But it is evident that Dr. Holcomb conceives of his great position—which is unequalled, we think, among all positions within the gift of Southern Baptists in its potentialities for vast spiritual influence—in terms of winning masses of lost men and women and boys and girls in the South to a knowledge of and surrender to Christ, and then building these saved ones in the life to which they are called in Christ. The simplicity of this is perfect. But its vital significance is beyond words.

In Kentucky we have learned to think of the vast power for good open to the Baptist approach to the churches through the Sunday-schools. We have learned largely because we have a great Secretary in Rev. W. A. Gardiner, who has shown us. It is true of all life that it shows what it is by how it works—not by verbal definitions. Secretary W. A. Gardiner is showing us spiritual life because he is making it work to the blessing of many.

In this outlook and service our Sunday School Board in principle becomes a missionary agency. All vital spiritual service, whether that of implanting the Christ life or of building it after it is implanted, is missionary in principle, according to the Great Commission. In doing just this every agency that serves Baptists shows that it rightly understands its central mission. If agencies do not so understand their mission, they may still be no more off the track than many of our churches. But they miss the central and highest service.

We rejoice in the impressive indications that our great Sunday School Board is increasingly, and despite all of the subtle antagonistic currents that fill the very atmosphere these days (especially in the field of education, including Sunday-school teaching), is conceiving of its great central task and opportunity as that of God-empowered spiritual dynamics, rather than man-begotten, man-centered psychology and ethics.

How the Lord Opened Blinded Eyes

WHEN Jesus appeared to the two Emmaus disciples, journeying at eventide to their little home, "their eyes were holden that they should not know Him." They were His devoted disciples, yet they did not know their Lord when He came to them.

Multitudes of Christians suffer from the same disability, and mainly for the same reason. They had (Luke 24:21) "trusted that it had been He who should have redeemed Israel," but they were in such confusion of mind following His crucifixion that they no longer knew just what they believed. For them the bottom of everything had fallen out. In their distress they knew nothing else to do than to return to their little home, shut the door and let it all go.

Their confusion was both of the intellect and of the emotions. They were more familiar with the Old Testament Scriptures than are most Christians, but their Jewish scholars and ecclesiastics had misconstrued much of that Scripture to suit their own predelections and the people had followed their blind guidance. So the Lord, "beginning at Moses and all the prophets, expounded unto them in all of the Scriptures the things concerning himself." Resultant upon His teaching and upon His breaking the bread and giving it to them as their guest in their humble home, "their eyes were opened and they knew Him."

He opened to them the Scriptures. As He did so, their hearts burned within them. When Christ opens the Scriptures to men whose needy hearts, even in ignorance and almost despair, are receptive, their hearts do burn within them. We who in the name of Christ undertake to expound the Scriptures, succeed only as we do it in His Spirit, and not merely in the wisdom of the flesh. His opening of the Scriptures centered, as the Spirit of God intends all Scripture to center, in the things concerning Himself.

Their hearts had become cold and discouraged. On the hearth of their inner life nothing but burnt-out ashes remained. As such any witness they could bear to him would be useless and powerless. The Lord proceeded, by the opening of the Scriptures concerning himself, to thaw out their inner life. Interest was quickened and enthusiasm rekindled. Hope and confidence sprang anew. For they said, "Did not our hearts burn within us as He talked with us by the way, and He opened to us the Scriptures?"

What a lesson for every preacher, for every Bible student, for every soul-winner! We must appreciate the place and value of education. We must never underestimate the value of intellectual culture or the intellectual apprehension of revealed truth. But this must always be secondary to and the servant of the spiritual apprehension of the Scriptures. Both the learned and the unlearned to-day are in grave need of learning afresh how to open up in all the Scriptures the things concerning Christ.

Paragraphic Comment

NOT WHAT WE DO BUT WHAT WE ARE

We are not to do our best and trust in God. We are to trust in God to show us what to do and other look to Him for results. We are not to "trust in God, but keep your powder dry." We are to trust Him with a trust that looks to Him as to whether powder is to be used, and for results, if it must be used. Many Christian workers live as if it is entirely up to them to select and secure results, whereas we really have no final responsibility as to results. Results are always in God's hands. It is not what we can do that we need to worry about, for the secret of many a failure in doing God's work lies in the fact that the work done is all our planning and energy, and not God's. We mean it for God, but self intrudes, both as to results visualized for realization and the methods by which they are to be accomplished. Christians are continually setting to work to build organization, while God is forever trying to build within and through them a spiritual organism. We tend to consume our powers toward perfecting a mechanism, while God seeks in us and through us the fruits of an entirely new kind of life, which He purposes to build within us through our identification with Christ as Saviour and Lord. The Apostle Paul's admonition to the Philippian Christians applies to many of us (Phil. 3:3): "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" This is not to weaken courage, but rather to increase it. Joab, in 2 Sam. 18:12 says: "Be of good courage, and let us play the man for our people and for the cities of our God: and Jehovah do that which seemeth to Him good." It is ours to find and obey God's will; results are His.

CHRISTIAN HOSPITALITY

On Page 12, Bro. J. B. Kemble, of Auburn, Ky., bears witness to the blessings which have come to his home through the entertainment therein of ministers of Christ, many of whom he names. The Apostle Paul names aptitude to hospitality as an element in the fitness of a Gospel minister for his work. The Apostle John commends Gaius for the spirit that led him to receive and entertain ministering brethren, even though the pestiferous Diotrephes desired to make it uncomfortable for Gaius and others for being kind to them. In Romans Paul admonishes all Christians to be given to hospitality, and Peter (1 Pet. 4:9) also urges ungrudging hospitality. Baptists of mid-life and over in the South, are permitted to remember what a precious thing of fellowship and spiritual encouragement Christian hospitality may be, whether on the part of ministers' homes or the homes of their people, whether shown in the entertainment of ministers and fellow-workers by Baptists in their homes, or by ministers' homes to other ministers and to all of our people, or whether shown in their homes and in their church gatherings by our people to one another and to their friends. The Scripture admonitions to hospitality indicate that there are in it spiritual blessings both to the entertainer and the entertained. They encourage more stress upon hospitality and more exercise of it than is at present usually exhibited. For by common consent within our own Baptist fellowship the old-time hospitality is suffering much. Indeed it is found only here and there. We explain it by what the automobile has done to us and in other ways, but the explanations should not lead us to conclude without protest that this gracious instrument of fellowship and Christian growth must be sacrificed. Let the average minister to-day, especially if he serves in a city, consider whence he has fallen in this matter, and whether there are not at hand possibilities of correction. Let the preacher who darts hither and yon among far-apart churches in an automobile in the name of efficiency, consider what he and his people are missing that he is so little in their homes. In Hebrews 13:2 we are admonished to be hospitable to strangers. How much more obviously we should open home and heart to God's known messengers!

FEDERAL COUNCIL TO FOSTER AN EVANGELISTIC CAMPAIGN

The Federal Council of Churches has sent out an announcement of a special nation-wide evangelistic campaign which it will foster next fall. This organization has interested itself in such campaigns on other occasions, but the results spiritually have not been impressive. The organization has given its prestige far more to telling Christian bodies what to do for the economic and social-betterment of the world than it has to supporting measures to make real a spiritual dynamic which can build the kind of men and women who will actually work with the devotion of self-crucifixion toward building fellowship and fellow-helpfulness between classes and nations. We agree with an exchange that declares that few warm evangelicals will feel that such a campaign under the Federal Council augurs much in the way of spiritual evangelism. It may be depended that there will be great services and strong preaching on the part of men of marked gifts. Organization is likely to be super-abundant. But such things smack of trust in human wisdom and power rather than the power and grace of God. One doubts whether many will be brought by such preaching to cry out, "Men and brethren, what must we do to be saved?" Our exchange declares that the prospectus of the campaign has a strongly Barthian flavor, and that it fears it also has Barthian inconclusiveness. Spiritual revival is a vast pressing need among God's people now in America. An "evangelism" that would seek to draw into the churches masses from the world, without first dealing searchingly with the sins and the need of repentance and faith and confession on the part of the great mass of those already in the churches, is not only not needed, but is sure to do much harm. God awaken Baptists to a better understanding of the revival that is needed and thrust them out into this harvest field!

DEATH OF MRS. C. M. THOMPSON

The sympathy of a large circle of friends and of our Baptist people in general, especially in Kentucky, goes out to Dr. C. M. Thompson, General Secretary of our Kentucky Board of Missions, and to his children, on account of the death on January 9, of the beloved wife and mother, Mrs. Clara Belle M. Thompson. Mrs. Thompson had been in delicate health for many months. She had been spending part of the time with her daughter and three sons who reside in Philadelphia, and had returned to the Louisville home, accompanied by them, just before Christmas. It was a happy family circle, with each member present during the holidays. Into the home, the devotion of whose members to each other was beautiful, though there are six children, each of whom has reached the state of manhood or womanhood, death had not before entered. Mrs. Thompson was happy in the midst of her loved ones in the last days. Death came from heart failure at 1:00 on Thursday morning. Mrs. Thompson was native of Covington, Ky., and was sixty-nine years of age. She was a daughter of John Morrison, of Pittsburg, and Helen Sherman Morrison, who was born in Germany. The six children of the family are, Dr. C. M. Thompson, Jr., pastor of the Deleware Avenue Church, Syracuse, N. Y.; William, John and Walter Thompson, of Philadelphia; Mrs. Clara Bell Thompson Powers, of Philadelphia, and Miss Helen Thompson, of Louisville. Mrs. Thompson is also survived by two brothers, Samuel and William Morrison, of Newark, O. Funeral services were conducted from the residence by Dr. Finley F. Gibson, Mrs. Thompson's pastor. Among the many beyond the family circle who deeply sympathize with Dr. Thompson and the family in their loss, we, who are in daily association with him in the service of Kentucky Baptists, feel very keenly for him. We pray that the God of all grace in his sorrow may give him and his that peace and assurance of faith which only God can give, and which alone suffices for the needs of bereft hearts.

How a Priest Succeeds In Proselyting Protestants

In the *Missionary*, a monthly Roman Catholic magazine, under the heading, "A Kentucky Convert-Maker," the Rev. Thomas A. Fox, C. S. P., writes on how a certain priest for years, with Louisville as his center of operations, proselyted an average of fifty-seven non-Catholics yearly. In some ways his zeal provokes admiration. It is worthy of emulation, though we cannot say as much for the loose way with which the "Father" deals with the truth; for instance, when he tells an intended proselyte, in inviting her to come to his convert-class, that he does not want her to become a Catholic. The Catholic system may permit or commend misrepresentation in the interest of winning a convert, but Bible faith does not allow such deception. We know of several records of Baptist ministers in winning and baptizing Catholics which are equally impressive. If public interest develops, we may trouble ourselves to bring together definite stories that show this. Meantime, the zeal of the priest is to be emulated.—Editorial Note.

IN THE charming city of Louisville, Ky., is one, Father Reitzel, C. R., pastor of St. Cecilia's Church, who is doing notable work as a convert-maker. His record of fifty-seven converts a year stamps him as a priest who is well worth listening to on the ever fascinating subject of how to bring the American non-Catholic into the one true Fold of Christ. And so I have just interviewed Father Reitzel by mail, peppering him with so many leading questions that he felt surely a Philadelphia lawyer must be cross-examining him.

I came to know this remarkable priest and his work during a week's mission that Father McGinn and I preached in his parish this past Lent. As always on a Paulist mission, we issued a call for an instruction class. Twenty-one non-Catholics trooped into it, and of these, twenty were eventually received into the church. However, Father McGinn and I took little if any credit for this to ourselves. We felt that we had merely shaken a tree on which the fruit had been duly ripened by the zealous, industrious, and prayerful exertions of the good pastor and his assistants during the months and even years preceding the mission. And between ourselves, two young Paulists cherish an invitation to go back to St. Cecilia's next year and give a full-fledged non-Catholic mission, "like the kind Father Conway gives." A big order, doubtless! But with the help of the Lord, and with suggestions from the master himself, we hope to give that tree another good shake.

Father Reitzel is a member of the Congregation of the Resurrection, which was founded in Rome in 1842 by a group of men headed by Father Semenenko, a Polish nobleman. The headquarters of the community have always remained in the Eternal City. Within a few years of its inception the society had houses in France, the United States, Canada, Austria, Poland, and Bulgaria. Although its establishments are rather far-flung, the community is not a large one. At present it is comprised of 150 priests, 100 scholastics, fifty lay brothers, and thirty novices.

My first questions were statistical, and Father Reitzel answered in kind. Catholics comprise about twenty-three percent of the population of Louisville. About fifty percent of the marriages in his parish are mixed, and about thirty-five percent of his converts emanate from such marriages. He believes that at least ninety percent of the non-Catholic parties to such marriages can be converted if they are approached tactfully and charitably; "but," he adds, "it requires a great deal of patience and plenty of hard work." Elsewhere throughout his answers he acknowledges, of course, the vital necessity of prayer. "It needs always the grace of God," he writes, "to make them favorably disposed." Yet he believes in the Ignatian principle that we should work like troopers, as if everything depended on ourselves.

I

I THEN dug into the vitals of the subject with a question about the means he employs to make converts. During the mission I had heard him mention the "method of personal contact," and I asked him to expatiate upon it. I trust

you will not mind a long quotation. His remarks are so illuminating that it would be downright sabotage on my part to edit them. He writes:

The wall of prejudice that existed up till a generation ago has been gradually crumbling during the last ten years. In the odd case where prejudice still exists against the Church that Christ founded, this adverse feeling has to be overcome by personal contact. You may have to talk to a prejudiced man about civic affairs, flowers, the wonders of nature, etc., until the ice is broken, and he realizes that you are reasonable and sympathetic. Then he will become inquisitive, and you can give him just a little more information than he is seeking. If we do our part, the grace of God will do the rest.

I find the non-Catholics have no monopoly on prejudice. Many Catholics look upon all non-Catholics as formal heretics, and act toward them accordingly. I always put myself in the non-Catholic's shoes. If I had been born and brought up in the very same circumstances, what then would be my attitude toward Catholics? What kind of treatment would I expect from those who profess to be followers of Christ? Actions speak louder than words. Even dumb animals can sometimes read our secret thoughts and feelings. You can easily perceive whether a person is with you or against you. If you come in contact with a really prejudiced man, do not blame him, but rather pity him. His real ailment is ignorance; give him information.

Now, I happen to be working in a predominantly non-Catholic territory myself, and I could well imagine that the method of aggressive personal contact, of going out and "compelling them" to come into the Lord's feast, must make for an occasional rebuff. Would Father Reitzel kindly give me an instance of where the prospective convert fiercely withstood the first advances and capitulated only after a long and persevering siege? Patient even under cross-examination, he obliged by writing:

Why, of course! An instance just now comes to mind. A few years ago, one of our young men married a non-Catholic out of the Church. The lady in question had been raised a Baptist, and her entire family were very much prejudiced against the Catholic Church. When I approached the party to straighten out the marriage, she would not admit me into the house, or even speak to me. So I arranged with the young man's mother to let me know when her son and his wife would be spending a few hours with her, and I just happened in at that time too. I visited there several times without saying anything to this non-Catholic party; but soon the ice was broken, and she realized that I did not have horns and hoofs, but was a human being like herself. She saw with her own eyes that I was reasonable and had a sympathetic heart even for non-Catholics. It then dawned on her that she had been misinformed, and she began to be inquisitive; and of course I gave her all the information she wanted. She was eager to learn more about the Church that Christ Himself had instituted.

I invited her to come to the convert class I had just started; and I told her that I did not want her to become a Catholic, but only wished to show her more fully what the Church really teaches. She attended the classes regularly; and before the instructions were half over, she asked of her own accord to have her marriage validated, and to be received into the Church. I made her wait until the instructions were completed. She was persecuted by her family for nearly a year, but in spite of this she became a devout Catholic, and even succeeded in breaking down the prejudice of her family against the Church.

II

YOU will observe that Father Reitzel is no cooing dove simply. But did not the Master Himself advise a bit of cunning? I wish that I could set forth my questionnaire and Father's answers to it in the formal crinoline style of a master of arts thesis. His replies are a veritable gold-mine of information, and, better still, of INSPIRATION. However, I feel sure that editors, in this day of the tabloid and breakfast nook, would frown on such expansiveness. Dickens has given way to Vina Delmar.

(Please turn to Page 20.)

This Pastor Has the Measure of Modernism and "Social Gospel"

DEAR DR. MASTERS: I just want to say some things about matters that have appeared in the Western Recorder for several weeks. They have been so fine! Of course, I did not like what John D. Rockefeller, Jr., said. And I saw you did not like that. I liked what you said about it.

And I like what Dr. Skinner said about it, and your comment after it. Then that was such a fine article on the Incarnation, by Dr. Skinner! He just makes it plain that no one disbelieving the incarnation of Jesus Christ can safely entertain a hope for the hereafter. That is most certainly a fine article! Dr. Skinner always writes well. When he takes up his pen to write he is like a good rifleman. When he puts his rifle to his shoulder and looks through the sights, he knows what he is going to hit. It is such a fine thing to know a thing and really know it. To know it and know that you know it! That is Dr. Skinner.

Then that article on the Content of the Social Gospel, by G. H. O'Donnell, Ph.D., should most certainly make any reader see what the Social Gospel is! Surely some who have said they were confused can now see what it is. I will tell you what I thought when I read that great article by Dr. O'Donnell. I thought of Paul's Epistle to the Romans—how that to the end of the eleventh chapter its so solidly doctrinal, and from the beginning of the twelfth chapter to the end of the Epistle it is a treatment of purely practical matter, and that this practical part is the logical outgrowth of the doctrinal part.

I also thought that the so-called social gospel contention is the inevitable outgrowth or conclusion of the infidel doctrines of Modernism! This "social gospel" will never do because it has the infidel doctrines of Modernism for its foundation. Social service, based on real Christianity, is entirely another thing. It is all right. All our benevolences are founded on that. But the "social gospel," so much talked about, is the teaching of men who reject the supernatural in religion—and the supernatural in everything else for all that!

Beware of doctrines advocated by that kind of teachers! They are infidel. I have long counted them worse than open infidels like Voltaire, Hume, Paine, Bradleagh, Edward Gibbon and Bob Ingersoll. Those men were much more fair than the Modernists of our day. They did not claim to be Christians at all. But Modernists do. They insist on belonging to Christian churches and being preachers for Christian churches and being teachers in Christian schools of all kinds—colleges, universities and seminaries, and on teaching their distinctive, infidel doctrines in these schools too.

To reject the supernatural in religion is infidel. So Modernism is granulated infidelity! And the Modernists who teach pantheism are only granulated atheists! Christian churches of every faith and order should uncompromisingly exclude all types of Modernists from their membership. No denominational body should allow Modernist representation in it. Neither should they allow any Modernist teacher of any kind to address the body.

Our denominational book-house catalogs should not offer Modernist books or Bible translations without stating that such books are the works of Modernist writers or Modernist translators.

You and your contributors have done fine work along this line. Then there is that fine article on the River of Living Waters, by George W. McCall. It is just simply glorious. The Western Recorder always has good, sound and able reading-matter in it. The recent Christmas and New Year's issues have been exceptionally fine.

People of all evangelical faiths ought to be proud of the Western Recorder's constant, stalwart stand for a real Bible religion versus anti-supernaturalism. In fact, non-evangelicals, including Catholics and Jews, should feel that way. Their position is against this unfair, deceptive, sugar-coated infidelity! The Jews reject the deity of Jesus Christ. But

they do hold to the supernatural origin and authority of the Old Testament Scriptures.

Modernists believe in nothing supernatural. Their philosophy has been called naturalism. Also it has been called paganism. But it is neither naturalism nor paganism. Naturalism—such sciences as geography, physics, chemistry, astronomy—are true. The teachings that deal with these sciences deal with naturalism. They are natural sciences.

The pagan religions believe not only in a god, but in many gods. But Pantheistic Modernism believes in no god!! With them, there is neither a supernatural being nor a spirit-being of any kind. If that be true, there can be no heaven, no hell—no hereafter for any man. I would rather be a pagan, believing in a vast number of gods, than to hold this no-god philosophy. I would rather believe in too many gods than to believe in none!

Rutledge, Tenn.

CHARLES BRONSON

[The approval of this faithful, burden-bearing Tennessee pastor, and of others like him, is sweet to us. Brother Bronson's comments on Modern Liberalism show that he has its number. These are days in which every faithful pulpit and Christian paper should bear frank, vertebrate and faithful witness to the authority of revealed faith and show that the modern philosophy which seeks to discredit it while yet holding membership and teaching authority in churches builded solely through its power, are deceivers and spiritual renegades. To do this will bring from them scorn and every effort to belittle and persecute such witnesses. Make no mistake about that. They will dissimulate their feelings so long as that seems the best policy. But Satan is out to destroy Christ's churches. Modern Liberals are his tools, and will keep on his job. Woe to the self-servers who in such times would pretend to mediate with the Christ's rejecters and to "win them by patience!" We shall never win Satan by patience!—Ed.]

Satan Subtly Seeks to Control God's Men

E. L. EDENS, Ashland, Ky.

IS SATAN still on the job of deceiving? Does he deceive Christians to-day? Can he actually do his deceiving work with preachers?

These questions are going to be answered from personal experience. It was the writer's privilege to assist one of our best qualified and most spiritual pastors in a meeting some time ago. The pastor was a University and Seminary-trained man. He conducted family worship morning and night. He was zealous and active as a personal worker and pastor. He was an admirable and consecrated man.

Satan laid a trap for this pastor and caught him completely with a ouija board. Satan made him believe that it was God speaking direct to him, answering his prayers and giving him direct information concerning all his work as a pastor, even revealing to him his sermons. The evangelist was called to assist in the meeting by the ouija board. The pastor was so positive that he was speaking direct to God and that God was speaking direct to him, that he says, "I would not denounce what I believe to be God speaking if I had to burn at the stake."

A correspondence was carried on for about two months, in an effort to win this good brother. It mounted up to about seventy-five pages, much of it typewritten. Books were studied and exchanged (The most valuable book studied was "War On The Saints" now handled by Baptist Book Store, Louisville, Ky.). This good brother was led to the truth and the following are his own words:

"As I see it, it was Satan's scheme to effect my downfall. On God's part He permitted it for my good, and to bring me to an end of myself and more completely to trust in Him and depend upon Him, and to make me a better servant of His. In analyzing it, four Bible scenes come to my mind: Peter's fall, Eve's deception, Jesus' temptation in the wilderness, and a part of Job's experience where he was given over

to Satan. Peter was very confident he would not deny his Lord.

"I had kept clean through the years and the Lord had kept me from many temptations others had had. So I was confident I would never bring God's name and cause into shame like this. I pray that God will over-rule this terrible mistake of mine and that instead of it driving anyone away from God, it will cause people to see the terrible power of Satan and be driven to trust in Christ. It was the same deception which the devil used when he told Eve she would not surely die, etc.

"Satan appeared to Jesus and said, 'All these will I give you if you will fall down and worship me.' He wanted to be worshipped as God, but Jesus knew him and said, 'Get thee hence, Satan'. He came and offered me a closer walk with God, joy and spiritual power, and I tumbled and for almost ninety days was almost drunk with the desire to be in God's presence and hear His messages, as I thought, and to know His will and to do it.

"Then I think, as God gave Job over to Satan, He gave me over to him, permitted him to have me and to direct my ways. I did several things during the time that were contrary to my judgment, but since, as I thought, they were the things God would have me to do, I obeyed.

"When it was all over I thought I was ruined for life; but God used Peter after he had denied Him with oaths, and I feel that God has further work for me."

God has opened the way and this brother is back in full time service of the Lord.

A Little Visit In Florida

THE Editor and his wife had a little visit with their son and his family in their South Florida home in an orange grove during the Christmas holidays. The bitter cold, which for ten days or more settled down upon the interior we had the good fortune to escape by a single day. Yet it reached even deep Florida in modified form, and the writer learned once again what it is to cut firewood for an old-fashioned open fireplace to keep the house warm.

So little cold visits Florida that many homes there still have in them no fireplace. But the freaks of Old Man Winter for several winters now have caused Floridians to wonder if there is really any frost-proof territory within the genial Sunshine State. Home, loved ones, and family circle rank high, and should rank high in our lives, and more especially at the Christmas time. They engaged our time, and so we touched little of the fine Baptist life of the State.

Yet always of warm interest to Baptists here by the Ohio River is the number of fine Baptist people from Kentucky, both preachers and laymen, who have their homes now in Florida, and who are proving a blessing in the witness they bear in the fellowship of God's people in the Sunshine State. Jacksonville is the gateway for the great mass of people who visit Florida, and it is Baptist headquarters for the State. In passing through, however, the train movement did not permit us to pay our respects to Secretary M. C. Brittain, or Editor E. D. Solomon, of the Florida Baptist Witness.

Treasured Kentuckians who belong in the category of good preachers from the Blue Grass fellowship have contributed much to Florida Baptists. Among them are such men as J. E. Martin, W. D. Nowlin, W. C. Sale, D. F. Sebastian, Dargan E. Montgomery, Roy Mason, E. L. Andrews, Glen Eric Wiley, A. R. Willett, W. H. Sledge, W. W. Willian, O. K. Radford, T. S. Hubert, Sam P. Martin, C. D. Cole and J. S. McLemore. Dr. L. R. Christie at Tallahassee, still remembered well among Kentucky Baptists for his fine work as a Louisville pastor, is not native of Kentucky, but of North Carolina by way of Georgia. Nor is Pastor D. E. Montgomery, who went from Princeton to Leesburg in pastoral service last year. Dr. Wiley is originally of Oklahoma or Texas.

The Florida Convention is meeting this week at Arcadia, Fla., the home of the Florida Baptist Orphanage, of which

Col. F. N. K. Bailey is the President. Florida Baptist interests have made good progress, and are now making fine progress. Their college at DeLand is in fine condition under its new president, Dr. W. C. Allen, of Texas. Their missionary work is being commended by the logic of facts—namely, the growth of Baptists in numbers and liberality. Their orphanage is in better condition than at any time in the past, and recently was strengthened by a will which gives it approximately \$150,000 in property.

At Sebring, in which the Baptist church is comparatively young, and where my son has membership, there is a band of faithful worshippers, of whom possibly one-half are Floridians, and the others immigrants from interior States. They are thriving under their fine new pastor.

When the bitter cold left Kentucky, Mrs. Masters and I headed northward on the train. In this day of "efficiency," some plume themselves on being ahead of the early bird in getting to the right place at the right time to have things smooth and nice. In our judgment they usually fail—even when they succeed. In our own pleasant experience in "beating the thermometer," be it confessed, was nothing of any superior shrewdness of our own.

V. I. M.

Appreciation of Baptist Preachers

DEAR EDITOR: I don't believe I have ever written the Recorder before, but recently I have been thinking of the many deaths that have occurred among the preachers I knew. I then began thinking of the different ones that had been in my home in the last thirty-five years since I have been a housekeeper. Below I give the names of those I recall at present who have spent a night with us or have eaten at least one meal in our home

A. Malone, E. N. Dicken, J. H. Dashwood, A. B. Gardner, Granville Dockery, A. C. Dorris, J. W. Wheeler, O. M. Shultz, Jim Brunson, M. F. Ham, J. W. T. Givens, R. Calvert, J. G. Bow, Don. Q. Smith, C. W. Bowles, C. C. Daves, W. W. Payne, Lonnie Lane, W. H. Jagers, J. G. Taylor, O. W. Yates, M. B. Adams, John McQueen, Joe Stamper, P. W. Carney, Gilbert Hancock, John Perdue, R. L. Austin, Ben Baldwin, E. Bush, E. W. Moss, A. H. Gordon, Ed. Stephens, W. B. Harvey, W. P. Everson, Arthur Holland, J. C. McClary, J. G. Barbe, C. E. Witt, Guy P. Hall, Ford Deusner, Garnett Puckett, and the following brethren whose initials I do not at the moment remember: Messrs. Humphrey, Thompson, Welburn, Emery, Hazel and Wells.

Eight of the number have been pastors at our church (New Salem). We always feel spiritually strengthened after a visit with the preachers. Our home has always been the preachers' home, as was the home of my wife's parents and mine also. Wife and I often express ourselves as being thankful we were converted years ago when religion was not as easily gotten as it seems to be now.

I think the Recorder is the best religious paper published, and any one that will read it will be benefited. Have been a subscriber thirty-five years. Find check for two years' subscription.

Auburn, Ky.

J. B. KEMBLE

The Southern Baptist Convention will meet in St. Louis, May 13-16, instead of May 20, as previously announced, and the Northern Baptist Convention will meet in the same city May 20-24, 1936.

The Baptist Bible Institute yearly observes a Home Coming Week and Church Conference. This year March 2-6 are designated for the observance. President Will H. Houghton, of the Moody Bible Institute will deliver a series of lectures, and President C. Cottingham, of Louisiana College, and others. Other speakers will be Dr. A. E. Tibbs, on Sunday-school methods; and S. T. Burns, on public school and church music. There will also be addresses by C. B. Arendall, Harry P. Wooten, and Prof. I. E. Reynolds, B. B. McKinney, E. O. Sellers, and Kearnie Keegan.

GRACE CHURCH, LOUISVILLE

On December 1, 1935 our pastor, I. Ferd. Graves, began our protracted meeting continuing through to the nineteenth. We had a grand and glorious meeting. Large congregations all the time. Offerings very good and the Spirit of God manifested itself in the hearts of the people. We had nineteen by profession and baptism and seven by letter. Brother Graves has been with us three years, and during this time have had 250 additions to the church. We are doing a great work for our Master. We owe no bills and have a building fund of \$550 to build an annex to our church for Sunday-school rooms. Our first service was the ordinance of baptism and the Lord's Supper.

W. A. WHITEHEAD,
Chairman Board of Deacons,
Louisville, Ky.

THINGS THE RESEARCH COMMITTEE OVERLOOKED

(Continued from Page 5.)

after which she quieted down. Now, my word here is that there should be a survey of cymling-headed boys, so that proper instruction would be given them without the embarrassment that came to me. I was naturally an inquiring pupil, and needed the help of a bureau.

After I grew to be a man and had a home of my own, we had a young man living with us named Frank Leslie. He had arms like winding blades. One morning at breakfast my good wife said: "Mr. Leslie, can you reach the butter?" He extended one of his long arms, and, with his bony finger touched the edge of the butter-plate, deliberately withdrew his arm, then as deliberately looked around at my wife and said: "Mrs. Cranfill, I just can!" She said: "You loggerhead, you ought to be killed," or something like that and then we all laughed, and finally she got the butter. Now that was wrong. Men who act that way should be regulated by a bureau. There should be a survey of all these men who perpetrate wise-cracks, and their heads should be cracked—if they are not already suffering with cerebral anemia, which probably they are.

There's so much to be done that I don't see how one bureau can do it all. Now you take the length of Pullman berths. I'm nearly six feet tall, and they just fit me, but I remember the time when a friend of mine, who is six feet seven, attempted to squeeze himself into a Pullman berth, and he extended over so far that they had to take out the partition before they put him to bed.

There's another question here that needs adjustment, and that is the matter of feet. Now, this man's feet looked like hams. I have a small foot—wear

a number seven, notwithstanding I weigh 200 pounds and walk a great deal. This man wore a number thirteen, and it was small for him. Then there's the size of hat, as well as shoes, that should be well considered by our prospective bureau.

When I was a boy I read a story of Mrs. Partington and her son, Ike. One day when she came in she found Ike, sprawled on the floor, with his feet propped up at an angle of forty-five degrees on a big chair. She exclaimed: "Ike, take your feet down from there! Don't you know if you lie in that position your brains will all run down into your head?" That's the trouble with some people. Their brains get into their heads, and then strange notions get into their heads, and on account of this cerebral and pediatric mix-up and confusion, I think that heads and feet should be surveyed.

In my boyhood days flies were thought to be innocent little friends of ours that buzzed around us harmlessly. Sorter like David Harum's reference to fleas on dogs. He said dogs have fleas on them to remind them that they are dogs. Flies buzz around us to remind us that we are human but, flies themselves are inhuman. When the Bureau gets all fixed up and started out with paid secretary and hired hands, I want something done about flies. We may, of course, take up spiders also, but take them up gently, because the Bureau official might make the acquaintance of a black widow spider and be fatally killed.

Now, I have no desire to be mixed up with a black widow spider, but, as to widows themselves, I am like them. I don't think anything ought to be done about the widow question, but if it ever transpires that anything should be done about it, I know our Social Research Bureau will know how to deal with the problem. They had a most beautiful widow in the Bible—Ruth, the Moabitess, who became the wife of Boaz, and I mustn't talk much about Ruth here, because it would be mal-apropos, though I really believe these arguments of mine concerning the Social Research Bureau should be ruthless.

Now, if the Editor wants me to discuss this question further, there are a great many other problems knocking at the door for solution, one of which is the almanac. I want the almanac abolished. You see, as long as we have almanacs, I get a year older every year, and I'm old enough. If we could abolish the almanac, I would achieve what Latin scholars call the status quo. I don't know just exactly what that is, but I think it's the condition the Southern Baptist Convention should be in concerning the Social Research Bureau. The fact is, I am for the status quo and "agin" the Bureau. You may have reached that conclusion by reading former articles of mine.

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Now, I love the almanac. Fact is, I was educated by the almanac. I remember reading in the almanac when I was a boy an epitaph that has clung to me through the years. It ran thus:

"Here lies the body of Jeremiah Gordon,
With mouth almighty and teeth
accordin';
Stranger, tread lightly over this
wonder,

For if he opens his mouth, you're
gone, by thunder!"

This broadcast comes to you over station CRANFILL. Please tune in again next week at the same hour.

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

Today, the eighth of January, we have a good list of applications for the Standard of Excellence award. We are holding this list a while yet but will give it after a week or so. We do hope for fifty applications during January. If your school is Standard be sure to send us the application. If it is not Standard why not make it so in the near future? A fine list should be in hand before the meeting of our State Sunday School Convention at Danville, February 20 and 21.

Pastors Will Teach A Book

Last week we gave a list of pastors who had agreed to teach one of the books in the new Sunday School Training Course during January or February. This week we add to this list the following: C. B. Coots, Ralph S. Voris, F. M. Masters, J. B. Dailey, G. R. Henson, Ira B. McClung, Woodrow Fuller, and G. C. Mullins.

King's Daughters, Standard

Mrs. J. Pendleton Scruggs of Russellville reports that her class of Junior girls has attained the class Standard. The application was sent to us and it has been approved. Fine for these Junior girls! This is the first Standard Junior class to report in January.

New Elementary Pamphlets

Miss Leatherwood reports the following new pamphlets for free distribution: A Sunday Morning Visit (for Nursery class), Sunday Morning Schedule for the Junior Department, The Organization and equipment for the Junior Department. Address the Sunday School Department, 205 East Chestnut Street, for copies of these.

Lessons In Luke

Unusual interest is being manifested in the Uniform Lessons for the first six months of 1936. These Lessons in Luke give us a study of Christ. The Sunday School Builder is running a series of articles relating these lessons to such practical work as motivating for enlargement, enlistment and evangelism. Mr. Ingraham states that one million of our Sunday-school pupils above the Primary classes are lost. He also stresses the importance of the pupils who are Christians living the Christian life. The Builder will be of particular interest these six months.

It is with joy we report that Secretary T. L. Holcomb will be with us in



Dr. T. L. Holcomb

Danville at the State Sunday School Convention on the closing day, February 21. He is a dynamic speaker and many will take advantage of this opportunity to hear this man with big vision, warm heart and vigorous mind.



H. E. Ingraham

Mr. Ingraham will have charge of the General Administration Conferences during our State Sunday School Convention in February. He is a good speaker and conference leader.



Dr. H. L. Grice

Dr. Grice will be with us in the State Sunday School Convention to hold conferences on the Vacation Bible School work. We had a good year in this work in 1935 but we want to go far beyond the record of the past year. Dr. Grice will greatly help us in planning and in conferences. He is unusually fine in his field.

Hotel Rates at Danville

The hotels in Danville have made rates from one dollar and up for the

State Sunday School Convention. Arrangements will be made for accommodations in homes for seventy-five cents for bed and one dollar for bed and breakfast. Later a list of the hotels and the rates for accommodations will be given.

SUNDAY SCHOOL ATTENDANCE
January 5, 1936

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

Louisville, Walnut St.	1,240
Newport, First	1,084
Owensboro, First	920
Louisville, Ninth and O	699
Louisville, West Broadway	583
Lexington, Calvary	568
Owensboro, Third	565
Harlan	554
Lexington, Porter Memorial	540
Mayfield, First	536
Paducah, Immanuel	534
Louisville, Baptist Tabernacle	525
Louisville, Clifton	486
Akron, Ohio, Calvary	456
Covington, Latonia	446
Louisville, Franklin St.	428
Princeton, First	426
Danville, Lexington Avenue	417
Hopkinsville, First	417
Covington, Madison Avenue	379
Hazard, First	374
Henderson, First	356
Fulton, First	342
Bellevue	337
Jellico, Tenn., First	334
Pineville, First	314
Louisville, Baptist Temple	309
Paducah, Baptist Tabernacle	301
Louisville, West Side	299
London	287
Elizabethtown, Severn's Valley	287
Richmond, First	284
Louisville, Fourth Avenue	277
Louisville, Third Avenue	272
Louisville, Beechmont	267
Hopkinsville, Second	264
Lynch	245
Lexington, Grace	241
Louisville, Grace	241
Erlanger, Elsmere	217
Owensboro, Eaton Memorial	209
Burnside	207
Lebanon Junction	205
Versailles	202
Shepherdsville	202

The laying of the cornerstone of the First Church of Castleford, Idaho took place on Sunday afternoon, December 22. The Hon. Mr. C. Ben Ross, Governor of Idaho, was the principal speaker. The Castleford Church is now under the leadership of Rev. Earle D. Sims, who has long been instrumental in getting new churches established in Northern Convention territory.

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THE FIRESIDE

TWENTY MINUTES IN FOXVILLE

All morning the train had been running through Georgia pineland where thousands of slim red-brown trunks stretched away on either side of the track for miles. Iris, watching them from her window, made a gay little fancy. "It's such a long, long way up to their tops," she pretended. "They're like thousands of people—tall people—all standing very straight and lifting their arms to see which one can reach highest!"

Her father looking up from his paper. "What'd you say?"

"Nothing," Iris told him then, "that is, nothing important. I was just sort of talking, I guess, to myself."

"Bad habit to get into," commented her father, and went back to his stock news. It was a New York paper only one day old, which he had bought of a newsboy on the last station platform.

"Want to see it?" He had offered Iris the front page to read.

"No thanks." She was staring again at the miles of pine grove hurtling past. They came now and then to sections where great gashes scarred the bark and hanging clay pots caught the dripping turpentine.

"Well, at least they're being useful," she reasoned, "these pines here. Those others just stood there and did nothing. Oh, I suppose they were growing, but that's not very exciting. They were like me; I'm not being useful. I hate just standing around."

Suddenly, she smiled. "Wasn't that a ridiculous thing to say? To say that I'm 'standing around,' when I'm really rushing madly all over the world! But I mean—oh, I mean I'm just not getting anywhere. There's a part of me somewhere that is standing still. Maybe if the rest of me wasn't flying around so fast, that other part would get more chance. Maybe—"

Without warning, her father laid down his paper. "Penny for your thoughts there, young lady!"

"Dollar then! You're an extortionist! Five dollars!"

Still smiling, Iris refused to tell. More than once she had tried to explain her ideas to her jovial, practically-minded father. At first, he had laughed. Then he began to stare at her very queerly. "I believe," Iris decided, "he's actually worried about me. I believe he suspects I'm a little off as people say, in my upper story."

After that, she kept her fancies to herself. This time, she flushed a little as she finally answered: "Father dear, I couldn't even explain to myself what I was thinking. I was getting in deeper and deeper."

"Getting in over your head, eh? Well, that's another bad habit." Her father settled back in the green plush seat and sighed heavily. "Monotonous country, this is. I'd hate to live here."

"Don't you suppose," Iris demanded, "that there are prettier parts? Oh, there must be—why, there must be big peach orchards, and they grow apples somewhere—besides, of course, watermelons. There must be big cities and little towns where people live just as they do anywhere else. They go to school and to work and to the neighbors, and they have little flower gardens and—"

Iris stopped short. It was when she said things like this that her father was apt to stare at her queerly.

This time, however, he merely grunted and continued to gaze out of the window. "Look what we're coming to now. See any flower gardens 'round here?"

They were pulling into the outskirts of a town—a shabby sort of town almost surrounded by a network of railroad tracks. Rows of freight cars, dusty red and dingy orange, stood lined up everywhere; most of their doors were pushed open, showing empty interiors. An engine chugged toward them, dragging some cars to be switched.

In spite of herself, Iris's optimism wavered. "It does look sort of hopeless," she admitted.

The fast express was only creeping now. It clattered across a series of cross tracks and then with a gentle sort of shudder stopped entirely. Opposite Iris's window, a swinging sign proclaimed that this was Foxville Junction.

"Wait here twenty minutes, Miss." The negro porter knew that Iris welcomed every chance to escape from the confines of a Pullman.

Now she caught up her handbag, jammed her hat over her hair, and hurried down the aisle. A moment later, from the outside she looked up and spoke to her father through the window. "Come on out, why don't you, dad?"

But her father refused. "Hotter out there than it is in here. Don't go far now. Terrible place to get left in! I don't see how folks live here. Passes my comprehension."

Iris moved away up the platform. There were a few people hurrying to climb aboard, but most of the crowd were passengers, who like herself, drifted back and forth to stretch their cramped selves in the air.

Iris passed the porters refilling their pails with ice. Away up toward the panting engine, and away back down again, she walked.

"Paper, Miss?"

Iris shook her head. The she smiled. He was such a small and such a hot-faced boy. "Yes, I will take one, too."

Tucking the paper under one arm, she strolled on. Suddenly, she stopped. Against the express office door—leaned a girl watching her. After years spent on boats and on trains and in hotels, Iris was used to being watched. Ordinarily she would not have noticed, or at most she would have smiled casually and passed on. But she had never seen a girl who looked at her as this one did. There was longing, envy, almost bitterness in her eyes.

Iris smiled. "Hello," she said.

"Hello," returned the other girl briefly.

Iris was good at making conversation. "Twenty minutes we have here, don't we?" she murmured, glancing down at her wrist watch.

"Better be glad that it isn't twenty years!"

Startled by her vehemence, Iris glanced up. "Why—why, I thought that you lived, here, perhaps."

"Well, I do! That's why I say—" The girl's dark eyes were unhappy. "My father's express agent. I come down here sometimes just to watch the big trains pull in. I don't care so much for locals; but these Pullmans like yours, I adore—only they make me wild with envy. All the people at the windows, and the others—like you—that belong on board—oh, I'd give all I own just to change places with you!"

"With me or—oh, you mean—"

"I mean, I'd change with any one there on that train!" the girl insisted recklessly. "They're having such a wonderful time—leaning back in luxury and being whirled along to all parts of the world."

"Oh, but it's not so much fun as it looks," Iris protested. "Now take me."

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Sample lesson on application.

Just at first, I enjoyed the adventure. Father goes everywhere he can think of, and he wants me to go with him; but he has never found a place where he'll stay. He gets tired of the loveliest hotel in a week. It nearly broke my heart to leave the last one. I had met a girl; I thought we might be friends. She was ever so dear—" She realized suddenly that the Foxville girl did not understand.

"You don't know," Iris explained, "how I feel. I want a home. A tiny apartment would do, but I'd rather have a house—a great big one with a mahogany stair-rail and—and waxed oak floors."

"Ones that have to be polished," the other girl finished grimly, "and mahogany stair-rails show the fingerprints dreadfully."

Iris laughed. "Oh, of course. That's the fun—rubbing the smuttiness off! If there weren't any prints, I should rub just the same—for the love of rubbing, I guess."

"Aren't you funny?" was the Foxville girl's comment. "We two ought to change places. There's plenty of work for you to do in our house. It's an old, old, big one—built when my great-grandfather had dozens of slaves. There's a perfectly huge stairway that curves and—oh, big white columns on the front portico." The pride which had crept into her voice for a moment faded again.

"It used to be a plantation all around. Now it's car tracks and the train smoke just ruins my white curtains. If you wanted," she suggested grimly, "you could wash every day. There'd always be things that needed it."

Swiftly, Iris remembered. "Oh, tell me, have you a flower garden. You must have—"

"Why, of course."

"Then don't you dare envy me!" Iris put both hands on the strange girl's shoulders. "I'd swap all my journeyings for your house and your garden and—and your friends. We never stay anywhere long enough to find them. I never went to school a whole year in one place. I've never graduated anywhere. I've never had a really intimate friend. A person can't get chummy in a week—"

For the first time, a change showed in the other girl's face. "Oh, I have a chum! She's a dear. It must be queer not to have one." Something almost like pity crept into her eyes, as she studied Iris. "You'd make a dandy one, too, if you just had a chance—I mean, because you're so pretty and sort of sweet. I know Margaret would like you."

"Thank you!" Iris cried softly. "I should love to see Margaret, and I'd adore your big house—even if it was all train-smoky. Listen, dear. You won't envy folks now, whom you see on the trains?"

"But they're not all like you," the Foxville girl was sure.

"No, but the people in our car—I know about them. There's one family going South on account of the young man's health; they're all so worried. Then there's an old lady who's been visiting, and I can guess her daughter-in-law wasn't specially nice to her. And there's a girl going home from college; she failed three subjects, and she knows that her people will be so disappointed. I don't mean that they're all unhappy. Oh, of course they aren't! But I mean that you can't judge by looking through the car windows. You can't tell whether you'd change places with them or not."

Iris smiled at her swiftly. "You see I haven't quite forgiven you for not appreciating your old mahogany stair-rail! It's all right to want to go traveling and to look forward to it, but please don't ever be so miserably envious of any one as you were of me ten minutes ago!"

Both girls glanced at the big station clock. "Well," said the girl, "you'll have to go."

"Isn't it high time?" Iris laughed. "I've given you a terrible curtain lecture all inside of twenty minutes."

"You've given me something to think about. I'm not sure yet, but—maybe you're right. If you ever come through this way again—oh, but you won't!"

"You can't tell," Iris encouraged. "Here's my card. Scribble your name here for me. I'll send you a post card now and then, and if I ever do see you again—"

"But you won't," the girl repeated.

Iris moved toward the train. "You can't tell," she insisted. "I've met people in Chicago, then met them again in Hong Kong. I've had a steamer chair right next to the sister of a girl we saw three years before in France. This world is sort of small, and with everybody running in all directions, people sometimes do collide! Even a busy housekeeper like you and a useless roam-around like me might meet again some day. Oh, I could give you another whole lecture on the joys of being useful! I don't get any chance to be."

They had reached the Pullman steps. Iris turned to climb aboard. "Good-bye," she said. "I'm glad I saw you."

"Good-bye," echoed the Foxville girl. Then she smiled a bit shyly. "You've been useful to me today. I shan't mind rubbing our stair-rail quite so much after this!"—Ruth Kathryn Gaylord in Kind Words.

A TRIP THROUGH PART OF KENTUCKY'S MISSION FIELD

Recently I had the pleasure of visiting several churches in Enterprise and Three Forks Associations, giving stereopticon lectures and speaking on State Missions.

On December 10 I began at Inez, Martin County. Brother Anderson is

the Missionary Pastor, and he and his wife are working on the job. I gave the lecture at night to a fine congregation. I was royally entertained in the home of Brother Cassidy at night, and spent the next morning with the pastor and family. In the afternoon I went to Prestonsburg, the countyseat of Floyd County. There I was greeted by the pastor, Dr. Josef Nordenhaug and his wife; also by Dr. Marvin Ransdell and family, in whose home I was delightfully entertained.

At night I gave the lecture to a fair mid-week congregation. The next day I went to Salyersville. The church is without a pastor, and, considering the weather, I gave the lecture to a good congregation. I was entertained nicely in the Magoffin Institute by President F. A. Clarke and his wife.

The next morning they darkened one of the large class rooms and I gave the lecture to the students, numbering sixty-odd. I was greatly impressed with the school and its struggles. From the Faculty down I found consecration to the Lord and His cause. Some of the students have mission Sunday-schools out in the county. I was pleasantly surprised to meet one of Dr. W. D. Powell's grandchildren, a student. H. Harris, son of Dr. and Mrs. Hendon Harris, who recently returned to China.

In the afternoon I went to Paintsville and gave the lecture at night. It was a pleasure to meet with the Missionary Pastor, H. H. Hilleker who has very recently gone on the field and is taking hold of the work in a fine way.

The next day I went to Pikeville. Brother E. L. Howerton took me over to Elkhorn City for the night service. Brother Ladd is the new missionary pastor and is getting hold of the situation in a fine way. Then Brother Howerton and I returned to Pikeville where I was pleasantly entertained in His home. He has been on the field for twelve or thirteen years.

The next day, Sunday, I started the day's work by speaking to the Men's Bible Class on Missions, then to the whole Sunday-school. At 11:00 o'clock I spoke to a fine congregation. The pastor, his family and myself, were entertained for lunch at Wright Hall, the Girls' Dormitory of the Public High School. It truly was a pleasure to be there.

Because of weather and road conditions we were not able to go to a Mission point, and went to the jail where I spoke to some thirty prisoners. At the evening services I first spoke to the Junior B. Y. P. U., then to the whole assembly of the B. Y. P. U., then following with the lecture to a large congregation.

I went to Jenkins the next day and had the pleasure of being with Brother O. M. Shultz, the Missionary Pastor, and his fine family, giving the lecture at night. Brother Shultz and wife

are hard workers and their consecrated efforts are bringing forth fruit. From there I went to McRoberts. Garrison is the Missionary Pastor and is doing a fine constructive work. He and his good wife are working at the job.

The next day I went to Fleming and had fine fellowship with Brother George Russell Henson and family. At night I gave the lecture at Fleming to a good crowd. Then went to Neon an adjoining town and gave the lecture. Brother C. E. Dowis is the fine young missionary pastor at Neon and his efforts are not in vain.

On account of a severe cold and hoarseness I returned to Erlanger the next day. On the twenty-ninth I went to Whitesburg to finish my itinerary. Brother Isham M. Enlow, the pastor, gave me a royal welcome. As the pastor had two sick children in the home I was entertained in the hotel.

The next day (Sunday) I spoke to the Men's Bible Class on Missions, and then to a good congregation at the morning worship period. The weather hindered us from going to a mission point in the afternoon. At night I gave the lecture. Brother Enlow has been on the field for a good number of years and to my thinking is the right man in the right place. Enterprise Association takes in six Counties—Martin, Floyd, Magoffin, Johnson, Morgan, and Pike, with a total population of 168,004, and with seventeen Missionary Baptist churches. Three Forks Association takes in five Counties—Perry, Leslie, Letcher, Knott and Breathitt, with a total population of 124,221 and twenty-three churches. Pike County, as large as the State of Rhode Island, only has five churches. Twelve out of every 100 people confess Christ. Two out of the twelve are Missionary Baptists. Morgan and Martin Counties have one church each. Kentucky Baptists have a great task and a tremendous responsibility in Kentucky, as well as to the ends of the earth.

May we heed the Apostle's admonition in Eph. 5:14—Awake thou that sleepest and arise from the dead, and Christ shall give thee light. Let us resolve now to support the Co-operative Program and carry out the purpose of God in our lives in obedience to the Great Commission, in precept, in example, in giving.

W. A. M. WOOD,

Erlanger, Ky.

THE S. O. S. OF THE RESCUE MISSION

The ship is not sinking. It is not leaking. It is not on fire. There is no threatened mutiny. It is not lost on the high seas. Its chart and compass are apparently in good order. But its load is too heavy. It far below the proper water line. It goes, but labors hard in the going, "being exceedingly tossed; with our hands we cast out the

tackling of the ship," all we could afford to let go. We are travelling "light." But all our facilities are strained. Our chapel is far too small to hold the crowds, beds all filled and fifty to a hundred men sleep on the chapel floor each night, and around two hundred hungry men are fed nightly.

But out of these struggles we are permitted to give out the glorious word that over one hundred have, as we trust, found Christ during the month of December, a record never reached but once before during the nine years of the work of the Mission. And I feel sure that never in all its history has there been so serious and solemn attention to the nightly messages of the Gospel. Very marked and gracious is the manifest presence of the Lord.

The ship is sailing heavenward with a constant increasing list of passengers. Its wireless has, as we rejoice to believe, its heavenly connection, as also many earthly sub-stations. The Women's Home is aboard, "travailing" in more senses than one. But we believe that our Pilot sees us "toiling in rowing" and means that we shall sail on, and on, reminding us that "God hath given thee all them that sail with thee." Our business is to pick up the shipwrecked, to rescue the sinking, the perishing. And there are many, many thousands of them. Delay means death. Take up the call. "Sound out the watchword."

J. W. NEWBROUGH, Supt.,

740 Esplanade,
New Orleans, La.

DR. HAM GOES TO FRANKFORT

Ross E. Dillon, Ph.D., First Church,
Frankfort, Ky.

Dr. M. F. Ham began a revival meeting in our church Sunday a week ago with large audiences. It is to be county-wide, all of the Baptist churches in Franklin Association co-operating, and extending beyond into surrounding communities. Delegations are expected from Lawrenceburg, Lexington, Owen-ton, Shelbyville, and other cities.

Services are scheduled each day at 10:00 A. M., 2:00 P. M., and 7:00 P. M. The morning services each week-day will be broadcast over WLAP, Lexington, 1420 kilocycles, and by remote control from the auditorium of the First Baptist Church in Frankfort, Ky.

Dr. Ham has just completed a city-wide meeting at Lexington, and takes up the work with us immediately.

MISSION SOCIETY IN HOSPITAL

The W. M. S. of the Porter Memorial Baptist Church, Lexington, Ky., sponsors a Grace McBride Y. W. A. in the Good Samaritan Hospital of that city. Due to the efficient and untiring service of our Young People's Director,

How To Quickly Check A Cold

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

Mrs. Frank Cranfill, this newly organized Y. W. A. has around twenty active members.

Recently several of the W. M. S. members decided they would adopt them a "daughter" from this fine group of nurses. So now each girl has a "mother" who is interested in her welfare.

Just before the Christmas holidays, the mothers gave a party and tree for their daughters at the home of Mrs. Cranfill. Each mother presented her daughter with a gift and each daughter gave her mother one. It was a happy and joyous experience for each of us. The girls are invited into the homes of their mothers, receive little gifts from them and are treated like a real daughter.

To each W. M. S. that sponsors a Grace McBride Y. W. A. we ask that you "adopt" a daughter and really learn the art of living.

MRS. CONNIE L. HARGROVE,
Lexington, Ky.

Baptist Bible Institute is praying

For gifts to meet \$8,820 interest due February 1. Pray with them and send any gifts, small or large, to President W. W. Hamilton, New Orleans, Louisiana.

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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

How To Make A Happy New Year

"To leave the old with a burst of song,
 To recall the right and forgive the wrong;
 To forget the thing that binds you fast
 To the vain regrets of the year that's past;
 To have the strength to let go your hold
 Of the not worth while of the days grown old.
 "And to dare go forth with a purpose true,
 To the unknown task of the year that's new;
 To help your brother along the road
 To do his work and lift his load;
 To add your gift to the world's good cheer,
 Is to have and to give a Happy Year."

Lottie Moon Christmas Offering

The amount received to date (January 6) is \$13,046.27. This is much more than we had received by this date last year. Many societies have not yet sent theirs in. I do hope you will do so at once, so we can go to Birmingham, January 25, reporting that we have gone far over our goal of \$165,000 from the South.

State Mission Offering

We had objects on our last and one "Above the Goal" item amounting to \$6,981. We have received only \$6,861.20. Are we going to fail to realize our plans?

New District Vice-President

We are happy to report that Mrs. E. L. Edens, Ashland, Ky., is our new Vice-President for Eastern District.

What Christianity Has Done For Japan

Dr. Toyohika Kagawa, speaking at the Student Volunteer Convention in Indianapolis said:

"We need, in Japan, pure Christianity, with the message of the cross. Christianity has brought five things to Japan: The idea of purity, the idea of peace, the spirit of social service, respect for labor and love.

"When I had Tuberculosis, and was greatly in need of a friend, an American missionary came and stayed with me four nights. When I saw I had a friend who was willing to risk his life for mine, I wanted that spirit that made him love me."

He told of 1,500,000 fishermen in Japan with no missionary among them, and 20,000,000 laborers with only fifteen churches for them and ended with a passionate plea: "We need more preaching of the Gospel of Christ."

Steamer Letters

Write to Miss Flora Dodson, care Steam Ship President Hoover, sailing January 24, 1936, San Francisco, Calif.

W. M. U. Young People's Department

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

My Prayer For The New Year

Wilmoth Dean, Tenn.

(Copied from "The Window of Y.W.A.")

Help me, dear God,
 Each hour of this new year
 To love unselfishly
 To help willingly,
 To give gladly,
 To speak kindly,
 To live happily,
 To walk with Jesus,
 To leave a word of encouragement for all who feel downhearted,
 To obey God's voice, which always calls to higher service,
 To cast a Christian influence upon others,
 To forgive as I would be forgiven,
 To follow "In His Steps."

Reports

There is just time to get your Annual reports to the W. M. U. office, when you read this, so please send them immediately.

Speakers At The G. A. House Parties

The G. A. House Parties for Intermediate girls are unusually fortunate in their speakers for this year. Mr. C. K. Djang, a National of China and Miss Pearle Bourne, Associate Young People's Secretary of the Southern W. M. U., will attend both House Parties. Mr. Harold Schaley, from Brazil, who spoke at the Bethel House Party last year, will speak on Friday evening at the Georgetown House Party. The entire program will be on Brazil and Mr. Gordon Mein and other Margaret Fund students from Brazil, attending Georgetown College, will have a part on the program. Mrs. Eureka Whiteker, State W. M. U. President and Mrs. G. N. Smith, District Young People's Leader, will also attend this House Party.

At Bethel the Bethel girls will put on a pageant, "The Light of the World."

The dates of the House Parties are:

March 6-8 Georgetown College.
 March 13-15 Bethel Woman's College, Hopkinsville.

The cost is increased to \$2.50, because of the increase in food prices. Send the names of those going from your church to: Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky., by February 25, 1936.

MEMORIES OF JAMES PETIGREW BOYCE

In reading the Recorder's announcement of the death of Miss Elizabeth Boyce, not only stirred within me a spirit of sympathy for the relatives and near friends who mourn her going, but it led me to review the life of her noble father, and to pass on a few thoughts to others.

James Petigrew Boyce was the son of the wealthiest man living in Charleston, S. C. He could have everything needful to the present life, but his life was not spoiled by his possessions. He was master of what he owned, and made those things help the less-favored. At college he divided his allowance with a student who was going to leave school on account of his straitened circumstances.

He lived in a period of many and greatly trying circumstances, including those occasioned by the Civil War, but he was true to the interests of his country. He was qualified to fill any office of our land, from that of a justice of peace to that of the President; but he chose to be a servant of the Most High, to found and to teach in a new type of Theological Seminary which would offer theological training to those most deficient in means and education, and to those most efficient in those lines. This occasioned his turning aside from other lines of activity. This involved his impressing these new ideas upon the mind of the general public; of securing a proper location and suitable buildings for the school; securing funds for running expenses, endowment, etc. It was not the work of a year, but of a life, which was only long enough to plant the seed of the vine which should bear fruit for eternity. From the inception of the idea to the close of life at Pau, France, was more than forty years. These years were filled with labor through bright and stygian darkness, through encouragement and despair. The following few extracts from some of his letters let us see a little of his heartaches:

"We were praying for help and crying out in our despair;" "My heart often sinks within me at the difficulties to be overcome;" "My faith in the enterprise fails;" "With all our anxiety and hopes and fears how true it is that in our agony of trouble as to what will occur, we find that God has found us ways of which we have never dreamed."

Such toil lasted over forty years. The Southern Baptist Theological Seminary did not at that time own a single building in Louisville, but a life had been willingly sacrificed for the institution which lived on after the death of the one who labored so unselfishly for it.

But the end drew near. Dr. Boyce was in his last year's service; the New York Hall, the Seminary's first building in Louisville, was being built. The

Southern Baptist Convention was being held in the Broadway Baptist Church, and Dr. Boyce arranged for a meeting of all students present. He came into the assembly a mere shadow of his former self. He said he was arranging to go to France at the solicitation of his colleagues who were more anxious about his condition than he was. He recounted the history of the institution and referred to the Hall being built and added: "I would like to have Dr. Broadus' professorship endowed. If I can see those two things accomplished I can quit the work. Will you help me?"

Dr. Boyce left for Pau, France, where he died the following December, 1888, but his work has been carried on by other hands. The buildings at the Beeches would never have been built had there been no Dr. Boyce. They stand as a monument to his life of toil and sacrifice.

F. M. MYERS,

Plain City, O.

SHELBY COUNTY EXECUTIVE BOARD MEETS

The Executive Board of the Shelby County Association met in its regular session January 6, 1936, at the Shelbyville Baptist Church, with thirteen churches being represented.

Dr. C. M. Thompson met with the Board and offered valuable suggestions in perfecting the organization. We wish to call attention to three committees that were elected.

First, Committee on Evangelism: Paul Horner, W. W. Izard, D. H. Daniel, Jr. Second, Committee on Missions: Norman Price, Lester Thompson, F. T. Anderson. Third, Committee on Every Member Canvass: Purcell Lee, chairman, and from each church the member of the Executive Board.

Time was given for recognition of new pastors and new members of the Board.

Brother Paul Horner, who is chairman of the "Hundred Thousand Club" in Shelby County, announced that in the near future there would be held a Rally in the interest of this work.

At the next meeting, which will be held at the Shelbyville Baptist Church on Monday, April 6, we plan to have with us a special speaker.

R. B. WHITE,

Chairman of the Board.

HAROLD WAINSCOTT ORDAINED AT MUSSELS SHOALS

By invitation, representatives from Owenton, Pleasant Ridge, Lusby, Richland and Grassy Run Churches met with the Mussels Shoals Church, January 5, 1936, for the purpose of ordaining Brother Harold Wainscott, to the full work of the Gospel ministry.

The Council was organized by electing Brother Tilden Rose of the Richland Church as Moderator and Brother William Whitton, of Mussels Shoals, as Clerk.

The candidate was questioned by Rev. Saxton, of the Richland Church, in regard to his conversion, his call to the ministry, his belief in regard to the Bible, the plan of salvation, the immaculate conception, the origin and purpose of the church, the final and irrevocable destiny of man.

The candidate answered these questions in a practical, concise way, satisfactory to the council who recommended his ordination.

The church by vote directed the council to proceed with the ordination.

The council then proceeded as follows: J. E. Baird, pastor at Owenton, delivered the sermon; Orlie Hale, pastor at Grassy Run, charge to the candidate; W. F. McGibney, pastor at Pleasant Ridge, charge to the church; C. S. Lucas, pastor at Lusby, presentation of the Bible; laying on of hands by council; benediction by Rev. Harold Wainscott.

G. T. FORSEE,

Owenton, Ky.

DR. MANLY'S DAUGHTER DIES IN SOUTH CAROLINA

Miss Louise F. Manly, daughter of Mrs. Charlotte Whitfield Manly and the late Dr. Basil Manly, Jr., died at her home at No. 1 McDavid Apartments, Greenville, S. C., last Thursday, January 2. Funeral services were conducted on Saturday morning with Dr. Leon M. Latimer, pastor of the First Church, and Dr. J. S. Dill, Greenville, officiating.

Her father, Dr. Basil Manly, Jr., was President of Richmond Female Institute, now merged into the University of Richmond; one of the four original founders and a professor in the Southern Baptist Theological Seminary from 1859 to 1892, except for an interim period running from 1871 to 1879 during which years he was President of

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FREE sample package. Send name and address on postcard to F. A. Stuart Co., Dept. AC10, Marshall, Michigan.

Georgetown College. Her grandfather, Dr. Basil Manly, Sr., was President of the University of Alabama from 1837 to 1855, and participated in the inauguration of Jefferson Davis as President of the Confederacy at Montgomery, Ala. Her uncle, Dr. Charles Manly, was President of Furman University.

Miss Manly was born July 10, 1857 at Richmond, Va., and accompanied her parents wherever the work of her father took them, namely, to Greenville, S. C., Georgetown, Ky., and Louisville, Ky. She attended Georgetown College and also studied in Europe. She spent her life both as a teacher of ancient and modern languages, and a writer on literary and historical subjects. She made her home for the last nine years with her sister, Mrs. Lizzie Manly Parks, and her niece, Miss Charlotte Stevenson, McDavid Apartments, East North Street, Greenville, S. C.

Miss Manly is survived by her mother, Mrs. Basil Manly, 106 Elm Street, Greenville, S. C.; two sisters, Mrs. Park, already mentioned; and three brothers, Dr. George W. Manly, Columbia, S. C.; Col. Clarence J. Manly, San Francisco, Calif., and Charles Manly, 111 Sumner Street, Greenville, S. C.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

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

"The Religious Digest," published by Wm. B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich., announces that the "Religious Press Digest," which for a few months has been published by A. F. Byrne of New Castle, Ind., has now merged with the "Religious Digest," in Grand Rapids. These magazines were referred to on page twenty-three of the Western Recorder of November 28, 1935.

HOW A PRIEST SUCCEEDS IN PROSELYTING PROTESTANTS

(Continued from Page 10.)

I then asked what reason people give for seeking to enter the church; and according to him, their reasons are very simple . . . as indeed they would be: "the salvation of their souls, the religious education of their children, complete unity in the home, etc." Then followed a question as to what he considers the greatest obstacle to conversions, and Father Reitzel proceeds to shake the finger of the prophet Nathan at his own brethren. "The greatest stumbling block to making converts," he writes, "is the laxity of Catholics, who continually scandalize their non-Catholic neighbors." I half expected he might reply that fear of incurring the economic or social sanctions keep many out of the church, especially in the South. But no, he thinks these sanctions have practically disappeared in recent years. I wonder if that is so in the deeper South? Not even the difficulty of making converts even in a small town, where Catholics may scarcely be more than a finger-print on the census report, can dismay this intrepid apostle. Notice how he would go about it.

In a small town where there are only a few Catholics, it will not be easy in the beginning; the foundations have carefully to be laid. The pastor and his small flock must first ingratiate themselves with the townspeople. The pastor can do this by becoming prominent in some civic affairs that are for the welfare of the whole community. If it is a farming district, then he should study agriculture, if he does not know it already, and show the people perhaps how they can better their methods and practices. In this way prejudice can be made to disappear in a short time. Then it would be advisable to work directly only on those who are not affiliated with any church.

By now you have discovered that Father Reitzel is a very shrewd campaigner indeed. However, I could not bring myself to let him off the witness stand just yet. I wanted to know if any follow-up work was necessary to keep converts from lapsing? He replied that no more vigilance is required for this than is needed to stem the leakage of born Catholics. "Our best workers in the parish are the converts. Three of these have served as president of the Holy Name Society. A few of them have lapsed; the falling away in most cases can be attributed to the practice of birth control. Indeed the converts are the best lay missionaries in the parish. They understand the difficulties of the non-Catholic, and their viewpoint and approach are the best. Besides converts are better informed than the average Catholic, and so have little if any trouble in solving the difficulties proposed to them."

III

Once started asking questions, it is hard to stop. And it is disgraceful not to do so, for there is a very unflattering maxim about the kind of person that is good at asking questions. But Father Reitzel is a wise man as gentle as he is ready, and proceeds to enlighten me about the type of non-Catholics he is gathering into the church; whether they are the earnest church-goers, and how much if any Protestant theology they know, and whether they are argumentative in the instruction class.

"Our converts are drawn from all ranks without exception. Most of them, however, are people who have not been affiliated with any church for a number of years. Within our parish limits there are about 17,000 non-Catholics. Only about five percent of these attend their church regularly. Another twenty-five percent are merely nominal members of some congregation. The rest have never seen the inside of any church.

"No, the candidates are not argumentative in the instruction class, although, of course, I encourage them to ask questions. Indeed only a few of all my candidates have any real knowledge of the teaching of their respective sects. I find that even earnest church-going Protestants know very little about the Scriptures, and practically nothing about Grace and the Sacraments. They have only a smattering of facts about the life of Christ even. I have spoken to many Sunday school teachers and find them very ignorant regarding the most essential revelations of Christ, His Sacraments, etc."

Father Reitzel is something of a civic figure in Louisville. During the Community Chest drive each year a lion's share of the speaking devolves on him. In other ways, too, he displays a civic spirit. For instance, he took under his wing a slatternly piece of vacant municipal property across from the church, and made a trim park of it, where a neighbor can "stretch his listless length at noontide" of a summer's day. You should have seen him the afternoon that he and some neighbors planted the trees. He came hastening over to the rectory just in time for supper . . . caked to the knees with mud. A lover of trees and outdoor things is Father Reitzel, due probably to his bringing up amid "the murmuring pines and the hemlocks" of beautiful Canada. And this trait in his character should not surprise us. The best convert-maker, I take it, is one that has deeply divined the mind and heart of Christ; whose manner toward the non-Catholic is tinged with Christ. And in the heart of Christ there was a fondness for trees, as His words attest.

Anyhow, I asked Father Reitzel whether his civic activities helped him in his convert work. Here is his answer, the last that shall be disbursed from the treasury of his experience.

"My participation in community welfare work and in civic activities has helped me break down prejudice. I have received much free advertising that was unsought for. And this has had a wonderful effect in making me known as a leader in some lines, and has helped to demonstrate clearly that I am a reasonable and sympathetic human being, etc."

Does Father Reitzel believe that his yearly average might be increased, if he and his assistants could devote more time to the work—for of course he is burdened with the manifold cares of running a large city parish? His reply is forthright and unhesitating: "Our average conversions per year during the last ten years were fifty-seven. Time permitting, we might have been able to better that figure eight times over. It takes a lot of time to prepare a person to come to the class for instructions. After the general instructions, each individual requires special treatment to solve all personal difficulties." Eight times fifty-seven! And to know him is to take him at his word. He abounds in brisk, nervous energy and is the sort of character, as doubtless Paul was, that scorn "to rest unburnished, and not to shine in use."

Such then is one gleaner in the field that is white to the harvest.

SUNDAY SCHOOL BOARD AND COLLEGE CONFERENCE AT BIRMINGHAM

L. L. Carpenter, Limestone College, Gaffney, S. C.

Under the leadership of Dr. Prince E. Burroughs, Educational Secretary, the Sunday School Board invited the teachers of Bible and Religious Education in our Southern Baptist educational institutions to meet in Birmingham, Ala., December 31, just preceding the opening of the Baptist Training Union Conference, to consider the New Training Course for Sunday School Workers as it relates to the work of religious education in our colleges. There were thirty-one teachers in attendance, representing thirty-one institutions and thirteen states. Dr. Burroughs presided over the meetings and Drs. L. L. Carpenter and N. R. Drummond served as secretaries.

The following men presented papers and led in discussions:

Dr. J. B. Tidwell, Baylor University, "Is Religious Education as it must be offered in the Sunday School Really Profitable?"; Dr. G. S. Dobbins, Southern Seminary, "Is Religious Education as it Must be Offered in the Training ministry of the Sunday School Board Really Profitable?"; Dr. J. M. Price, Southwestern Seminary, "What Can the Sunday School Board Do to Help Teachers of Bible and Religious Education in our Colleges?"; Dr. W. O. Yates,

Ouachita College, "What Can the Colleges Do to Set Forward the Sunday School Board's Training Program?"; Dr. H. I. Hester, William Jewell College, "When the Colleges Cannot Offer Training Books, What Co-operation is Practicable?"; Dr. L. L. Carpenter, Limestone College, "On What Basis Should Training Credits be Granted to College Students?"

Very interesting and helpful discussions were presented in the above subjects, and many in the group participated in the discussions. The main conclusions arrived at during the day's conference were as follows:

(1) Our Training courses for Sunday-school workers are often taught very poorly, and studied very poorly, in the local churches, but the work is very much worth while, and the matter of training should be promoted more vigorously and improved.

(2) Students in our colleges should be encouraged to take these courses while in college, either in connection with regular college courses or in local churches or voluntary study groups, so they may take places of leadership in local churches back home.

(3) A satisfactory basis for granting credit to college students who cover these same fields of study in regular college work was agreed upon, and further and even more cordial co-operation was expected between the work of the colleges and that of the Sunday School Board.

The teachers of Christian Education subjects in our Baptist educational institutions in the South are taking a very prominent part in training leaders for the educational work in our local churches, and with this closer co-operation between these teachers and the Sunday School Board, the future is very hopeful and promising in this great cause.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Cornelius Bowles, Twentieth Street, Huntington, W. Va.

Thomas Leachman, Atlanta, La.

Joe Hinkle, Hodge, La. Accepted.

Carl J. Giers, Rockmart, Ga. Accepted.

Russell C. White, Stanton Memorial, Miami, Fla. Accepted.

James Gore, Temple, Tulsa, Okla. Accepted.

R. H. Stringfellow, Drexel, Fla. Accepted.

W. H. Edwards, Jr., Tenth Avenue, Tampa, Fla. Accepted.

S. J. Gardner, Second, Pickens, S. C. Accepted.

Carl Leeper, Creedmoor, near Austin, Tex. Accepted.

Elmer Dunham, Santa Anna, Tex. Accepted.

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.

11. Q. Were any of the pre-Christian hospitals endowed?

A. Yes. Records show that hospitals were endowed in Ancient Greece and Rome as early as the time of Trajan. Some of the hospitals were endowed by Rulers; other hospitals were endowed by individuals.

12. Q. Does the Kentucky Baptist Hospital have an Endowment or Trust Fund?

A. No, the Kentucky Baptist Hospital does not have an Endowment or Trust Fund. I can conceive of no monument that is greater than a living monument. A living monument can be established by creating an Endowment or Trust Fund for the Hospital in which any particular type of illness, disease or deformity could be cared for.

13. Q. If any one were contemplating an Endowment or Trust Fund, how would you suggest that it be used?

A. A question of this kind is difficult to answer, due to the fact that there are a number of ways of using the income from an Endowment or Trust Fund. I believe the most popular form of Endowment is that in which the income is used to care for crippled children where they can be restored to normalcy. Further information may be obtained from the Board of Trustees or from the Superintendent of the Hospital.

Don Hook, Second, Conway, Ark. Accepted.

J. D. Carroll, Coliseum, New Orleans, La. Accepted.

W. D. Wyatt, Calvary, Beaumont, Tex. Accepted.

H. G. Hammett, Great Falls, S. C. Accepted.

Scott W. Hickey, Fundamentalist, Decatur, Tex. Accepted.

W. T. Waring, First, Pinkneyville, Ill. Accepted.

R. O. Bazer, Trees, La.

R. B. Middleton, Dubach, La. Accepted.

J. B. Chapman, Albuquerque, N. M. Accepted.

Joe Jilbert, Beaumont, Mo. Accepted.

H. B. Nelson, Park, Jefferson City, Mo. Accepted.

A. M. Glisson, La Belle, Fla. Accepted.
B. F. Rooks, Avondale Estates, Atlanta, Ga. Accepted.

James L. Clegg, First, Dalton, Ga. Accepted.

Joe Folds, Longwood, Fla. Accepted.

R. H. Cagle, Diamond Hill, Fort Worth, Tex. Accepted.

E. L. Carnett, First, Union City, Tenn. Accepted.

Frank Farris, Dover, Fla. Accepted.

Resigned

Joe Hinkle, Dodson, and Simsboro, La.

R. A. Kimbrough, First, Luxora, Ark.

Carl J. Giers, Grace, Tacoma, Wash.

Cornelius Bowles, First, Ponca City, Okla.

James Gore, Burbank, Okla.

T. H. York, Drexel, Fla.

A. L. Turner, Ballast Point, Tampa, Fla.

Layton Maddox, Immanuel, Temple, Tex.

J. H. Lackey, Second, Pickens, S. C.

Elmer Dunham, Junction, Tex.

Don Hook, Lake City, Ark.

W. D. Wyatt, Columbus, Tex.

H. G. Hammett, First, Williamston, S. C.

W. T. Waring, Pleasureville, Ky.

R. B. Middleton, Rocky Springs, La.

J. F. Reese, Munsell, Kansas City, Mo.

Joe Jilbert, Harlem, Kansas City, Mo.

B. F. Rooks, Pigeon Fork, Waddy, Ky.

James L. Clegg, Warrenton, Ga.

Joe Folds, Floral City, Fla.

Died

B. H. Lovelace, Clinton, Miss.

Dr. J. Clyde Turner preached Sunday morning in Louisville for Dr. Hansford D. Johnson at the Broadway Baptist Church.

On page seventeen of this week's Recorder will be found a letter from Dr. Ross E. Dillon written last week about the meeting Messrs. M. F. Ham and G. Beauchamp Vick are conducting at the First Church of Frankfort, Ky. As we went to press last Monday we received information that forty-three additions were made to the church last Sunday, and there were 756 in Sunday-school. The preaching services crowded the First Church to its capacity, and three other rooms elsewhere, connected by loud-speakers, were packed. Several hundred late-comers were turned away for lack of room.

Dr. Finley F. Gibson, pastor of the Walnut Street Church, Louisville, is now in Fredericksburg, Va., with Mrs. Gibson, conducting meetings with Dr. Robert Caverlee, pastor at the First Church. During Dr. Gibson's absence from Louisville the Walnut Street pulpit will be supplied on next Sunday by Dr. J. B. Weatherspoon, Professor of Homiletics in the Seminary, and on Wednesday evening by Dr. W. M. Wood, of the Baptist State Mission Board.

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

January and February Emphasis

During January and February special emphasis should be given in all unions to the Kentucky Baptist Hundred Thousand Club. All members of every Training Union (B. Y. P. U. and B. A. U.) should consider it a privilege to join this Club if they are able to give one dollar a month over and above their regular pledge to the Co-operative Program. If they are unable to do this they are not expected to join. All Missionary Committees should consider it a privilege to inform and enlist every member in this movement to pay our debts.

FAITH

Faith means Forsaking All I Take Him

Baptist Training Union Magazine

Do you receive each month the Baptist Training Union Magazine? Or does it at least come to your union? If it does, you know of its value to you in your work. If you do not have access to this Magazine you do not know what you are missing. It is monthly and the price is twenty-five cents the quarter or \$1.00 the year. Let me urge you to subscribe for it at once and to use it.

Please study the following contents as copied from the issue for January, 1936, and see if it does not make you lose no time in getting and nursing this Magazine of thirty-two pages of rich helps:

Editorial—Faith is the Victory in Our Ideals, J. E. Lambdin.

Enduring Ideals for Youth, Henry Alford Porter.

Our Responsive Youth, Alwyn Howell.

The Canaan of Youth, Clifton J. Allen.

The Pastor's Ideals for His Baptist Training Union, Clifton C. Thomas.

Visions of Youth, W. F. Powell.

A Reading Program for Young People, John L. Hill.

Mississippi Training Union Reports Progress, R. E. Denman.

Growing Missionsaries in the Baptist Training Union, John L. Riffey.

Southwide Better Speakers' Contest, Ridgecrest.

Purely Personal, John L. Hill.

Modern Heroes of Faith, C. S. Green.

Associational Baptist Training Union, W. A. Harrell.

The Workshop, Clyde Merrill Maguire, Mrs. C. D. Creasman, Aubrey Hearn, J. Clarence Hankins.

College B. Y. P. U., Edwin S. Preston.

Juniors, Intermediates, Leaders, Mrs. Henry C. Rogers.

The New Baptist Training Union Study Course.

Flashes from the Field, E. E. Lee.

Book Reviews

Good Times for Everybody, Cornelia Eastland, Mrs. Paul McCasland.

Gleams from Afar, Miss Inabelle G. Coleman.

Children's Story Hour Programs, Mrs. Agnes Kennedy Holmes.

Book of the Month—Spring Came on Forever, John L. Hill.

What Is Your Program of Work?

The Standard of Excellence is suggested for your union not as a goal, or the maximum to be done, but as a guide, as the minimum, as a definite program of work, and as your constitution. If you do not have one write this office for a wall size copy of the Standard for your union, place it on the wall in the room where your union meets, vote to adopt it, check up on it constantly, hold each member responsible for his part of it, and send in to this office immediately after the last Sunday in each quarter the report blank from your quarterly properly filled in. Send one of these reports also to your Associational Director.

Let us place special emphasis on the Standard from now on as a worthy means to great spiritual objectives.

Southwide Conference

Words cannot express the magnitude of the Southwide Baptist Training Union Conference at Birmingham. The total registration was 7,500 or more. Because of the severe winter weather in the North, East, and West the attendance was cut down considerably. There were between seventy and one hundred from Kentucky. This was a splendid delegation representing our State, Regions, Associations and Churches from all the extreme parts of the State. Many were prevented from coming because of the weather and other reasons.

You would do well to send in to The Baptist Book Store, 323 Guthrie St., Louisville your order for a copy of "Faith is the Victory," the book of proceedings of the conference at fifty cents.

December Awards

The report of Study Course Awards for December shows that out of all eighteen of the States in the Southern Baptist Convention there were more churches (sixty-seven) touched in Kentucky than in any other state. Also only Texas is ahead of Kentucky in the number of awards granted.

Southwide Intermediate Sword Drill

Sixteen states were well represented in the Southwide Intermediate Sword Drill Contest at Birmingham. It was inspiring to see these boys and girls, dressed in white, march out on the platform with Bible in hand, and cast aside their green caps and capes, so that, unencumbered, they might compete as Master Swordsmen in the use

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

of the Sword of the Spirit. We Kentuckians who were present were proud of our representative, Miss Virginia Blaydes, of Shelbyville. We also heard her complimented by those of other states. Although it was not announced, we heard from one of the judges that she was quite sure that Virginia came out third. Although all contestants were awarded beautiful leather-bound hand-engraved certificates and Bible, Missouri was declared winner of first place, and Texas second.

Owensboro City Union Becomes Group Six of Daviess-McLean Baptist Training Union

On Tuesday night, November 26, a committee, composed of representatives from both the City and Associational Unions, appointed by Monty Cummins, President and Director of both unions, after prayerfully and carefully studying the situation voted unanimously to recommend that the City Union be merged into the Association Union.

In December at the regular monthly meeting, held with Buena Vista Church and attended by 174, it was decided that Owensboro City Union should become Group 6 of the Daviess-McLean Associational Baptist Training Union with meetings quarterly instead of monthly. Each local Director will make quarterly reports to the Associational Director, Monty Cummins.

The meeting was opened with song service led by Mrs. O. E. Bryant and prayer by E. L. Augenstein.

The following Group officers were nominated by the committee of which Mrs. O. E. Bryant was chairman:

Group Director, Clifford Westerfield; First Associate, Miss Pauline Riggs; Second Associate, Miss Ellen Taylor; Third Associate, O. E. Bryant; Secretary, Miss Helen Taylor; Treasurer, John C. Walker; Pianist, Miss Dorothy Keelin; Chorister, McKinley Brown; Intermediate Leader, Mrs. W. W. Har-

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vey; The Junior Leader will be selected later.

The Owensboro City Union during the past fourteen years, I believe, has done many splendid things. It is to be commended now in enlarging its vision and losing itself in magnifying the District Association as the major means for promoting all the work in all the churches. Its influence will be more far-reaching.

Other City Unions ought to do this as soon as possible.

RECORD OF ATTENDANCE

January 5, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Mem...	166	54	185
Louisville, Grace	152	11	155
Louisville, 18th St.	126	21	147
Newport, First	124	34	194
Paris, First	122	6	141
Louisville, Franklin St...	120	13	144
Akron, Ohio, Calvary	117	28	131
Louisville, 23rd & Bdwy.	108	25	122
Louisville, Crescent Hill.	108	18	148
Oneida	108	134
Pineville, First	107	16	163
Paducah, Immanuel	106	20	158
Owensboro, Third	102	17	133
Louisville, Tabernacle	102	105
Louisville, Bapt. Temple	96	14	136
Louisville, Ninth & O....	94	19	122
Taylorsville	90	6	131
Danville, Lexington Ave.	87	6	115
Owensboro, First	85	33	127
Lexington, Grace	69	10	130
Louisville, South Side....	62	18	127

OLD COPY OF WESTERN RECORDER IN BARDWELL

We have in our possession a copy of the Western Recorder dated March 21, 1878, published by A. C. Caperton. The circulation of the Western Recorder in the year 1877 (The year that I was born) was 6,500. My father, now deceased, a Baptist minister, was a subscriber at that time, and was for many years after I was born. Several interesting items in this issue, and of which lack of space will forbid me to mention. Some exciting Foreign war news like we are reading of in Europe now.

The most interesting item in this issue was the "Field Notes" by T. E. Riley, Princeton, Ky., telling of his visit to Clinton, Arlington, and Milburn, and of his visit in the home of Rev. C. L. Cate who at that time was pastor of Milburn Baptist Church, to which I now belong, and where the West Kentucky Association held its last meeting in October 8-9 of last year.

WILL E. GRAVES,

Clerk West Ky. Association, Bardwell, Ky.

Spirituality is divine energy working through human personality for the accomplishment of divine ends.

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.

PREACHER MUST BE A SPECIALIST

The preacher is not a magician but a minister. He is not a diplomat but a herald. He is not a philanthropist but a prophet. He is not a sociologist but a saviour. He is not a man among men but a man of God. He is a specialist in the sphere of the spiritual. If society demands more than this of the ministry, other men must be set apart for special service. Never before has the preacher's real place been so clearly defined for those who will see the vision and follow it. Men have a passion for eternity in their hearts, and the very atmosphere is electric with the throb of the spiritual. Where is the leader who will call from the breezy highlands of the spiritual to the men who move in the miasmatic atmosphere of a depressing worldliness? Who will lead the way to the dwelling place of light and on to the undiscovered places in men's lives where the springs of inspiration rise, where high things are thought out and

conceived, where the cloudless sky reveals the divine mystery, and where the channels of charity and concern for others are opened for the healing streams of the river that flows from the very presence of God? This is the need, the crying need, of the hour. Where are the young men to meet it? Let us look at the facts that support the claim.—Selected.

OLD STAMPS WANTED

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

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NEW ORLEANS, LOUISIANA**



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For sale in all Drug Stores
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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

The Foreign Mission Board is putting its entire personnel into the campaign to increase the number of subscribers to the One Hundred Thousand Club, as are the other Boards and agencies of the Convention.

More than fifty missionaries will be working in several states under the direction of Dr. Frank Tripp.

These missionaries are anxious to do all possible for the success of this campaign for they know how their work has been handicapped by the debt of the Foreign Mission Board. The travel expense of these missionaries will be paid by the Sunday School Board.

The secretarial force, led by Dr. Maddry, will be speaking in a series of conferences to be held in the several states. The purpose of these conferences is to promote the One Hundred Thousand Club and to call our people to a larger support of the Co-operative Program.

A generous Presbyterian woman in America, a friend of Rev. and Mrs. Louis S. Hanna, workers under the Foreign Mission Board at Nazareth, Palestine, has given \$6,000 for the purposes of erecting a missionary home in Nazareth. Mr. Hanna writes that the home is already under construction and will relieve a great need in Nazareth. The first floor of the building will be used for classes and general mission purposes.

Happy and enthusiastic letters have been received from Misses Ruby Daniel and Maude Cobb, our new missionaries to Budapest, Hungary. They have been installed in an apartment in our seminary building at Budapest. This valuable property faces the wonderful Parliament House across the beautiful "blue Danube."

The Baptists of Hungary have given these young ladies a gracious and royal welcome. We are happy over the appointment of these young women to this great and challenging opportunity.

All of the boards and agencies of the Southern Baptist Convention are terribly handicapped and enslaved with debt. No enlargement can be made and no forward-looking plans can be launched, until these debts are paid. If even a small percent of Southern Baptists will respond during this effort for the Hundred Thousand Club, during January and February, the heavy burden of this debt can be lifted.

Let us think for a moment what each of our boards and institutions could do in the way of enlarged service if all of our debts could be paid.

The Foreign Mission Board could use the \$22,500 we will pay out in interest for 1936, in sending out twenty replacement missionaries and paying their salaries and travel together with all other expenses. Some twenty missionaries are retiring because of sickness and the infirmities of age. Unless one has seen the awful need out yonder, it is hard to realize just how desperate is the situation!

Take the question of the rapid decay and deterioration of our property in all lands,—chapels, school and seminary buildings, and missionary homes are rapidly going to pieces for lack of a little money for repairs. For ten years, we have been unable to care for our property and unless something is done soon, much of it will be ruined. This property is absolutely essential for the success and efficiency of our work. It was provided through the Judson Centennial and the enlargement that came during the Seventy-Five Million Campaign. Some way must be found for the repair of our property abroad or it will soon be beyond repair.

Think of the enormous sum of interest that is being paid out by the Home Board—not less than \$90,000 every year! How the Home Board needs this vast sum for its work. The work in Cuba should be strengthened and reinforced. There never was a time when Cuba needed Christ's gospel so much as she needs it today.

Then the work in the South is so needy and far-reaching—some of our state boards are overwhelmed with mission work that they are unable to do alone. The Home Board is needed to reinforce every state board in the South.

Let's pay the debt on the Home Board and set it free for our ever enlarging ministry.

A letter from Missionary J. T. Williams brings the good news that the China Baptist Publication Society has just issued from the press, a Chinese edition of Broadus' Commentary on Matthew. The work of translation was done by Dr. C. W. Pruitt, for fifty-four years a faithful and devoted missionary in North China. We are so grateful that at last this noted work has been made available for our Chinese Christians. The publication was made possible through a gift from the Woman's Missionary Union of the South.

The China Baptist Publication Society has recently issued a new edition of the New Testament, using the proper and only word in Chinese for baptism, which is "immerse." This edition has been sorely needed for a long time.

Word comes that the foundation has been laid for the new building for our Publishing House in Rio, Brazil. This has been made possible by the generous gift of Mrs. George W. Bottoms of Texarkana, Arkansas, supplemented by a gift from the Woman's Missionary Union. What far-reaching agencies!

FOREIGN MISSION RECEIPTS BY STATES

January 1, 1935 to January 1, 1936

	Program	Designated	Debt	Lottie Moon	Total
Alabama	18,510.57	4,249.40	3,470.23	8,516.52	34,746.72
Arizona	277.46	60.14	148.42	462.17	948.19
Arkansas	6,619.85	6,216.56	2,021.43	2,058.70	16,916.54
D. C.	2,833.22	3,079.67	334.08	924.71	7,171.68
Florida	13,737.25	7,955.15	3,091.58	4,890.86	29,674.84
Georgia	14,078.72	23,166.75	6,199.60	13,456.58	56,901.65
Illinois	971.56	1,844.03	589.33	2,118.82	5,523.74
Kentucky	40,437.19	12,991.22	5,801.61	14,390.83	73,620.85
Louisiana	8,056.04	3,094.47	3,405.64	5,966.00	20,522.15
Maryland	10,492.95	463.03	225.81	2,174.41	13,356.20
Mississippi	12,991.24	5,015.10	4,467.43	10,789.11	33,262.88
Missouri	12,515.52	10,519.79	3,879.81	9,418.07	36,333.19
New Mexico	544.33	480.17	501.27	1,360.71	2,886.48
North Carolina	41,876.85	34,175.19	2,183.84	24,898.07	103,133.95
Oklahoma	10,151.35	11,043.77	3,347.14	7,634.03	32,176.29
South Carolina	34,436.89	19,271.74	1,023.40	14,127.00	68,859.03
Tennessee	45,158.63	13,385.98	6,388.42	14,700.12	79,633.15
Texas	25,574.40	29,527.61	10,635.87	38,446.23	104,184.11
Virginia	90,828.23	18,715.03	24,454.70	33,253.44	167,251.40
Miscellaneous		4,117.89	2,696.51	696.99	7,511.39
Total	390,092.25	209,372.69	84,866.12	210,283.37	894,614.43