

WESTERN RECORDER

VOL. 110

LOUISVILLE, KENTUCKY, JANUARY 30, 1936

No. 5

The Preacher's Vast Opportunity

If thou be a preacher and hast oversight of the flock of Christ, awake and feed Christ's sheep with a good heart, and spare no labor to do them good . . . and be ever reading, exhorting, and teaching in God's Word, that the people of God run not unto other doctrines, and lest thou thyself, when thou shouldest teach others, be found ignorant.—Myles Coverdale.

THE man who wrote the above was "strangled and burned at the stake for the crime of translating the Bible." Myles Coverdale first translated the Bible into English. He penned the above admonition to the readers of the sacred Book over four hundred years ago.

How apt they are for preachers of the Twentieth Century! I humbly confess I have discovered it is easier to "borrow" from an homiletical magazine, Dr. Truett, or some yearbook than to dig out a fresh message from God's Word. How many preachers surrender to the easy way of borrowing from men and neglecting prayer and God's Word! I am ashamed to acknowledge that many times it has been difficult for the Bible even to get a word edgewise into some of my sermons. How can a pastor "feed Christ's sheep," if he does not know and preach the Bible message?

Talk about doors of opportunity! The door is wide open for straight-from-the-shoulder preaching of the Gospel. And I do not mean a "social gospel," or any other form of modernistic philosophy. I mean God's revealed Gospel, as defined by Paul in 1 Corinthians 15:1-4, and elsewhere, and Mark's, Matthew's, Luke's, and John's Gospel. I mix and mingle much with "the man of the street," and often he is not cognizant of my clerical office. I hear his unguarded comments on the church, preachers and sermons, and I think he is frequently justified in ripping us up the back for serving him "warmed-over," and sometimes "canned" goods—sometimes even containing poisonous germs.

Never was there a better opportunity afforded to the preachers of any generation for preaching God's inspired Word than we have to-day! Woe unto us if in conceit and spiritual blindness we despise it!

Middletown, Ky.

M. J. SHULTZ

Devotional and Religious Thought

JESUS THE AUTHOR AND PERFECTOR OF OUR FAITH

"Lord, I believe; help Thou mine unbelief."—Mark ix. 24.

What a treasure of encouragement these words contain. Our Lord had said to the father of the possessed child, who had asked for His help: "If thou canst believe, all things are possible to him that believeth." The father felt that Christ was throwing the responsibility on him. If he believed, the child could be healed. And he felt as if he had not such faith. But as he looked in the face of Christ, he felt assured that the love which was willing to heal, would also be ready to help with his faith and graciously accept even its feeble beginnings. And he cried with tears: "Lord, I believe; help Thou mine unbelief." Christ heard the prayer, and the child was healed.

What a lesson for us who have so often felt, as we listened to the wonderful promises of God, that our faith was too feeble to grasp the precious gift. And here we receive the assurance that the Christ Who waits for our faith to do its work is a Saviour Who Himself will care for our faith. Let us come, however feeble our faith may be, and, though it be with tears, cry: "Lord, I believe; help Thou mine unbelief." And Christ will accept the prayer that puts its trust in Him. Let us bring it into exercise, even though it be but as a mustard seed in contact with Christ the feeblest faith is made strong and bold. Jesus Christ is the Author and Perfector of our faith.

Dear Christian, I pray you, as you read God's wonderful promises and long to have them fulfilled, remember the grain of mustard seed. However small, if it be put into the ground and allowed to grow, it becomes a great tree. Take the hidden feeble seed of the little faith you have, with the Word of promise on which you are resting; plant it in your heart. Give utterance to it in the contact with Jesus Christ and fervent prayer to Him; He will in very deed accept of the feeble trembling faith that clings to Him and will not let Him go. A feeble faith in an Almighty Christ will become the great faith that can remove the mountains.

We saw in Abraham how God took charge of his faith and trained him to become strong in faith, giving glory to God. Count most confidently on the desire of Christ to strengthen your faith. And in answer to the question that each time comes again, "Believest thou that I can do this?" let your heart confidently say: "Yea, Lord, I do believe." Praise God! I have a Christ Who not only waits to give the full possession of the

heavenly life and the blessings of the covenant, but a Christ Who secretly works in me the faith that can claim it all.—Andrew Murray.

THOMAS JEFFERSON'S DEAD BIBLE

Congress once issued a special edition of Thomas Jefferson's Bible. It was simply a copy of our Bible with all references to the supernatural eliminated. Jefferson, in making his selections from the Bible, confined himself solely to the moral teachings of Jesus. The closing words of Jefferson's Bible are: "There laid they Jesus, and rolled a great stone to the mouth of the sepulchre and departed." If our Bible ended like that, it would mean the impossibility of other resurrections. But thank God our Bible does not end like that. And the resurrection of Jesus Christ from the dead is our "living hope."

—Moody Monthly.

HEIRS WITH CHRIST

He satisfied the longing soul, and filleth the hungry soul with goodness.—Psa. 108:9.

God has done better for us than we knew how to ask or think. He has given us both the hunger and its satisfaction, both the new nature from the Lord and that which that nature wants—righteousness in the Lord. The law of entail which made us heirs in Adam of what we most longed to be free from, sin, and death by sin, now holds to make us heirs in Christ of what we most longed to possess—holiness and everlasting life. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—A. J. Gordon.

WHY "DOMINION OF CANADA?"

Dr. Thomas M. Chalmers went to Canada to give an address at the annual meeting of the Toronto Jewish Mission. He was invited to read Psalm 72, which he later followed with an address on "Israel the Key to History," and as an introduction to his message he referred to that Psalm and its connection with the naming of the new Canada in 1867, at the time the Confederation was formed.

It is related that the members of the convention debated the question of a name for the new state. They could not decide the matter, and adjourned to the next day. That evening, Sir Leonard Tilley, one of the members, was reading the evening Scripture portion, and came across the eighth verse of Psalm 72: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

This passage struck him so forcibly that he felt he had the proper name, and the next day showed the other members of the convention by means of a large map the suitability of the name "Dominion of Canada," pointing out the extension of the land from ocean to ocean and from the St. Lawrence to the Pole. He uttered the prayer on the spot, "May Christ have dominion from sea to sea." Dr. Chalmers says:

"We look on it as one of the most beautiful incidents in the history of nations; and the time will come soon when our great Lord Jesus Christ will be acknowledged as the Prince of the kings of the earth and the Governor among the nations. Then he will truly reign from sea to sea and from the (Euphrates) river to the very ends of the earth."—The Jewish Missionary Magazine.

EMBLEMATIC EMBERS

The Eagle's emblem is Sublimus, to fly higher, even to behold the sun in his splendor; the sun's emblem is Celerius, swifter as a giant refreshed to run his course; the wheat in the gospel hath this emblem, Perfectius, riper, first the blade, then the ear, then the full corn. So ought every Christian to mount loftier with the eagle, to run swifter with the sun, to wax riper with the wheat, till they come to the height of perfection in Christ Jesus.—D. Price in Watchman-Examiner.

As well try to untwist moonbeams as to suppose you can strangle those forces of character which are Christlike or defeat those principles of living which are of God! —Ex.

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

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No. 5

Where They Would Lead Us!—G. H. O'DONNELL, Ph.D., Aurora, Ind.

DR. IVAN LEE HOLT is president of the Federal Council of Churches of Christ in America. He is also pastor of St. John Methodist Church, South, of St. Louis, Mo. On January 13, Dr. Holt gave an address before the Council of the Cincinnati Federation of Churches.

In this address Dr. Holt stated plainly and frankly the goal of the "social gospel." His words ought to be illuminating to many. Dr. Holt spoke as president of the Federal Council, since he was the guest of the Cincinnati Council because he holds this presidency. The address was reported in the Cincinnati Times-Star, of Monday evening, January 13.

Speaking on the "Social Gospel," Dr. Holt pointed out one "strategy" which is indicated by our "Protestant confusion," namely,

A more thorough-going social gospel which will eliminate from the religious vocabulary all words which grow out of a personal relationship between God and man.

These words are brutally frank. One aim of the "social gospel" is a "religious vocabulary [note that Dr. Holt did not say, "Christian vocabulary," as most of us would] which will eliminate" all words which express any personal relationships between God and man. In other words, PERSONAL CHRISTIANITY is to be banished even from our vocabulary.

I

SEVERAL inevitable conclusions follow from such a statement. If Dr. Holt means what he plainly says in this statement, then he does not believe that there are any personal relationships between God and man. If there be such relationships, no sane man would desire to banish them from human discussion and human thought. Or, if Dr. Holt should say that such personal relationships do exist, then he is forced into saying that their mention and discussion are harmful!

In that case, all spiritual relationships between God and men as individuals are to be looked upon as productive of harm and not of good. This would do away with Jesus Christ as Son of God and as personal Saviour. If there are no personal relationships between God and man, then Christ could have no relationships with God, for Christ was the Son of Man as well as the Son of God, and as such could not have personal relations with God on man's behalf. The atonement in Christ would be, if we accept the implication of Dr. Holt's words, impossible and non-existent. Then all that the Cross of Christ could possibly mean to us would be an example of self-sacrifice. But it would be a self-sacrifice utterly impotent and useless as an atonement.

Dr. Holt's words make perfectly clear what many already see, although many "blind followers of the blind" profess not to see it, namely, the fact that the "social gospel," followed to its logical conclusion, will have absolutely no need for an atonement in Christ. For HUMAN SOCIETY AND NOT MAN'S PERSONAL RELATIONSHIP TO HIS REDEEMER, under this theory is regarded the basis of man's salvation.

ARE BAPTISTS WILLING TO GO TO SUCH LENGTHS?
ARE WE SO BLINDED TO WHAT IS THE REVEALED
FAITH OF THE BIBLE?

II

ANOTHER implication of Dr. Holt's position is this: Man's relationship with man is the only value in "religion." If personal relationships with God are either non-existent or are of such a nature that they cause confusion and harm, it logically follows that the only field of any value for "religion" is the field of human society as such, without any reference to personal relationships between God and man.

This is an absolute surrender to the dictum that "environment makes the man." All we have to do, it says in principle is to make human relationships right and we shall have all the benefits to be found in "religion."

How are we to make human relationships right? Why, the answer is easy, if we grant the position. Just put into practice the political, economic and social schemes which these "social gospel" advocates champion, and we will soon find ourselves in the millennium!

This means, in plain language, that there are no values except the values which bind man to man. God and Christ must be left out of account. Christ may come in handy as a teacher, of course, and also as a stalking horse wherewith to beguile and deceive spiritually ignorant Christians. But such a "religion" as Dr. Holt offers can accept only those teachings of Christ as have to do with human relationships.

SUCH A "RELIGION" MUST BANISH AS USELESS EVERYTHING THAT CHRIST TAUGHT ABOUT REDEMPTION, ABOUT GOD AS HIS OWN FATHER AND THE FATHER OF BELIEVERS, ABOUT ATONEMENT FROM SIN, ABOUT HIS OWN VICARIOUS DEATH.

I cannot call this "religion" Christianity. It may be "religion," but it most certainly is not Christianity.

Another implication follows from Dr. Holt's position. Evangelism then becomes merely the message of right relationships between man and man. It becomes the championing of such political, social and economic schemes as will, in the minds of these "social gospel" advocates, bring in right human relationships. Such an evangelist could not call upon men to repent of their sins. He might call upon men to confess their sins to their fellowmen. He could not ask men to receive Jesus Christ as Saviour and Lord.

Such a position would limit missionary work to the sending of men to heathen lands to preach the propaganda of social schemes for human betterment. The aim of the foreign missionary would then have to be the establishment of certain kinds of human government and human society. Social redemption would be the only redemption, and even social redemption would be outward and external.

III

THIS position brings modern Christianity around to the position of the Scribes and Pharisees in ancient Judea. The Pharisees believed in, and only in, an external political, social, economic kingdom. They rejected Jesus and crucified Him because He believed in an inward Spiritual kingdom which is not of this world. "My kingdom is not of the world."

The champions of the "social gospel," when they get into positions of leadership and influence, unhesitatingly seek to push to one side all who oppose their schemes of externalism. So did the Pharisees. The "social gospel" advocates are taking precisely the position taken by the Scribes and Phari-

sees. They would make of Christianity an external thing of merely outward social and economic human relationships.

I believe that the rank and file of Baptists and other real Christians know how to deal with such a movement once they see its true meaning and implications. We must show them that meaning. We must show them that the "social gospel," if it be allowed to go on to its final goal, means the end of New Testament Christianity. It means the end of evangelism as we understand that term. It means the end of missions as a proclamation of personal salvation in Jesus Christ. Do we want to follow the "social gospel" to this ultimate goal, now that we can see plainly where it is seeking to lead us?

Dr. Holt is a Southern Methodist. Can it be that Southern Methodists will allow such propaganda to go forth repre-

sending them? If the believers in Christ, and in His New Testament Christianity, in all of our various denominations would save their churches from such a goal, and if they would render to human society the highest possible service, they must drive out such externalism, such political and social schemes, such a revival of Pharisaism, from their churches and from their missionary work.

The words of Paul to the Galatians are still a modern and much needed message: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another Gospel: only there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema."

Kagawa to Speak at Southern Seminary

DON NORMAN, Seminary Publicist, Louisville, Ky.

"W^HY CANNOT doubt that the blood of the Cross is the purest and most precious blood ever shed in all history. This is the blood which is to save mankind, to redeem sinners, and make the human race into children of God. The world has seen much shedding of blood, blood shed for private advantage, or to satisfy selfish desires. But the blood which Christ shed was to save mankind. This blood is life itself."

This is a published statement from Dr. Toyohiko Kagawa, world renowned Japanese Christian who is to speak twice daily at the Southern Baptist Theological Seminary, March 9-13. It affords an angle of approach to the faith and message of the men. He is a flaming evangel of Christ, who was born again through the redemptive power of Christ's blood. He is bitterly opposed to the selfish exploitation of the underprivileged. Having himself suffered with them—in the slums of Shinkawa and in prison on their behalf—he is zealous in seeking to secure for them their rights as human beings. He denounces war, as a divisive principle in a world designed for unity. And he sees the only possible way of mankind's achieving that unity—in the blood of Christ, as "children of God."

In addition to Dr. Kagawa's ten addresses, there is a treat in store for those who attend the Annual Seminary Conference this year. Dr. Kenneth Scott Latourette, Professor of Missions and Oriental Religions at Yale University, will deliver a series of addresses concerning world missions, as spokesman of the International Missionary Council. The Seminary will thus become the sounding board of this influential and conservative missionary organization.

It was my privilege to have a private interview with Kagawa early one morning in Birmingham, Ala., and later in the same day to hear him speak twice before the Southwide Baptist Training Union Conference.

Small of stature, his half-blind eyes hidden behind thick-lensed glasses, the distinguished leader from the Orient impresses one with the largeness of his outlook and the keenness of his insight into world problems. He talks rapidly and

with a slight accent, but is easily understood if one is not too far from him. He pronounces his name differently from the way most of us have been doing. It is Kah'-ga-wah, accented on the first syllable.

Unassuming, courteous, polished and cordial almost to a fault, Kagawa gives no hint of the prominence attached to his name not only in his native Japan, but throughout the civilized world. His modesty is seen in an answer to my question concerning the number of his books—they have been variously estimated at from fifty to one hundred. "I don't know," he said, "but if you include pamphlets of 150 to 190 pages, there are a good many." Dr. C. C. Cunningham, vice-president of Kansas City (Kan.) Baptist Theological Seminary and Kagawa's traveling companion on his seven-month speaking tour through this country, said that a reliable estimate places the total at ninety-seven—the last of which was completed on his voyage to America and mailed back to Japan from San Francisco for publication.

Dr. Kagawa sees nothing to indicate fundamental ill-feeling between the United States and Japan, and predicts no war between the two countries. "Your own country," he says, "is too big a customer of ours, and we have no reason otherwise to disagree." He repudiates war, and declares that Japan's policy in China is dictated by a militaristic minority. On a visit to China he personally apologized to a group of Chinese Christians, "my brothers," for the wrong done them by his nation.

Kagawa says that his life objective is furtherance of Christianity and the effort to better the economic status of the average man through the co-operative societies, for which he is widely known. Of the many forms of co-operatives needed, the first, he says, is the basic store—the consumers' co-operative—and the second is the producers' co-operative. Behind the entire picture, Dr. Kagawa emphasizes, must be that actual brotherly love which makes the system both practical and successful. He is commissioned by the Japanese government to make a study, during his stay in this country, of medical co-operatives.

Although at first held in suspicions and watched by the Japanese government because of his efforts on behalf of the laborers, peasants, and other under-privileged groups in Japan, Kagawa is now regarded by the government as its strongest bulwark against Russian Communism. This movement, with its creation of class hatred, its appeal to force, its materialistic interpretation of life and its anti-religious propaganda, strikes at the heart of the program that Kagawa lives by and would die for.

This many-sided little man from the Orient will make a never-to-be-forgotten impression on our people. Much more could be added to the above. The Seminary expects capacity crowds at every session, and is installing an amplifying system to take care of overflow groups. If you plan to attend the Annual Ministers Conference, March 9-13, and want accommodations provided for you, write to Mr. W. S. Bullard.



DR. TOYOHICO KAGAWA

What Are Our Sunday School Teachers Doing?

ELDRIDGE B. HATCHER, Professor of Bible, Blue Mountain, Miss.

LAST summer, soon after the events mentioned in my last article, I started North on my vacation. I had noticed that our Sunday School Lesson Helps seem to give superior emphasis to the human element in the Bible lessons and to treat the Bible as if it were the story of men and women rather than the story of God.

I later found this trend apparently running through the Sunday-school publications of the other evangelical denominations, and I began to wonder if our Sunday-school teachers in their classes were following this method. I visited some of our Baptist men's Bible classes in several states.

I found myself interested in the teachers and their utterances. They were men of ability, intelligence and consecration. Valuable instruction was given on many subjects and they gained and held the attention of their classes. I listened in no spirit of criticism, but with a hunger to learn what the teachers generally are doing, and I could not shut my eyes to the fact that these gentlemen were following strictly the path suggested by our lesson helps. They were talking chiefly about human characters and human interests—with God brought in occasionally, or incidentally.

I did not get the idea that any of them were trying to build the lesson around God as the central, supreme Figure, so as to keep the eyes of the class chiefly upon HIM from beginning to end. God was treated as one of several characters in the lesson, when treated at all.

Again and again the thought came to me, "May I not be exaggerating this matter?"

With such a possibility in mind, I would go into the next class and there, as the minutes passed—with the attention of the men riveted upon the characters of Aquila and Priscilla or John or Daniel or others, and so little being said about God—I found myself unable to resist the growing conviction that during those forty or fifty minutes a tremendous opportunity was being lost. The men were interested, but the spiritual dynamic was largely lacking.

The thought often came to me during the summer, "Suppose that all over the Sunday-school world, every Sunday, scholars should be coming out of classes saying to one another, 'We have learned something new to-day about our Heavenly Father,' or 'Christ is more real to me after our lesson this morning,' what a vast gain it would be."

Another fact came to my attention. This method of dealing with the Bible is being suggested to our young people in their Training Union "Daily Bible Readings," suggested in the printed comments on these "Readings." This practice seems to prevail among other denominations. In other words, our young people are being taught to build their Daily Bible Readings chiefly around the human elements in the Bible rather than chiefly around God.

After finding this trend in the Sunday-schools and young people's organizations, I was not surprised to find in our "Daily Vacation Bible Schools" literature the suggestion of a similar plan for Bible study. I judge, of course, that this method of study prevails in these schools in other denominations also.

The further I inquire the more indications do I seem to find that this humanistic current probably holds within its grip almost the entire evangelical Christian world, and I am treating this entire matter on the basis of what seems to be not merely a Baptist, but an international, inter-denominational, custom or trend.

What about present-day preaching? Do our preachers, in studying the Bible and preaching it, put main emphasis on the human element in the Bible? I do not know. This question arises, however: "Inasmuch as our preachers, with some exceptions, have probably passed through our Sunday-schools and young peoples' societies, and as the Bible teachers in our Baptist colleges and Seminaries, where most of these preachers were trained, have probably passed through our

Sunday-schools and young people's societies, where this method in followed, shall we expect to find that these preachers—and teachers also—have cast aside this method of Bible study to which they were inducted in their youth and are now building their Bible study and sermons chiefly around God rather than around man?

As to what our preachers generally are actually doing in this regard, I cannot say. But I have heard several sermons in different States this summer and have read the published summary of other sermons preached on the preceding Sunday. I have several times examined the long list of published sermon subjects (the sermons to be preached on the following Sunday, and containing exceedingly few references to God), and from all of this I have not received the impression that our preachers as a whole have escaped from this world-wide humanistic tendency in their treatment of Bible texts.

In other words, in whatever direction I looked, I seemed to find the suggestion that the Christian world is too largely leaving God out of their thoughts, their studies, their teaching, their plans,—and, to a certain extent, out of their preaching.

I raise the question, Is not this the reason why the present-day Christianity is so helpless in coming to the rescue of this war-torn, perishing world? We are not, in our Bible study, looking unto the hills from whence must come our help.

[The subject raised and investigated by Dr. Hatcher in his articles is fundamental. It goes to the heart of revealed Christian faith, what it is and how truly we understand, live and teach it. The nature of his study, leads our friend to reach first the Sunday-schools. But our Sunday-school authorities are in principle no more deeply involved than are we all. Doctrinally and spiritually speaking, these authorities, we confidently believe, are now one of the most potent official anchors to the windward possessed by Baptists or any other Christian body. In publishing Dr. Hatcher's articles, therefore, we are as devoid of purpose as we believe him to be to single out our Sunday School Board or its workers for criticism. The presiding officer of a Negro Baptist Convention defined *status quo* as "de mess we-all is in." We all seem to be in the mess together which Dr. Hatcher is faithfully opening up. We are convinced, however, that the great mass of Baptists have enough humility and tractability of spirit to receive without prejudice and with hearts that love and would honor and obey God, what He may have given our comrade to say to us on this great theme. Who among us is in better position to render this difficult but important service.—Ed.]

Wanted! Associational 1935 Minutes

BRETHREN of Kentucky: I am asking kindly and insistently for immediate reports from the following associations which, for some unaccountable reason, have not as yet come to my desk:

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Crittenden	Ohio County
Edmondson	Ohio River
Goose Creek	Old Bethel
Greenville	Salem
Henry County	South Concord
Irvine	South Kentucky
Jackson County	Tate's Creek
Lincoln	Union
Lynn Camp	West Kentucky
McCreary County	White's Run
Mt. Zion	

Please help. Kentucky Baptists could have their annual, if the Association clerk would send me his minutes.
Madisonville, Ky. HOLLIS S. SUMMERS, Secretary

The Bible Doctrine of Christian Distinctiveness

CONNIE L. HARGROVE,
Lexington, Kentucky

THE following Scriptures will be read in order that we may get a comprehensive revelation from God's Word relative to Christian Distinctiveness: Gen. 11:7; Deut. 32:31; 1 Cor. 14:18; Eph. 4:17-32.

Citizenship in the Kingdom of God is bigger than creeds. Such a condition includes more than confessions relative to politics, policies, programs or plans. Citizenship in the Kingdom of God is a way of life, and not just membership in an organization, even though it be a Baptist Church. To be a real Christian is to live Christ-like; it is Christ living in you; Christ reproduced in you; Christ seen in you each and every day and all the way.

We are called upon to be "Living Letters, known and read of all men." We are asked to be the fifth Gospel, which is about the only Gospel the Word reads.

I

WE MUST realize the FACT of this Christian Distinctiveness. In Exodus the eleventh chapter, seventh verse, we have the fact clearly stated by the Lord: "That ye may know how that the Lord hath put a difference between the Egyptians and Israel." This difference was made manifest by the wonder-working Hand of the Mighty God. It was His wise design to put a clean-cut difference between His people and the people of the world.

At first it seemed that Egypt was the more favored nation. Egypt had the whip in her hand; Israel smarted under the lash of her cruel taskmasters. It looked as though God's chosen were to suffer irrevocable losses, humiliating shame and life-long slavery. But by the mighty hand of God, we find the tables turning. Through His servant Moses, God wrought plagues in Egypt, but Goshen was spared.

As we accept Israel and Egypt as two types of people who dwell upon the earth, even so we accept the distinction God has placed between them. This distinction should be as clear and distinct as the difference between day and night, truth and error, righteousness and unrighteousness, life and death, God and Satan or our Saviour and sin.

Candor compels one to declare that the church and the world of to-day are greatly mixed. One can scarcely tell one from the other. All this is wrong. For in clarion call we are commanded, "Come ye out from among them, and be ye separate, saith the Lord."

This distinction is one of life and character and not one of dress and deed and creed. Professions without possessions only make matters worse. The Jews were different from the people of their day, devastatingly so, but they were not better, but in reality often worse. I am not speaking of pride but of piety; not of religion, but of reality.

Human rebellion comes when one speaks of two classes, of dividing people, of separating folk. Fury always came into the faces of those who heard Jesus separate people into two distinct classes. It does smack of selfishness, of sabbishness and of self-conceit unless the division be made by God alone. Only Sovereignty can make such classification; only Divine Wisdom is competent of such selection. But God has made the distinction, and we can only bow to His holy and righteous will. God has warned us of the mixed multitudes, and has told us we were a peculiar folk, a chosen nation.

II

LET US establish this fact of our Christian Distinctiveness by reviewing the Bible teaching relative to the truth.

The first work of the Holy Spirit was to divide, to separate. Before God ordered His creation to be fruitful and multiply, He made three distinct separations: The light from the darkness; the waters above the firmaments; and the sea from the dry land.

Pastor Connie L. Hargrove of the Porter Memorial Church in Elkhorn Association, at the last meeting of that body in September, 1935, preached the Association Sermon on the above subject. It impressed his hearers with its spiritual purpose and earnestness and we asked our friend to prepare the substance of it for the Western Recorder, which he has kindly done. The Bible teaching of the Christian separation from the world is large and complete, and there is deep current need that it shall be faithfully declared and emphasized.—Editorial Note.

Adam and Eve were expelled from the Garden (not the gutter) as the first example of God's eternal determination to divide incompatibles. We know if there could have been any sort of mitigation, God surely would have been lenient with the first and only sinless pair.

Noah was ordained to prepare an ark for the saving of his household; and the flood was God's great mass movement in making certain His separation of His own from the wicked and unsaved about them. Abraham was called of God to separate himself from his country, people and kindred; to "go out" from them, and be distinct from them. And his disobedience in this matter brought grave trouble to him later. We can see Abraham sending Hagar away with Ishmael, his first born son. How it must have broken his heart to see his boy going down the lonely path to a wilderness journey; but it was necessary.

Moses was called, separated and commissioned of God to be the Agent in leading Israel out of the Land of Bondage (as Christians are led out of the world). His purpose was that announced in my text, "That there might be a difference put between Egypt and Israel . . ." Israel is warned of the mixed multitude. This group of unsaved folk will give them serious trouble; they always do even until this day. The world is the place for the unsaved; Canaan is the home for the folk of God. Marked emphasis was given to our principle of distinctiveness in the Red Sea incident.

Definite instruction was given to Israel regarding this law of God's. They were to keep separate even the physical order, to guard God's jealousy for this abiding and necessary principle.

God calls through Elijah for people to choose sides, take a stand, separate. We are either on the Lord's side or with Baal, for God or against Him. Daniel fixed in his heart that he would remain true to the order of God for His children.

III

JOHN the Baptist announced as the leading truth of his message, the fact of non-conformity to the world's system. We must make a way for the Coming Lord, and we must renounce world systems and show a contrite heart by actual deeds done. The message of John was not a text so much as texture. Dead trees were no trees, and would not be allowed to stand among the living.

The Lord came to His own world and it knew Him not, He came unto His own and His own received Him not. As a tiny baby the world began to hound His precious feet and it remained on His tracks until it bayed Him on Calvary's Tree. In His first sermon He plainly taught separation.

"I am not of this world," He said. "You are not of this world," He also said, and we are not, IF we have been born again. We are not to pray like the world, give, serve, fast nor follow like the world. He said there were two ways, a broad way and a narrow way. He said there were two foundations, one on the rock and another on the sand. He said there were two classes of hearers, those who heard and heeded and those who heard and hesitated.

During His dying hour He said to a repentant thief: "You will be with me in Paradise to-day," but the other was going from the gate of heaven to the bottom of hell. Jesus

(Please turn to Page 19.)

EDITORIAL

Sermons That Bless Big Occasions

MORE than thirty-five years of listening more than most to sermons delivered on what were looked upon as significant Baptist occasions should enable one without incurring the charge of immodesty to pass on to Western Recorder readers a thought or two based upon the experience. We mean sermons at association meetings, conventions, special assemblies, religious mass meetings, college commencements, and the like.

In this day of specialism our valued theological seminaries are chosen specialists in this field. But what about that great mass of ministers who have long been out of the hands of the seminaries or never attended them? The professor does not have a chance at them, and sometimes his teaching fails to "take." Anyhow, all God's people have made commitments and may claim certain rights in this field. In their name we now venture in just one or two steps.

I

WHAT should be the central purpose and message of a special-occasion preacher? Now and then his subject will be determined by conditions other than his preference. But in this case, it yet remains for him alone to decide upon what shall be the spiritual gauge and objectives sought. Usually he is the sole human arbiter both of the theme and the most helpful way in which to treat it. Under God it is all up to him.

Let it be assumed that the special-occasion preacher does not look forward to the use of the high hour to thrust himself forward. It is conceivable that a minister may scheme to gratify personal ambition through preferment, and yet be spiritually-minded and have dominant heart-purpose to bear true and vital witness to the revealed truth of God. We think we have known one or two platform-loving egoists even among preachers, who yet had a genuine spiritual message to deliver. But they are the rare exception. The people of God cannot forget what our Lord said about a disciple who wants to be first among brethren needing to become the servant of all, and about taking the lowest seat at the table where a group has gathered, instead of casting a covetous eye on and elbowing to the highest. Let any preacher who finds himself coveting conspicuous place and preferment over his fellows, take to himself the admonishment that far oftener than not the spiritual power of his message in such a place will be found to be in inverse ratio to the fleshly ambition with which he has coveted it.

Few things are likely to contribute so much futility to a special-occasion sermon as the absence of definite and dominant spiritual purpose. Nothing atones for double-mindedness and double-heartedness in a preacher as to the objectives he seeks in his message. No discourse without a dominant spiritual objective is really fit to be called a sermon on any occasion.

II

ANY FEELING on the part of the preacher that he must do something big on these "big" occasions is a sad contributing factor to spiritual emptiness in the discourse itself. We have sometimes wondered if even preachers of known stability and faithfulness are always able to rise above the idea that something "big" must be accomplished in such sermons, without being quite sure what the big thing is to be. But there is a goodly company not thus misled. It is from such, who manage to free themselves from the big-sermon complex, that needy and hungry hearts are fed, and God's people builded up and God is worshipped.

Though Southern Baptists produced Dr. John A. Broadus, world-master in the field of homiletics and preaching, not a few preachers seem to have failed to learn what Dr. Broadus taught about simplicity and singleness of purpose as ele-

ments in preaching. Unhappily, few of the sermons of Dr. Broadus are to be had in printed form. They wonderfully exhibited the qualities of simplicity and spiritual purpose which he urged upon others and in which his own sermons greatly excelled.

He was familiar with all of the stage-props, if we may so call them, suitable to sermons, such as historical and geographic background, learned textual minutia, poetic quotations, literary allusions, political and social expertness, and all the rest. In his sermons, however, these things were not to the front, except as they might bring light to bear upon the great preacher's spiritual objective. When he did use such things, he never paraded them. Nor did this master of language ever let a passion for literary beauty draw the hearer's thoughts from his message. He never allowed the hearer to forget the message that he might think on what a great scholar was preaching. Dr. Broadus said a sermon ought to make the hearer think upon his failures and spiritual need and that he wanted to be a better man. His sermons did that.

We would emphasize definite spiritual objective as the first essential to any worthwhile sermon. But we now emphasize it especially in relation to the big occasions. Does not everyone of us know that our supreme need is deepened spiritual lives? If any preacher does not, he should either ask God to take him in hand and wake him up, or else he should hunt a new job, the central mandates of which he can honestly fulfill.

III

ONE is not likely to have sermon objectives higher and truer than his own spiritual experience and life. God has given him a supernatural message to declare. He must declare it or else be a failure. The Gospel of God has power to turn upside-down and remake the world, but not when nibbled at and misrepresented by a tit-bit preacher who in conviction and consecration goes only so far as "nice people" and the world's "best minds" approve.

A preacher preaches with power and soul-searching realism only as God has searched his soul and cleaned up the insides of him from the lurking power there of the leftovers of his own sinful nature, by the burning and searching work of the Holy Spirit. He cannot win anybody to God by any ideas of his own, however brilliant, or any arts or gifts of the platform, however fascinating. If he thinks he can, he misconceives his calling. His message is given him, and it either has in it the power of God or else it is bankrupted through a messenger who is not himself a surrendered vessel whom God's Spirit can use.

Big occasions do not justify the assumption by the preacher that he ought to have double the average time to deliver his discourse. There are times, both special and ordinary, when the Spirit of God leads the preacher and his hearers to feel that the sermon should continue, regardless of the restiveness of the spiritually indifferent who clandestinely fumble with their watches. But many a sermon on a special occasion would be more effective if the assembly is made to feel that the minister has delivered a message from God rather than labored to spread himself out impressively.

Both at District Associations and at the General Association in Kentucky last year, many who attended remarked that definite spiritual objective seemed to inform the sermons preached in an exceptional degree, and that few of the preachers made the mistake of consuming an overplus of time on the theory that the big occasion called for it. The resultant feeling of gratitude and renewed hope of increasing spiritual life among our people is most cheering.

May the spirit of seeking faithfully to declare the saving spiritual message of God fill every pulpit everywhere on every occasion, whether in the wilds or the spot-light.

Kagawa, Outstanding Japanese Christian

FIVE or six weeks ago we republished an editorial from the Sunday School Times on the now world-famous Japanese preacher and reformer, Kagawa. The Times editorial was not without appreciation of Dr. Kagawa. But it quoted certain statements from his books which pointed to vital defects in his theological background. We deemed it proper that our people should be apprized of these defects, as this world figure was soon to be heard throughout America.

In an introductory paragraph we expressed the purpose to read a cross-section of the Kagawa books, which until then we had been unable to do, but which we have since done to the number of five or six. We did this with no thought of entering into formal criticism of them, but to grasp more fully the spirit of the man.

We did not then express our opinion of the spiritual experience and significance of Kagawa, but we do so now. We felt, and our reading has confirmed the judgment, that Toyohiko Kagawa is one of the most marvelous manifestations of the saving and transforming power of God's grace in the world in our times. He seems to be consumed with the purpose to exalt and obey the Christ by bringing sinners to Him. He had suffered much in early childhood life, and he has suffered greatly in and for his faith since his conversion.

The sufferings his faith entailed have evidently been transmuted into spiritual understanding and character. He is gifted and broadly educated, but the most powerful thing in his message, that which makes it great, appears to be the man behind it, whom God has wonderfully transformed through faith in Christ. That goes for all of us. May we be willing to face up to that searching fact. If it should humiliate us, it would at least start us toward the only source of spiritual power.

It is no reflection upon the great Japanese preacher if, coming out of a background of thousands of years of pagan darkness and groping, he has not yet adequately understood important Christian doctrines. But it does not follow that Baptists are without keen concern for the adequacy of the doctrinal beliefs of our people and of those who teach them. We are very much concerned, and anything which may seem to ignore or embarrass that concern is to be deplored.

We are favored when we may sit at the feet of any spiritual personality whom God has taught and given a message of power. But it would be childish if our enthusiasm of heart-response to the most dynamic spiritual message of any man, should close our eyes, or even the eyes of any weak brother, to the importance of faithful adherence to great Christian doctrines. It is for this reason we have felt constrained, though aware of the wonderful power of Kagawa and the enthusiasm he would develop among many—yes, even because of these—to inform our readers that the high value of Kagawa is inspirational and not doctrinal.

It would be narrow where the Scriptures are not narrow to expect this modern Apollos to be doctrinally perfect, when the facts of his remarkable conversion and environment are fairly weighed. But it would be broad and liberal where the Scriptures are not broad and liberal, to seem to have no concern, in the name of a great Baptist faith which has always been concerned, for the competency and Scripturalness with which great revealed doctrines of Christ and His churches are taught to and understood by our people.

Priscilla and Aquilla taught eloquent Apollos more perfectly the way of the Lord. It will scarcely be the opportunity of any of us to do that in the case of Dr. Kagawa. But we do have a concern to bear witness to the authority and prestige of sound Bible doctrine among our Baptist people, and more especially our young people. We welcome the inspiration many are likely to receive from Kagawa's messages. They ring true to and reveal deep and unusual spiritual experience. Almost tragically we need to open our hearts to

such messages. Some of us have sinned by holding to doctrine intellectually without letting the Christ it enshrines have rule in our hearts and lives. How we need to welcome the inspirational! But to do so in disregard to sound doctrine would land us in the ditch as hopelessly as it would to be doctrinally strict and yet remain infants spiritually.

Whither Future Spiritual Leadership?

FOR twenty years there has been a Foreign Missions Conference of North America. It met early in January at Asbury Park in New Jersey, and was under the guiding hand of Dr. John R. Mott, broadly known missionary statesman. Editor Curtis Lee Laws, of the Watchman-Examiner, writes an interesting report of the recent meeting in his issue of January 23.

Several striking utterances were made in the addresses. We wish here to pass on to our readers the remarks of Dr. Laws upon addresses by five representatives of young people who had recently attended the Student Volunteer Convention in Indianapolis. An entire evening was given to their addresses. Dr. Laws has the following comment:

As far as I heard there was utterly lacking in this group of representative young people any consciousness that the call to missionary work should be a call from God. Not once was the Great Commission mentioned. Not once was Christ's atonement for the sins of the world mentioned. Not once was Jesus Christ pointed out as the only and all-sufficient Saviour of the world . . . The group may have felt that it was hardly necessary to emphasize these points, but this writer at least would have been glad if someone had hinted that there was such a thing as the Great Commission. Apparently the mass of the Christian students of our day who are thinking about Foreign Mission work are being urged to that work because they can "do more good" in India, China, Japan, and elsewhere than at home. The world's need is not to be despised, but the voice of Christ remains authoritative alike for Christian workers at home and abroad. Over and over in subsequent utterances of more mature speakers, the addresses and attitude of these young people were referred to. But not a word was spoken to suggest the inadequacy of their viewpoint.

The Watchman-Examiner thus in faithfulness dares to call attention to what is being done in prominent and influential religious quarters, not under a bushel, but upon a housetop which is in high world-opinion quarters declared to be the most up-to-the-minute accomplishment in religious architecture. It takes away the authority of our Lord Jesus Christ, crowds out of sight the terrible fact of sin in man and the wonderful love of God in giving His Divine Son that men might be saved from the guilt and power of sin. These are displaced by an assumed inherent capacity for good and self-salvation in man, who is regarded as only needing to be shown where and how he can "do more good."

Think of the tragedy and shame of self-sufficient intellectuals, ensconced where American youth will look upon them as being custodians-in-chief of human and divine wisdom, misleading students into substituting evolution-bred rationalistic philosophy for the God and Christ revealed in the Bible, and self-salvation for the salvation from sin opened to sinners through God's suffering Son! This is not heresy; in its heart and purpose it is apostasy!

A large number of those who still claim to be faithful witnesses of the Christ who loved us and gave Himself for us, are meeting (?) this apostasy by treating it as if it did not exist! It would seem that when Christ is rejected by lifted-up intellectuals in the name of scholarship, a Christian witness should treat the betrayal as if it was, if not all right, at least worthy of high consideration and respect!

As for American youth, the popular attitude would seem to remind us, that "education" is essential, and if the "educator" wants to do his best to ram anti-Christian theories down their throats, why the youth must take it. If their faith is destroyed, still are they not "highly educated?"

Paragraphic Comment

IMPRESSIONS OF FLORIDA CONVENTION

Our impressions are borrowed from Editor E. D. Solomon of the Baptist Witness, who did the novel thing of publishing an impressionistic report a week before his item-by-item routine report. At that the spirit of a Baptist Convention, under God, is a far more significant thing than anything it may do or ask the churches to do. Its reports tell what the churches have already done. Its decisions mainly deal with outlooks the churches must bring to realization. But, under God, its spirit is its own, and when this spirit has been informed and instructed by the Spirit of Christ, it becomes a blessing to God's people, not alone in the supporting churches but everywhere in the fellowship of faith. From the Convention sermon by our beloved ex-Kentuckian, B. F. Sebastian, now pastor at Plant City, which inspired and thrilled the Convention, on and out to the last address mentioned by Dr. Solomon, he expresses the opinion that in fellowship, spiritual atmosphere and earnestness it was the best Florida Convention for many years. We were rejoiced to be able to make a similar report of our Kentucky General Association last November. Though we have not been able to read all the other State Convention reports, those we have read have pointed in the same blessed direction. For this omen of returning tides of faith among Baptists we are humbly grateful.

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DR. T. T. MARTIN DREAMER AND DOER

This morning we have a letter from our long-time friend, Evangelist T. T. Martin, of Blue Mountain, Miss. In a spiritual way our friend dreams dreams. From the same source of inspiration, he has not for forty-five years spared himself as a doer of deeds of love. He now heads a group of evangelists and publishes the American Evangelist. He tells of his purpose to open up in his Home for Poor Preachers a school of evangelism. This is to furnish board, tuition, and books free to the large group of ministers who have been under-privileged in educational opportunity and who will always be unable to qualify for the requirements of our worthy established system for educating preachers. If he succeeds in that, he has the worthy idea of similar work for under-privileged Negro preachers. We give our own dreams and best efforts all the time to objectives envisaged in a program our Conventions have set up for the churches. But none of us loves our Baptist organized work better than does militant, vision-seeing T. T. Martin. He will keep on dreaming dreams, without asking our permission or that of the Convention or its Executive Committee. We are glad that he does. Our Executive Committee would be the first to confess that it has not yet passed the first semester in the business of dreaming dreams. But we shall always need dreamers among Baptists, men who love and labor and think and whose hearts go out in tender longing to build the waste places and to make the desert blossom like the rose. Lord, bless us by giving us dreamers, and bless them, and give the insides of us capacity to understand and appreciate them. "Of whom the world was no worthy," applies to them. Most of us are still tractible enough to see this, but usually only after the dreamer is dead and cannot by any chance embarrass us any more by dreams that have not first been ear-marked in OUR plans.

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JESUS TRAINS HIS PREACHERS AND HELPERS

Next Sunday the Bible-school lesson, taken from the fifth chapter of Luke, will deal with the first calling of the Lord to His inner group of disciples. As in the case of Peter, there were those of them whom He had to call several times before they followed Him habitually. This inner group was called to be with Him, learn from Him, follow and obey Him, and serve Him.

Among them Peter most strikingly illustrates how brittle was the material in their characters, even after they had followed Him many months. That fleshly self-confidence never was fully broken in Peter, loving disciple that he was, until after the cock crew after he had denied his Master, and he went out in heart-break and shame and wept bitterly. After that, as we see Peter in the Acts of the Apostles and in his Epistles, he is a spiritually transformed man. And what great use the Lord made of him! We are wont these days to bundle everything in discipleship together under the term "service." We say that the Lord called the inner circle of disciples to serve Him. That He did, but the modern emptying process in spiritual reality is so pervasive, that we do well to look beneath this word "serve" to what we mean by it. We can only say here that far and away the greatest thing to and for which He called them was a new, Christ-centered life. He called them to repentance, faith, obedience, confession, spiritual understanding, self-surrender, an in-Christ daily life. The tragic trouble with multitudes of Christians to-day is that they jump all of the way from a profession of faith and church membership, to some outward objective service and then forget or fail to teach all of the fields of that service, except that of giving money. We do not emphasize money even enough. But we largely fall of fruitage from what emphasis we do give, because we have not built spiritual foundations that will bear the fruit of SACRIFICIAL LIVING—without which sacrificial giving, of course, is not to be expected. We have longed for large gifts more that our work may prosper than that our Lord may be glorified!

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CONSIDER THE OLD PREACHER

Do not miss the challenging article of Dr. Cransill in this issue on the work of the Relief and Annuity Board in taking care of our old preachers. That Board has received large gifts from John D. Rockefeller, Sr. Much of its high and worthy work is undergirded by the beneficence of that famous aged and wealthy Baptist. When the writer was a neophyte preacher, making his earliest addresses before Baptist district associations, in his talks he bore witness that one of the most discouraging things to a young man in proposing to give his life to spiritual service and the ministry of the Word among and for Baptists, was his advance knowledge that most of the churches have an outlook that leads them to turn out to grass these God-called creators of spiritual riches and actual material riches just when they have reached the age in which they should be worth most. He declared that any church that has risen above the stage of spiritual infancy must know that as he grows in years and experience every faithful preacher grows in spiritual maturity and ability to understand and impart Scripture truth and to counsel the needy and distressed. What a tragic self-revelation it is that churches want all the man's talents and powers only when he is young, when he has legs and a tongue that move faster, though his fund of spiritual understanding and sympathy are yet comparatively immature! And they want to get rid of him when he has come to maturity in those values our Lord has committed to His churches! That is the way the neophyte talked. That neophyte now has grey hairs on his head, though he is still happy in service. He does wonder, however, what the average church would do to him in re those grey hairs! And thinks he knows! Dearly beloved, pray for, give to, plead for, the beautiful beneficence administered by our Relief and Annuity Board, Dr. Thomas J. Watts, Secretary. We know scores of old preachers, each of whom created for Baptists untold spiritual values and hundreds of thousands of actual material values, to whom the gifts of Southern Baptists are only enabling our Board to contribute a beggerly \$15 or so monthly now that the churches, that never did half support them, have cut off the last cent.

The Minister's Devotional Life

A. CILIS CORNIELIS, Loyall, Ky.

PERHAPS there is no other one thing in the minister's life and preparation so vital as the health of his inner spiritual life. His success depends upon this more than upon his intellectual training. Perhaps the lack here will account for more poor sermons, and more failures in the ministry than any other one thing. This is true with respect to both trained and untrained, but "country" and "educated" preachers.

The chief difficulty for many of us is in not being able to get away to ourselves for a little while. Most of us must study and engage in our devotions in the home, where there are children, with not a few distractions through the day. We cannot find any time during the day when we shall be wholly undisturbed. Where there is any disturbance, we find it difficult to concentrate. Without a degree, at least, of concentration in our reading, or studying, of the Scriptures the benefits derived will be nil.

Another difficulty is in finding the time to spend in meditation and prayer. Many demands that are made upon our time. The daily pursuits of life leave very little time for going alone with God, as we would wish to do. We must of necessity let our minds dwell to some extent upon "perishable things" rather than meditating upon His Word day and night. Yet, notwithstanding these difficulties, we can and should make the development of our devotional life a daily habit as fixed as the seasons of the year.

I

THE minister's devotional life should be exemplary. He must be an example to the flock in Christian living and working, but no more so in any realm than in his devotional life. The minister seeks to lead his people to a high plane of spiritual life. His and their real success and usefulness in the Christian life depend upon it. As they see and take knowledge of his success or attainments in this matter they will endeavor to follow his example.

As they learn that prayer and worship are the secret of his happy and useful life, they will aspire to the same devotional habits as the source of happiness and usefulness for themselves. They will take knowledge of him, that he has been with Jesus, dwelling in the secret place of the Most High. Let the flock know that the shepherd, on their behalf, is daily in touch with God, listening to Him, and offering up prayers and supplications to Him, and they will follow both his precepts and example (I speak of the regenerated members of the flock, and not the unregenerated).

The devotional life of the minister should be systematic, both as to time and content. There should be some portion of each day set aside for devotions. Only in this way can the habit become fixed and the greatest good be derived therefrom.

Some portion of Scripture should be used, such as the Psalms, taking them in order and meditating upon them and drinking in their richness day by day. Or some subject, with the Scriptures relating to it, should be followed. This is especially profitable when it is a subject that is closely related to the problems which he must face during that particular period.

There is a third system that will prove very helpful. That is, take a week or a month for some particular book or subject, and the next month some other book or subject, as the object of study and prayer through the year. Perhaps some would rather make a single object the subject of study and prayer for each day of the week.

The minister's devotional life should be free from distractions. Yet there are other things may just as effectively and certainly distract his mind and attention, even when he is alone in a quiet place. Many times we find it almost impossible to concentrate on the thing for which we have secluded ourselves. These things will as surely distract and

This is a paper read by Rev. A. C. Cornielis before the Upper Cumberland Pastors' Conference on January 6. In it Pastor Cornielis develops a discriminating and helpful discussion of the minister's inner spiritual life, which was warmly appreciated by the ministers who heard it.—Editorial Note.

rob us of our devotions as will the hurry and bustle and excitement of the market place.

However, these can be overcome, and the fuller the degree of our entering into the very life and heart of God in our devotional life the less will these things distract. I know that some ministers must face foes from within and without. Some must bear the wounding by the tongues of members of the flock. Some must bear the burdens of the weak who have been wounded by false brethren, but amid all this the proper devotional life can be maintained.

II

THE first result of a proper devotional life is increased spirituality. There is no other way to increased spirituality. Any life lacking in the spirit and practice of prayer and meditation is lacking also in spirituality. The highest in spirituality is attained in the secret place. The revelation of this is in the everyday life among our fellowmen, but no more will be revealed than has first been concealed in the life. As we study in God's Book the plan and the pattern for our lives, as we let God speak through it to our hearts the message which He has for us, and as we let the Holy Spirit take the things of Christ and show them to us, we shall be more responsive to the call and leadership of the Spirit.

A second result of dwelling in the secret place of the Most High is an increased confidence. This is twofold, an increased confidence in God and in ourselves. I am sure you will not misconstrue what I mean. There must be a certain degree of confidence in ourselves before we can undertake or accomplish anything in the Kingdom of God. Our first confidence must be in God, and the confidence in ourselves must be a reflection of this. The only panacea for the distractions, the disappointments, the many vexing problems that confront us from day to day, is great faith and confidence in God.

Confidence, then, begets boldness. The man of confidence and boldness cannot be shaken. His convictions will not be compromised, he will not be turned aside either to the right hand or to the left.

A third result of the proper devotional life is increased power. There is stored up in the minister who has spent much time in the inner chamber the power to remove mountains.

He who has been with Jesus in the inner room will come forth with power to draw men away from the sins and pleasures of the world and point them to the eternal God. He will come forth with the power to point men to a Saviour. He will have power to apply the balm to the broken-hearted and bind up their wounds. He will have power to feed the flock of God over which the Holy Spirit has made him overseer. He will have power to give to each that which is best fitted for him, or to handle aright the Word of Truth. He will have power to still the adversary and put to flight the armies of aliens. He will have the power of a crucified life which is lived by faith in Christ.

III

A FOURTH result of the proper devotional life is increased knowledge. As one dwells in the secret place with Christ in study and meditation on His Word and in communion with Him, he comes to a knowledge that can be attained in no other way.

I once heard a professor refer sneeringly to a young man who spent much time on his knees in the study of the Word

of God. But scholarship is wicked and vain without the right kind of preparation of heart and life. As the Holy Spirit takes the things of Christ and reveals them to the minister, his knowledge is increased in the only things supremely worth while. This is the knowledge that will not pass away, and that will lead from glory to glory and from victory to victory.

A fifth result of this proper devotional life is increased humility. God hasten the day when every minister shall be noted for humility above every other attainment. Perhaps the greatest need among ministers to-day, as well as among the laity, is more humility. God resisteth the proud but giveth grace to the humble. Humble yourselves under the mighty hand of God and He will exalt thee in due time. When one really sees God in His glory, when he experiences His mercy and shares His love in the secret place, he is overwhelmed with a sense of his own sinfulness and littleness.

A sixth result of this proper devotional life is an increased love. An increased love both for God and our fellowmen. Perhaps this is the hardest of the graces of the Christian life to manifest and the most sorely needed.

As we come into the presence of Christ in those sacred hours of devotion our love is deepened, so that it is the sincere desire of our hearts to do good to all men and never do the least thing to hurt anyone where it is possible to avoid it without compromising conviction and conscience. We learn here what it means to be made perfect in love, that love is the fulfilling of the law, and that the things spoken about love in First Corinthians, 13 will be the high notes on the record of our lives.

FELLOWSHIP TIDINGS

The Salem Church, in Hinds County, Miss., has called as their pastor Brother W. L. Howse, of Jackson, Miss.

Brother Carl Hibbs, for fifteen years Clerk of the Ohio Valley Baptist Association, in Western Kentucky, died on January 7.

Missionary J. Franklin Ray has just delivered a series of lectures at Blue Mountain College. He has been in Japan for the last thirty-one years.

The pulpit of the Church at Mashulaville, Miss., has been made vacant by the resignation of F. H. Miller, who has occupied the place for the last nine years.

The Southside Church, Birmingham, Ala., observed its fiftieth anniversary on January 19. The pastors so far have been Messrs. W. C. Cleveland, J. J. D. Renfro, P. T. Hale, A. C. Davidson, H. P. McCormick, Preston Blake and J. E. Dillard.

Mrs. A. L. Goodrich, of Jackson, Miss., and formerly of Lexington, Ky., recently underwent an operation at the Mississippi Baptist Hospital. Her husband was formerly pastor of the Porter Memorial Church in the Capital of the Bluegrass, and is now Circulation Manager of the Baptist Record.

Miss Ruth Provence, graduate of Greenville Woman's College, now a part of Furman University, and of the W. M. U. Training School, has been elected Young People's Secretary by the South Carolina W. M. U. She is a daughter of Dr. H. W. Provence a professor in Furman University, and Mrs. Provence.

Cecil G. Osborne, for nearly seven years pastor of the Lorimer Memorial Baptist Church, Chicago, has accepted a call to the First Church, Burlingame, California. During his pastorate the active church membership has doubled, and the budget increased from \$8,900 in 1929 to nearly \$18,000. A new educational building was erected during the depression,

upon which all interest and principle payments have been made to date. Bible-school attendance slightly more than doubled in this period, and B. Y. P. U. attendance increased from twenty to a hundred and twenty-five. The Lorimer Church led the association last year for total net gains, and frequently ran second, third or fourth. The second largest Chinese Sunday-school in the city has flourished for five years at Lorimer.

Pastor Alonzo F. Cagle is preaching several series of sermons at the Third Church of Owensboro during January and February. The Sunday morning sermons deal with the church, and the Sunday evening sermons with the home. The January morning subjects were: Why These Messages on the Church, The Glory of the Church of Christ, The True Basis of Church Membership, The Spiritual Democracy of the Church; and the February morning themes will include: The Baptist Message Stated, Love The Constraining Motive, What the Church Offers, The Unity of the Church. Subjects discussed at the evening services during January were: Marriage a Divine Ordinance, Courtship Before Marriage, Courtship After Marriage and The Wife in the Home; and those of the coming Sunday evenings during next month will be: The Husband in the Home, The Baby in the Home, The Young Woman in the Home, and The Young Man in the Home.

Love Is Like the Snow

E. MYERS HARRISON, Mullins Hall, Louisville, Ky.

Love is like the snow. Amid the rush,
The din and clamor of the day, or while
The weary multitudes are lost in sleep,
The crystal flakes in mystic silence whirl
To earth and cover forest, field and glen
With beautiful robe of white. So love goes out
To meet the groaning world's deep, urgent need,
Her quiet service renders, then retires
Within the shadows to forget what she
Has done.

Love is like the snow. The scars that mar
The kindly face of Nature, marks of man's
Unskilled and thoughtless craftsmanship or else
Of ancient suffering when first the earth
Was born, are hidden out of sight by the snow,
So tender and compassionate. Thus love
Delights to hide the wounds of yesterday,
The scars that need to be forgotten, and
The marks that show the ruthless ravages
Of Time.

Love is like the snow. The pile of leaves,
The corded wood, the shocks of corn, are all
Transformed to images and shapes sublime,
And woodland aisles become a wilderness
Of Christmas trees, when snow her mantle doth
Unfold. Love, too, transforms the commonplace
Of home and shop, of field and mill, and turns
What otherwise would be the drudgery
Of daily toil into a sacrament
Of joy.

Love and the snow! May these continue to
Perform their miracles of loveliness
In unobtrusive mood, with tender grace
Hiding the glaring scars which even Time
Cannot efface, the while transfiguring
The commonplace, by alchemy divine, into
Such forms of wonder and delight as greet
The sight when God comes down His altar-stairs
To lead a groping soul to Paradise
On high.

"Is the Church Paper Bound to Pass Away?"

Under this caption Dr. Albert C. Dieffenbach writes in the Boston Evening Transcript:

"With sincere regard for the church paper, it does seem that the daily paper is superseding the so-called religious journal because it is a better, quicker medium of news, and in its comprehensive and impartial attitude fits in with the times and with true religion which would unite all people of all faiths in one righteous, generous and benevolent world community."

We are pleased to note that the daily press is paying more and more attention to religious news and the interests of the Church. We believe that church papers of the liberal and modernistic type will find everything necessary in the daily press and have no special reason for their existence, but the truly and really Christian church paper serves a special purpose, and that is to represent Christianity as against Judaism, sectarianism, Modernism, and atheism, and to stem the trend in church circles to secularize the Church. The first duty of the church papers is to preach the gospel of salvation which Jesus Christ commissioned His disciples to preach to all nations. The gospel is the doctrine, a revelation from God, distinct and specific, unknown to all who have not found this precious truth in the Word of God. This should be the first and main objective of the church paper, besides working for the social and moral welfare of the nation. Let the modernist church paper pass away, but there is an imperative demand for the real Christian message of the church paper.—Lutheran Herald.

For two weeks past Dr. and Mrs. Finley F. Gibson have been at that wonderful, old town near which George Washington had his home, and in which he had his Masonic membership, Fredericksburg, Va. Fredericksburg itself was also a famous Civil War battlefield. Dr. Gibson had accepted the invitation of Pastor Robert F. Caverlee and the Fredericksburg Church to conduct a revival meeting. Many were led to Christ and a spiritual revival way had which will bless the church for many days. Prof. J. B. Weatherspoon, of the Louisville Seminary, supplied the Walnut Street pulpit on the Sunday of the pastor's absence.

Shall We Cremate Our Old Preachers, Bury Them, Or Embalm Them?

J. B. CRANFILL, Dallas, Texas

DR. WILLIAM OSLER said men should be chloroformed at sixty, but if we should use that method with our superannuated Baptist preachers we wouldn't have money enough to buy the chloroform. Last year Southern Baptists gave less than two cents a member for the relief work of our Southern Baptist Relief and Annuity Board, and two cents worth of chloroform wouldn't kill a cat. We might, however, think of the plan of the man whose mother-in-law died while he was absent. Answering the wire he received, "Shall we embalm her, cremate her or bury her?" he promptly replied, "Take no chances; do all three!"

Opinions will differ concerning the Social Security Service Act recently adopted by Congress and approved by the President. Such individualists as I am will continue to hold the view that old people should be cared for by their children. We will all bear in mind, also, that in nearly every county in the United States there are homes for the dependent poor, and these homes, while not perfectly manned, financed nor regulated, have been a boon to many through vitally important decades. In former years they were called "poor

houses," but more recently the term has been softened and, like old-time insane asylums which are now "hospitals," these erstwhile poor houses are County Homes, and the like.

In his able discussion some months ago in the Western Recorder, Dr. Thomas J. Watts, capable and efficient secretary of the Relief and Annuity Board of the Southern Baptist Convention, called to our attention some vital aspects of the present situation. He tells us that pastors and the employees of our various denominational agencies, being exempt from the payment of taxes assessed through the Social Securities Act, are automatically deprived of its benefits. He also cites the fact that there are many preachers who, not now on our relief rolls, are doubtless eligible as beneficiaries under the new Federal set-up, and he very generously states that none of us would feel inclined to criticize them if they participate in the relief provided for by this new Federal legislation.

I hasten to add my own word re-inforcing what he said, and hope that these dear old ministers, who because of lack of funds are not now being helped by our Relief and Annuity Board will avail themselves of the provisions of the new Bill adopted by Congress, and thus measurably, at least, be provided with the necessities of life in their declining years.

But this word of mine must not be interpreted as presenting an alibi for Southern Baptists who are giving less than two cents per member annually for the care of our old and dependent Baptist preachers. No more startling statement was ever penned by any secretary of any Baptist Board in my day than that of Dr. Watts, who calls our attention to our sinful lack of interest in these old ministers.

Yes, I know that many of them were never full-time preachers, or had full-time churches at any time in their lives. Having been born and reared on the Texas frontier, I am quite familiar with the trials, hardships and privations of the frontier missionaries and pastors. There were in pioneer days no houses of worship. Meetings were held in the crude homes of those brave advance guards of our civilization, with now and again some revivals under brush arbors, where the loving hearts of Christ's country preachers were poured out in song and sermon for the salvation of the lost. Like the first disciples, and after the similitude of the early Christians, they went everywhere preaching the Gospel and repeating over and over again that vital declaration voiced by the Apostle Peter at the Beautiful Gate when he said to the decrepit man, "Silver and gold have I none, but such as I have give I thee."

These men were Pauline in their faith. Many of them worked on their farms or small ranches all week long, and preached all day Sunday, going from place to place, horseback, over roadless plains or through virgin woods, where dangers lurked on every side.

The first home I owned was built under the umbrageous branches of a stately live-oak tree in 1880, when I was a country doctor. About the year 1860, two Baptist preachers were attacked by Indians as they passed a clump of woods near where we built our home. One was killed and died under that live-oak tree; the other, thought mortally wounded, recovered and lived for several years. These heroes of the Cross were making their way from one frontier preaching point to another, and, like the disciples of old, "hazarded their lives" for the Cause they loved.

Men like these should not in their old age be starved to death, but our Southern Baptists are starving them. I am in hearty agreement with Dr. Watts that none of them should be forced to apply to any Government agency for their bread. We should care for them ourselves. We should deal with them generously. There have been countless generousities among Southern Baptists and we have many great philanthropies in fact and in prospect now, but it seems that all, by one accord, have forgotten our dear old soldiers of the Cross.

(Please turn to Page 16.)

The Curse of Intemperance

GEORGE H. OWENS, Port Royal, Ky.

A window in Heaven was just ajar,
When all unseen by the sentinel star,
An angel slipped out from her jasper throne,
And, wandering down to this world alone,
She watched the children of men in their race
For fortune and fame, for power and place.

She saw how the miser could hoard up his gold,
And leave his own kindred to die in the cold.
She saw how the warrior, in hope of a crown,
The lives of the people, like clover, mowed down.
She saw crime-stained culprits, in pulpit and pew,
And the falseness of those who had sworn to be true.

On the ships at sea, in the houses on land,
The touch of the Tempter was ever at hand.
But a sorrow far greater, more fearful than all
That the angel had viewed, though in hovel and hall,
Had yet to be seen, where the victims of rum
In the ashes of grief and sorrow were dumb.

Not long did she wait till the trail of the cup
Was seen in its march over Faith, Love, and Hope,
And never came tide, that in ebb or flow
Covered over such sorrow, or revealed so much woe.
She saw countless thousands, whose lives had been wrecked
By this heartless monster, who knows no respect.

And widows and orphans in numberless score
Dragged down in distress to poverty's door;
The high and the low, all went the same way,
Who chanced to fall under his desolate sway.

"O! Children of men," said the angel to me,
"The sorrow of sorrows, this sorrow must be:
Beyond all pains that the miser can make;
Beyond all the lives revolution can take;
The greatest is this; when all hope is bereft,
And the curse of Intemperance only is left.

"O! Man, made immortal for joy, or for pain.
O! Man, made immortal for loss, or for gain.
O! Why touch the wine cup? Why take to your hearts
This viper, that enters, but seldom departs?
Why call down the shadows to fold you in wrath
Instead of the sunshine to brighten your path?"

Then, weary of seeing such sorrow and crime,
The angel went back to that beautiful clime,
Where the thrones are of jasper, the harps are of gold;
Where the aged grow young, but the young grow not old,
And where Love's wings unfurl to our hearthstone and home,
And the curse of Intemperance never can come.

PASTOR SAM P. MARTIN TO MURRAY

Dear Dr. Masters: Just a few lines to let you know that I announced last Sunday acceptance of the call recently extended me by the First Baptist Church of Murray, Ky. Whole-heartedly I come to the Murray Church to give it and the Baptist cause in Kentucky (my beloved native State) the very best I have in shop. I am prayerfully anxious that the days now upon me shall, under the direction and sway of the Holy Spirit, be the most fruitful of all days since I have been trying to preach the glorious Gospel of my Saviour and Lord. I am doing my best to be ready to begin my work at Murray on the third Sunday in February. I am not unmindful of the many-orbed challenge the above field has for me. Nor am I unmindful of my limitations, nor yet of

the boundlessness of the power in every way of Him whom I serve and love to serve. He has never once failed me. He will not now, I am sure. I shall be happy to be in the service in the fellowship of the State of my birth and of imperishable memories of that fellowship, to me the finest to be had on this shadow-filled earth. Will write Brother Frost in a few days to send my Western Recorder to the new field, as I am sure the time for renewal is just about due. Sincerely to serve.

SAM P. MARTIN,
Winter Park, Fla., Jan. 22.

The Executive Board of Russell Creek Association met with the Columbia Church on January 17. The Board is aiding some weak churches and is hoping to do some extension Sunday-school and evangelistic work.

Joy Shop

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Women's and Misses'

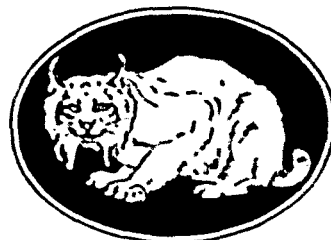
Coats, Suits, Dresses, Hosiery

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LOUISVILLE, KENTUCKY

Evangelist T. C. Crume is in a meeting with Pastor L. C. Kelly at the First Church of Pineville, Ky. I. C. Petree is leading the singing. Up to the present writing there have been fifty additions. Dr. Crume will go next to be with Pastor A. Mack Parrish at the Immanuel Church in Paducah, Ky., on February 3.

RECENTLY PUBLISHED



TRAILS * \$1.00

V. 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. There 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 undegirded 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

L. R. SCARBOROUGH

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

Bible School Department

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

**Cradle Roll At Third Church,
Owensboro**

The Cradle Roll Department of the Third Baptist Church of Owensboro has qualified for the Standard Award. Mrs. A. F. Cagle is the superintendent of this department. Congratulations to you and your workers, Mrs. Cagle.



Mrs. W. A. Gardiner

Mrs. Gardiner will have oversight of all the elementary conferences during our Sunday School Convention in Danville, February 19-21. She hopes to meet a great number of the teachers and officers who work with children and boys and girls under thirteen years of age.

Elementary Work At State Convention

We are happy to announce to the elementary teachers and officers that the program for their departmental conferences during the State Sunday School Convention will be of the finest type. Mrs. W. A. Gardiner has secured the following specialists to lead in these conferences: Junior, Miss Blanche Lin-



Miss Blanche Linthicum

Miss Linthicum will have charge of the conferences for Junior workers at Danville.

thicum; Primary, Miss Zella Mai Collie; Beginners, Miss Jennie Graham Bright; Cradle Roll, Mrs. A. F. Cagle.

Miss Linthicum is the Junior department worker for the Sunday School Board; Miss Collie is the Elementary Secretary of Tennessee; Miss Bright is so well known in Kentucky that we do not need to tell you about her; and Mrs. A. F. Cagle, wife of the pastor of the Third Church in Owensboro, has led her workers to make their department Standard and she has had some remarkable experiences in utilizing the department in winning many parents to Christ.

It will pay the churches to send their elementary teachers and officers to the Convention to be in the conferences with these consecrated and capable leaders. The cost will not be great while the spiritual dividends will be large. Remember the time is February 19-21, and the place is Danville.



Miss Zella Mai Collie

Miss Collie will have charge of the conferences for Primary workers during our State Convention.

Make Reservations Early

Those who plan to attend the Sunday School Convention in Danville, February 19-21 should write for reservations in homes or hotels as early as they can. We are expecting a large attendance. For hotel accommodations please write direct to the hotel of your choice. For reservations in homes please write Pastor C. C. Warren, Danville, Ky. Rates were given in the Recorder last week.

Set Some Goals For Year

Every Superintendent who intends to "super" as well as to "intend" should work out some objectives or goals for this year. Have a meeting of your officers and teachers and decide to do some definite things. We suggest that you set a percentage of increase in enrollment and attendance. Set a goal for training awards. One church has set a goal for 300 awards. Several have

set goals for 200 each. Set a date by which your School will become Standard. Decide to have a Vacation Bible School next Summer. Decide to do more in soul-winning. Make a constant effort to lead to the deepening of the spiritual lives of your workers. Let this be a great year of consecration. Yes, set some goals for 1936. A goal-less soul is a soul without purpose.

SUNDAY SCHOOL ATTENDANCE

January 19, 1936

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

Louisville, Walnut St.	936
Owensboro, First	684
Newport, First	590



Miss Jennie G. Bright

Miss Bright is to lead the Beginner conferences at Danville.

Louisville, Ninth and O	516
Louisville, Baptist Tabernacle	485
Owensboro, Third	479
Louisville, Carlisle Avenue	457
Louisville, West Broadway	440
Mayfield, First	437
Akron, Ohio, Calvary	428
Louisville, 23rd & Broadway	407
Louisville, Clifton	366
Louisville, 18th Street	364
Louisville, Franklin Street	337
Lexington, Porter Memorial	312
Princeton, First	303
Lexington, Calvary	282
Harlan	274
Henderson, First	255
Louisville, Baptist Temple	234
Lynch	228
Fulton, First	220
Louisville, Third Avenue	205



Mrs. A. F. Cagle

Mrs. Cagle will conduct conferences on Cradle Roll work during the State Sunday School Convention in Danville.

THE FIRESIDE

OUR "PEACE" DOLLAR

B. H. Payne, Mt. Washington,
Cincinnati, O.

The dollar has a mystic power,
With eager wings and fairy girl;
It ceases not a single hour,
To dictate to, and rule the world.

It buys the lives of millionaires,
It makes the culprit bold;
It wrecks the virtues of the fair,
This cursed thirst for gold.

It is a power for good or bad,
If men will only find it;
It makes us smile, it makes us sad,
By that mystic power behind it.

"Root of all kinds of evil,"
And yet a power for good;
It puts a nation in upheaval,
It gives the hungry food.

Its power released for bloody war,
Brings death and much destruction;
Loading generations near and far,
Retarding world construction.

Its power released for world peace,
Will make the people glad;
Sweet contentment will not cease,
The sweetest ever had.

* * *

Our "Peace" dollar let me read,
If I err I'll stand corrected,
I will hear while you proceed;
As may justly be expected.

Of this fairy girl we see,
Nought but her neck and head;
Chaste, innocent, and serious she,
She is alive, not dead.

To old square-dealing Uncle Sam,
Miss Liberty is wedded;
She thinks divorce a social slam,
And she is not beheaded.

All is clear before her face,
Though angry clouds may rise;
She leads contestants in the race,
Through clear or clouded skies.

Winds with her loosened tresses play,
But they won't turn her head;
A twisted knot, old fashioned way,
She'll wear until she's dead.

A radiance that all may see,
From her fair face is sent;
To lighten-up sweet "Liberty,"
Shows license is not meant.

"In God We Trust" is at the base,
Let not our trust be stinted;
That is all that's on this side,
'Cept the date that it was minted.

* * *

Now if you've seen this face,
Just turn the dollar over;
And I'll precede you one short pace,
And introduce you to her lover.

* * *

An eagle on the hill of "Peace,"
Olive branches in her claws;
May her patience never cease,
With her just and worthy laws.

Her arrows are all laid aside,
With which she ruled the world;
An olive branch her present pride,
With banner all unfurled.

Her keen eyes see both East and West,
There's nothing seems to lack;
She looks forward for the best,
And is not looking back.

Her wings are folded to her sides;
Not lifted-up defying;
Her head is high in honest pride,
Of this there's no denying.

Another picture of great worth,
The rising sun of peace;
Oh may it shine o'er all the earth,
Its blessings never cease.

"E Pluribus Unum" is our motto,
"United States" our name;
In valley, city, where'er you go,
We are just one—the same

We hold our millions all for peace,
Long may they live at par;
For PEACE their powers we'll release,
But not a cent for war.

OLD JERRY

Patches of deep blue were sown
thick among the rain-gray clouds of
that autumn sky, and the country was
bright with fall flowers as we started
for the Barrens.

Once we passed a tiny cape running
into the Rancocas, that was fairly
afame with wild flowers. Then there
were yellow asters, like newly minted
gold coins; blazing star, with its tall
wands covered with lilac blossoms,
while everywhere were the butter-yel-
low blossoms of the fern-leaved false
foxglove.

The woods were a vast tapestry
spread out on either side of us, stained
and dyed deep with the colors of fall.

The black oaks were dragon's blood,
the scrub oaks a perch-red, filmed with
gold, while the trifurcated (three-
pointed) leaves of the Spanish oaks
showed russet-yellow overlaid with
green.

Some of the swamp maples were
masses of sunshine-yellow, others a
deep crimson, and the star-leaves of the
sweet gums were royal purple. Of
them all, only the cat briar, with its
triangular, rubbery leaves and stem like
green barbed wire, achieved pure scar-
let, while the leaves of another dis-
pised shrub, the pokeberry, under the frost
fire, flamed into a carmine-purple above
and a Tyrian-rose beneath.

We lunched at my cabin hidden
among the stained leaves of scrub oak,
post oak, aspen, black gum, sweet gum,
and gray birch. Then we started for
the Plains, that strange bit of country
where all the trees are dwarfed.

On our way we stopped at Upper Dam
and beside a lonely pond admired two
immense holly trees, the "greenwood
tree" of old England, the largest that
I have ever seen in this country. On
the dam we came upon a deep trench
where some heavy body had dragged
itself across the sand. There was a tail
mark and the tracks of wide, flat paws
set at obtuse angles to the body, and
I recognized the rare trail of the otter,
the first that I have ever seen in the
Barrens.

Farther on we came to a wide bog
crossed by a dike. There a dark brown
bird, streaked with buff, dropped into
the marsh and, thrusting his yellow
bill straight up into the air, stood mo-
tionless, looking exactly like a stake in
the long grass. We recognized it as the
American bittern.

I remember finding a nest of one in
Wolf Island Marsh in northern New
Jersey. There, too, I saw one "boom,"
a rarer sight than the drumming of a
ruffed grouse or the vespers of a wood-
cock. Hunching his long neck far down
between his shoulders, he suddenly
thrust it up. As each section straight-
ened there sounded across the marsh a
thudding, bubbling note, which seemed
to come from underground. Suddenly
he stopped "booming" and, hunching
his neck, stepped stealthily like a little,
old, bent man into the sedges and dis-
appeared.

As we made our way out to the cen-
ter of the marsh, four snow-white birds
flapped by overhead, and we recognized
them as American egrets, those lovely
Southern herons which find their way
North every summer. Then a black
duck flew by, and three killdeers gave
their wild, lonely call from mid-sky
over the bog.

At last we reached George Cranmer's
house, one hundred and fifty years old.
George is a little younger than his
house, but not much, a fine old scout
who was born on the Plains and knows
more about them than any man living.

On his barn was nailed the body of
a great hawk which a friend of his had
run down with a car, while it was feed-
ing upon a rabbit in the middle of a
sand road. It was so dark that at first
we thought it a specimen of the rough-

(Please turn to Page 23.)

RED EYES Quickly cleared up after
reading, sewing or driving.
Dickey's Old Reliable Eye Wash
has given painless, prompt relief
for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

FIFTH ANNIVERSARY OF DR. O. B. NEWSOM AT COLUMBUS, GA.

The Eastern Heights Baptist Church, Columbus, Ga. was crowded Sunday afternoon, January 12, for the exercises which commemorated the fifth anniversary of the ministry of Dr. O. B. Newsom as pastor of the congregation. A most elaborate program was presented which included prominent speakers and excellent musical talent.

Rev. George C. Gibson, pastor of the Rose Hill Baptist Church, and formerly of Louisville, Ky., delivered an address on "The Relationship of the Church to Its Pastor," and Rev. Pierce Harris, pastor of St. Luke Methodist Church, spoke on "The Vision and the Task." Hon. Nelson Shipp, of the Columbus Enquirer, had a part on the program as well as several of the leaders of the church. Dr. Newsom was presented with a gift box, and Mrs. Newsom with American Beauty roses. Both were lauded highly for the work they have done for the church during the five years of their tenure. It was revealed that several hundred new members have been added to the congregation under the present ministry and the general spiritual growth has been most outstanding. Also decided material physical improvements have been made in the church building. Marvelous results were obtained during the past year. Greater progress was accomplished in every phase of the church work during 1935 than in any other year during the history of the church. The auditorium was especially beautiful on this occasion as the walls and woodwork had just been refinished and lovely new carpet had been laid. The carpet was a gift of the Alathean Class of which Mrs. Newsom is the teacher. The church was decorated with stately palms and ferns and white chrysanthemums.

Dr. Newsom served as pastor at the West Side Church, Louisville, Ky. for five years, moving from Louisville to Columbus. He received his Ph.D. from the Seminary, Louisville, in 1930, and Mrs. Newsom graduated from the Training School in 1929.

MOSGOVOY-BEAN WEDDING IN LOUISVILLE LAST WEEK

The wedding of Miss Lulia Olga Mosgovoy, of Louisville, and Mr. Ernest Dearing Bean, Atlanta, was performed by Dr. Charles L. Graham at the home of Dr. and Mrs. J. B. Weatherspoon last Wednesday, January 22, at six o'clock. The former Miss Lulia Mosgovoy was well-known in Louisville where she has worked at the Baptist Book Store for about a year, and where previously, she attended the Baptist W. M. U. Training School, graduating with the degree of Master of Religious Education in 1933. She had previously graduated from Blue Mountain College in Mississippi with the 1931 class.

Mr. Bean is a member of the Druid Hills Baptist Church in Atlanta.

The story of the Moscovoy is like an account of some tragedy one might read in a history book of something perpetrated in severe medieval times. Born in Petrograd, the bride and other members of the Moscovoy family had their personal belongings and their property confiscated by the Bolsheviks during the Russian Revolution. Bolsheviks were especially hard on Baptists—the most despised of all Christians. The Moscovoy family fled to Manchuria. Seven years ago the bride came to this country to go to school, entering Blue Mountain College in 1928.

The recent wedding brought visitors from the four corners of the earth. In November the bride's mother, Mrs. M. Alexander Mosgovoy, came from Harbin, Manchukuo, to Louisville, with her young son, Nicolai. On account of his business the bride's father, Mr. Mosgovoy, could not come. Just a few days before the wedding Miss Zoya Mosgovoy, sister of the bride, arrived from Shanghai, China, where she has been for some years a reporter on the staff of the North China Daily News. Other out-of-town guests included Mrs. E. D. Bean, Atlanta, Ga., mother of the groom; Mr. and Mrs. J. G. Dorsey, and daughter, Martha Deane Dorsey, Speed, Ind.; George Allen, Atlanta, Ga.; Mrs. P. T. Haswell, Chattanooga, Tenn.; and many students from everywhere attending the Seminary and Training School.

Mr. and Mrs. Bean will make their home in Atlanta, where the groom is connected with the Atlanta branch of the Ford Motor Co. Their new address will be 149 Ponce de Leon Court, Decatur, Ga.

EDDLEMAN APPOINTED TO PALESTINE

Brother Leo Eddleman, a student at the Southern Baptist Theological Seminary, and pastor of the Chaplin and Vine Hill Baptist Churches in the Nelson Baptist Association of Kentucky, has been appointed by the Foreign Mission Board of the Southern Baptist Convention, to go as a missionary to the Jews of Palestine. He will sail from New York January 30.

The pastors of Nelson Association recognize Bro. Eddleman as an exceptional young man in character and gifts. He is a close student of the Bible, knowing how rightly to divide the word of truth, "Earnestly contending for the faith which was once delivered to the saints." He is fearless and uncompromising in attacking sin, yet he is a genuine friend to his brother pastors and fellow students. His preaching is eloquent, to which is added rare talents as a singer and musician.

The Nelson Baptist Association appointed a committee composed of Messrs. H. Evan McKinley, Shepherdsville; L. S. Chambers, Cox's Creek; and

COMPLIMENTS OF

A Friend

W. H. Moody, Bardstown; to draw up resolutions concerning his leaving. In those resolutions they stated their sense of loss of one of their most capable pastors, and assuring him that their prayers and interests will go with him. They congratulated the Foreign Mission Board on their selection.

SHALL WE CREMATE OUR OLD PREACHERS, BURY THEM OR EMBALM THEM

(Continued from Page 12.)

From its beginning I have been a member of our Relief and Annuity Board. I knew and loved Dr. William Lunsford, founder and first secretary of the Board, when he was pastor of the First Baptist Church, of Waco, over which B. H. Carroll presided with such ability and dignity for some thirty years. Dr. Lunsford was a great man, and his heart was big enough to encompass all preachers of all the South and all the world. He agonized, just as the beloved and faithful secretary, Dr. Watts, agonizes now over the needs and distresses of our old preachers.

Antedating Dr. Lunsford in his relief work was Rev. H. M. Burroughs, who

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founded the ministerial relief work in Texas. Upon a time he surrendered his home in Lampasas to these dear old soldiers of the Cross, and later they found hostage at Palacios, when Rev. R. T. Hanks had charge of that gracious task. One of the sons of Rev. H. M. Burroughs, in the person of Rev. P. E. Burroughs, is now a leading member of the staff of the Baptist Sunday School Board at Nashville, while the pioneer work his noble father did marches on the wider scope of activities now carried forward by our Relief and Annuity Board.

There is something else to be said and Dr. Watts said it so well in the article to which I have referred that it seems a work of supererogation for me to add to the illuminating discussion he gave concerning the annuity plan of our Relief and Annuity Board. If that plan is universally adopted by Southern Baptists, it will not be long before there will be no need of carrying a relief department because automatically, through the annuity plan, all the Baptist ministers of the South will have been pre-relieved. This is one of the most far-reaching movements known among us in this behalf. It is not as well understood as it should be, but such discussions as Dr. Watts gave us in the Western Recorder of October 3 will go far toward clarifying a vitally important phase of Southern Baptist work.

George W. McDaniel, former president of the Southern Baptist Convention, a native of Texas and so long the able pastor of the First Baptist Church of Richmond, Va., told me a heart-breaking story concerning one of the most kingly Christian gentlemen I have ever known. Dr. McDaniel succeeded J. B. Hawthorne as pastor of the First Church at Richmond. Dr. Hawthorne was a man of lofty spirit and princely pride. Like many of our dear preachers, he never sought to be a business man. He gave his money to benevolences and thus spent all his salary so when old age and decrepitude came on he found himself without a dollar and facing destitution. He didn't apply to the brotherhood for help, but, having become acquainted with the manager of the poor farm near Richmond when he was pastor, he applied to that institution for a home. He was preparing to go out to the poor huse and spend his remaining days when Dr. McDaniel got wind of his condition and his purpose, and hurried to his bedside. The beloved pastor, until then all ignorant of Dr. Hawthorne's designs, said to him it would never in the world do for him to go out to the poor house. The dear old king of the pulpit and master of assemblies, rose up in his bed, and, with flashing eyes, said: "McDaniel, I thank you from my heart for your kind visit and your generous tender of assistance. I will accept the help you have provid-

ed for me most gratefully, but I would never have asked for it. I had made up my mind to go out to the poor farm and show to the world how a Baptist preacher could retain his Christian dignity and die in the poor house!"

There are many Baptist preachers among us who are now growing old. Some of them, like myself, are abler preachers than they have ever been. At seventy-seven, I feel that I can do better preaching and more acceptable pastoral work than I could have done at any time in my life, yet I don't know of any church that has sense enough to call me. Fact is, it would have to be a pretty good church or I wouldn't accept the call anyway! What I mean is that it would have to be a co-operative church and its membership would have to be on the job of serving Christ and saving the world, or I would promptly decline to serve them.

Anyhow, we old men are not wanted. The world is turning to the fine young ministers who are emerging from our Seminaries, and quite naturally so. One day they will be old, too, and will suffer the same distresses that eat in upon our poor preachers now.

In the meantime, beloved brethren and sisters of the Southern Baptist Convention, we should all be ashamed of ourselves. Baptists have no sympathy with any union of church and state. As churches we would not ask nor receive help from the Government, state or Federal. We should want no exemption from the plain duty set out for us in the New Testament, and there's no plainer admonition in the sacred text than the words, "They that preach the Gospel should live of the Gospel." They should not only live of the Gospel while they are preaching it, but they should be cared for after they have become too infirm or too old to do the work that once rested on their hearts and hands.

See the New

SPRING AIR

MATTRESS

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Beloved friends and brethren, let's wake up! Let's each do more than giving two pennies a year for our old preachers!

There are many well-to-do Baptists who were led to Christ by humble ministers of the Master, and many of these dear preachers are now in the golden glow of their sunset days. Let's care for them, and care for them in a way that is becoming to men and women, who, having given their lives to Christ, are willing to make at least some small sacrifice to care for the dear old children of God's heart who have devoted the strength and flower of their years to the proclamation of the Gospel.

I'm no hypocrite: I'm going to do better myself. The woes of our veterans perennially pierce my soul. Until now, if I've been goose-stepping with the two-cent Baptist brigade, I'm going to break out of the line and loosen up! I'm going to give—hear me now!—next year I'm going to give **THREE CENTS** to save our old preachers from starvation if it kills every mosquito in Panama!

KNOW YOUR HOSPITAL

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

17. Q. Has any provision been made to take care of the bonded indebtedness on the Kentucky Baptist Hospital?

A. A provision has been made to take care of these bonds through the Kentucky Baptist Hundred Thousand Club. The Kentucky Baptist Hospital will participate in the funds received by the Organization in the amount of fifty (50) percent of the funds that go to State Debts. The success of this plan of paying off the State Debts depends altogether on the co-operation of the Baptist People of Kentucky.

18. Q. What are the primary functions of a hospital?

A. There are four (4) primary functions of a hospital: First, the care of the sick and injured; second, education of physicians, nurses and other personnel; third, prevention of disease and promotion of health; fourth, advancement of research and scientific medicine.

19. Q. How are hospitals classified?

A. Hospitals are classified as Governmental and Non-Governmental. The Governmental Hospital includes hospitals under Federal, Army, Navy, Veterans' Administration, United States Public Health Service, State, County and City Governments. Non-Governmental Hospital includes those which are controlled by Church Organizations, Communities, Private Hospitals not for profit, and Private Hospitals for profit. The Kentucky Baptist Hospital is classed as a "Non-Governmental Hospital," being controlled by the Baptists of Kentucky and operated as a non-profit institution.

Woman's Missionary Union

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

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.



Miss Gloria Ruiz, Kentucky W. M. U's
 New Home Missionary

Miss Gloria Ruiz is the daughter of Mr. and Mrs. Donato Ruiz, San Angelo, Texas, who are missionaries working among their own people, the Mexicans, under our Home Mission Board.

Gloria was the first Mexican girl to be allowed the privilege of attending the public high school in San Angelo, where she made a splendid record.

After graduating from Baylor College, Belton, Texas, she entered the W. M. U. Training School, in Louisville, Ky., and received the degree of Master of Religious Education January 6, 1936.

Gloria did volunteer Mission work in the mountains of Kentucky for a month last summer, then spent the remainder of the summer at Ridgecrest, waiting tables, teaching Mission Study classes, and other services to pay her expenses.

During her two years in the Training School, she made a great contribution to our Mission work in the State, always ready to teach Mission Study classes, sing songs in Spanish, and give interesting information of the great work her father is doing in Texas.

With the consent of the Home Mission Board, Kentucky W. M. U. has "adopted" Gloria as our own Home Missionary, and her salary will be paid out of our special Home Mission offering in March.

She will be appointed at once, by the Board for Educational work in the Anglo-Mexican Institute, El Paso, Tex.

I hope all of our women will support Gloria with our interest, with our generous gifts during the March Week-of-Prayer; and, most important of all, with our earnest prayers, not only during this special week in March, but throughout the year. She is depending upon us as she takes up her new work.

Lottie Moon Offering

Kentucky W. M. U's Lottie Moon offering for Foreign Missions, to date (January 21), is \$14,977.20. Our goal was \$11,500 and the first \$2,500 above the goal is to be used to bring two Chinese girls, now teaching in Baptist schools in Shanghai, over for two years' training in our W. M. U. Training School. Since this amount is now reached, we hope to get arrangements made in time for these girls to enter the school in September.

Dr. Maddry says one of the greatest needs in China and Japan is better trained native leaders, so he is delighted that Kentucky W. M. U. is helping to supply this great need. We hope to bring some over from Japan later.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

S. B. Focus Week

The year 1936 marks the fiftieth anniversary of the organization of our Sunbeam Bands and the week of February 9-15 is their Focus Week.

Miss Juliette Mather, in February "World Comrades," page five, and February "Royal Service," page twenty-eight, gives some most interesting and helpful suggestions for the observance of this week that every Sunbeam leader, Young People's director and W. M. S. president will want to read and use. Among other interesting things she suggests special recognition of Sunbeam leaders of long time service. The entire State would like to honor all Sunbeam leaders who have served for five years or more. Also any missionary or active Christian workers who were once Sunbeam members in your church. Please send both of these lists to Miss Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky.

Dates Kentucky Young People Will Welcome

- March 6-8 Intermediate G. A. House Party, Georgetown College, Georgetown, Ky.
- March 13-15 Intermediate G. A. House Party, Bethel Woman's College, Hopkinsville.
- April 8-9 State W. M. U. Convention, Winchester, Ky.
- May 30 State Stewardship Declamation Contest, Porter Memorial Baptist Church, Lexington, Ky.

June 19-26 Kentucky Baptist Boys' Camp, Clear Creek Springs, Pineville, Ky.

June 23-July 3 Southwide Y. W. A. Camp, Ridgecrest, N. C.

July 27-31 State Y. W. A. Camp, Clear Creek Springs, Pineville, Ky.

A VISIT IN ARIZONA

Having been elected by the Baptist General Convention of Arizona, to the position of Superintendent of Evangelism for the State, I was invited by the Executive Board to visit the State of Arizona and conduct a revival in Phoenix, the capital city, with all the Baptist churches co-operating. The meeting was under the direction of the General Secretary and the local pastors of the city. Mr. and Mrs. Kenneth Pond, of Phoenix, were chosen to direct the music and I was to visit all the churches.

Mrs. Pond and I drove through to Phoenix via El Paso, Globe, and Miami. This was a great trip for many reasons. The State of Arizona is a scenic and romantic state, rich in Indianlore, natural resources and scenic beauty— noted for sunshine, climate, majestic mountains, fertile valleys and great irrigation systems. It is a virgin territory, full of game fish in its sparkling waters, a land of sunshine health and happiness, destined to become much larger in population. The state is blessed with one of the finest public school systems in America.

The City of Phoenix is located in the heart of the great valley with 250,000 acres under irrigation. It is a beautiful city of palms, fruits and flowers, with a population of some 100,000 souls. The luscious dates, oranges and grapefruit are now ripe and the olive trees are burdened with their load of fruit. Around the city are to be seen the beautiful citrus groves, the white-faced cattle, fat on the alfalfa and hundreds of acres of white headed lettuce ready for market.

The people of Arizona and the city of Phoenix gave us a wonderful reception. They are a lovely people who know how to make you feel their welcome. Pastors came in from over the state to lend their words of welcome. We were honored with the presence of Mrs. W. C. Henderson, President of the State W. M. U.; Reuben Smith, President of the Convention; S. S. Bussell, General Secretary and all the pastors of Phoenix, Pastors Campbell of Tucson, Wilkerson of Globe, Butler of Glendale, Jack Maben of Tolleson, and John Johnston of Young, attended the meeting.

We spoke in all the Southern churches in Phoenix, but most of the services were held in the Grace Baptist Church where Dr. W. W. Taylor is the beloved pastor, and in the First Southern Church where Dr. C. M. Rock is the

honored pastor. Great crowds attended and I have never preached to a more appreciative audience than I found in Arizona. We had many high-hours and the fellowship could not have been sweeter. The pastors and churches are burdened for the salvation of the lost in Arizona. Fifty souls were saved. Southern Baptists are gaining ground in Arizona. May the Lord's rich blessings be upon those struggling churches of the far west. W. Y. POND, Breckenridge, Texas.

THE BIBLE DOCTRINE OF CHRISTIAN DISTINCTIVENESS

(Continued from Page 6.)

told of a coming judgment which would certainly divide folk. He spoke of an eternal abiding place that would fix this separation forever.

IV

The disciples of Christ followed their Master in the same teaching. John said, "Love not the world, neither the things that are in the world. Peter says, "Have no fellowship with the unfruitful works of darkness." And Paul wrote: "I am crucified unto the world . . . the world is crucified unto me . . . for us to put on the new man fashioned like Christ . . . to kill the old man and his deeds." Hear James say: "The friendship of the world is enmity to God. Whosoever, therefore, is a friend of the world is an enemy to God." Yes, it is God or gold in every tale that is told.

The early Christians did not mingle and mix with the worldly and wild around them. They glorified in being God's peculiar people—in character and conduct. To them, there were no little sins. They refused to compromise for concessions, to be diplomats for degrees, to debate for deference, to dally and bring doubt.

Common sense and ethics argue for Christian separation. The Bible teaches that unsaved folk are dead in sin; that they have moral leprosy; that they are as filthy rags and wholly unclean. Do not separate the dead from the living? the pure from the impure? the diseased from the well? the criminal from the non-criminal?

This distinction recognizes vital difference? There is such difference between the righteous and the unrighteous, the dead and the living. One is God's creature, the other God's Son; one is born only of the flesh, the other of flesh and the Spirit, one is following Christ, the other Satan.

V

This distinction is manifest in God's judicial treatment. The people of God are under grace and mercy; while the unsaved are under justice and law. God's dealing with Israel and the other nations gives a classic example. The judgments were different and for different reasons. In judgment the saved

will meet the mercy of God through Christ, but the unsaved will stand before the stern justice of their Judge. The saved will hear the glorious sound of the welcome of grace as God says, "Enter thou into the joys of the Lord," while the unsaved will hear the stern command of the Judge to "Depart into everlasting punishment . . ."

A difference will be seen in church life. Mixed multitudes are the bane of the church today. They brought trouble for Israel and they are bringing trouble for the Baptists of today. Real Christians are crucified to the world, separated from the world, have no love for the world. Carnal and unsaved church members are deadening and delaying the work of the church; they are killing the witness of the other members and making it hard for the preacher to minister the Gospel of Christ. Let me lovingly plead with you noble leaders of your church to determine now to live separated lives.

The real active Christian will not use worldly methods in promoting his business. He will not sell strong drink, rent his property for any such business, nor have any part in making the damning poison.

The Christian has obligations and privileges which grow out of this undeniable distinctiveness. We are not of this world. It is not our home; we are pilgrims, strangers, ambassadors, and are seeking another city. Whenever the church has been separated from the world the church has prospered. They are incompatible, incongruent, and unmixable in reality. Often the world seeks to assimilate the church; to dominate her policies or intimidate her programs. We must remember that the devil is the prince of this world and its systems.

During the first three centuries the world hated the church and hounded her on every side. Christians were forced to flee to caves. They were killed, burned, put under heels of horses and mercilessly treated. But the church remained pure and separated. The Gospel spread over the earth in that three hundred years of such consecrated Christian living!

VI

World conformity means church deformity. First the world seeks to assimilate the church; next, as in the case of Lot, the world will persecute. The world hates the Christ-obeying church today and always will. We must feel our obligation to live PURE lives. It never pays to compromise for concession. Ask Adam and Eve. We must have more Hebrew children, more of God's real soldiers. Dauntless and daring, they lived or died for God. God bless their memory. They won for God and won a nation also.

The world looks upon us as being different, in theory at least. The world comes to us in times of trouble and of

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

need, or when they are seeking to promote some ethical movement which is designed to better our social existence. Moreover, carnal and wicked humanity looks at the church as being her enemy. One thinks of how whiskey's friends fight the church. We may expect this; in fact it should be, for our ideals and the world's system are diabolically and diametrically opposed.

You must be born again or you are still dead in trespasses and sins. If you are born again, "Avoid unsuitable connections with unbelievers. For what is there in common between righteousness and lawlessness? Or what partnership has light with darkness? What harmony can exist between Christ and Belial? Or what participation has a believer with an unbeliever? And what compact has the Temple of God with idols? . . . Having therefore these promises, beloved, let us cleanse ourselves from all defilement of body and of spirit, and attain to holiness through the fear of God."—(Weymouth.)

HAVE YOU EVER NOTICED?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friends, he's prejudiced; when you don't like him, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat someone especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow says what he thinks, he's spiteful; when you do, you are frank?—Reformed Church Messenger.

The First Baptist Church of Murray, Ky., has called Dr. R. Sam Martin, of Winter Haven, Fla., to be their pastor, to succeed Brother J. E. Skinner, who resigned some months ago on account of health conditions and moved to Jackson, Tenn. Dr. Martin expects to be moved to his new field by the third Sunday in February, or sooner. In former years Dr. Martin was pastor of Kentucky churches, including such churches as the Third Church of Owensboro and the First Church of Middlesboro.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

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

Theodore F. Adams, First, Richmond, Va. Accepted.

D. I. Purser, Woodlawn, Birmingham, Ala. Accepted.

James A. Ivey, Bell Avenue, Knoxville, Tenn. Accepted.

J. K. Lawton, Second, Belton, S. C. Accepted.

Charles H. Bell, Luctor, Okla. Accepted.

Broadus Jones, First, Norfolk, Va. Accepted.

J. O. Cash, Emmanuel, Ardmore, Okla. Accepted.

Fred Ward, Gould, Ark. Accepted.

W. E. Farr, Goodman, Miss. Accepted.

E. C. Horton, Eudora, and Horn Lake, Miss. Accepted.

R. R. Keathley, Shuqualak, Miss. Accepted.

N. D. Timmerman, First, Clarksdale, Miss.

W. L. Howse, Salem, Hinds County, Miss. Accepted.

J. S. Bell, Whiteville, Tenn. Accepted.

E. C. Tyner, Lowery Memorial, Jacksonville, Fla. Accepted.

A. E. Young, Boynton, Fla. Accepted.

A. L. Turner, Baldwin, Fla. Accepted.

George R. Stair, First, Lakeland, Fla. Accepted.

J. W. Hollums, First, Stroud, Okla. Accepted.

J. H. Street, Immanuel, Hattiesburg, Miss. Accepted.

Tiner Sauvage, Iuka, Ky. Accepted.

M. G. Barlow, Henrietta, Caldwell-Ray Association, Mo. Accepted.

W. H. Butler, Winslow, Ark. Accepted.

Resigned

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

D. I. Purser, Citadel Square, Charleston, S. C.

James A. Ivey, West Asheville, N. C.

F. E. Kirchner, Belle Meade, Waco, Tex.

J. K. Lawton, Townville, S. C.

A. C. Shuler, Calvary, Jacksonville, Fla.

R. W. McCann, Lawnsdale, Houston, Tex.

Broadus Jones, First, Hansonville, N. C.

J. E. Hinkie, Vienna, La.

F. H. Miller, Mashulaville, Miss.

R. R. Keathley, Central, Florence, Ala.

E. C. Horton, Longstreet, La.

A. E. Young, Eifers, Ala.

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

E. E. Smedley, Clayton, Okla.

J. H. Street, Highland, Meridian, Miss.

H. J. Maples, Belle, Mo.

M. G. Barlow, Fairville, Saline Co., Mo.

O. C. S. Wallace, Eutaw Place, Baltimore, Md.

Ordained

McClinton O'Neal, Chipley, Ga.

J. J. Martin, First, Adairsville, Ga.

Virgil Smith, First, Jacksonville, Fla.

Tiner Sauvage, Iuka, Ky.

Died

S. R. Young, Jackson, Miss.

J. A. Harris, Macon, Ga.

H. W. Jean, England, Ark.

Sid Williams, San Antonio, Tex.

TEXAS PASTOR IN NORTH

Rev. H. D. Bruce, pastor of the First Baptist Church of Huntsville, Texas, was with the Stanton Park Baptist Church of Detroit, Michigan in a series of evangelistic meetings from November 10 to 24. The Lord blessed the preaching of His Word with thirty-four additions to the membership of the Church. Brother Bruce reports that he enjoyed the stay there very much. Brother L. D. Ballingall, a native of Scotland, is the beloved and progressive pastor of the church. The membership of the church is composed of Canadians and Southerners and they are loyal to the Word.

This Texas pastor was invited back to preach in another series of meetings in October 1936. He has also been invited to do the preaching in a series of meetings with the Puritan Avenue Baptist Church of Detroit, Michigan in April of this year. Brother Bruce is a native of Kentucky and it will be a joy to his Kentucky friends to hear of his far reaching ministry.

ECHOES OF MOODY-SANKEY SINGS

A collection of seventy song favorites of the Moody-Sankey period has been prepared for use during the two-year celebration of the D. L. Moody Centenary and Moody Bible Institute Jubilee. This inexpensive collection will be used in all of the gatherings of the Founder's Week Conference, February 2 to 9. Christian people from everywhere will find much blessing in the use of these heart favorites of an earlier day.

The eight-day Founder's Week Conference, with more than forty different speakers, a pastors clinic for the discussion of church problems, a soul-stirring exemplification of the gospel in song, and a feast of fellowship for throngs of visitors from many states and a number of foreign lands, is expected to reach a new high mark of practical value for ministers, Bible-school teachers, missionaries, and Christian workers of every denomination.

Provision for entertainment, at the Institute or in near-by hotels, may be Director, Centenary and Jubilee, 153 made by addressing Mr. A. F. Gaylord, Institute Place, Chicago.

W. N. RUNYAN,
Institute Editor,

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Fellowship Tidings.

When notifying the Western Recorder office of a change of address, subscribers should supply us with the old address as well as the new address. For the convenience of the Post Office Department our mailing list is not arranged alphabetically, but according to nations, states, cities.

Ray E. Priest, Superintendent of the Broadway Baptist Sunday School, Louisville, whose automobile accident was mentioned in last week's Western Recorder, has been moved from St. Anthony's Hospital to his home, 2225 Dearing Court, and is reported to be much improved.

Dr. John W. Ham, evangelist of Atlanta, Ga., began a series of meetings with the Baptist Church at Monongah, W. Va., where Rev. Porter Chatrant is pastor, on January 12. The meetings have continued throughout January. Dr. Ham is now back in the harness after after being down in bed for several months with neuritis.

Two men, Brethren J. H. Churchill and J. H. Thurman, both of Murray, Ky., have written us the good news that Dr. Sam P. Martin, of Winter Park, Fla., has accepted the call to the First Baptist Church of Murray, Ky. His call was extended on January 8, and he visited the Murray Church on January 19 and accepted the call in person. He expects to move on the field February 15.

An analysis of the American Bible Society's records shows that of the grand total of 972 languages in which Scripture publication has occurred the

COMPLIMENTS OF

A Friend

complete Bible has now been published in 175 languages; the New Testament in 208 additional languages; portions of the Bible, or one complete book, in 514 more, and selections from the Bible, that is, less than a complete book, in still seventy-five more languages.

Dr. M. P. Hunt is back in Louisville after having visited several western points. He preached for ten days at his old church at Fort Collins, Colo. He visited St. Joseph, Mo., and preached at the Michigan Avenue Church, Kansas City, where Brother R. L. Wood, a Louisville boy of former years, is pastor, and the Centropolis Church, also in Kansas City. Also he spoke to the students and faculty of the Kansas City Baptist Theological Seminary, Kansas City, Kans., and attended the annual Calloway County Supper.

We appreciate very much the following paragraph which appeared in the Church Chimes, the weekly bulletin of the Walnut Street Church, Louisville, of last Sunday: "At the request of the W. M. S. of our church, the city mailing list of the Western Recorder was checked with the membership roll in order to see just how many of our homes get this paper. While quite a number are subscribing, there should be many more reading our own paper, and if there are those who wish to subscribe just write your name on a slip of paper and place it in the collection plate, or call the church office, or Western Recorder office." A true Baptist paper forsakes all fleshly and worldly and commercial appeals to be as faithful a voice of the Gospel of Christ as the true pulpit. If the paper actually lives up to this, as well as does the faithful pulpit, there is no motive on earth for its support other than that which leads to the support of a true church. In principle it thus qualifies to be treated as every missionary and every worthy benevolent cause of Baptists. Therefore the propriety of magnifying it in church bulletins and from the pulpit. As a matter of fact this creates atmosphere that makes it easy for the paper to secure church members as subscribers, though it usually does not result in their running over each other in itself. Personal work is required here just as it is in keeping up the every-member canvass for the support of the church. If the two are not the same in principle they need to be. With our whole soul we claim that they are. Thank you, Dr. Gibson.

A PRAYER

Sarah Terry, Louisville, Ky.

Abba, Father, guide today,
Let me from Thy paths ne'er stray,
Guide my foot-steps o'er the way
In paths of right keep me, I pray.
Hold my hand in Thine, dear Lord,
Feed my soul from Thy own word,

COMPLIMENTS OF

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Teach me e'er to do Thy will,
Let me hear Thy Peace be still.

When by waters calm and deep
Safe, oh, safe my soul still keep;
When in waters rough and cold
My hand in Thine, of, safely hold.

When in enemies' camp I dare
Help me, Lord, to know thou'rt there,
There to shield me from all harm
There to guide by Thy strong arm.

When at night I kneel to pray
Point to me my sins of day,
Give me, Lord, a repentant heart
For my sins, O, Lord who art!
Keep me safely while I sleep
While Holy Angels vigils keep.
When morning comes with woe or weal
May I still Thy presence feel.

FAITH VS. DOUBT

He once set out to reach the goal
Of perfect freedom, love, and joy;
The gloom of doubt soon chilled his soul,
And now his life has run a-shoal
Where fearful rolling waves destroy.

O Doubt, dread, paralyzing Doubt,
Don't wreck my life when scarce begun,
Dethroning hope and faith; don't cast
me out

Where men in darkness stumbling run
And in their fury wildly shout.

With Faith and Hope inspiring me,
The faith and hope that come from God,
I'll sail Life's broad, tumultuous sea—
I'll walk the road that Jesus trod,
And ever undefeated be.

C. C. WHITELEY.

Our Dead

L. D. TOWNSEND

Inasmuch as our Heavenly Father has in His infinite wisdom seen fit to remove from us one of our worthy brethren, L. D. Twnsend, who was born March 27, 1868; professed faith in Christ, and joined a missionary Baptist church at the age of twenty.

He moved into our midst thirty-five years ago and became a charter member and deacon of the Nebo Baptist Church when it was organized in 1913. He remained a loyal member and active until recent years when his health failed him.

Therefore, be it resolved, first that we thank God for his humble life and Christian example, and we extend our heartfelt sympathy to the bereaved

family. For comfort and consolation we commend them to Him who doeth all things well.

P. C. MOSS,
HATTIE HIGDON,

Nebo, Ky.

JOHN BRINDLEY

Whereas it has pleased God in His infinite wisdom to call from His labor here on earth our beloved Brother John Brindley who departed this life on January 1, 1936.

Therefore be it resolved that in his death the Mount Hermon Baptist Church has lost a faithful member. The loving wife and children a faithful father and companion.

Resolved that this church mourn his departure, and extend our deepest sympathy to the family.

J. BRUCE BENSON, Pastor.
L. B. ADAMS,
OSCAR CULL,
DORIE GEIER,
BEN F. O'NEAL,
WM. T. CARROCO, Clerk.

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LOUISVILLE, KENTUCKY

Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Good News

On Monday, December 30 at the First Baptist Church in Birmingham, Ala., just preceding the Southwide Conference, it was by privilege, at the invitation of Dr. T. L. Holcomb, our great Secretary of the Sunday School Board, to be present at morning, afternoon, and night sessions of one of the most far-reaching meetings it has been my pleasure to attend. It was a meeting of all Southwide and State Sunday School and Training Union Secretaries and Field Workers. I have seldom witnessed such unity of vision, purpose, and desire in carrying on an enlarged work of teaching, and winning the lost, and training, teaching, and enlisting the saved in the Kingdom program.

For a great unified Southwide Program emphasizing the District Association as the major means of promoting all the work in every Church, the fine body of Southwide and State Workers voted unanimously.

I was fortunate enough to make an engagement with Mr. W. A. Harrell, of the Southwide Training Union Department, for workers who will help us conduct a two-day Conference in Louisville for representatives from every Association in the State. The Sunday School Board is going to make it possible for these workers to make the trip. Long Run Association is going to help make their stay in Louisville possible. Get ready for this meeting. More information will be given you soon. The date is Friday and Saturday, February 28 and 29. Our goal and need is every District Association organized and operating as a successful Associational Training Union.

State Convention

Please begin now enlisting members of your union to go to the State Convention at Newport, April 16-19. Even now you should send the name of each one who is planning to go, to Miss Helen Spahr, 1031 Columbia Street, Newport, Ky., stating whether Mr., Mrs. or Miss, whether Junior, Intermediate, Senior, or Adult, time of arrival and whether by train, bus, or car.

Plan Study Course For March

Now is the time to begin planning for a Study Course in March. For your information I am giving you below a copy of the first part of the tract entitled: "The New Baptist Training Union Study Course," by J. E. Lambdin. This will be continued next week. By writing to this office you may receive as

many copies of this pamphlet as you need.

NEW BAPTIST TRAINING UNION STUDY COURSE

J. E. Lambdin, Nashville, Tenn.

For working out specific plans for a training school a few suggestions are offered here:

1. Select A Suitable Time

Any week in the year may be "Training School Week," but March is Southwide Study Course Month, and is a good time.

2. Select the Teacher, or Teachers

The pastor is usually the right person to teach Seniors and Adults. The Junior and Intermediate leaders will likely be suitable for teaching the Junior and Intermediate courses. If outside helpers are desired, the associational Baptist training union Director can usually supply such helpers. It is sometimes possible to get a state worker, without expenses to the training union, but taking the course should not depend upon this.

3. Obtain the Textbooks

The training union study course textbooks are listed in this pamphlet. A careful selection should be made, keeping in mind the courses that have already been taken and the present needs of the people. The manuals should be studied first by those who have not had them.

Books should be ordered two or three weeks in advance from the Baptist Book Store serving your state. Only the books listed in this tract are credit courses for the Baptist training union.

Collect for the books as you go, and pay for them promptly. Some one person should be made definitely responsible for looking after the books.

4. Enlist the Young People and Adults for the Training School

Every B. Y. P. U. and B. A. U. member should be enlisted. The Bible readers' leader and instruction committee should visit and personally urge every member to attend. The pastor, director, presidents, leaders and all the officers should give themselves whole-heartedly to making the training school a big success.

The Standard of Excellence requires at least fifty percent of the membership to take a course every twelve months. The Eight Point Record System grades each individual ten percent on having taken the study course. Credit is allowed for twelve months from the date the course was taken.

5. Provide Attractive Programs

A program which combines study, devotion, fun and fellowship, should be provided. A lunch may be served, but that is not essential to the success of the school.

Suggested Program

Director or President Presiding
P. M.
6:45 Class Work.
7:30 Address, by the pastor, teacher, or a visiting speaker.
Announcements, reports, special features.
8:15 Classes as before lunch.
9:00 Adjourn.

(In some churches it will be desirable to leave off the address and close thirty minutes earlier.)

6. Conduct A Written Examination

The final period of class work on the last night should be devoted to a written examination on the whole book.

7. Obtain The Awards

The director of the training school (or the teacher if only one class is taught) should write to the State Baptist Training Union Department when the training school is being planned and get blanks upon which to request the awards. These blanks should be filled out in duplicate and both copies for each class sent to the State Baptist Training Union Department. One copy will be kept there and one forwarded to the Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tennessee. The awards will be sent from Nashville, free of charge.

8. Hold An Appropriate Recognition Service for Granting the Awards

After obtaining the awards, preparation should be made for a great recognition service at which time they will be given to the people earning them. The evening preaching service is a good time. Usually the pastor will be glad to co-operate in working out the program.

STANDARD UNIONS FOR FOURTH QUARTER, 1935

Associational Training Unions

Sulphur Fork

Baptist Training Unions

Dawson Springs

Sand Spring

B. A. U's

Akron, Ohio, Calvary

Carlisle

Cloverport

Fulton

Sand Spring

Seniors

Dawson Springs "Covington"

Dawson Springs "Kesterson"

Sand Spring

Intermediates

Dawson Springs

Sand Spring

Juniors

Akron, Ohio, Calvary

Cloverport

English

Fulton

Jellico, Tenn.

Paris, "Blue Bird"

Sand Spring

Shelbyville

RECORD OF ATTENDANCE

January 19, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Louisville, Franklin St. ...	127	15	150
Louisville, Grace	117	6	148
Lexington, Porter Mem.	116	35	179
Akron, Ohio, Calvary	111	21	133
Lexington, Grace	108	8	132
Louisville, Crescent Hill.	101	17	148
Newport, First	100	15	192
Louisville Bapt Temple.	100	14	137
Louisville, Ninth & O.	89	10	124
Owensboro, Third	85	13	131
Louisville, Beechmont	83	4	129
Owensboro, First	79	10	117
Pineville	79	8	167
Harrodsburg	63	7	116
Oneida	54	1	134
Louisville, South Side	50	10	115
E'town, Severns Valley.	48	22	108

SOUTHWESTERN KENTUCKY NEWS

Rev. Jesse B. Hill, formerly of Logansport, Ky., has accepted the District Mission work of the Freedom Association and is making his headquarters at Burkesville, Ky. This association is composed of thirteen churches of Clinton and Cumberland Counties. It was organized in 1841.

Fine words of appreciation of the series of sermons on "The Word of God," being delivered by the new pastor of the First Baptist Church at Russellville, keep coming to us. Dr. J. P. Scruggs, the pastor, is a very valuable addition to our ministerial ranks in this section of the State.

Dr. R. T. Skinner is bringing a feast of good things to his people at the First Baptist Church, Bowling Green in his Wednesday evening expositions of the book of Ephesians. We do not have the privilege of attending the Sunday services, but we hear that great congregations attend.

Dr. F. M. Masters of Russellville, Ky., has accepted the call of the Burkesville Baptist Church. Burkesville is the capital city of Cumberland County, which is the native heath of Drs. John S. Cheek and J. G. Bow, of blessed memory. The Burkesville Church is planning to remodel and enlarge their church house. Fine team, Masters and Burkesville.

Pastor Clyde R. Widick had a great revival with his Trenton Church in November. Rev. L. E. Roberson, Greenbrier, Tenn., formerly of Louisville, led the singing and the pastor did the preaching. Twenty-nine were baptized, twenty-five uniting with his Trenton Church and four with his Mt. Zion Church. This makes sixty additions to the Trenton Church since Pastor Widick came eighteen months ago.

Pastor Foster E. Howard and his good church at Auburn are moving on splendidly. Mrs. Howard is finding large

use for her many gifts on the fine field. "The Workers' Meeting of Bethel Association was held with this church on January 2, 1936. Dr. B. B. McKinney of the Baptist Sunday School Board, was on the program and spoke on Church Music.

The revivals in your scribe's churches this year were unusually good. The preaching by the brethren who assisted us was plain, practical, scriptural and effective. God blessed their labors, which resulted in forty-seven additions, thirty-seven being by baptism and ten by letter. They assisted as follows: Pastor W. T. Waring, of Pleasureville, at Morgantown; Pastor H. S. Summers, of Madisonville, at Salem; Pastor Foster E. Howard of Auburn, at New Union and Pastor I. Ferd. Graves, of Louisville, at Greenwood.

JOHN W. T. GIVENS,

Bowling Green, Ky.

OLD JERRY

(Continued from Page 15.)

legged hawk, a rare Western species, but the legs were not feathered down to the toes, and we finally identified it as an immature red-tailed hawk.

George took us to meet Uncle Lee St. Clair, who lives by himself half a mile up the road. Then years ago Lee came to the Plains to die, but has never had a sick day since, and is now eighty-two years old and highly resolved to live to be a hundred or die in the attempt. Not long ago some one offered him a substantial sum for his land. Lee refused it scornfully.

"Twenty years from now," he said, "I'll get ten times that much for it."

"Deer," said George, in answer to a question, "there's more deer, that is, this year than any year in the Plains, that is. One on e'm, that is, keeps pranking 'round my place. T'other night, that is, he et up most o' my parsley bed. In winter time, that is, he girdles my peach trees, that is, an' he's got a head o' horns like a moose. He's been 'round here for ten years, that is. The boys call him Old Jerry, an' there's been more loads of buck-shot, that is, wasted on him than would kill ten ordinary deer. Some folks, they do say he ain't a reg'lar deer, but a hant, that is, an' that he must be shot with a silver bullet, but one ain't got any silver nowadays, that is."

—Samuel Scoville, in S. S. Times.

The Tennessee Baptist State Mission Board has purchased an old residence at 149 Sixth Avenue, North, Nashville, Tenn., to be used for their offices. The building has been renovated and they hope to be moved into their own quarters very shortly. For many years their offices have been located in the building of the Sunday School Board.

Our Dead.

CARL HIBBS

On January 7, 1936, God in His wisdom took from our midst Brother Carl Hibbs. Brother Hibbs was born on December 9, 1882. In 1917 he united with the Bethany Baptist Church of Union County. He was a splendid Sunday-school teacher and a loyal Christian worker. He has served as Clerk of the Ohio Valley Baptist Association for the past fifteen years.

Be it resolved that we the members of Bethany Baptist Church cherish the memory of this beloved brother who has passed on to his reward, and extend to the bereaved family our sincere sympathy.

R. E. WYNNS,
W. H. McKEAIG,
J. G. WYNNS, Committee.

J. P. GOODSON REYNOLDS

Resolutions of respect to memory of J. P. Goodson Reynolds, who was called home January 5, 1936.

Whereas, the Great Ruler of the Universe has, in His infinite wisdom, removed from our fellowship, our beloved and esteemed co-laborer, Brother J. P. Goodson Reynolds; and whereas, The worthy relation held during his membership with our church makes it fitting that we record our appreciation of him;

Therefore be it resolved, That the wisdom and ability which he exercised in aiding our church, by council, influence and service, will be held in grateful remembrance.

Resolved, That his sudden removal from our Sunday-school and church, leaves a vacancy that will be deeply felt by all members of this body in the service of Christ; and will prove a grievous loss to our church and its interests.

Resolved, That with deep sympathy with the wife and children, and other relatives, and friends of the deceased, we express an earnest hope that even so great a bereavement may be over-ruled for their highest good.

MRS. HERSHEL ALLEN,
M. W. SMITH, Church Clerk.

W. H. DUTSCHKE

W. H. Dutschke departed this life on January 17, 1936, at the age of seventy-four years, eleven months, seventeen days, leaving his wife, who before marriage was Miss Lucinda B. Shaw; two sons, W. C. Dutschke, Louisville, Ky., and G. N. Dutschke; and one daughter, Mrs. B. U. Lewis, Ammons, Ky. A son, E. O. Dutschke, preceded him in death four years ago. The deceased also leaves two sisters, Mrs. Elwilda Keys, Lodiburg, Ky.; Mrs. Ida Nottingham, Webster, Ky.; one brother, J. G. Dutschke, Cecilia, Ky.; sixteen grandchildren and three great grandchildren.

Mr. Dutschke was converted and united with the Stephenson Baptist Church some thirty years ago, and when the English Baptist Church was organized in 1911 he gave the ground for the church. Being a carpenter, he planned the building and gave of his time and talent to erect it. Some years later he built the belfry to the church. This was about the last carpenter work he did.

He moved his membership to the English Church and was a loyal member unto death. The funeral was conducted by his pastor, Rev. V. A. Polk on Saturday at 11:30 o'clock. His remains were laid to rest in the Dutschke Cemetery.



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

Arnold's Commentary on the Sunday School Lesson for 1936, edited by Benj. L. Olmstead, published by Fleming H. Revell Co., 223 pages, price \$1.00.

The Sunday-school lessons are treated ably and without undue elaboration by the Editor of this publication. It has the maps and helps usual in such publications, and some examination of it leads us to believe it is an annual guide in Sunday-school study that deserves and will win an extensive clientele.

Abiding Songs, published by the Baptist Sunday School Board, Nashville, Tenn., 175 pages, price 40c board, 30c paper.

Here is a new collection of standard hymns and Gospel songs, designed for the worship of the church as well as its organizations. Most of the songs are properly those which have proven their worth by long use. These are reinforced with what is good in more modern songs, but there is no religious smack of jazz, we are thankful to say, though some churches have shown an aptitude to take on to the jazz stuff to whip up an enthusiasm of the flesh which is unfriendly to real worship of Christian enthusiasm. The books are for sale at lesser prices by the dozen or by the hundred.

After Fifty Years, by Prof. L. O. Dawson, published by the Baptist Sunday School Board, 230 pages, price \$1.25.

A year ago we read a fine book by Dr. Dawson which we have not yet reviewed. We are now reviewing this one before having read it. That may not be good practice ordinarily. In fact it is now. But the reviewer has known Dr. Dawson for most of the fifty years he writes about, and we have read his writings. The Recorder had a paragraph about this book some weeks ago. We have also read with satisfaction the chorus of approbation this present work has won from discriminating reviewers. If the reader will take it from us, especially if he will be a Baptist minister, or a Christian minister of any denomination, we will tell him to be sure to get this book by Dr. Dawson. Here are sample chapters: The Preacher's Equipment, The Preacher's Objectives and Methods, Fishers of Men, Pitfalls, In the Study, Doubting Castles, On the Shelf, Three Teammates. Those who read the Recorder will hear of this book again,

and will probably sense that the editorial columns have profited by it more than once.

Tarbell's Teacher's Guide, by Martha Tarbell, published by Fleming H. Revell Co., 432 pages, price \$2.00.

This well-known guide for Sunday-school teachers for 1936 is well prepared mechanically, and is commended by many conservative reviewers. Not in the present volume, which the reviewer has not had time to scan, but in some former volumes we and others have had the unwanted experience of having to decide that the writer was trying to meditate it and make it comfortable for modern rationalism. There are some who regard this evidence of a desirable "open-mindedness." The reviewer takes his place with those who regard it as improper.

Doran's Minister's Manual for 1936, edited by G. B. F. Hallock, published by Harper and Brothers, 638 pages, price \$2.00.

This well-known manual undertakes to help the minister in the matter of pouring water into the dry pump to get it started by offering suggestive material for morning and evening services, and mid-week services every Sunday in the year. Such works are very helpful to busy pastors who must speak sometimes when they almost feel like they have something to say, and whether they have had a chance to prepare or not. There are many such these days. Such works are distinctly useful provided they are used only to meet real emergencies, and provided those emergencies are not allowed to become a habit. They are a snare when the preacher allows them to take the place of prayer, meditation, and study of the Word of God itself.

C. L. YOUNG ORDAINED AT ROBARDS

Brother Charles Leonard Young was ordained to the full work of the gospel ministry in a special service at the Robards Baptist Church on Sunday, January 19. A council composed of pastors and deacons from churches in Ohio Valley Association met pursuant to a call from the Robards Church, to which Brother Young had been called as pastor, and after examination of the candidate proceeded with the ordination. Pastor Herbert Schmitz, of the Audubon Church, Henderson, led in the examination and delivered the message. Pastor J. O. Colley, of the Bethel and Cash Creek Churches, gave the charge to the candidate and church; and Pastor Winston Pearce, of Corydon, presented the Bible. The newly ordained minister pronounced the benediction.

Brother Young is a native of Western Kentucky, having been reared in the Fordville community. He is a graduate of Georgetown College and also a grad-

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uate of the Moody Bible Institute. He was principal of the Robards High School for a number of years and there heard the call to the ministry. For the past five years he has been a missionary to Costa Rica in Latin America. At present he is a student in the Seminary here in Louisville.

It is interesting to note that the people whom he taught and labored with in the field of education also chose him for their leader in spiritual matters at the first opportunity. His brethren in Ohio Valley Association heartily commend him to the brotherhood of the State.

Brethren Fred Cox and Clay Tapp were ordained as deacons of the Roberts Baptist Church at the same service.

EDWIN E. DEUSNER.

Mullins Hall,
Louisville, Ky.

Pastor-Evangelist H. Ellis Ogden is conducting a Gospel revival at the First Church of Baxter Springs, Kansas, during January 22-February 9, with Grant Sinclair, Gospel singer of Gadsden, Ala., leading the music.

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