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LOUISVILLE, KENTUCKY, JANUARY 23, 1936

No. 4

World Enmity to Christ's Church

THERE is a good deal in the church of Christ with which the world likes to co-operate. Much of the church's fruit is very sweet to taste, her good works are much to be admired. But that which Satan delights to see manifested among the citizens of the world are works done outside Christ. He, too, believes in philanthropic and humanitarian work. But neither he nor his worldly followers are willing to pay the full price for the production of such spiritual fruit as is uniquely put forth from the branches of the True Vine. They are not willing to make a full surrender to the Lord of the Vineyard.

The church remains over against the world and as she must either be lost or won to Satan's rule, the order goes forth, "Join the church, but keep back part of this price. Get into her pulpits, but keep back part of the message. Get on the program of her assemblies to speak, but withhold the praise due to God alone. Your business is to appropriate the church. Therefore, ever and always, from first to last, howsoever long she exists, seek to estrange her members and transfer her property to your pleasurable usefulness."

Nor does the church get one inch nearer "influencing" the world by friendly compromise. The church has nothing whatever to concede to the world. She has been commissioned to preach the whole counsel of God to a world "which lieth in the evil one." Ruin, Redemption and Regeneration—these are the great watchwords of her Resurrection campaign; these are the mighty doctrines of her evangelists. To compromise these, or speak of them hesitantly and keep back part of their spiritual meaning and reality, is not only sheer cowardice; it is a falling in line with the policy of the world.

Failing of alienation by hypocritical friendship, the world openly attacks the church. It did so from the time Stephen was stoned to death for 300 years. It will do so in any generation when and if it fails in deceiving the world by subtle blandishments. For the world has ever hated the great doctrine of redemption through the blood of Christ. Satan robbed the early church of vital and true belief in the Second Advent. So long as the Christian community was strengthened in the thought of the Master's return, holiness received a powerful incentive. But this doctrine was inimical to Satan's master ambition, which is "to keep alive the illusion" that as a general proposition, "things are getting better." To-day Satan is beating the drum of this evolutionary amelioration of human affairs very loudly.—Prof. C. W. Hale Amos, of Cambridge, in "The Church or the World."

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

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A Bewildering Discovery

ELDRIDGE B. HATCHER, Blue Mountain, Miss.

DURING the latter part of last session, I found myself frequently saying to my Bible classes in our college here at Blue Mountain, "Watch God in your study of the Bible." And I did not think that I was suggesting anything revolutionary, or anything different from what was being done by Bible teachers generally.

But during the summer I found that most Sunday School Lesson Helps seemed to be putting their major emphasis on the human element in the Bible rather than on God. I refer not only to the lesson helps of our Board, but also to those published in most of our Baptist papers. The writers of these lesson helps seemed, in their expositions, to be calling attention chiefly, not to God, as presented in the Bible verses, but to man.

Of course, God was mentioned in these lesson treatments, but He was rarely put at the center and the lesson built around HIM. In the July 7 lesson, for example, the helps upon men and women in the Bible rather than chiefly upon God. Yet as we read the Bible verses of that lesson God looms before us as the chief Actor in the story.

It is easier to talk about human persons and things than it is to talk about God as He is presented in the Scriptures, and men are tempted to take the line of least resistance.

I

I FOUND myself more puzzled last summer when I discovered that for the next six months—beginning with July—all the subjects (except one) of the Sunday School Lessons would be human characters of the Bible. "Can it be," I said to myself, "that for half a year the attention of the entire Sunday-school world is to be concentrated chiefly upon men and women in the Bible rather than chiefly upon God?"

"Ah, but we would be studying about God through these human characters," you say.

But I found that the lesson helps seemed chiefly to be seeking not to show us God through the human characters, but to show us the characters themselves. They put them at the center of the stage—in nearly every case—presenting their characteristics and history. Direct references to God in the BIBLE VERSES were often ignored.

The more extensively I looked into the present-day expositions, the more widely did I mean to find this custom prevailing. The thought which pressed upon me was, "With the world needing above all things to know God, are we not teaching our Sunday-school teachers and scholars to neglect God in the large and major emphasis which we are placing upon human persons?" I found myself wondering if our denomination has any conception of how powerfully we are held in this humanistic current.

My next discovery was that this trend—if we may so style it—prevails with apparently equal intensity not only in our Northern Baptist publications, but also throughout the Sunday-school world. It seemed to be an interdenominational and an international affair. This fact was suggested to me as I examined several of the books of Sunday School Helps which are issued by various publishers for ALL denominations for 1935. They are international, as well as inter-denominational. As I examined them I could not help

thinking of a King standing in his palace to greet the public, while the public is crowding in and admiring the many objects of interest in the various rooms, but casting only occasional glances at the King as they passed by.

II

IN THE above-mentioned books the major emphasis is put upon the human element and I judged that they would not circulate among the different denominations if these denominations were not purchasing these books and following their lead.

Another fact added to my dismay and that was that the "Daily Bible Reading" in the Sunday School Lesson Helps—notice the word "Daily"—were listed under subjects which emphasized chiefly the human characters and interests.

For example, the passages assigned for daily reading in connection with the lesson on Moses were listed under subjects with "Moses" as the first word in all but one. Thus the Lesson Helps said to the Bible readers that for six days the passages were about Moses,—the suggestion being, of course, that the readers should look chiefly for Moses. I am wondering if the lesson helps ought to assign subjects to Bible passages. Might it not be best to let the student see what he could learn about God from the passages?

This article is taking no fling at any agency of our denomination. The matter at issue is vastly larger than any one institution or denomination. It concerns the entire Christian world, and it is that world that rises before me as the background against which I am writing. I am simply trying to call attention to a situation that seems to prevail almost throughout Christendom and to do this in no critical spirit, but in a spirit burdened with anxiety and with a desire to render at least a little service in this colossal important matter.

May I add this encouraging word: The subject chosen for the Sunday School Lessons for the first six months of 1936 is "Jesus meeting human needs." In other words, we are asked to keep our eye chiefly upon Jesus for six months in our Bible study and teaching in our Sunday-schools. For this program we are indebted mainly to our honored and beloved Dr. J. R. Sampey, the Chairman of the International Sunday School Lesson Committee.

But before we raise our hallelujahs over the prospects for next year let us face this question, "Will the writers of our Lesson Helps for those six months co-operate with Dr. Sampey and his committee by writing comments that will keep the eye of teachers and scholars fixed from beginning to end chiefly upon Jesus, with the human characters and other elements in the chapters being treated as pointing to, and throwing light upon, Jesus?"

Alas, it seems not so. I have examined five (apparently the most prominent) of these inter-denominational books of Lesson Helps for 1936 and, although the subject assigned for these lessons is Jesus, yet these lesson helps, instead of building the lessons around Him and making Him prominent from beginning to end, usually lift the human element into lofty and supreme importance.

Think of what this means for the vast Sunday-school world for 1936.

III

"WHY spend your time," you ask, "in parading dark conditions. Why not suggest a brighter and better way of studying and teaching the Bible, if you have such a way?"

The ultimate purpose of these articles is to suggest what seems to this writer to be a "better way." But the thought that inspires this and the next article is that, if we Southern Baptists do not first realize how powerfully we, as a people, are caught and carried forward by this humanistic, inter-denominational, world-wide current, we may never awake to a realization of how we are treating the God of the Bible,—the one from whom must come our help, and the help of this drifting, chaotic world.

We are not studying His as we should. Let us, of course, study everything in the chapter, but build our study around God as the central and chief figure.

"But," says some one, "you have merely examined the Sunday-school literature. Maybe the teachers, when they stand before their classes, are not following this humanistic trend that is found in the Sunday-school literature.

I found myself anxiously wondering what method was being actually used by our teachers. This subject will be treated in the next article.

Gratification In Lifting Debts

MISS KATHLEEN MALLORY,

W. M. U. Corresponding Secretary, Birmingham, Ala.

AT THE 1916 meeting of Woman's Missionary Union the Foreign Board presented an earnest plea for help in clearance of the Board's indebtedness. Among those who wholeheartedly responded were two women missionaries, each of whom laid on the altar her life-time savings—Miss Lottie Price who had served for many years in Shanghai, and Miss Marie Buhlmaier, the Home Board's representative at the Baltimore port. Their devotion kindled such zeal that the Union was a real help to the Foreign Board in that victorious debt-lifting campaign.

But then as now it was well known that missionaries are not obligated to clear any such debt, the responsibility really being on the membership of the home churches. In such churches are many W. M. S. and Y. W. A. members who have much of the devoted zeal for missions that characterized Miss Price and that still glows in the spirit of Miss Buhlmaier. These members know that denominational debts are wasteful, disturbing, discouraging, distracting, deadening.

W. M. U. members may not be ready to lay on the altar their savings in order that such debts may be cleared, but many of them will unquestionably give more than the average church member in any denominational debt-lifting enterprise.

Therefore, pastors and finance committees need not fear to approach their W. M. S. and Y. W. A. members in behalf of the denomination's effort to clear its southwide debts through the Baptist Hundred Thousand Club. The Union's records show that during the calendar year of 1934 W. M. U. members in fourteen S. B. C. states contributed \$74,100 through the Club. However, well such a record may appear in comparison with that of the entire denomination, it is neither worthy of the challenging effort nor of the missionary motive of Woman's Missionary Union. Accordingly it is sincerely hoped that pastors and finance committees will so fervently present the plea of the Club that W. M. U. members will respond in a really worthy fashion.

Undoubtedly many W. M. U. women and young people will be deeply impressed during this immediate campaign by the unselfish participation of the many missionary speakers who by word and deed will prove the deadening power of the debts, and who will graphically portray the progress which could promptly be made if the debts were cleared. It is easy to believe that some W. M. U. members will be so very stirred by such impassioned appeals that they will

think beyond mere membership in the Club and will give generously for its united effort. Surely any pastor who invites the Club's speakers to his church may safely count upon sympathetic response by W. M. U. members.

But the Club's primary purpose is to secure members and faithful payments as the months come and go. If women have one talent which excels all their others, it is fidelity in details. Oh, that W. M. U. women will during the present campaign exercise this talent by enrolling as members of the Club, by getting other women and young people to do likewise and seeing that payments are promptly made!

Baptist Credit Is Re-established

CHARLES E. MADDRY, Secretary,
Foreign Mission Board, Richmond, Va.

THREE years ago the financial rating of most of our Baptist Boards and Agencies were distressingly low. Banks and bond companies had advanced millions of dollars on the honor and integrity of Baptists. Then came the world crash in financial circles and we were all in distress.

In the business and banking world, there were hundreds of failures and many of our people lost everything,—the savings of a life-time. Our mission boards, colleges, seminaries, hospitals and churches suffered a fearful and disastrous loss in gifts and current income. The income of the Foreign Mission Board dropped from \$2,300,000 in 1926 to \$602,000 in 1933, a loss of \$1,700,000 in seven years.

During the seven-year period, 1929-1935 inclusive, the Foreign Mission Board paid out the staggering sum of \$385,507.20 for interest on borrowed money. This amount paid out for interest in seven years would have employed sixty-one missionaries for seven years at a salary of \$800 each. What a colossal and sinful waste of money! To-day the credit of many of our denominational institutions and agencies, has been re-established. Our debts are slowly being paid. The Foreign Mission Board has received the sum of \$117,621 from the Hundred Thousand Club. We long for the day to come when we can say that all of our debts are behind us and we can plan for the rehabilitation and enlargement of our badly shattered program of work in the fourteen countries where we have mission work.

Now is the time during January and February, for our people to have a part in the payment of our debts by subscribing to the Hundred Thousand Club.

Three Cheers for the Railroads!

WITH many others who may have said little of it in a public way, we have had a growing sympathy for and appreciation of the railways during recent years. In order to say so, we have often felt moved to break the restraints we habitually put on ourselves in regard to treating themes of economics and business in this Christian paper. There is in us an accumulated lack on this theme which is far beyond possible expression here.

Taken over by the Government during the World War; turned back to their owners at its close worn and impoverished; restricted from using their own initiative by scores of rules and regulations applied by the Interstate Commerce Commission and State laws, and thus discriminated against as compared with other American business; forever heavily burdened and often inequitably so by taxation, the American railways have had and are still having less than a square deal.

Political forces have not usually wrought fairly for the railways. They have a way of failing to work fairly toward interests whose misfortune it is not to have the majority of the votes on their side. However, there now seems to be growing up among the electorate a juster appreciation of the railroads and the essential service they render and a sense that fair play must be demanded for them.

Our thought here is far more modest than to evaluate these great factors. We want to bear witness to the fine way in which American railway transportation systems have arisen to the heavy emergency and are adjusting themselves to the problem of winning back lost public favor and patronage. In the passenger service most of their crisis was developed by the competition of busses, in freight traffic not a little of it was by truck competition. Comparatively without the assumption of responsibility, motor transports grabbed what they could get by underbidding the railways, leaving them to take what should be left.

It has been fine, especially in the passenger traffic, to see the railways responding by faster and more mobile transportation devices and in many other ways. Recently the writer took a little trip to Western Kentucky on the comfortable day coach on the Illinois Central mid-day train out of Louisville. What was his surprise when a waiter from the dining car came through the coach with a card on which was neatly printed the menu of a coach meal, served from the dining car on a platter at thirty-five cents! Recovering from our astonishment, we ordered the lunch and ate it. It left nothing to be desired. We did the same with the attractive evening meal later and paid forty cents! We have since patronized a similar coach service of meals at fifty cents on the Southern Railway and Seaboard Air Line.

Add such service as this to the comfortable, clean coaches, and comfortable seats and rest rooms for women as well as men, and so forth, and one can see no excuse for anybody thinking he is happy when he wants to ride in a bus with its crowded and often over-crowded paucity of space, and its distinctly lesser margin of safety, on any trip of fifty miles or more, or even less, if a railway train may be had for the same trip.

The original bus advantage was by under-cutting passenger ticket rates. The railways have taken care of that by marvelous reductions in passenger fares. No wonder they are winning back lost passenger traffic by the thousands. At the same time they are attracting the sportsmanship interest of fair-minded people for the good fight they are putting up to win under conditions in which they had been cast to play the part of the underdog that is forced to fight with block and chain fastened to his neck!

V. I. M.

Evangelism On Mission Fields

W. M. WOOD, Secretary of State Missions, Louisville, Ky.

IT APPEARS to many of us that the time is ripe for an intensive effort in our mission fields in Kentucky for a safe, sound and sane evangelistic campaign during the months of June, July and August of this year.

Indeed our General Association of Baptists in session at Ashland urged in a Report on Evangelism which was unanimously adopted that such an effort be undertaken under the guidance of the State Mission Department.

An Evangelism which does not link its converts to the church for training and service will not prove to be very helpful anywhere.

An Evangelism which leave the convert unidentified with the church means that next year the work must be repeated.

An Evangelism in the vast majority of our churches, which is not associated with and resultant on genuine spiritual revival in themselves, is not the Evangelism they need or that we would foster. To reach the lost through a church, we must first seek a revived church.

These meetings this summer should stress the need of salvation, the importance of church affiliation and the necessity of systematic training for service. Our fondest hopes are that every preacher may keep these three essentials constantly before the people.

More than sixty pastors of spiritual gifts and proven faithfulness have volunteered their services for a two weeks' meeting in one of our mission fields and destitute points in the State free of charge save their railroad expenses which

will be met by our State Board. Many of these brethren have proved their ability in Evangelistic meetings in other days. Some are outstanding.

Our missionaries and missionary pastors have expressed themselves as highly delighted to co-operate in the use of these splendid evangelists during the three months which are best suited for such efforts.

Mission Stations will receive the benefit of the services of brethren whom otherwise they might not be able to secure in meetings and the evangelists will be brought face to face with many of the perplexing questions which arise in all missionary endeavor, which will be a blessing to them. There will be mutual helpfulness.

A list of these voluntary workers will be sent to each of our missionary pastors, allowing each man to select his helper and to make all necessary arrangements with the evangelist and for the meeting.

The State Mission Secretary will not himself send any man. The right of choice of the missionary pastor and his people will be fully respected. When a missionary pastor writes to the preacher of his choice who has volunteered his services, if that brother has already been selected by some other missionary, the missionary will take up the matter with some other volunteer and continue until he has perfected arrangements for his meetings. First come, first served.

The Secretary of the State Mission Department would be glad to hear from all who have been requested to volunteer their services. Some of our brethren who are ready to endorse such a Campaign appear to be short in ability to respond to a friendly request, that calls for an immediate response, so all the necessary details can be worked out early in the spring.

Brethren, if you are willing to aid us in this great evangelistic effort, please write me at once. The missionary pastor has in this arrangement a great opportunity for his people and should try to have the meeting at such a time as will suit the man of his choice.

A list of the evangelists and the time they can give their services, will be mailed to all our missionaries and missionary pastors at an early date.

We are asking that prayers be made for these missionary stations and the evangelists, during this campaign especially. Earnestness, zeal and fidelity are necessary upon the part of our group of State workers in Kentucky now. Our State Mission Board will have an opportunity in December to pass commendations upon your loyalty or receive the sad news that indifference marked the general request made in the name of the great Baptist host in Kentucky. All together for one great year of Evangelism in Kentucky! I am counting on every man to co-operate to the fullest in this Campaign.

Though it is rather late to do so, we wish in this way to express warm appreciation of the many friends who remembered us with cards of greetings at the Christmas holiday season. Many came from throughout Kentucky and from nearly every quarter of the South. On our own part, we embraced the privilege of the season in sending similar greetings to many others. The only embarrassment is that one never gets around to all whom he would wish to assure of his appreciation. We cannot divest ourselves of the feeling that these friendly tokens appropriately express at the Christmas season that which is inherent in its Christian observance. In this world sin and suffering, sorrow and disappointment, take toll of the human spirit. Faith transforms the meaning of these, and gives every cloud its silver lining, but there are yet burdens and discouragements enough in the world to make it very improbable that any of us is in danger of being too active in spreading cheer and good will among others. Here is our assurance of appreciation of thoughtful friends who are quick in such expressions and our wishes for happiness and blessedness to every one of them and of all God's people in the new year which has come.

Itemized Valuation of Social Service Bureau

J. B. CRANFILL, Dallas, Texas

I WAS never predestined to be a lawyer. The thing I really knew when I was a lad was that I would not through life stay on a farm or a ranch. I liked the ranch and was particularly intrigued by broncho-busting and work with the cattle, but I hated farming with an inexpressible aversion and knew my destiny was not to dig in the dirt.

There was no disgrace in it in my concept, but it was a quality of service I abhorred and I so told my Kentucky-born father and mother. My father was a born-farmer and stock-raiser, as well as the best country doctor I ever knew. Strictly in confidence, those old country doctors were a whole lot better doctors than a lot of these city swells that know so little of physical diagnosis and old-time therapeutics, and so much of antitoxins, manometers and psychiatry.

I was not cut out for a lawyer either. At about the time I began the study of medicine, when I reached the ripe age of twelve, I decided I would look into the matter of studying law, so I borrowed from our Justice of the Peace his copy of "The Revised Statutes of Texas." It was a ponderous volume, meticulously bound in leather, and was dry as a lecture on Christian Science. I kept it one night and read all in it that interested me. That wasn't much. Next morning I took it home, knowing full well that I'd never be a lawyer. It was too slow, prosaic, involved and dry for my quality of mind. Next day I committed myself to the study of medicine, and started riding with my father as he went on his wide sweep of territory, covering four counties, in the largest medical practice any man in Southwest Texas ever did.

Because I am not a lawyer I depend upon my legally-minded friends for legal lore. The word "jurisprudence" sounds so ponderous and commanding that it almost scares me to look it, and yet it's a good dictionary word none of us should belittle or despise. My good friend, Dr. F. M. McConnell, Editor of the Baptist Standard, was a lawyer before he was a preacher, just as I was a doctor before I was a preacher. He has a legal cast of mind, combined with a quality of homiletical ability that is beautiful to see.

Recently, Dr. McConnell gave his views in the Baptist Standard on this Social Research matter. He had pondered it well and he points off his arguments very much like a lawyer would do in preparing a well-digested brief.

Having discussed the Poteat Bureau in my own way and having perhaps exhausted the reader, though I myself have not become exhausted with it, I feel that it would be well for our Western Recorder family to read the reactions of Dr. McConnell on this vital issue. Dr. Victor I. Masters has given his views, and as another old-time editor (yes, I was an editor among my other accomplishments or frailties or follies, just as you please) I think it well for Western Recorder readers to ponder what the editor of the Baptist Standard says in his issue of January 9, 1936. Having thus given my good friend Dr. McConnell and his fine paper a good introduction. I quote now what he himself says, for, as our courts of law say, when any written document is in question, "the document itself is the best evidence." Here it is:

"The proposal of Dr. Poteat is that the Sunday School Board be asked by the Southern Baptist Convention to appropriate \$5,200 a year to finance social research carried on under the direction of a committee or commission and that the findings and recommendations of such commission be published through the denominational papers or by other means selected for such purpose.

"The proposal should not be adopted and such Social Research Commission not created for the following seven reasons:

"1. The business of the Southern Baptist Convention is primarily and mainly religious rather than social. In the very nature of things social interests and problems claim the

Our readers will appreciate the brief, point-by-point valuation of the proposed Social Service Bureau made by Editor F. M. McConnell of the Baptist Standard, which Dr. Cranfill makes available in this article. We had felt the need of a summing up somewhat of the nature of a lawyer's brief, and we wrote Dr. Cranfill asking him to furnish it. That very week the excellent summary appeared in the Baptist Standard, and Dr. Cranfill now offers it to our readers. Numerous able and instructive articles have been published by us on this matter, but no more comprehensive brief than Dr. McConnell's of the undesirability of setting up such a bureau or board as is proposed for Baptists has been set forth. It is an able and timely service.—Editorial Note.

attention of Christians and both our observation and Christian history prove that in carrying on religious work there is a constant tendency to relatively over-emphasize the social and neglect to emphasize the spiritual. Such over-emphasis of the social and under-emphasis of the spiritual would be the inevitable result of the creation of such a social research agency if such agency did enough work to attract wide attention among our people.

"2. There are civic organizations such as the Anti-Saloon League and others which are doing this work to a greater degree and more effectively than the Southern Baptist Convention can afford to undertake. Such organizations can appeal to all religious people and also to good citizens who are not church members and get far larger and better results than would be possible by such a Baptist agency if it were created.

"3. The indebtedness on our Southern Baptist institution and the condition of our missionary boards make it utterly unwise to create any other agencies requiring financial support. Even if such research agency were desirable, which it is not, it surely would not be wise to create it at present. Every dollar that can be obtained by the Southern Baptist Convention should be used to pay debts and send missionaries to fields suffering continually from lack of recruits.

"4. The departments of our national and State governments, the literature of civic, social and temperance organizations and the secular papers and magazines of the country furnish far more social information, findings and recommendations than any Southern Baptist preacher or church can use or ought to try to use in carrying on religious work.

"5. The field of social research is too vast for such an agency of the Southern Baptist Convention to explore and cultivate it. Chief Justice Charles E. Hughes in a letter to the Northern Baptist Convention called attention to this fact and advised against the convention entering the limitless field teeming with theories concerning social ills and their remedies. He is a safe counsellor on this subject and the Northern Baptist Convention followed his counsel. Southern Baptists would do well not to launch out on this shoreless sea.

"6. The Sunday School Board has plenty to do for every cent of its money and a great deal more, in promoting the work already undertaken by the Southern Baptist Convention and the various departments of its own activities.

"7. This is a matter for each local church in meeting the social conditions of its own environment. It should make its own surveys, see its own needs and determine its own course after earnest prayer, wise and earnest counsel and carefully testing out the results of its endeavors. The responsibility is on the churches and necessarily must abide there.

"It is believed that any one of these seven reasons is conclusive and that, taken together, they overwhelmingly show that such action should not be taken by the Southern Baptist Convention."

Mr. and Mrs. H. L. Dobbs are the parents of a baby girl born January 14 at the Kentucky Baptist Hospital. Mr. Dobbs is the new Superintendent of the Kentucky Baptist Hospital.

EDITORIAL

Saul's Soliloquy On Entering Corinth

THE APOSTLE gave serious thought to how he would introduce the Gospel of Christ into Corinth—such as would enable him to determine upon the course he would pursue. In Athens, from whence he had just come, he brought skill and tact into use to the end of establishing common ground with the philosophers of Mars Hill, as his point of departure. What would he do at Corinth?

So far as our conviction about the substance of his message at Athens is concerned, he may have done at Corinth just what he did at Athens. He may have introduced his essential redemptive message by way of utterances in which, without the sacrifice of principle, he enlisted the interest of his hearers, and found common ground with them. We know of his message at Athens, though obviously greatly reduced in the report of Luke, that it brought Paul's hearers face to face with the God who called them to repentance and faith through the crucified and resurrected Lord.

I

IMAGINATION is intrigued by the picture of the Apostle outside of Corinth thinking through to a determination what would be his method of going about the execution of his mission in that city. Did it occur to him to consult His Honor the Mayor to engage his favor and influence? Did he think about the various possible expedients to get favorable publicity for the new prophet who had come to town? Would it be a good thing to get it heralded that this Paul, though a Hebrew, was yet a Roman citizen, and native of no mean city? Moreover, that he was a distinguished Ph.D., of the famous theological school of Gamaliel at Jerusalem. People, especially the itching-eared, would sit up and take notice. Such a report would have drawn even Athenian philosophers, who spent their time hunting for sensational novelties.

Did Paul consider, in the way of worldly wisdom, the hopelessness of making an impression on a large and wicked cosmopolitan city without working up the best organization possible and evolving a plan of campaign around a council table? We know that he did not, albeit many modern evangelists would regard it hopeless to get their messages across in modern cities, though there are in them scores of professedly Christian churches, without the aid of drum-beating and minutely wrought-out organization, impressive enough to attract attention even in the midst of Mammon's most marvelous trumpeting of wares. All of this to "help the Gospel" to save people!

Paul's reflections led to the supreme and apparently exclusive determination that in Corinth he would in his message and approach refuse to know anything, "save Jesus Christ and Him crucified." On this he would place his sole dependence. Superiority of speech or eloquence or learning, though known to have an attraction for itching ears, were specifically cast aside. There would be no enticing or persuasive words of wisdom.

II

NOT THAT he had any confidence in his own personal power to do such great things. To the contrary, he said he was in conscious trepidation and weakness. But he was supremely confident that he had a Gospel to preach that had in it the power of God's Holy Spirit. He knew that this Spirit could convince and convict and convert. In Him alone, and in the Christ crucified for sin, whom it was the work of the Holy Spirit to hold up before guilty consciences—these were Paul's confidence.

And he was not disturbed lest he should not get a hearing, though he had specifically turned his back upon recognized worldly methods of getting advertized before the community. He had no sensational scheme that would help him

secure attention. But he had become the bond servant of the Christ and the God-called witness of a Gospel which he found had in it power divine to turn things upside down. It had it at Pentecost and it had it wherever Paul went. Sensation always came, but it did not come by human devising. It came by the searching power of the Gospel, playing upon human hearts and consciences!

In modern times reputation, influence, monetary support, letters of introduction, handbills, newspaper acclaim—all of these are sought to be brought into requisition by preachers and often are. Paul had none of them and seemed not at all disconcerted. He would preach Christ crucified for the sins of men. He would preach Him in the promised power of the Holy Spirit. That would stir things up, and would be blessed of God to His purposed ends. It did so then, and it does so yet, notwithstanding an apparent failure to do so that is brought about by spiritual chicken-heartedness and half-heartedness on the part of many who claim to be God's witnesses of this great Gospel.

Such a background and method might not make out of Paul an outstanding community figure in Corinth. In fact, it did not. In the ordinary sense, he had very little community influence, but he had great power. The Lord does not promise worldly influence. He does promise His messengers power, provided those messengers are willing to pay the price of emptying themselves of selfishness and self-sufficiency that they may be fit vessels of His gracious power.

III

WHILE performing his wonderful ministry at Corinth, Paul wrought with his own hands for personal support. The Corinthian Christians were afflicted with prolonged spiritual infancy, self-assurance and party spirit. On his part, their pettiness did not cool the love which Paul had for them, but he did refuse to take his support from a group so ready as they to attribute low motives to the Gospel preacher. But the Holy Spirit would and did give his message power to make new life, true, spiritual life, even out of such broken-stick material of conceit and party spirit as obtained in that church.

Would that every preacher might compare his own spirit as a preacher with Paul's at Corinth. Among other things he would find, (1) Paul's confidence in the Gospel was complete and exclusive. (2) Extreme pettiness in a church did not chill his patient devotion and love for his people. (3) For results he looked solely to the Spirit of God to convict and convert. No human "helps" to spiritual results entered his mind.

If our pulpits would turn away from the hesitant note now heard in so many of them to a full and well-rounded preaching of Gospel fundamentals, and would forget self and worldly repute, and refuse to be discouraged by lack of appreciation in the churches themselves, a deep spiritual revival would be at our doors. And if they had in them witnesses whose sole dependence was placed upon the power of God's Spirit to produce results, then they would become resistless.

But we are not to think that all churches have in them spiritual pettiness and jealousy. To the contrary, literally hundreds of churches hunger for a vital spiritual message from the pulpit, but instead are listening only to hesitant homilies, abounding in ethics, scholarly allusions, historical backgrounds, poetic quotations, social theories, and the like, but no Christ for lost sinners at the center. No wonder many a wistful Mary still turns away from this frost-bitten provender, lamenting, "They have taken away my Lord, and I know not where they have laid Him."

Paragraphic Comment

WHAT DOES SIN MEAN Sin means that man knows a law of right and wrong. He knows that he is responsible to do right and reject the wrong. He knows that he fails in living up to this—often rejects the right in order to do the wrong, because it is more pleasing to him. He knows that in so doing, he wilfully transgresses God's moral law. The first pair knew this when in Eden they sought to hide from God. Sin is putting self-will before God's will. Eve did this under Satan's subtle appeal to self-improvement, self-realization apart from God. In his heart man knows that Paul's words are true: "All have sinned and come short of the glory of God" (Rom. 3:23). There is now, even among many professing Christians, only a dim sense of sin. Man's philosophy, apart from God, has for Satan wrought diligently to kill the sense of sin and of God and His holiness and authority. To this end unbelieving scholarship has wrought to discredit God's self-revelation in the Bible, and His teaching there of the necessity of man either choosing to follow self-will and to reject God's will to that end, or to obey God's will and reject self-pleasing to that end. We shall never have vital spiritual life in our churches until there exists among their members a renewed sense of sin and of accountability to God for every act and motive in life.

* * *

COMMENDING A BOOK UNREAD We hope to have the pleasure and profit of reading a book just out by Dr. L. O. Dawson, Professor of Bible in Howard College. The book is under the title "After Fifty Years." We expect to give it a review, but we are glad to make this advance mention of it. Especially so for the reason that we failed to review another charming book by Dr. Dawson which he kindly sent us more than a year ago. We took it home to enjoy it, and did enjoy it much. But it has been absent from the office and the review has lagged, and we are distressed. The present volume is from our Baptist Sunday School Board, and is sold at \$1.25. It is receiving high commendation in discriminating quarters. Dr. Dawson is a minister of mature gifts and years, long pastoral experience, heart-thawing love for people in his contacts, and latterly years of service as a professor of Bible in an outstanding Baptist college. At a former time, as President of the Southwide B. Y. P. U., everybody knew him and appreciated him who ever attended a session of the Southern Baptist Convention. We wish everyone among us could know him still. And they can do so in a helpful measure by giving themselves the opportunity of reading "After Fifty Years." We anticipate that pleasure and expect it to enrich both mind and heart by stimulation and inspiration sure to radiate from its pages.

* * *

SAVED AND BEING SAVED A year ago we had an editorial on the three tenses of salvation—past, present and future. We said that a very common error among us is to assume that salvation is past only. It had to do only with repentance and faith and regeneration. By New Testament quotation we showed that salvation is past, present and future. Consider it now as a present process. In the Great Commission our Lord gave as its last factor, "teaching them to observe all things whatsoever I have commanded." Instead of taking it for granted that the word "teaching" here means some particular system of enlistment we have adopted, or general education or other, remember that there were many things which the Lord said the disciples were not before His crucifixion prepared to understand. But He would send the Holy Spirit. He would be the teacher of all things in the Christian life. "The Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you" (John 14:26). What were the "all things?" In Word

Pictures, Dr. A. T. Robertson says on the passage in John: "The Holy Spirit knows 'the deep things of God' and He is our Teacher in the Dispensation of the Holy Spirit of both new truth and old." We will find in the Apostles' teachings the things the Holy Spirit set about teaching. Overwhelmingly they were the things of building the inner spiritual life, bringing the spiritual infant to spiritual manhood and womanhood. They were not human wisdom or organization to give form and direction to the material output of the inner life. They were the building of the life of Christ in the inner man of the heart. And this is what Paul means in Romans 5:9-10 in the words, "Being now justified by His blood, we shall be saved from wrath through Him . . . being reconciled, we shall be saved by His life." The saving process is to go on daily. The first duty of a church to its members is to promote this progressive salvation, not of the soul, but of the life itself, by bringing it into likeness to His life.

* * *

GOD WILL VISIT

PUNISHMENT UPON SIN

God says He will punish sin. His perfect holiness requires that sin be punished. We shall all appear before the judgment seat of God. There God will separate the good from the bad, the good being so through their lives being given in loving obedience to God, and the bad having their position through their wilful ignoring of God's righteous will that they without restraint may serve their own selfish will and pleasure. Does human law ensnare the brutal murderer with a sickly sentimentality and turn him loose? Far more when men trample under their feet the love with which God would win them from their sins that they serve and love Him, His holiness demands that their Satan-like rebellion shall be punished. Not to do so, would be for Him to destroy all differentiation between the good and the bad, and resign His rule over His creation to Satan, the great spiritual prince of all rebellion against God. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17)—physical death. "The soul that sinneth, it shall die" (Ezek. 18:4)—spiritual death. "The wages of sin is death" (Rom. 6:23)—eternal death. Natural, spiritual and eternal death are the penalty of unrepented sin. In addition, sin punishes the sinner in this life in the guilt it brings, the bondage it entails, and the enmity to God and the good which it builds in a disobedient heart.

* * *

CHURCH

STRENGTH

A church that defines its strength in terms of material results of organization, numbers and money, or magnifies its power as a wholesome social force more than its divinely appointed office of declaring the Gospel of God, is on the highway to apostasy. Spirituality is not a malted-milk product for the stomachs of spiritual infants, to be cast aside, by the cultured and refined, for fleshly wisdom and objectives so soon as the infant is able to walk. Nor is it a fancy dress for holiday or parade days—to adorn addresses on big Baptist occasions, but not used as their substance. Spirituality is the chief and only business of a true church of Christ. We do not mean a passive piety. We mean the kind of lives lived and preached by our Lord and by His Apostles. The holiness Paul preached was so vertebrate and outspoken for righteousness, that many sentimental modern pietists would think it harsh and crude. As when the Apostle said (Galatians 1:9), "If any man preach another Gospel unto you than that ye have received, let him be accursed." It matters not what a church is doing, or how many members it has taken in in five years, or even how much money it has raised (through we rightly rejoice in and seek to cultivate liberality), it is in God's sight a failure if it is not doing the work of converting sinners and building saints into lives of daily surrender and dedication to Christ. The more conspicuous it is,

the more its lop-sided influence is likely to be hurtful to many others. Faith, holiness, and spiritual zeal are the elements of power in the true church of Christ. Numbers, wealth, culture, money, are not. Wherever and whenever material interests are thrust forward for display, emphasis or prominence, at the expense of declaring and practising the things of the inner man which are released through faith in Christ, the church has departed from Christ's teachings and allowed Satan to get in his hand in shaping its motives.

AN OLD-TIME COUNSEL TO GOSPEL PREACHERS

The fathers had a brief word of counsel to young preachers which they dispensed in the following terms: "Have something to say; say it; then sit down." It crowds much of worth into the fewest possible words. It has doubtless helped many a young preacher to become more effective. One hopes it has also helped some who imagined they were called of God to preach to discover they were mistaken. Though what reader has not had the experience of sitting before the pulpit at some time, conscious that its occupant was unable to qualify either on the first or the last admonition of the above saying? We now live in a time when many more preachers need to be reminded of another element essential to real preaching. In the days of the fathers it could be taken for granted in most instances that the neophyte knew that the "something" he was to have to say was essentially to declare the saving Gospel of Christ. Scholastic education has now wrought great good, but new evils have dogged its steps. These have dimmed what knowledge the preacher had of the vital truths of salvation, so that he deals with them, it at all, only in an uncertain, hesitant way. At the same time they have filled him full of a lot of by-product and background information about the Bible, about history and literature, about philosophy and scientific theory. So the equation is, Soft and hesitant references to sin and salvation from sin, plus a vast brew of human culture, equals— It equals inability to bring a single sin-marred soul to find salvation in Christ. If our fathers in the faith were admonishing young preachers now, we think they would change the above expression and make it say, "Have something to say about sin and the saving power of Christ; say it; then sit down."

MAN-CENTERED OR GOD-CENTERED—WHICH?

Some two months ago we published an article from Dr. E. B. Hatcher, Professor of Bible at Blue Mountain College in Mississippi, which in gracious spirit and winsome terms placed before Baptists what amounts to a startling revelation and challenge. At the time we said as much editorially, and expressed the thought that God has raised up Dr. Hatcher to render an important service in His name at this time. Reduced to the fewest words, Dr. Hatcher declares that, all unconsciously, we have been permitting ourselves by imperceptible processes to be changed over from a God-centered teaching of the Scriptures to a man-centered teaching of them. While he addresses himself more especially to teaching in the Bible schools, evidence is easily obtainable that the same thing has been working to the weakening of our spiritual understanding and message in pulpits and in the pew. There are those among us, including Dr. Hatcher, who could show whence this tendency has come. Space forbids even the briefest suggestion here. Dr. Hatcher has already convinced this writer and many trusted ministers and others among us that he has opened up a rich vein of truth and one we sadly need to understand and act upon promptly. This week we publish the first of a series of articles from him on this subject. The thoughtful reader who ponders the first article will, we are confident, be unwilling to miss those that shall follow. It is our understanding that our friend expects to publish a volume in which his thesis will be developed more elaborately than comports with newspaper limitations. We rejoice at that, and we pray and believe that this service

will be broadly used to bless multiplied thousands with deepened spiritual understanding of the Word of God and in deepened spiritual life.

KENTUCKY MISSION REVIVALS AND EVANGELISM THIS SUMMER

State Secretary W. M. Wood elsewhere sets forth the outline of a plan which has been worked out for conducting revivals in our Baptist mission fields this summer. The plan purposes to use the service of ministers who will volunteer to conduct without compensation a meeting in a missionary field in June, July or August. These volunteers are listed and sent to the missionaries. Each missionary and his people will have the selection of the minister for their field. They will be as independent and authoritative in their position as are churches that compensate their evangelistic laborers. Dr. Wood has had assurances from sixty or more ministers that they will take a meeting under the direction of the Board in a Kentucky field, on the call of the missionary in charge. This is an admirable proposal. In his article Dr. Wood fraternally challenges each missionary to rise to the opportunity thus offered. There is no reason why this service should not result in spiritual blessing and revival in at least a hundred communities, many which would otherwise have none. The Board's proposal has blessed implications even beyond the fine service itself. For the service itself declares to every church that here is a vital need which is far too much neglected among most of our 2,000 churches in Kentucky, each of which has the opportunity and obligation to declare the whole counsel of God about sin and salvation for all who will hear. This is working at the vital center. Also the vital point of departure. For this "evangelism" can only succeed as it is saturated through and through with revival in the church membership. Logically that must come first in every one of them. Our churches need no evangelism not preceded by and based upon their own spiritual revival.

THE HUNDRED THOUSAND CLUB

In this issue we publish a number of brief articles from well known Baptists who have special responsibility and concern in connection with the Hundred Thousand Club. The organization was inaugurated by the Southern Baptist Convention as an agency to work for the paying of accumulated debts of its various agencies through over-and-above special gifts. A dollar a month or twelve dollars a year was named as the unit of giving, though a club member might give two or more membership amounts. At the General Association at Henderson, fifteen months ago, there was adopted a fifty-fifty division of Club gifts between in-State and Southwide causes as the ideal for Kentucky Baptists. It was felt that this might not be best in States that had by keeping most of the church gifts for a number of years to pay debts on their in-State causes, it was so for Kentucky, where the fifty-fifty agreement had remained inviolable to the embarrassment of in-State causes. Let it be understood that there is not now any straining of fellowship between Baptists of responsibility in Kentucky or beyond on this matter. However, the time of year is now at hand when special emphasis is placed upon giving to the over-and-above debt-paying objectives included in the Club plan. We are asked by General Secretary C. M. Thompson to say that it is hoped that the giving will be general and hearty and that it is understood that each giver shall make his own choice as to whether his gifts shall be fifty-fifty for in-State and Southwide objects or solely for Southwide. We are glad to be informed that the fifty-fifty plan during the past year resulted in as much for Southwide objects as the exclusively Southwide plan had done the year before. Whatever the plan, we feel that the actual giving may easily be increased much by bringing it more to the attention of the pastors and churches. It is hoped that our pastors and churches may call the special attention of their people to the Club during the weeks immediately ahead and encourage them to join the movement this year.

The Baptist Hundred Thousand Club

JOHN R. SAMPEY, Pres., S. B. T. Seminary, Louisville, Ky.

"O WE no man anything, save to love one another." A growing group of Southern Baptists are taking this injunction seriously. The debts of our mission boards and seminaries are our debts, and we mean by God's help to pay them as rapidly as possible. We invite our brethren and sisters to join us in the Baptist Hundred Thousand Club, a group of earnest souls who are resolved to set the Foreign Mission Board, the Home Mission Board and all institutions owned by the Southern Baptist Convention, free from the intolerable burden of debt.

Southern Baptists have a great deal to show for the money which they borrowed. Apart from the thefts committed by the treasurers of our two great mission boards, we have assets which represent far more than the amount of our loans. But we have learned our lesson, and will hesitate to go in debt again.

The plan of operation of the Baptist Hundred Thousand Club is simple and sensible and effective. The Sunday School Board of the Convention shows a beautiful spirit of co-operation by meeting every item of expense in promoting the Hundred Thousand Club. Every dollar paid by members of the Club reduces our Southwide debts exactly one hundred cents. The division of funds among the various agencies of the Convention is eminently satisfactory, and every board and institution is enthusiastic in its support of the Hundred Thousand Club.

We are already better off with our obligation by Four Hundred Thousand Dollars by reason of the Hundred Thousand Club. I venture the opinion that not one-fourth of this big sum would have come to Baptist causes, if there had been no Hundred Thousand Club. The Co-operative Program has been helped rather than hindered by this movement to pay our debts.

Many Baptists are becoming debt-conscious and are resolved that Baptist credit shall not suffer through our failure to acknowledge and pay our debts. Many of us will be happy enough to shout, when the Club grows to a hundred thousand paying members. In fact, the Doxology will be in order when we get fifty thousand active members.

There are at least five hundred thousand Baptists who are able to pay one dollar a month "over and above" what they are already giving to Christ's cause. This means only one cent for each of our three daily meals, with five cents for dinner on Sunday. Thanksgiving and Christmas. Figure this out for yourself, and if necessary cut down the expenses for each meal by a penny, and save it for the Baptist Hundred Thousand Club. Let each member of the Club become a recruiting officer and persuade five others to join.

Owe no man anything, and give all the keys to the Lord Jesus!

On To Victory

FRANK TRIPP, General Leader, St. Joseph, Mo.

SOUTHERN BAPTISTS have paid more than one million one hundred and fifty thousand dollars on their debts since July, 1933. The Baptist Hundred Thousand Club has raised approximately four hundred thousand dollars of this amount. We have turned the corner and are headed out of one of the most discouraging situations ever faced by any Christian group.

Our creditors will not be on hand at St. Louis as they were at Washington to tell us that something MUST be done about our debts. Something IS being done and the men and institutions to whom we are indebted are pleased with the progress we are making. Of course we are not doing as much as we should, and we are a long way from the goal; but we are headed in that direction and will get there some of these days.

It is good to be out from under the pressure that was embarrassing us three years ago. The success we have achieved has given the agencies a breathing spell. But more important than that is the improved spirit among our people. There are not many "sour notes" being sounded among Southern Baptists at this time.

There is no reason in the world why we should not press on to final victory during the January-February membership drive. With this conviction in our hearts we have designated this effort as the VICTORY MEMBERSHIP DRIVE. Victory membership pledge cards have been mailed to pastors and churches. These cards when signed and recorded in the church files will be sent to the General Leader's office to be presented to the Convention at St. Louis. You will want your card to be among the group from your State. You will want your church to be represented.

What a holy thrill it would give Southern Baptists to see ONE HUNDRED THOUSAND BONA FIDE PLEDGES bundled together by states as an expression of interest on the part of that many people in the causes sponsored by our great denomination! Can you afford not to have a part in this worthy undertaking?

There are three things I would urge my fellow pastors to do during January and February:

1. Take the matter up with your church at the earliest possible date. Get your deacons to recommend it to the church. Present it to the W. M. S. Enlist the help of your Sunday-school officers and teachers and the leaders of the Brotherhood and B. T. U. We do not need any new organization to put the job over. We simply need to use the one we have.

2. Encourage those who have already joined to renew their pledges at least for another year. Ask them to sign one of the Victory pledge cards so that their pledges may be included among those presented to the Convention.

3. Secure as many new subscriptions as you possibly can. Surely there are one hundred thousand Baptists who will want to share the responsibility and joy of completing this task.

Since this will be my last membership drive to conduct, I am more than anxious to reach the goal. The little that I have been able to accomplish has been made possible by the co-operation of my fellow pastors and other leaders in the churches. Let's join hands and hearts for this final pull together. Encouraged by the success of the past, we press on to final and complete victory.

A Worthy Cause

J. T. HENDERSON, General Secretary,
Baptist Brotherhood, Knoxville, Tenn.

THE Hundred Thousand Club has merit and should make a winning appeal, for several reasons:

First, its purpose is worthy; namely, to provide funds for the payment of honest debts. It is in accord with Bible teaching; "Owe no man anything but to love one another." Provide things honest in the sight of all men." It would give our beloved denomination high business rating," a good report of them that are without." This is a valuable asset, even from a spiritual point of view.

Second, we have received large returns from the money borrowed. It has enabled us to minister to the physical, mental, and spiritual needs of multiplied thousands through hospitals, orphanages, Relief and Annuity Board, Christian schools and Mission Boards.

Third, it is practicable. It calls for only one hundred thousand members in a constituency of more than four million. It should be comparatively easy to find this number, who will be both willing and glad to contribute one dollar a month. It needs only to be clearly and forcibly presented. Its gratifying success proves it to be practicable. A dollar a month of 100,000 members would pay all the southwide debts in five years.

Fourth, the appeal should be the more attractive because every dollar secured applies on the debts. The Sunday School Board generously provides for the expenses.

Fifth, the Co-operative Program, commendable as it is, does not provide funds sufficient to care properly for the current support of our enterprises and at the same time appropriate much on the debts. The situation calls for the enlargement of our work; a decline in the service of any of these worthy causes would be little short of a calamity. This consideration emphasizes the need of the Club.

Sixth, it makes its leading appeal to the sacrificial spirit, the exercise of which always enriches life. The motive is high. Many of our more zealous members are already putting as much as one-tenth into local support and the Co-operative Program. **This is ideal.** Enlisting in this Club would then be going the "second mile;" the dollar a month would be considered an "offering." Membership in this Club, therefore, is a real distinction.

Seventh, if we do not support this plan, so simple and feasible, we must continue to expend needed funds in payment of interest and still suffer the handicap of debt with all its depressing and divisive influences.

Suggestions

Let the State Brotherhood Chairmen give this cause large publicity through the denominational press and also seek to enlist a wide-awake layman in every Association by letter and the use of tracts. This key man can unite with pastors and other leaders in having this enterprise well presented to the laymen of each Association.

In associations that have a Brotherhood, the Promotion Committee will be able to enlist a large number of men.

The churches that have Brotherhoods should co-operate with the pastor and deacons in the enlistment of as many laymen as possible.

It may prove stimulating to adopt a worthy goal for the State, the Association and the Church.

Finally, let it be understood that this is an "over and above" proposition and that the laymen who enlists becomes a member of an "Elect Company."

This Is Really the Way Out!

JOSEPH A. GAINES, State Leader, Kentucky

THE hard problem facing Southern Baptists at the beginning of 1933 was, How can we begin to pay off the enormous debts on the Boards and Institutions of the Convention, and at the same time carry on their work? It was manifest that a beginning must be made. The debts were about to strangle our missionary and educational and benevolent causes. Creditors, pressed by their creditors, were appealing for relief. The credit of the Convention was in real jeopardy. The honor of our denomination was at stake. Help must be found, and found quickly.

The Baptist Hundred Thousand Club is certainly the best solution that has yet been offered for this problem. When Dr. Frank Tripp conceived it and proposed it, he said of it, "This is the Way Out." Our experience with this plan, since it was approved by the Convention at Washington in 1933, deepens our confidence and our conviction that Dr. Tripp was right.

I have several reasons for believing that the Baptist Hundred Thousand Club is really "The Way Out." One is that its plan does provide a means for paying our debts without either hindering or halting the work of missions, theological training and hospital service. It is enlisting those among us who are willing to do something extra for the Lord. They are willing to give a dollar a month "over and above" (a Bible expression, by the way. 1 Chron. 29:3) their regular contributions to apply on the debts, and that means that the regular income of the Boards and Institutions is not diminished.

Another reason. This movement has grown steadily from the start, and is still growing. It appeals more and more to

our people. I expect to see the whole hundred thousand enlisted before we are done.

And, finally, if this plan is hurting any church, any State work, any Kingdom cause, I have not yet heard it. I think it is helping them all. At any rate the income of all Boards and Institutions has been steadily increasing since the Hundred Thousand Club was started, and I believe that is generally true of the churches and our State causes.

If you are a member of the Baptist Hundred Thousand Club you are in mighty good company. You belong to our Southern Baptist Legion of Honor. And "when the battle's over"—when the debts are all paid, and the credit and the honor of our great denomination are fully redeemed—I am going to move that a medal of honor shall be pinned on the breast of every Southern Baptist who helped to do it.

The Baptist Hundred Thousand Club

December, 1935

RECEIPTS

Alabama	\$ 25,934.96
Arizona	879.25
Arkansas	14,131.80
District of Columbia	2,112.27
Florida	21,137.34
Georgia	28,072.01
Illinois	3,544.89
Kentucky	39,569.44
Louisiana	21,993.59
Maryland	1,182.35
Mississippi	30,416.64
Missouri	26,985.41
New Mexico	2,806.28
North Carolina	10,016.38
Oklahoma	22,652.41
South Carolina	5,220.83
Tennessee	45,034.53
Texas	66,859.68
Virginia	8,801.32
Direct to Executive Committee	13,163.78

Total Receipts \$395,515.16

DISBURSEMENTS

Foreign Mission Board	\$119,331.16
Home Mission Board	79,290.97
Southern Baptist Theological Seminary	71,192.72
Southwestern Theological Seminary	55,672.81
Baptist Bible Institute	39,476.32
New Orleans Hospital	8,232.31
Education Board and American Seminary	22,318.87

Total Disbursements \$395,515.16

Speeding the Message

HOW long does it take to send a message around the world? "Eight minutes," says the New York Sun, referring to the cablegram that was flashed around the entire globe some time ago and returned within that time to its senders, 400 editors and their wives, assembled in annual convention at the University of Missouri. This we believe marks a record. How long from America to Europe? Once upon a time it took five weeks, with favorable breezes. Lindbergh achieved the 3,000 miles in thirty-three hours and twenty minutes. On Friday morning he was in New York, on Saturday evening in Paris. How long to get around the world with the supreme message, the message of the cross and the gospel? It has already taken 1,900 years, and, the thing is not yet done. Great multitudes of men and women have not heard the message, though great multitudes, who have heard it and accepted it, have been commanded to carry it "into all the world." Truly, "the children of this world are wiser in their generation than the children of light."—Exchange.

Dr. Thompson On Leave of Absence

THE Western Recorder last week carried the notice of the recent death of Mrs. C. M. Thompson, wife of our beloved General Secretary. His many friends everywhere will be in sympathy with him in this time of deep sorrow.

The Executive Committee of the State Board was called on January 17, by the Chairman, Bro. S. F. Dowis. It was found that Dr. Thompson was much in need of a rest, and he was heartily accorded a leave of absence for thirty days, to be extended to sixty days, if found necessary for him to regain his strength.

Dr. Thompson has served us nobly as our Secretary for some fifteen years without a formal vacation for rest. Yet our people in their hearts desire to be as considerate of our general workers as they are of pastors and others to whom they gladly give vacations when the faithful worker needs recuperation.

I am sure this action will meet with the hearty approval of the entire State Board and of the brotherhood in general, and that Dr. Thompson will have the prayers of us all for a speedy regaining of his strength so that he may carry on with renewed vigor.

LEWIS C. RAY,
Secty. of the State Board

Louisville, Ky.

When Is Christ Preached?

"PREACH Christ, not creed" is a statement widely accepted as tolerant, wise and convincing. It is a verbal cornerstone of doctrinally liberal, elite "religion."

But if one preaches what he believes about Christ, then he preaches a creed. For what one believes is his creed, whether reduced to writing or not. So the popular religionist in his "preaching Christ," as he calls it, does the very thing against which he declaims.

Now one may (and does) preach creed without preaching Christ, if what he believes and proclaims is unscriptural. But it is impossible to preach Christ except by preaching the facts concerning Him "according to the scriptures." These, being "most surely believed," constitute creed, whether stated in writing or held in the mind.

That the preaching of what is revealed concerning Christ and is, accordingly, formulated concerning Him, is not to be done simply as a doctrinal matter only but as vital and experiential, is admitted and affirmed without question. But the experience of Christ is not had apart from "the word of truth." The two go hand in hand.

Only when what is believed is untrue is the injunction applicable, "Preach Christ, not Creed." Otherwise the accurate statement is, "Vitality preach Christ through creed."—Baptist and Reflector.

Is It Italy's End?

ANYONE who has followed the news of the Italo-Ethiopian war must be impressed by the lack of authentic news from Italy, and by the variety of contradictory reports that clutter up the pages of the daily press. Ethiopia has not the facilities for the dissemination of news, and Italy, possessing the full facilities, will only send out such propaganda as is favorable to herself and her conduct of the unjust war she has been waging. But Italy's very reticence is in danger of defeating her own purpose, and at the time this article is being written there is a growing conviction that all is not well in the land of Mussolini, and that the whole Fascist regime is simply tottering to its fall. Britain and France are making determined efforts, according to a dispatch from Rome, to bolster up Mussolini, and to save Italy from complete collapse, which they fear would so change

the balance of power in Europe as to endanger the peace of the world. This, we are convinced, is perhaps the most reliable information that has come from Italy for some time. Of one thing we can be assured, and that is that all is not well with Italy's internal affairs. The cost of the Ethiopian campaign has been enormous, and the gains so far have been negligible and out of all proportion to the treasure spent and the effort made to secure them. Even should Italy gain a slice of Ethiopia it will take considerable ingenuity on the part of Mussolini to convince his people that the game has been worth the candle. Of one thing we are firmly convinced, and that is that Italy cannot easily escape the consequences of the folly of the Duce. He waged an unprovoked and unjustified war upon a more or less helpless people. The Emperor of Ethiopia appealed to God to justify his cause, and whatever the method and the forces that He uses, God will hear and answer that cry.—Evangelical Christian.

They Served in South Carolina

RECENTLY two noble ministers of Christ, each of whom had spent a full and long life in blessed service among South Carolina Baptists, were called to be with the Lord. They were Dr. W. J. Langston and Rev. R. J. Williams. Throughout many years in the earlier part of his life this writer was intimately associated with both of them. Dr. Langston was in the pastorate more than fifty years, and died at about eighty. Among his children is Missionary A. B. Langston, now for years in Brazil. Brother Williams entered the ministry somewhat late in life, and studied at Furman and the Louisville Seminary. He was eighty-two years old at his death. Though he was not known well in what we call Baptist official circles, he was a marvel of spiritual cheer and power among his people in the many churches he served. More than fifty young men are said to have been brought into the ministry under his personal influence and guidance. Though better known in the circle of Baptist life which gets into our papers, the chief factor in the ministry of Dr. Langston was of close kin to that of Brother Williams. He touched the lives of people to love and win them to the things of Christ. In his later years he enriched the Baptist Courier with devotional articles and also included the Western Recorder now and then as a medium for his brief devotional studies. We who have the expression "Southern Baptists" often in our minds and on our lips, do not need less devotion in our hearts for that great fellowship. But many of us would profit by giving more expression to comparatively intimate personal relationships and factors, which, when all is said and done, are far and away the larger instrumentality our Lord uses to build this great fellowship which is so much on our tongue and in our mind. No one of us, as a fact, knows more than a segment of the sanctified personalities by whose lives and witness the Lord has builded the great heart of our Baptist Zion. But each of us does well to appreciate and cheer, as opportunity offers, those he does know. The life of 150,000 Baptists in South Carolina, though neither of them could touch so many directly, has higher and better meaning because of the long and loving ministry, most of it performed entirely outside of the field of denominational observation and acclaim, of great-hearted R. J. Williams and beloved-John-like W. J. Langston. We bless God for their lives and scores of others like them whose life and labors are being finished each year that passes.

Pastor Ralph Walker, of the Euclid Avenue Church, Cleveland, Ohio, has been called to a church in Los Angeles, Calif.

Rev. R. A. Kimbrough has resigned his pastorate at Luxora, Ark., and moved to Jackson, Tenn., where he expects to spend the rest of his time out from there as supply pastor and evangelist.

NEWS ITEMS FROM DAVIESS-McLEAN ASSOCIATION

At the January meeting of our Executive Board we were encouraged by the report of District Treasurer, O. N. Magruder, which showed a gain of \$1,091.20 over the corresponding date of last year in missions and benevolences. The amount contributed to these causes since August 1, 1935 was \$8,367.83.

Mr. Otis Hazelrigg, associational Hundred Thousand Club Leader, will announce a meeting in the near future to consider the interests of this work in Daviess-McLean Association. Probably be held in Owensboro, Wednesday, February 5.

The churches of Owensboro are getting ready for their annual, city-wide Sunday-School Training School, to be held February 3-7. It will be simultaneous this year. State Secretary W. A. Gardiner, will have general supervision, and a number of outside leaders will be secured. One of the special features is to be an associational rally on Sunday afternoon, February 2, with Dr. J. O. Williams, of Nashville, as the speaker of the day. Daviess-McLean always has a warm welcome for Dr. Williams.

We get encouraging words from our associational W. M. U. president, Mrs. W. G. Potts of Whitesville. Among the twenty-six churches organized in this association, seven of them registered A-1 last year as against one the previous year. Perhaps we should say some of the credit for this splendid progress is due Mrs. John Dawson, of Philpot, our very efficient Young People's Leader. Whitesville registered as Full Graded A-1 (My! I don't know just what all that means but you folks will). At any rate we hope more of them will reach this point next year. The forty-seven churches of the association are divided into three groups each of which will meet during January to study the Year Book. Group No. 1 under Mrs. F. I. Dawson has not yet fixed their date. No. 2 under Mrs. W. S. Coakley meets with Eaton Memorial Church, Thursday, January 30, at 10:00 A. M. No. 3 under Miss Nina J. Jett, meets with Stanley Church, Wednesday, January 29, A. M. The Lottie Moon offering this year totaled \$806.43.

A couple of our churches have "Invoiced." Third Church finds seventy-five additions, sixty-two losses, making a net gain of thirteen, giving a present total enrollment of 1,289, with five more awaiting baptism and six awaiting the arrival of their letters. Total receipts for the year show \$19,661.04, of which \$6,864.98 went to missions and benevolences. Their building debt was reduced from \$5,550 to \$4,050, and 1,200 for a new furnace was raised in cash during December without disrupting the regular collections.

Pastor A. F. Cagle has just closed his ninth year with this church. During this period there have been 1,007 additions to the church and a total of \$165,659.15 given by the church. Their policy is to divide their gifts on the basis of sixty percent at home and forty percent away from home.

The year 1935 has been a phenomenal one for the First Baptist Church of Owensboro, according to an article in a recent issue of the Owensboro Messenger. Among the things which have held the interest of the church have been the coming of Dr. George W. Truett to conduct a ten-day revival meeting; the extension of a furlough to Pastor Robert E. Humphreys in order that he might spend four months in the Holy Land; the celebration of the Centennial of the church in May; the coming of the Women of Kentucky to this city for their annual Convention; and the beginning in May of Sunday night travel-talk messages illustrated with pictures of scenes in the Holy Land, attracting large crowds.

The church membership at the end of the year was 1,981, a gain of almost a hundred. Collections totaled more than \$26,000, and more than \$7,000 was given to missions and benevolences.

Last Sunday Eaton Memorial Church re-harnessed-up Brother Edwin Akin as their Sunday-school superintendent and they are formulating definite plans for advance growth this year.

D. ARTHUR DAILEY,

1400 Parrish Ave.,
Owensboro, Ky.

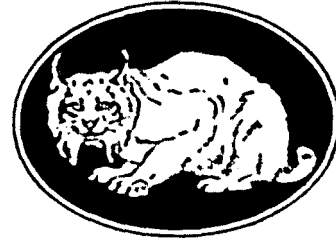
INDIANA EVANGELIST IN POPLAR LEVEL MEETINGS

Poplar Level Mission, of Fisherville Baptist Church has just experienced a glorious two weeks' revival. The Evangelist was Brother J. M. Cauldwell, Crawfordsville, Indiana, formerly state evangelist for the states of Montana and Indiana.

The singing was under the direction of Pastor Homer J. Aspy, of the First Baptist Church of Decatur, Indiana, and brother of the writer, pastor of the Mission. The singing took on new life under Brother Homer Aspy's leadership. Many new songs were learned. We thank God for sending him to us to help us.

Brother Cauldwell has been preaching for over forty years, and his messages evidenced his wealth of religious experience, his love of Christ, and his love for lost men. He has been used of God to lead more souls to Christ and to baptize more converts than any living Baptist minister in the State of Indiana. God certainly blessed his ministry among us as the mission has taken on new life and there were twenty-three additions to the church. There were twelve who

RECENTLY PUBLISHED



TRAILS * \$1.00

W. H. BUNCE

Junior, Senior—The Whole Family Will Get Reading Thrills from This Book

Here are TRAILS that lead to breathless adventure, trails that no boy can resist who has ever puzzled out a rabbit track in the snow or heard the rustling of life in the bush beyond the evening camp fire. These are trails the author himself has followed . . . trails that lead to the haunts of wild things large and small, creatures of fins, fur, and feathers that live by their strength and their cunning. Follow them, and the creatures that swim and crawl and run and fly will mean something to you they've never meant before.

HEARTS UP * \$1.25

JULIET COX COLEMAN

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

My Conception of the Gospel Ministry * \$1.00

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The reading public is not interested in just anybody's conception of the ministry; but when a man, who has devoted an exceptionally fruitful life to the ministry and to the training of preachers, gives us his mature and deliberate conception of the ministry, intelligent readers at once give heed. Here the author exalts the gospel ministry and holds high the ideals of the gospel preacher. With the informality of the compassionate teacher, he warns, challenges, inspires. The sensible young preacher will profit greatly by the wisdom of this friend of preachers; the older preacher will relight his torch by the coals blown into a flame by this dynamic testimony.

BAPTIST BOOK STORE

323 Guthrie Street

Louisville, - Kentucky

came by letter and eleven who came as candidates for baptism.

Although the weather was perhaps the worst we have experienced this fall, the attendance was exceptionally good at all services.

We will always feel indebted to Brother Cauldwell for his ministry of evangelism among us.

The Lord has wonderfully blessed us at Poplar Level Mission and we now have a membership of over eighty persons. We earnestly covet the prayers of all of our Baptist brethren that God will enable us to win the lost of this community and lead the saved into great things for His glory.

W. L. ASPY, Pastor,

Louisville, Ky.

Bible School Department

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

Facts About the Sunday School Convention

A few facts are here given about our Kentucky Baptist Sunday School Conference.

Place—Danville, Ky., Lexington Avenue Church.

First Session—9:00 A. M. Wednesday, February 19.

Closing Session—Night service February 21.

Hotels are making good rates for us. We give them here.

Gilcher Hotel

- Single Room—
- With bath\$2.00 to \$2.50
- Without bath\$1.00 to \$1.50
- Double Room—
- With bath\$1.50 to 1.75 per person
- Without bath.....\$.75 to 1.00 per person



W. P. Phillips

Brother W. P. Phillips, Secretary of the department of Young People, Adults and Extension work of the Sunday School Board, will be with us at Danville for our State Sunday School Convention to conduct conferences on Adult work. Also he will, on the morning of February 19, discuss "Our Obligation To A Half Million Adults." Brother Phillips is a good speaker and is the best informed man among us on Adult work.

Henson Hotel

- Single Room—
 - With bath\$1.50
 - Without bath\$1.00
 - Double Room—
 - With bath\$1.25 per person
 - Without bath\$.75 per person
- Accommodations in homes will be available for one dollar for bed and breakfast.

For reservation in homes write Rev. C. C. Warren.

For hotel reservation write hotel manager.

Training Class At Oneida

Brother Gifford J. Walters writes that he has taught "Building A Standard Sunday School" at Oneida. Brother Walters is pastor of the church and is also teaching Bible in the Institute. He recently baptized ten and expects to baptize others in the near future.



Miss Verda Von Hagen

Miss Verda Von Hagen, a bundle of enthusiasm on the work of the Extension Department, will have charge of conferences on this work at Danville and those who attend her conferences will be well paid.

It is a joy to see one of our fine young men located in such a great field where the possibilities are unlimited. Our people over the State should pray God's blessings on his work in that great mountain area. Brother Walters is the oldest son of pastor F. R. Walters of Manchester.

President Chas. Goin is doing a great work in this Mountain School and we rejoice because of his intense interest in the spiritual welfare of the people in that section. It is a worthy mountain school.

Sand Springs

On the Second Sunday it was a pleasure to be with Sand Springs Church. This is one of the outstanding full time country churches. Pastor M. D. Morton and Superintendent Paul Nevins are doing a good work. They hope to see the Sunday-school double in attendance during the next few months.

Baptist Association

On the afternoon of the second Sunday I met with the Sunday-school workers of Baptist Association at Sand Springs Church. The writer thought there was unusual interest manifested in this meeting.

Lawrenceburg

While in Baptist Association I spoke for Pastor E. N. Perry at Lawrenceburg at the Sunday night service. Brother Perry is well beloved by his people. He is one of the finest young men in our State.

Standard Sunday Schools

On February 14 we had received twenty-five applications for the Standard award. Watch for the list just a little later. We expect it to grow constantly and when it is given we want to have about twice as many as on the date above mentioned.

State Sunday School Conference

Letters are coming in which show a fine interest in the Sunday School Convention which will be held in Danville, February 19-21. The program is nearly complete—just a little more work to be done on some of the department conference programs. It is a program which will challenge us to a revival in many phases of our church life. The theme will be: "Lord, Send A Revival."

SUNDAY SCHOOL ATTENDANCE

January 12, 1936

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

Louisville, Walnut St.	1,301
Newport, First	1,177
Owensboro, First	904
Louisville, Ninth and O	725
Lexington, Calvary	670
Paducah, Immanuel	652



A. V. Washburn

The Young People's work at the State Sunday School Convention will be under the direction of Brother A. V. Washburn who will also give a discussion on the spiritual needs of youth. Brother Washburn is young but has won his way into the hearts of our people.

Louisville, West Broadway	601
Owensboro, Third	594
Mayfield, First	586
Harlan	567
Lexington, Porter Memorial	551
Louisville, 23rd and Broadway	540
Louisville, Baptist Tabernacle	528
Hopkinsville, First	513
Louisville, 18th Street	508
Louisville, Clifton	507
Akron, Ohio, Calvary	504
Louisville, Franklin Street	478
Covington, Latonia	468
Danville, Lexington Avenue	467
Princeton, First	437
Harrodsburg	409

(Please turn to Page 23.)

THE FIRESIDE

LESSONS FROM A STAMP

There are many lessons that may be learned from a common postage stamp, such as the two-cent or three-cent stamp that brings a letter to your home.

It is not out of place to use things of our every-day experiences to teach us spiritual lessons. That is what Jesus did in His ministry. He drew lessons from objects that were before Him and His followers as they went along the way. He saw a farmer sowing grain in the field, and He gave the great Parable of the Sower which has been a help to many persons. He spoke of the flowers and the birds that were about Him, and drew wonderful lessons of providence from them.

Nothing was too common or lowly for Him to draw lessons from it. He was a great Teacher and Preacher and knew how to make things interesting. The wise teacher and preacher of today will profit by His example.

I am indebted for some of these thoughts to George Henry Coman's "Message from a Postage Stamp," which he wrote for the children of his Church.

A postage stamp has no value except that given to it by the maker. The small piece of paper, less than an inch long and three-quarters of an inch wide, would have very little value if it were not stamped by the Government of our country. Whatever the Government stamps upon it that is its value and that is what you will have to pay for it. The size is practically about the same for one-cent, a two-cent, a ten cent, a thirty-cent, or a fifty-cent stamp. The difference in value lies in what the Government prints upon it.

So it is with our lives. They are of value to ourselves and others only as they bear the Divine imprint. Catechisms teach us that "God created man good and after His own image, that is, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal blessedness, to praise and glorify Him."

The stamp accomplishes the task assigned to it. When you place a stamp upon an envelope it carries the letter to the person and place addressed, if you make no mistake in the address. I wish we could always say the same of every boy and girl, and even of every man and woman who is given a task to do. Sometimes persons try to wriggle out of tasks and duties assigned to them, or try to shift them to some one else.

We are told that three postal clerks lost their lives on the Titanic because they were faithful to the task assigned

them. After the great Atlantic liner had crashed into the iceberg, these men, disregarding their own safety, began to carry the 200 sacks of registered mail, containing 400,000 pieces, to the upper deck, from which it might be taken off. The situation became more desperate; then these clerks appealed to the stewards of the vessel to assist them in the work. The clerks continued at their tasks until the last. Postmaster General Hitchcock, in recommending that the sum of \$2,000 be paid the families of each of these three men, said: "The bravery exhibited by these men in their efforts to safeguard under such trying conditions the valuable mail entrusted to their care should be a source of pride to the entire postal service, and deserves some marked expression of appreciation from the Government."

The stamp does what is expected of it. When you buy a stamp and place it on a letter you expect it to carry it to its destination, and that is just what the stamp does. A two-cent stamp will carry a letter to the person addressed, whether that person lives in your own town or city, or in Florida, in California, in Alaska, in the Phillipine Islands, or wherever the Stars and Stripes show that it belongs to the United States.

When God sent His beloved Son into the world, Jesus did all that the Father expected of Him. Even if He prayed, "My Father, if it be possible, let this cup pass away from Me;" He also prayed, "Nevertheless, not as I will, but as Thou wilt." He did the Father's will and brought untold blessings to all of us.

The stamp sticks to its task. It does not give up when it gets a licking, but sticks all the closer. It is not discouraged by whatever may be done to it, but does its work faithfully until its task is accomplished.

There are too many boys and girls who are easily discouraged and grow impatient when things do not go their way, or when they are criticised. Learn from the little stamp to stick to your duty and to faithfulness to the end.

When your letter is brought into the post office to be mailed, it is put through the cancelling machine, which hits the stamp right in the face and leaves a black mark across it. But the stamp does not strike back, but takes everything patiently and goes right on doing its duty.

Many of us have to meet hard knocks in life, and are sometimes abused, but we ought not to strike back, as too many do, but to bear our rebuffs with patience and without flinching, as our blessed Saviour did. If all persons had the Spirit of the Master and practised the

golden rule, all strife and warfare should cease and universal peace would prevail.

Another fine thing about the stamp is that you can tell by its face what it is. It makes no false pretenses. This ought to be true of all Christians. If you have Christ in your heart your face will be different, and persons can see that you are a Christian.

Queen Elizabeth said, "A good face is the best letter of recommendation." And someone else said, "The countenance is the portrait of the soul."

Many years ago, when the great missionary, Adoniram Judson, was home on furlough, he passed through Stonington, Conn. In those days the Stonington Line was the principal route between New England and New York, and the boys of the town often played about the wharves in the evening in the hope of catching a glimpse of some famous man. One evening, when the train came in, one of the boys noticed a man whose appearance excited his curiosity and wonder. Never before had he seen such a light on any human face. Presently it dawned on him that the man was the famous missionary whose picture he had once seen. He ran up the street to the Baptist minister's house, to ask if it could be really so. The minister hurried back with him. Yes, the boy was right. As the minister and the missionary talked together the boy stood by and watched that wonderful face. Many years afterward, that boy, who was Henry Clay Trumbull, became a famous minister himself, wrote many books, and was for a long time editor of the "Sunday School Times."

The stamp is faithful to the end, and never gets discouraged. If you change your address and some one writes to you at the old address, the stamp does not give up but will follow you from place to place until the letter is in your hand. If the person addressed cannot be found the stamp is faithful unto death. It keeps on trying to do its duty until it finally lands in the Dead Letter office. It reminds us of the admonition of St. Paul, "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."—Thomas Wilson Dickert in Reformed Church Messenger.

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

COLLEGIATE

He sent his son to college
 Along with other lads.
 He felt the need of knowledge,
 Like other doting dads.
 The fond old father reasoned:
 "My boy must be a man,
 My gifted son be seasoned
 By some platonic plan.
 "He must have books for breeding,
 Companionships for caste,
 A few wild oats for weeding
 And cash advances vast."
 At football, track and tennis,
 The fledgling took his fling.
 No matter what the menace,
 He'd tackle anything.
 He sought and found adventure
 With co-eds on the sly.
 For fear of sneer and censure,
 He swore he'd drink or die.
 He bet his daddy's boodle
 In every gambling game.
 He went with empty noodle,
 To every test that came.
 He saw no sense in study.
 He had no time for that.
 He had to be a "buddy"
 And make the finest frat.
 By cramming, cribbing, jacking,
 He put across a pass.
 In learning he was lacking.
 He was an arrant ass.
 But he had been to college
 And why should Cutie care?
 She was as scant in knowledge,
 They made a pretty pair.
 Their disillusioned daddies
 Take care of them by turn.
 Of college, lassies, laddies,
 There's lots for dads to learn.
 DAVID E. GUYTON,
 Blue Mountain, Miss.

MISSION WORK IN LOUISVILLE

Please allow me a short space in regard to the Mission work of the Baptist churches during the past year of 1935.

The value of this work to the churches is beyond description. Only those who go out on the fields which are white unto the harvest can fully realize the great need.

The work should be done continuously. This was the practice of the early churches—from house-to-house, day-by-day—with the result that many were added to the churches.

The value of the personal touch and influence for good that result from it. When we go into homes where people have become indifferent and have drifted away from God, or sometimes where someone is discouraged, and maybe are contemplating suicide, how it makes our hearts rejoice to know we

can talk and pray with them and turn them back to God and their church!

There is more to be said about this work than there is space. However a report of the year's work will show much of what has been accomplished. It is hard to keep an accurate account of all who have attended the churches and Sunday-schools on the different fields, through our invitation.

I have visited nearly 2,000 homes, and have had prayer in about one-fourth of that number. Have given away seventy-five Bibles and Testaments, and distributed 3,782 tracts. Have made thirty-seven hospital visits, conducted five hospital services, led in eleven shop and cottage prayer meetings, and assisted in four funerals.

Two weeks were spent in visitation work during a revival being held in Camp Taylor, and two weeks of the same kind of work at St. Matthews.

Thank God for what has been accomplished in the past year.

M. S. SHIVELY,

225 East Oak St.,
 Louisville, Ky.

HOSPITAL FOUNDER'S DAY

Juanita Creech, New Orleans

"Founder's Day" was inaugurated at the Southern Baptist Hospital January 14, 1936, and exercises held in the chapel were largely attended by Baptists from many sections of the South. Indeed, it was difficult to seat all who came.

Dr. C. B. Arendall, of Mobile, Ala., presided, and the Rev. P. I. Lipsey, editor of the Baptist Record, Jackson, Mississippi, was the speaker of the day. Dr. Lipsey reviewed the history of the hospital and spoke of both religious and secular memorials. He paid tribute to the work of Dr. Frank S. Groner of Marshall, Texas, president of Marshall College, president of the Southern Baptist Hospital Commission and leader in the movement for the establishment of the Baptist Hospital in New Orleans, which was opened ten years ago.

Following Dr. Lipsey's talk, 3-year-old Ruth Groner of New Orleans, granddaughter of Dr. Groner, unveiled a life-size oil painting of her grandfather, which was presented to the hospital.

In a response Dr. Groner told of the work that was necessary to get the Southern Baptist Convention to establish the hospital. He praised the interest being shown in the institution not only by local Baptists but by Baptists throughout the South.

Other participants in the exercises were Dr. S. E. Ewing, of St. Louis; Rev. H. E. Kirkpatrick, of Minden, Louisiana, Dr. Weston Bruner, of Portsmouth, Virginia; and the Rev. W. A. Kuyendall, of Elida, New Mexico.

Twenty years ago there was initiated a movement in the Southern Baptist Convention which led to the appoint-

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.

ment of a committee on hospitals. Dr. Groner was named chairman and began a systematic study of church hospitals, making an annual report to the convention. Ultimately, it was proposed to establish a Baptist Hospital in New Orleans. In 1924 ground was broken and in 1926 the institution was opened.

The committee in charge of the exercises was composed of C. B. Arendall of Alabama; Allen S. Cutts of Florida; and O. B. Webb of Texas.

ARMSTRONGS IN SPARTANBURG

We have recently had a meeting in our church emphasizing Christianity for the young people and in this effort had the assistance of Stanley Armstrong, of Memphis, Tenn., working with the young folks, and Mrs. Armstrong working with the Juniors. All we hoped for, and more, was accomplished.

For years before entering this pastorate I did evangelistic work in Southern Baptist territory and became convinced while in that work of the real need of the spiritual development of our young folks. Three years serving this church with 2,300 members has but emphasized that need in my mind.

I rejoice in Brother Stanley Armstrong's decision to enter the field as young people's evangelist. I know of no person who goes deeper into the heart of the average boy or girl than does he in his presentation in the simplest possible way of Gospel truths that are understood and accepted by the young people with whom he works. For a number of years he was assistant to Dr. R. G. Lee, of the Bellevue Church in Memphis.

MARSHALL L. MOTT.

DR. PARRISH PREACHES AT SLATER, MO.

In December we had the most wonderful revival we have had at Slater, Mo., under the preaching of Dr. A. Mack Parrish, Paducah, Ky.

I consider Dr. Parrish one of the ablest preachers and most efficient evangelists that I have ever had the pleasure of working with. He preached to packed houses from the beginning. They came in ever-increasing numbers till we had

trouble seating them in our spacious auditorium. He preaches straight from the shoulder sin in its true blackness, hell with all its redness and Christ in all His glory to save men from both.

The immediate and visible results of the meeting are found in the fact that all told there were over a hundred that came. Some went to other churches. We have received for membership in our church eighty-seven to date. I am sure that there will be others to come. Most of those came by baptism. The number of candidates was so large that they had to be divided into two separate baptismal services. The ultimate results can never be computed in this world. The whole community was stirred as perhaps it has not been stirred for many years. With it all there were no high pressure methods but a straight out invitation to men, women, boys and girls to come clean for Christ.

Dr. Parrish is a fine preacher, splendid evangelist and one of the best friends that I ever had, I love him as a blood brother. He strengthens a pastor. He lays a solid foundation upon which a pastor can build long years after he has come and gone. He also made many friends here in Slater and community.

My prayer is that the blessings of God may be upon him in his work at Paducah and wherever he may be. The best o flove to my Kentucky brethren.

F. O. CRIMINGER.

GROWTH OF CHRISTIANITY BY CENTURIES

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century....	85,000,000
Close of fourteenth century..	90,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth cent.	155,000,000
Close of eighteenth century..	200,000,000
Close of nineteenth century..	400,000,000
Close of 1925	500,000,000
	—Selected.

DR. LOVELACE DIES IN MISSISSIPPI

Dr. B. H. Lovelace, pastor of the First Baptist Church of Clinton, Miss., died on Wednesday morning, January 8, following an operation at the Mississippi Baptist Hospital. Dr. Lovelace was well known in Kentucky where he held two important pastorates in former years. One was at Franklin Baptist Church,

KNOW YOUR HOSPITAL

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

14. Q. How much is the bonded indebtedness of the Kentucky Baptist Hospital?
 A. Kentucky Baptists owe \$297,500 on the Hospital and the Nurses' Home, divided as follows: \$27,000 on the Nurses' Home and \$270,500 on the Hospital.

15. Q. How much is the interest on the bonded indebtedness of the Kentucky Baptist Hospital?
 A. The interest on the Nurses' Home and the Hospital is \$18,000 annually. The interest is paid semi-annually and falls due on June 1st and December 1st of each year.

16. Q. Are any of the bonds on the Kentucky Baptist Hospital past due?
 A. Yes. \$172,500 has been due since 1931.

and the other was at the Parkland Baptist Church, Louisville. Funeral services were conducted by Dr. D. M. Nelson, President of Mississippi College, at Clinton, Miss., on Thursday afternoon, January 9.

Dr. Lovelace has been pastor at the important Clinton Church for thirteen years. In that position he came in contact with the students of Mississippi College, and exercised a great influence over them. Dr. P. I. Lipsey, Editor of the Baptist Record, writes editorially of him:

"He was a genuine friend of the students in the college and devoted a good part of his ministry to them. He believed in young people, helped many of them in the Christian life, and participated in the ordination of many of them to the Gospel ministry."

In Mississippi, as he did formerly in Kentucky, he served on many important boards and committees in promoting the denominational work.

DAUGHTER OF KENTUCKY PREACHER PASSES

Mrs. Jack Letcher, who before marriage was Miss Hattie Vaughn, died following an operation at a hospital in Cincinnati on Thursday morning, January 16, at 6:30 o'clock. Mrs. Letcher was a daughter of the well-known Baptist preacher, the Rev. Thomas M. Vaughn, and Jennie Willis Vaughn; and grand-daughter of the equally famous pioneer preacher, the Rev. William Vaughn and Lydia Wing Allen Vaughn. Her famous father was pastor at Burks Branch and Clay Village in Shelby County, Bowling Green, Simpsonville and Buck Creek (now Finchville), Salem, Lawrenceburg, and the First Church of Danville, while her grandfather spent most of his life in Central and Northern Kentucky.

Mr. and Mrs. Letcher had been visiting their daughter, Mrs. John B. Logan, and Mrs. Logan, in Cincinnati since October. In addition to her husband and daughter, Mrs. Letcher is also survived by a son, Edwin Letcher, of Chicago, Ill.

Dr. C. W. Elsey conducted the funeral services on Saturday afternoon at 2:00 o'clock at the First Church of Shelbyville, and burial occurred in Grove Hill Cemetery.

A CONTEST ON CONTRADICTIONS

A. E. Wendt, originator and sponsor of the Nation-Wide Bible Reading Campaign during the Four Hundredth Anniversary Celebration of the English Bible, announces another campaign to discover "contradictions, discrepancies, and errors" that are supposed to exist in the Scriptures. He believes that this friendly fray will be the means of promoting a renewed interest in Bible study and that it will become one of the most delightful "games" of the season. A souvenir will be given in exchange for any statement that cannot be harmonized or explained. Answers to such "difficulties" known to exist will be cordially received.

Letters should be addressed to Station W9XBY, Frederick Hotel, 312 E. Ninth Street, Kansas City, Mo. Mr. Wendt, who is the director of *The Day Star Devotional*, a broadcast coming from the studios of W9XBY (1530 K.) Kansas City at 8:30 o'clock Sunday mornings, said that "In these days of advanced education one is tempted to think that some 'scholars' could write a better book on 'Contradictions' than on the Bible itself." The contest closes April 12. —Contributed.

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Woman's Missionary Union

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 Field Worker.....Betty Miller
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HEADQUARTERS

205 E. Chestnut, Louisville, Ky.

A-1 W. M. S. ORGANIZATIONS

The following A-1 reports have been received to date (January 15) from the W. M. S.'s (the Young People's organizations will appear later):

- Baptist Ass'n.:** Lawrenceburg W. M. S.
- Bethel:** Auburn, Guthrie, Russellville, Russellville Jr., Trenton.
- Boone's Creek:** Winchester—Central, Irvine First.
- Campbell County:** Ft. Thomas.
- Central:** Mackville, Springfield.
- Christian County:** Hopkinsville—Walnut Street.
- Crittenden:** Dry Ridge.
- Davies-McLean:** Dawson; Newman; Owensboro—Eaton Memorial, First, Third, Walnut Street; Whitesville.
- Elkhorn:** David's Fork; East Hickman; Great Crossing; Lexington—Ashland Avenue, Calvary; Mt. Freedom; Paris; Versailles; Georgetown; South Elkhorn.
- Goshen:** Leitchfield.
- Henry County:** Bethlehem, Eminence, Pleasureville.
- Laurel River:** East Bernstadt.
- Liberty:** Horse Cave.
- Lincoln County:** Hustonville.
- Little Bethel:** Dawson Springs.
- Long Run:** Beechland; Buechel; Cedar Creek; Elk Creek; Louisville—Baptist Tabernacle, Beechmont, Crescent Hill, Deer Park, Hazelwood, Highland Park First, Highland Park Second, Ninth and O, Parkland, Seminary, Shawnee, St. Matthews, Third Ave., Twenty-third and Broadway, Victory Memorial, Walnut Street, West Side; Little Flock; Middletown; Plum Creek; Taylorsville; Fisherville; Meadow Home.
- Muhlenburg:** Greenville.
- Nelson:** Bardstown, Belmont, Lebanon Junction, Mt. Washington.
- North Bend:** Big Bone; Covington—Madison Ave.; Erlanger; Florence; Lantonia; Union.
- Ohio Valley:** Henderson First.
- Owen County:** Dallasburg, Mt. Hebron, New Liberty.
- Russell County:** Poplar Grove.
- Russell Creek:** Columbia.
- Shelby County:** Bagdad, Graefenburg, Salem, Waddy.
- Simpson:** Franklin First, Providence, Sulphur Springs.
- South District:** Danville First, Lexington Avenue; Harrodsburg.
- Sulphur Fork:** Dehaven Memorial.
- Tate's Creek:** Berea, Buffalo, Liberty, Richmond First, Viney Fork.
- Ten Mile:** Concord, Glencoe, Mt. Zion.
- Three Forks:** Hazard First.

- Union:** Indian Creek.
- Upper Cumberland:** Cumberland, Harlan, Liggett.
- Warren:** Greenwood.
- West Kentucky:** Clinton, Fulton.
- West Union:** Blandville, Paducah First, Wickliffe.

Who Is My Neighbor?

Each W. M. S. president and Y. W. A. leader has been sent a copy of the Home Mission Booklet, "Who is My Neighbor?" This, we hope the societies will study preparatory to the week of prayer, hence, previous to the Week of Prayer.

Seals will be given those who take the examination on this book. Additional copies of the book may be purchased from the Baptist Book Store, 323 Guthrie Street, Louisville, Ky., for twenty-five cents each.

The Week-of-Prayer Literature we hope to send out the last week in January.

White Cross

We are sending each W. M. S. and Y. W. A. a leaflet listing the supplies needed in White Cross Work next week. Due to the State Meeting earlier in the year, we hope all supplies will be sent in by March 1 at the latest.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader



Mrs. Eureka Whiteker, President of Kentucky W. M. U. will speak at both Intermediate G. A. Parties: March 6-8 Georgetown College, Georgetown, Ky. March 13-15 Bethel Woman's College, Hopkinsville, Ky.

MORE ABOUT W. L. JOHNSON LEAVING KENTUCKY

May I say a few words in regard to the message of "Appreciation of Rev. Walter L. Johnson" in last week's Recorder.

As we read those words we were made to feel as did those disciples on the

way to Emmans. Our hearts burned within us for each thought seemed to be the exact sentiment of our own hearts yet we never could have so ably expressed them as the Port Royal writer has done. We heartily indorse every word of it.

Brother Johnson was our pastor for more than two years before he went to Port Royal, and we too loved him, realized his intellectual ability and understood something of his close fellowship with the Master. We grieved to see him leave us, yet we knew it had to be, and we shall always be grateful to the Father for lending him to us for a little while.

Our Lord will always seem a little nearer and dearer to us because of the way Brother Johnson told of His love with such passion and tenderness, and many lost souls in our community were led to a saving knowledge of Jesus by his preaching and earnest personal work.

With his wife and son he visited our church one Sunday before they left for North Carolina, and we appreciated so much that they gave us this day out of their busy lives. It was a joy we shall long remember, just a little bit of Heaven here on earth.

May the Lord bless them in their new home, and use them for His glory and the good of many souls, is the prayer of all those who love them at Mt. Zion, Ky.

A MEMBER,

Mt. Zion Baptist Church,
 Elliston, Ky.

NEWS FROM RUSSELL COUNTY ASSOCIATION

The friends of Rev. Carl Loy will be glad to know that he is now convalescent after a long hard spell of typhoid fever.

They had a missionary rally at Russell Springs Church, which was very interesting and profitable.

Sano Church had a Sunday-school rally that was a success. We have a good Sunday-school at Sano Church. The writer has a class in singing, also in Bible lessons. He thinks it is the best work of his life.

Allow me to say our church is growing stronger in missions, and the Baptist doctrines in general.

Sano Church is a small congregation organized in the midst of different 'isms. We have a hard pull. We have a strong pastor that people like to hear preach. He is teaching that Baptist doctrine must be Bible doctrine, or else it is no Bible doctrine at all.

Brother Carl Loy was called as pastor of the Fairview Church. This Association has a surplus of preachers. Eleven have no work.

I. M. GRIMSLEY,

Sano, Ky.

Are Our Children To Blame?

PRINCIPAL R. A. DEMUNBRUN, Kyrock, Ky.

I WALKED through one of Kentucky's penitentiaries not long ago, making an observation study of crime in Kentucky. Two or three members of the Kentucky House of Representatives were with me, and it was through this political connection that we were able to make a rather thorough study of the conditions there and of the convicts.

I was interested in studying the prison system of bedding, rooming, sleeping, guarding, eating, working, drilling, etc., but nothing interested me so much as the men and women themselves. Of the thousand or more men and women confined within these prison walls at least sixty-five percent appeared to be under the age of twenty-five—young men and young women with a stain of crime upon their lives.

Some of them will not care for this, while others will be forever humiliated. Some will be reformed, while others will be made into hardened criminals. It will be just a question of individual differences.

Why do we have to have such prisons? Why are such things necessary in a social community? Where is the ethics of such social activities? Who is responsible for all of these criminals? Do you think the individuals who committed the crimes are altogether to blame?

A book might be written about each of these questions, and it will be impossible to treat each fully in a short article.

These young men and women have been sentenced to live behind cold and sometimes inhumane prison walls because they have broken and transgressed man's laws. And man's laws are supposed to be in harmony with God's laws. If so, we can say that the convicts have transgressed God's laws. Some of them are there because they think they live in a country where they have all the liberty they want, even if they have to step on other people's toes. Only after experimentation they discovered that their liberty ended when the other man's toes began. Some of them are there because they have no respect for other people—they are selfish, egotistical, unscrupulous, and bombastical. Some of them are there because they did not think, and some are there because they thought too much—along wrong lines.

Some of them proposed to be world reformers, but they were "quacks." Yes, Hell will be filled with quack reformers—those who claim that they are making the world better. Yet their very actions, ostentatious and hypocritical, will reveal to the observer that all spirit of the Great Divine is lacking. We do not need reformers of this kind, but we have had them ever since man began to multiply, and we will have them so long

as the human family exists. We have quack doctors, quack teachers, quack merchants, and quack preachers. And the quack preachers, strange to say, are helping fill our prisons with our young men and women. Yet the preachers really have the least to do with it. The fathers and mothers must shoulder most of the responsibility for the crimes committed by their sons and daughters.

I sat around a big stove in a small town store not long ago and listened to an argument of this nature between laymen and ministers. I sat on the counter and listened without making note or comment. Some of the laymen argued that parents had nothing to do with such conditions, because the children had departed from their teachings.

Well, the trouble with most of the criminals is that they never had any teaching by their parents. I agree with the minister that led in the argument and said that the mothers and fathers are to blame. If the world is growing morally worse, it is not the children's fault; it is the parents' fault. A child must be taught, and if it does not have access to the right kind of teaching, it will absorb the wrong kind. This is a law of nature, and we can't shunt it.

Children have faith in whatever their parents do, and if the parents do evil things, their children have faith in evil things. It is hard to shake a child's faith in his father or mother. I recently saw a picture show in which a little girl rode by the side of her father on a wagon train. A landslide had blocked the road and necessitated a journey across a steep mountain side. The other men of the wagon train maintained that the teams could not be driven across the steep place, but the little girl rushed up and said, "My father can drive the team over the mountain." Her confidence in that father could not be shackled.

666 checks **COLDS**
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
BALVE - NOSE DROPS

Even the little pictures that the mother puts on the walls in the house, the tunes she hums and sings as she goes about her daily tasks, and the conversation she has with her children and her neighbors, all are going to influence the child's life. The mother's habits and the father's habits will make lasting imprints upon the child's brain.

I often hear school children say, when concerned about their school work, lessons, and other assignments, that they do not care whether they get their tasks done or not. Maybe they take this attitude because they do not like their teachers, and maybe they have developed it because their parents have always displayed the same spirit in the homes around the children from the cradle up. The children will unconsciously absorb the home atmosphere.

Some parents think their children can never do anything wrong. What ignorance! All children will do wrong things; they always did, and they always will. They wouldn't be children if they didn't. But some parents will stand up and talk this nonsense before their own children, and at the same time the children are laughing "up their sleeves" about how easily their parents are deceived. Some will say that their "Little Johnnie" never mistreats any of the other children, but they always bring to the teacher tales of woe about what other children have done to little Johnnie on the way home from school. They'll bring Little Johnnie along with them too and let him hear all that is said between the teachers and the parent. The parent tells the teacher he is going to take Little Johnnie out of
(Please turn to Page 23.)

BAPTIST BIBLE INSTITUTE

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Joe Burton, New Publicity Secretary of Home Mission Board

J. B. Lawrence, Executive Secretary, Home Mission Board, Atlanta, Ga.

The accompanying picture will introduce to the readers of the Western Recorder Rev. Joe Burton, Publicity Secretary of the Home Mission Board of the Southern Baptist Convention.

Brother Burton began his work with the Board January 1. He is a young man only twenty-eight years of age, married, has one child; he is an A.B. graduate of Simmons University, Abilene, Texas, and has a Master's degree from Southwestern Seminary.

He comes to us from Texas and is very highly recommended by those who know him intimately. I quote paragraphs from two letters received in reply to inquiries that I made asking for information concerning him and his work before he was elected.

These paragraphs come from letters written by members of the faculty of Simmons University and are as follows:

"He made a very fine record here as a student, graduating *magna cum laude* in 1929. While here he was editor-in-chief of the Brand, our college weekly; was president of the Press Club; president of the Intercollegiate Press Association of Texas; Junior debater; and won many other honors."

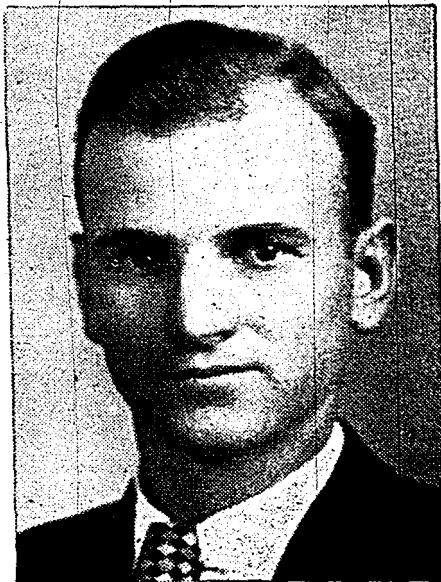
I quote another paragraph from a faculty member, which is as follows:

"His capabilities as a writer, newspaperman, and speaker in general I can speak of in more definite terms. He knows how to write news and how to edit material for newspapers. He is fully acquainted with the routine and practices of daily newspapers and should be a good man to establish contact with the secular press. He is zealous, energetic, and aggressive. He has a pleasing personality and a clean-cut pleasant appearance. He speaks logically and convincingly and I am sure his experience as a pastor since he left the university, where I was his teacher in journalism, has added to his poise as a speaker. From what I know about this position, it seems to me that Mr. Burton is peculiarly well fitted to do the work, for which probably few of our men are trained, since it requires an unusual combination of talents."

There is another story that I would like to tell. It has to do with his divine call into the particular work for which we have selected him and the leadership of the Holy Spirit in bringing together the Home Mission Board and Brother Burton for this task.

His testimony is, that since his college days he has felt a distinct and definite call of God to the field of religious journalism or publicity work. Under this urge he sought a conference with Dr. Millard A. Jenkins, Pastor of the First Baptist Church, Abilene, and in this conference Dr. Jenkins suggested

that the Home Mission Board might have a field for his service. As it happened, the Home Mission Board was in the field for a publicity secretary. Those in authority had sought the leadership of the Holy Spirit, for the motto text of the Home Mission Board is Phil 4:19, which reads: "And my God shall supply every need of yours according to His riches in Christ Jesus."



Joe Burton

Thus, providentially we were led— Brother Burton to seek a place where he could answer the call of God in his life work and the Home Mission Board to seek a man who had a divine call for a specific task.

NEW BUILDING OPENED AT SHIVELY

George R. Jewell, Western Recorder Office, Louisville, Ky.

The Shively Baptist Church, Shively, Ky., beautifully located in a suburb on the Southwestern edge of Louisville, entered its new building on Sunday, January 12, and made a splendid showing. The young church gives promise of having a bright future. Pastor A. W. Walker and his members have worked hard to get the church which was started three years ago by a former pastor, Brother D. M. Rivers, established on a more solid foundation.

The town of Shively was almost exclusively inhabited by Roman Catholics, who have in that community a large Catholic church. But Louisville is rapidly pushing out in that direction, and many Baptist and Methodist people have purchased lots and built homes in that suburb, and are making their homes there.

The Shively Baptist Church was started three years, four months and

three days ago with seventy-four members. Having no house of their own they have held their services during these years at the Mill Creek School. The Long Run Association has maintained a parental interest in nurturing the work, as have the pastors of nearby churches in the Southern section of the city.

The new church building is located just beyond the juncture of the Seventh Street Road and the Eighteenth Street Road, going out of Louisville, and is on the Dixie Highway 31-W going South to Nashville, Tenn., and Road 60 going west to Owensboro, connecting up with roads going to Henderson and St. Louis and all points west.

The writer spoke at the morning hour of worship on "Workers Together With God," based on the third chapter of First Corinthians. At the conclusion of the service three submitted themselves as candidates for membership in the growing church.

Following dinner in the basement of the new building the congregation assembled at 1:45 in the afternoon for another service. Many visitors were present from Louisville and nearby churches in the afternoon who could not attend in the morning. Especially were many pastors present, and many other pastors had written letters of regret at their inability to attend. Among the visiting preachers we remember Messrs. Fred G. Tucker, Macon G. Vick, T. D. Brown, S. F. Dowis, E. F. Estes, W. R. Manion, O. A. Linger, and J. B. Head.

At this afternoon service the Rev. Macon C. Vick, Superintendent of the Louisville and Jefferson County Home for the Aged and Infirm, conducted a devotional period on the ninetieth Psalm, after which the principal address of the session was made by Dr. T. D. Brown, pastor of the Highland Church. He gripped his hearers as he called them to seize their opportunities, and to assume the obligation of their stewardship.

Pastor Solomon F. Dowis, of the Carlisle Avenue Church, likewise made a splendid address, following which he raised more than \$300 to be paid on the new building.

Pastor Walker himself preached at the evening service. The entire program was interspersed with musical selections. Two were given by Miss Kathleen Crawford on the piano accordion, and two were vocal numbers given in a Male Quartette from Ninth and O Baptist Church.

The dedication of the new building will take place at a later date when the entire structure is paid for.

Dr. W. O. Shank has resigned as pastor of the First Church in Kansas City, Mo., where he has been located for the last eight years.

Fellowship Tidings.

The Immanuel Church of Hattiesburg, Miss., has called Rev. J. H. Street of the Highland Church, Meridian, Miss., to be their pastor.

Dr. W. E. Farr has resigned as Superintendent of the Baptist Home for Children of Mississippi in order to become pastor at Goodman, Miss.

Pastor E. C. Stevens, of the Clifton Church, Louisville, will speak over WHAS Radiophone on the fourth Friday afternoon of the first three months of this New Year. These dates will be January 24, February 28 and March 27, from 3:00 to 3:15 o'clock E. S. T.

Five classes are being taught at the Baptist Tabernacle this week, as follows: "Outlines of Bible History," by Pastor A. K. Wright; "Building A Standard Sunday School," taught by Mrs. A. K. Wright; the three Training Union Manuels taught by Prof. Charles Sanders, Miss Sudie Kaster, and Mrs. Maddox.

Ray E. Priest, Superintendent of the Broadway Baptist Sunday-school, was injured in an automobile accident last Friday evening at 7:00 o'clock. His car was completely demolished and he sustained scalp wounds and lacerations, and was knocked unconscious for some hours. Police are said to have placed charges of drunkenness against the driver of the other car.

The Church at Dycusburg, Ky., ordained Ray Lindsay to the office of Deacon on the night of November 22, 1935. The ordaining council was composed of Pactor Z. Cannon, Moderator, Rev. Rudolph Lane, Princeton, to examine the candidate and pray the ordination prayer and John R. Flynn, pastor at Eddyville preached the sermon. The clerk of the church acted as clerk of the council.

Mrs. Crawford Norcross James (nee Sallie May Bond), wife of the pastor of the First Baptist Church of Phenix City, Alabama, passed to her Heavenly reward on January 9, 1936. She was a sister to Mr. J. C. Bond of the Twenty-third and Broadway Church in Louisville. The funeral was conducted by her brother, Rev. Zech Ford Bond, pastor of the Hyde Park Baptist Church, Cincinnati. Mrs. James was baptized and married in the old Twenty-second and Walnut Street Baptist Church, in Louisville.

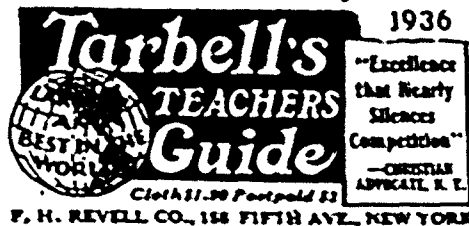
Pastor H. S. Wilson, for nearly nine years pastor of Calvary Baptist Church, Akron, Ohio, writes that they have recently enjoyed gracious revival meetings under the leadership of Rev. Leland Jerome Powell, pastor of the Norwood Baptist Church, Norwood, Ohio, and with Edmond D. Keath, musical director of Hazel Park Baptist Tabernacle, Detroit, in charge of the sing-

ing. Pastor Wilson speaks in the highest of terms regarding Powell as a sound gospel preacher and a delightful helper and co-worker. And he says Mr. Keith is an exceptional singer, appealing to and leading well both young and old. There were fifty-five received for membership during the meetings; forty-one coming for baptism. A fine spirit is enjoyed throughout the year at Calvary Baptist Church, a result of her firm belief in and her clinging to the fundamental principles of the Book.

Pastor L. S. Chambers, of the Cox's Creek Church, reports that their Sunday-school has reached that Standard of Excellence for the first time in the history of the church. They had 238 in attendance at the closing of the year. Two Sunday-school training schools have been conducted during the past year. A training union was organized after he went to Cox's Creek and it is now made up of six months, with 123 enrolled, only lacking two points of being standard. There were seventy-four additions to the church membership last year. In November the church voted to go into the "Prove-Me" Plan, generally known as the Belmont Plan, for thirteen weeks beginning the first of December. Offerings for December increased ninety-six percent. So far this month they have increased 130 percent for January over previous months.

Rural Church Day will be held at the University of Kentucky, Lexington, on Tuesday, January 28. Among the speakers will be Dr. John R. Sampey, President of the Southern Baptist Theological Seminary and the Southern Baptist Convention; Dr. Carl C. Taylor, President of the American Country Life Association, Washington, D. C.; Dr. Henry H. Sweets, Moderator of the General Assembly of the Presbyterian

HALF-A-MILLION SOLD!
and commended everywhere



Church, U. S., Louisville; Mrs. James H. Spillman, Harrodsburg; Rev. A. N. Gordon, Shelbyville; and Prof. George Roberts, of the College of Agriculture of the University of Kentucky. Prof. W. D. Nicholls, Chairman of the Rural Life Day Program, has asked that an invitation be extended through the Western Recorder to all readers to be present and participate in the discussions of various problems concerning rural life.

Mr. Robert I. Foster, eighty-three years of age, and deacon of the Baptist Church at Mocksville, N. C., for the last forty years, died on Monday night, January 13, at 11:30 after a brief sick spell of several days. He was the father of four sons, three of whom have lived in Kentucky. Rev. Captain Holt Foster, now of Holly, Colo., formerly attended Bethel College at Russellville and the Seminary at Louisville, and was pastor of Kentucky churches; Charles M. Foster attended Bethel College, and is now a deacon in the J. M. Weaver Memorial Church, Louisville; Rev. R. C. Foster attended Wake Forest College and the Louisville Seminary, and now pastor at Warsaw, N. C., and Mr. Willard E. Foster, Winston-Salem, N. C., survive him. The sympathy of their many friends will go out to them in their sorrow.

Equipping Men For "The Highest Calling"

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY exists for the supreme purpose of equipping God-called young men for the Christian ministry. It has a wonderful equipment for its work, but the heavy debt on it has threatened the school's highest usefulness.

THE BAPTIST HUNDRED THOUSAND CLUB has come to the Seminary's rescue, and already has paid off \$70,000 of its indebtedness. This relief is reflected this year in enlarged attendance, fresh enthusiasm, new courage and hope, a deepened determination to discharge well its God-given responsibilities.

THE REACHING OF THE GOAL of 100,000 members of the Club in the **VICTORY DRIVE** during January and February would insure the speedy payment of all the Seminary's indebtedness, and would open up for it the greatest field of usefulness in its more than three-quarters of a century of service.

WE JOIN IN THE URGENT APPEAL that the Hundred Thousand Club movement be pressed to victory in the enrollment of 100,000 paying members, and that it be sustained until our debts are paid. Southern Baptists will then own in their Seminary a property worth two millions of dollars on which not a cent will be owed!

JOHN R. SAMPEY, President

The Southern Baptist Theological Seminary

Louisville, Kentucky

**Baptist Training Union
Department**

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

Newport

"Newport is a city of thirty thousand people, and is located less than 150 miles from the center of population of the United States. It has fifteen diversified industries, many of which are the largest of their kind in the entire state. It is unusual in a city of this size to find twenty-two churches of various denominations and seventeen schools, both public and parochial. In addition to these distinctions Newport enjoys the lowest death rate in the state and the lowest fire losses, and is equipped with thirty-five miles of paved streets and a transportation system second to none.

"One of the oldest cities in Kentucky, having been established in 1795, Newport is located just across the Ohio River from Cincinnati at the confluence of the Ohio and Licking Rivers." —Quoted from folder of Newport's Convention Committee.

State Convention

The above information is given that you may have a better idea of the city and part of the State in which the Twentieth Annual Session of the State Baptist Training Union Convention will be held April 16-19. At our Convention last year nearly a dozen written invitations were received from First Church, Newport, the Campbell County Training Union, North Kentucky Training Union, and the Business and Civic organizations for our 1936 Convention. They have all made us feel welcome.

The Convention will be held with First Church, Newport, of which Dr. H. C. Wayman is pastor. However, we will be guests also of Campbell County Association and all of North Kentucky and even Cincinnati, Ohio.

Let us even now be praying for the Convention and all who are connected with it and be working on Registration Goal of 1,000.

January

Can you realize that next Sunday is the last in this month? Have you done any of the things you planned to do? Of course you have, but there is still time to do some more. You can so present again to your union the theme: "Faith is the victory in our ideals" and the Scripture: "Now faith is assurance of things hoped for, a conviction of things not seen (Heb. 11:1 A S V) that Christian Ideals may lay hold of them for all time.

You can enlist some more members to subscribe for the Training Union Magazine and for Home and Foreign Fields.

Maybe there are some more members that ought to be members of the

Kentucky Baptist Hundred Thousand Club. Enlist them.

Check up on the Standard of Excellence again and work on weak points of your program of work.

Try to make your meetings next Sunday the best this month.

Have a real honest-to-goodness Executive Committee Meeting and Monthly Business Meeting next week and launch out on big February program.

**Southwide and State Schedule For
February**

Theme: Faith is the Victory in Our Prayer Life.

Scripture: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark 11:24).

What To Do: Read the book, THOU, WHEN THOU PRAYEST, by Carver.

Prayerfully plan the March Training School: Lead every member to couple prayer with daily Bible reading. Pray for guidance in soul-winning.

**To Our Beloved General Secretary
and Children**

The State Training Union Department wishes to express its sincere sympathy to Dr. C. M. Thompson and children because of the homegoing of Mrs. C. M. Thompson on Thursday, January 9. It is my prayer that the Grace of the Lord Jesus Christ be with our beloved Secretary and his children to comfort and strengthen them in this trying hour.

At Birmingham

You will be interested to know that all regions of the state were represented at the Southwide Conference, in the following order based on the attendance goals: West Central, Central, Southeastern, Western, and Eastern. Western Region had the largest number of Associations represented. There were five as follows: West Union, Ohio Valley, Little Bethel, Daviess-McLean, and Muhlenburg. West Central and Central Regions tied with four each as follows: In West Central—Warren, Long Run, Gasper River, and Severns Valley Associations were represented. In Central—North Bend, Elkhorn, Franklin, and Shelby were represented. Southeastern Region was represented by Mt. Zion, Pulaski, and Upper Cumberland Associations. Pulaski reached its quota. In Eastern Region—Boones Creek and Greenup Associations were represented and both reached their quotas. May I express my appreciation to all of you, who helped to promote attendance at Birmingham, for your fine co-operation.

Murray, First—Blood River

On Sunday night, January 5, it was my privilege to worship with the peo-

ple of the First Church, Murray and to visit in General Assembly the Training Union of which R. W. Churchill is director. It was my joy also to be present on Monday night for the beginning of what proved to be an interesting and successful Training School. More than one hundred were in attendance through the week, and the number of awards will be high. The classes were as follows: Miss Emma Middleton, Shelbyville, Junior Leader of Shelby County Associational Training Union, taught the Juniors the Junior Manual; Miss Ruby Ransdell, Shelbyville, Junior and Intermediate Leader of Central Region, taught the Intermediates the Intermediate Manual; Miss Sibyl Brame, Field Worker of the Department of Southwide Student Work, Nashville, taught the Seniors the new book, Planning, A Life; Rev. J. H. Thurman, Murray, taught the Adults the new B. A. U. Manual. These teachers all did splendid work and great interest was taken in the courses by both local and college people.

Missionary Reading Course For 1936

It is my pleasure now to be able to announce that the new 1936 tract entitled "The Missionary Reading Course" prepared by C. Aubrey Hearn and issued by the Training Union Department of the Sunday School Board is now ready for free distribution. If you desire one or more copies please write to Training Union Department, 205 E. Chestnut St. specifying the number desired. This should be studied carefully and the plan put into operation. It is a real lasting and helpful Missionary project. By purchasing a dozen books for cash for a department it is possible to secure discount, so that for example a complete Adult Course of twelve books can be purchased for cash for \$4.05 in paper or \$5.90 in cloth if all are purchased at once. Order these from Baptist Book Store, 323 Guthrie St., Louisville.

**Witnessing at Home and Around
the World**

This is the title of the combined reports of the Home and Foreign Mission Boards last May bound into a teachable study course book which is in Course X both of the Senior and B. A. U. Courses. This book should be purchased from the Baptist Book Store. Also write to 205 E. Chestnut for State Mission tract for the last chapter. Why not study this course before the Southern Baptist Convention meets in St. Louis next May.

New B. A. U. Study Book Ready

I am glad to pass on to you the announcement I have just received from

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

Nashville that the new B. A. U. Study Course Book called **Working Together In A Spiritual Democracy** by Dr. G. S. Dobbins is now ready for sale. Please purchase it from Baptist Book Store in Louisville at the regular price. This book is in Course V.

RECORD OF ATTENDANCE

January 12, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Franklin St...	154	14	146
Lexington, Porter Mem...	150	44	200
Bowling Green, First...	145	19	251
Louisville, Grace	143	9	152
Newport, First	135	25	192
Paris, First	126	7	140
Paducah, Immanuel	114	17	158
Akron, Ohio	109	39	129
Louisville, Tabernacle	107	...	105
Oneida	106	3	134
Harrodsburg	103	16	123
Louisville, 23rd & Bdwy...	102	28	122
Louisville, Bap. Temple...	102	17	137
Owensboro, Third	100	25	131
Pineville	100	5	166
Louisville, Beechmont	97	11	127
Hopkinsville, First	96	5	139
Danville, Lexington Av...	95	11	115
Taylorsville	88	3	131
E'town, Severns Valley...	81	4	111
Erlanger, Elsmere	78	...	112
Lexington, Grace	77	9	132

SUNDAY SCHOOL ATTENDANCE

(Continued from Page 14.)

Hazard, First	388
Covington, Madison Avenue	381
E'town, Severns Valley	368
Ashland, Unity	363
Bellevue	360
Jellico, Tenn., First	359
Greenville	356
Pineville, First	350
Fulton, First	347
Louisville, Baptist Temple	330
London	325
Louisville, Third Avenue	292
Beechmont	286
Richmond, First	279
Henderson, Audubon	271
Hopkinsville, Second	263
Franklin, First	254
Louisville, Grace	242
Versailles	240
Burnside, First	225
Erlanger, Elsmere	213
Shepherdsville	209

ARE OUR CHILDREN TO BLAME?

(Continued from Page 19.)

school if he is mistreated any more. He makes an idol out of Johnnie and in doing so makes a rotten piece of humanity out of him too.

Even if the parent thinks the teacher is to blame, he should never let his child know that he has this opinion. The

chances are that if the parent would go quietly and talk to the teacher about the matter he would find that Little Johnnie is just as mean as those that have trouble with him on the way home from school. When Johnnie cannot stay on top in the tussle, or gets a little the worst of the scramble, then he goes home and paints a horrible picture to Mother and Father. By his story Johnnie was absolutely innocent.

Our girls are just about as bad. I sometimes wonder what kind of mothers we are going to have tomorrow when these smoking and drinking girls enter motherhood. I drove along a road in my own school district a few days ago and passed two small girls, probably ten and twelve years old, smoking cigarettes, and not far from there I learned of a young baby at home to attend a drinking party at night.

I am wondering what kind of mothers we shall have tomorrow. I am wondering how long it will take our fathers and mothers to realize that they are helping fill our prisons, because they do not try to teach their children right. How long it will take us to learn that the children are not to blame for their training. But the parents, the teachers, and the preachers are to blame.

I long for more honest, God fearing parents—honest with themselves, their God, and their children. I long for more earnest and sincere teachers who shall make the proper footsteps for their school children to follow in. And I long for more preachers that are God-called, preaching with power, and preaching from within. The Bible says that the Kingdom of God is within man. Let the preacher show his power and show Christ within him, not just on the Sabbath Day but on every day of the week.

Our Dead.

MRS. NANNIE LASCH

In memory of Mrs. Nannie Lasch who died July 27, 1935. We do not forget you, nor do we intend; We think of your loyalty, and will to the end. Gone and forgotten by some you may be. But dear to our W. M. S. you ever will be.

SOUTH SIDE W. M. S.,
Mrs. Herbert Griffin, Sec'y.,
Louisville, Ky.

REV. J. R. GRIDER

Rev. J. R. Grider was born August 30, 1858. He professed faith in Christ early in life, and joined the Mt. Vernon Church. There he was ordained to preach February 11, 1888, by Rev. S. H. Vire and J. Z. Bryant. He did his preaching in Kentucky. He served faithfully in the ministry forty-six years. He baptized an average of fifty a year.

He was married to M. A. Grider, February 22, 1883. Seven children were born to this union. He died October 7, 1934, leaving his wife and five children.

ELVY P. NOFFSINGER

Elvy P. Noffsinger was born March 17, 1887; died December 10, 1935, age forty-eight years, eight months, twenty-three days.

He was converted at the age of twelve and joined Cedar Grove Church. He was church clerk for twenty years and missed only three meetings during these years. He was the clerk for Muhlenberg County Association for nine years. He leaves to mourn his loss a wife and a son; four brothers: Shelyv Noffsinger, twin brother, Eccles Noffsinger, Elmo Noffsinger, Rollie Noffsinger and a host of relatives and friends.

A FRIEND.

The Hundred Thousand Club

Has had part in helping us pay our bonds. Principal and interest have been met promptly on the date due. This is one Baptist institution that has never been one hour late in meeting its financial obligations.

Healing Humanity's Hurt

Is our splendid task—and right well has this Hospital met its obligations to the sick and injured poor. Everyone may have part in this work by joining the Hundred Thousand Club.

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS

LOUISIANA

BENJAMIN FRANKLIN DAVIS

The Lord has taken from our midst Benjamin Franklin Davis, who died December 16, 1935. He was seventy-nine years and one month of age. He was a member of Gupton's Grove Church, a good father and husband. He leaves five children, three step children, several grand children, and a host of friends to mourn his going. He cannot come back to us, but God help us that some day we may go to him.

MRS. R. B. FORD

Whereas, the Sunday School and church feel greatly the loss in the death of Mrs. R. B. Ford,

Therefore be it resolved: That we extend our sympathy and deep regret to her husband and family and assure them of our prayers. We commend them unto the grace of the Lord Jesus Christ who is able to comfort and sustain them. We shall cherish the memory of her splendid Christian life and remembered her consecrated devotion as an example and inspiration to us.

MISS ELIZABETH BULLOCK,
MISS JULIA TAYLOR,

First Baptist Church,
Maysville, Ky.

REV. NORRIS LASHBROOK

The District Mission Board of the Daviess-McLean Baptist Association, meeting Tuesday, January 7, at the Third Baptist Church, desires to express its sorrow concerning the recent death of Rev. Norris Lashbrook.

Brother Lashbrook labored among us for thirty years as a faithful minister of Christ. He had a fruitful ministry, serving twenty-two churches in Daviess, Hancock, Ohio and McLean Counties. He purposely refrained from keeping a record of the number of baptisms during his ministry and his humility also caused him to express the desire that his funeral service be without eulogy and, knowing his wishes, the family denied the newspapers a sketch of his life. Such humility is so unusual that the newspapers carried an editorial concerning Brother Lashbrook, emphasizing this quality of his character.

Brother Lashbrook built his life around his Christian faith and convictions. He was never known to compromise any principle or doctrine. The influence of his life and ministry will continue through the generations to come. Not only the members of this Board but churches which he served and thousands of friends throughout this section of western Kentucky miss the ministry and friendship of this strong, noble man of God.

To his loved ones and the churches which he served, we express our sympathy and pray that the God of mercy and grace may sustain, comfort and guide in this time of sorrow.

ROBT. E. HUMPHREYS
RUSSELL WALKER,
GEO. C. LOVAN,
SMITH JENKINS,

Owensboro, Ky.

TRAY COVERS NEEDED

Women's missionary societies and other organizations often write the Southern Baptist Hospital in New Orleans, La., asking how they can best serve the Hospital. The Hospital needs

tray covers which should be 17 x 22 inches when finished and should be plainly hemmed and made of white material. Gifts of tray covers will greatly help the Hospital.

SOUTHERN BAPTIST HOSPITAL,
New Orleans, Louisiana.

**KENTUCKY EDUCATOR HEADS
SOUTHWESTERN RELIGIOUS
EDUCATION SCHOOL**

J. M. Price Director of the School of Religious Education of Southwestern Seminary, is a native of Kentucky. He graduated at Western Kentucky State Teachers' College, Baylor University, Brown University, and the Southern Baptist Theological Seminary, receiving the degrees of B.S., M. A., Th.M., and Ph.D., and did special work at the University of Chicago and Boston University. While in Baylor he won the Texas Prohibition Oratorical Contest, and the Marston Scholarship to Brown University. He taught in the Public Schools of Kentucky two years, and was principal of the Marlow, Oklahoma, High School two years. He served one year as Associational Sunday School worker in Kentucky and one year as State Sunday School Secretary.

In 1915 he came to Southwestern Seminary as head of the Department of Religious Education. This department was developed under his leadership, into the School of Religious Education, giving the first degrees in Religious Education in the South and becoming the largest in the nation. Two students were enrolled in 1915 and 125 this year. The graduates are now working throughout the South, some in the North, and a number in foreign countries. He is the author of "Christianity and Social Problems," "Personal Factors in Character Building," and general

editor of "Introduction to Religious Education." He has written Senior B. Y. P. U. lessons, the Adult Senior School lessons for the first half of 1936, and contributed to the various Sunday School and B. T. U. magazines.

Kentucky may well be proud of the remarkable record of this product of her educational and missionary activities.

FRED A. McCAULEY,
Southwestern Publicity Director,
Ft. Worth, Tex.

Rev. Don Norman, student in the Southern Baptist Theological Seminary, Louisville, has been called to the Baptist Church at Dixon, Ky., and began his work there on last Sunday.

Pastor John R. Flynn writes us that the Eddyville Baptist Church rounded out the old year feeling that some worth while things had been accomplished in the Master's service, and they have started the new year with bright prospects. They hope to realize greater things in 1936.

Iuka Church, Iuka, Ky., has called one of her local members, Tiner Sauvage, as pastor, and on December 7, 1935, called a council to ordain him to the full work of the ministry. The council was composed of Rev. Z. Cannon, Kuttawa Church, Moderator; Duke Sexton, Iuka, Clerk; Rev. C. E. McKinney, Iuka, to lead the examination; John R. Flynn, Eddyville, to preach the ordination sermon; Rev. Rudolph Lane, Princeton, to deliver the charge; Judge Green, Smithland, to present the Bible; and Rev. Clarence Asbridge, Mexico, Ky., to offer the ordination prayer.

World Events and Bible Prophecy!

Read about them in startling illustrated 50c booklet. **PROPHETIC BOOK CONCERN,**
415 Kendall Ave., Los Angeles, Calif.

TWO APPALLING NEEDS**The Southwestern Seminary Distressingly Needs
Aid at Two Points**

- 1. THREE HUNDRED CHURCHES OR INDIVIDUALS TO** pledge and pay \$10.00 per month till times get materially better, to enable it to pay **SALARIES** and **INTEREST** on debts. It is paying only **HALF SALARIES** and **VERY LITTLE INTEREST**. The alumni **started** and the Executive Committee of the Southern Convention **approved** this effort. Would you be one of **THIS IMMORTAL 300** to **SAVE** the Southwestern? Write its President.
- 2. ENDOWMENT: THREE MILLION DOLLARS** will make this school of the Prophets endure and train leaders till Christ returns. In December a **WIDOW** sends in \$500 and a **PREACHER** begins a fund he expects to make \$50,000 in this endowment. Who will join this company with smaller and larger sums? This is a glorious way to **IMMORTALIZE MONEY** and the **GIVER!**

L. R. SCARBOROUGH, President, Seminary Hill, Tex.