

WESTERN RECORDER

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No. 6

How to Fill Empty Churches

DR. BONAR wrote, "I looked for the world, and I found it in the church; I looked for the church and I found her in the world." We have the same confession to make today. Not long ago I read the following statement of the reason for our empty churches:

"In my opinion this condition is partly due to the inconsistency of many professing Christians. How can we expect churches to be filled when so much of the world is in them? We find church members going to dances, theaters, and whist drives. Can we wonder that the man of the world stays outside and ridicules those inside? 'Come ye out and be ye separated,' is the call to all Christians. Would to God it were harder to become a church member! If we would keep ourselves unspotted from the world, then the world, seeing us alive spiritually, would seek the same joy we possess."

Of course they would, and when the churches are again visited with a Pentecostal outpouring of the Holy Spirit, there will be many to endorse every word of that writer. There are now thousands in the churches ready to say in all seriousness, "Let us thoroughly purge our churches of the world and they will soon be filled." But there can be no question that in doing this at the present time they would be branded as "puritans" and "kill-joys." Yet those who voice this appeal have really faced the issue. Unlike their religious leaders, so many of whom have compromised the Christian witness, they have known and are ready to face the conflict that is inevitable between the two. It is easy to sneer at Puritanism, but it is very difficult—nay, impossible—to produce a religion that can turn the world upside down where the marks of the Passion are absent.—Prof. C. W. H. Amos, of Cambridge in "The Church or the World."

Devotional and Religious Thought

ONLY A WORD

Zeck Ford Bond, Cincinnati, O.

Only a word—But 'twas said in zest
To a traveler along life's way.
Yet it gave a glimpse of yonder rest,
And a hope for the Judgment Day.

Only a word,—But it cheered a heart,
Which depressed by the toil of men,
Had sought refuge in the world apart,
And was lost in a life of sin.

Only a word,—But it led a soul
To the haven of Infinite Grace,
Where that soul found love and joy
untold,
In a smile from the Saviour's face.

"FAITH'S GREAT TEST"

God does not explain His dealings with us any more than an earthly father can make an infant understand the whys and wherefores of existence.

One may feel himself 'cribbed, cabin-ed and confined,' living in dismal surroundings, working at uncongenial toil, compelled to lie on a bed of pain or robbed of precious human ties. The impulse is to ask why if God be good and powerful He does not remove these limitations. Christ could do these things for us but he asks us to trust Him even though He does not do them. It is not necessary that we should know all the answers. What is essential is that we should believe that Christ knows them and be willing to wait for His time and way of revealing what we want to know. He has great purposes for the world and for us and these purposes are best served by us where and as we are.

—Frank R. Elder.

HINDRANCE TO FAITH

Knowledge of external facts comes to the human mind through the senses. Of the knowledge thus received by any mind, the smaller portion is primarily experiential to that personality, while the greater portion comes as the reported experiences of others. Unless we receive the testimony of men, we can know nothing of the past, and very little of the present. But because we claim to know a great deal of the past and of the present, it is evident that we have received the witness of men.

There is a body of knowledge in the world, which includes much that has to do with the past, the present, and the future, and which the men who reported it claimed was communicated to them by God. Inasmuch as a very great deal of this knowledge lies outside human experience and exceeds the powers of human invention, we would admit that the only way by which they could have received it was the way they allege—by revelation of God.

If then those men have reported what God revealed to them, that revelation is the witness of God, and if we receive the witness of men, the witness of God is greater. Unless we receive the testimony of God concerning those matters of which we have no knowledge apart from that which God has revealed, we must remain in ignorance so far as those things are involved.

The hindrance to faith in the witness of men may be intellectual as well as moral, but the hindrance to faith in the witness of God is primarily and largely moral. The record is rejected in part or as a whole, not so much for the reason that the record is incredible as because the heart turns with disgust and hatred from what is involved in the belief of the record. And again the Record is true, when it says: "Men loved darkness rather than light, because their deeds were evil."—James G. Car-lile in Exchange.

HOW TO GET PEACE WITH GOD?

We are not hoping to have peace with God. If we have faith we are justified, and we have peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace wherein we stand." Grace is unmerited favour. Where does the believer stand? In the undeserved, unmerited favor of God. He does not deserve to be kept, but, blessed be God, he is kept. Then where does hope come in "and rejoice in the hope of the glory of God?" Not the salvation of God, but the glory of God. We find in Colossians that the glory of God is brought unto us at His appearing.

—C. I. Scofield.

SEALED BY THE HOLY SPIRIT

Ephesians 1:13 the Revised Version reads: "In whom ye also, having heard the word of truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise." So far as this sentence is concerned, we can draw no inference as to the question of time. There may or may not have been a space of time between the believing and the sealing. Paul simply says, "having believed ye were sealed." From other Scripture, however, we conclude definitely that there was no space of time, and that there never is a space of time between genuine permanent believing in the Lord Jesus Christ, and being sealed with the Holy Spirit of promise. All Scripture makes it clear that every one who truly believes in the Lord Jesus Christ is marked, or "sealed" by the presence of the Holy Spirit.

A very important question before every Christian in the world today is

the degree of clarity with which this mark or seal of the Spirit shines forth. In talking with a group of little children some time ago, I used the illustration of the postage stamp on a Christmas card as an official seal showing that the official seal showing that the postage has been paid. I then asked these little children what they would think of anybody covering up a postage stamp with Christmas stickers. The children saw the humor of the situation and also the application of covering up our Christian testimony with things which are evil or indifferent or even with things which are beautiful and good in themselves but which take the place of the most important thing. Is the presence of the Holy Spirit in your life clearly marked? Our Lord said, "By their fruits ye shall know them."—J. Oliver Bushnell in The Bible To-day.

"WALK IN THE SPIRIT"

Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.

A number of Christian people live their life according to the flesh; the old sinful nature is still the principle according to which they live. I wonder if that can be true of us who are the Lord's, who have believed on Him, who have a new nature? When the Lord Jesus came into our lives He brought with Him that new nature. The apostle speaks of the flesh and the Spirit, the old nature and the new; and each of us may determine according to which principle we shall lead our lives. Either we shall lead them with the flesh governing, or we shall allow the new nature, the Spirit, to counteract the flesh. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

—Guy H. King.

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

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A Revival Necessary to Evangelism

LEN G. BROUGHTON, Atlanta, Ga.

MY DEAR DR. MASTERS: In the Western Recorder of November 7, 1935, I read a brief statement quoted by you from Dr. W. Graham Scroggie of England, entitled "Revival Must Precede Evangelism." In this brief statement Dr. Scroggie says, "a revival is an essential preparation for evangelism." For lack of space you do not give very much of what Dr. Scroggie has to say, although all who know him or his writings would be eager to read what he has to say about so vital a matter.

There is in my judgment no man living to-day who has a keener spiritual insight into the Scriptures and scriptural ways than Dr. W. Graham Scroggie. I have known him personally for a number of years and have preached with him on different platforms a different places and different times, including his own church in Edinburgh. He is the author of many religious books and a weekly contributor to "The Life of Faith," the organ of the Keswick movement, published in London by Marshall, Morgan and Scott, Paternoster Row. I would advise any who can, in addition to their home paper, to have this Life of Faith weekly come into their homes.

At the conclusion of your brief account of what Dr. Scroggie has to say upon the necessity of a revival preceding evangelism, you give a word of very engaging testimony. You state that

for the first time in years you had had the privilege of preaching twice daily in a revival, and that before the week had ended both you and the pastor were convinced that it would have been wiser to have given at least a week's preaching to Christians, and then devote what time seemed needed to the unconverted.

In my judgment you never arrived at a more needed conclusion than this; and if I may be permitted to offer a criticism, it is that the rapidly growing tendency among our Southern Baptist pastors is to say much and do much to promote evangelism, but with this important preliminary requisite of REVIVAL almost, if not entirely, ignored [our type emphasis.—Ed.].

I

I TRUST I may be permitted to say, without seeming in any sense to over-value my experience, that during my more than forty years in the ministry I have been actively engaged in evangelism; and now, as never before, I am convinced that true evangelism must be preceded by a revival in the church itself.

It seems that most of our churches are more and more departing from this conception, which was so important a factor in the evangelism carried on by churches, pastors, and great evangelists in the days gone by. Many pastors, for example, say to me that it seems that they get as good results without the "occasional revival" of former years. I feel that in this statement they have reference only to the reception of new members, while the spiritual life of the church goes on as before.

One of the underlying purposes of an evangelistic meeting is the creation of a deep spiritual atmosphere. Such spiritual atmosphere will reveal itself in the home, perhaps in the restoration of the family altar; in business, in the

quickening of a spiritual conscience; and in society, by marking social limitations. And in it will reveal itself in the worship and life of the church itself. It should be the object of the meeting to leave a more sensitive spiritual conscience in regard to every phase and form of life.

Certainly, the church itself must have its heart warmed and its soul stirred with regard to its obligations to reach and save the lost and build the saved in Christ at home and abroad. Church members must be brought to feel that souls apart from Christ are lost, and lost to an endless hell, and that the responsibility for winning them to Christ and saving their lives to be real witnesses to Him, rests upon all who are in the church.

II

MORE and more I see revival to be the first need in church-fostered evangelism. If things go on as at present it will not be many years before our churches, like those of other faiths, will operate without the warning, directing, power-giving work of the Holy Spirit, and will become so formal and ritualistic as to have no place for the Acts of the Apostles. Already, in many of our large city churches it would likely create embarrassment for pastor or evangelist to lead them in an honest and spiritually informed study of the apostolic church as revealed in the Acts of the Apostles.

Let me give an illustration of what I desire to say. I happen to know a church in which there was a three weeks' meeting. The first was taken up almost entirely with the consideration of the work of the Holy Spirit in some form or other, and the rest of the day services given over to the consideration of "living the Abundant Life," while the nights were more evangelistic. During the last half of the meeting around one hundred souls were brought into the church, most of them from the intermediate Sunday-school age up, and for baptism.

The church itself, as the pastor said many months after the meeting, had been greatly and permanently revived in all phases of its responsibility. Especially had this been true of its young people in the Sunday night services. An intensive form of evangelism soon broke out among the membership, and they went to the highways and hedges carrying the note of salvation from warm hearts, and something like a hundred souls, the majority for baptism, again were brought into the church; and still the work goes on.

III

IT SEEMS to me that something like this is possible with our churches everywhere, if we will only go in for a real revival, with the idea of evangelizing as well. May God grant that it may be so.

The outlook does not seem to me to be very encouraging for an abiding type of evangelism. Most of our evangelists, with results as good as ever in the history of church evangelism, are idle much of their time. It is no fault of theirs, but perhaps it is due to a change in the conception that the churches have of evangelism.

The evangelist fills an apostolic office, and once he has given himself to this ministry his heart is on fire, whether

actively used or not. We have a number of fine men whose all has been put upon the evangelistic altar, but it is as easy for the enemy of souls to thwart their consecration to this work as to that of the pastorate. As an evangelist, I made bold to say that our pastors and people should carry the evangelist upon their prayer list. His work at home is

as important, and in many respects more so, as that of the missionary upon the frontier or in some foreign land.

Brethren and sisters of our churches, pray for us evangelists, who appeal not for what you have but for the opportunity you can afford, that we may exercise our apostolic calling.

Uncle Joab Adds a Postscript—GEO. R. PETTIGREW, Chappells, S. C.

UNCLE JOAB was all smiles and twinkles. You knew there was mischief brewing. He had a Baptist weekly in his hands and his eyes danced as he opened it where it was already well thumbed. You watched and waited:

"Well, Buddie, have you seen the report of the committee on the Social Research Bureau? They ain't firin' at or thowin' off on the reg'lar Commission now; they're—what's that?*** Hididin' behind it?*** Now, now! You oughtenter say that. Don't you know you can't hide behind nothin' what aint bigger than you?"

"They jest adopted the Commission and mean to take out reg'lar papers next May. They adopted a mighty Preamble along with it. You know what preambles is? They's like the patter of the slight-of-hand man that keeps your mind off o' what he's a doin' meanwhile.*** Yes; that Preamble's a real masterpeace-maker. It's like apples of gold in pitchers of silver. If they had only known when to stop! . . .

I

"DID you ever hear 'bout the Colored Society of Saintly Sojourners? No? Well, I ain't neither, but we're both agoin' ter hear right now. This Darktown club met after night, endorsed and adopted the Ten Com'mandments for a preamble to by-laws and then pre-ambulated out and raided the neighbors' henroosts. I reckon they was pervidin' ways and means for the next meetin'.

"Yes, preambles is like springboards at the old swimmin' hole. They aint intended to disturb the waters, however muddy they git to be while the divin' and swimmin's agoin' on. They're like pretty doormats that's trodden under foot of men till the original pattern has jined the quire invisible. Still and all, they are useful in their way, as they destroys footmarks on the floor . . .

"You see, Son, the Preamble aint the last word, and it's the last word that counts and settles things, as every woman knows. Names don't count for much either nowadays. We got a Sec'r'tary in our national cab'net usin' a name discarded long ago, and Bolshevik Russia poses as a Republic. So when our twenty distinguished brethren decides to ditch the name of Bureau and blow up the old Commission to sev'ral times its nat'ral size, they is jest takin' a short cut through the woods 'cause clouds was gatherin.' But they's amakin' for the same shelter for the same baby they was cradlin' all along.

"They is still after headin' the denomination from the King's highway into a social service detour. They still thinks good laws and good gover'ment and good living conditions will usher in the Kingdom of God. They want us to resolute righteousness, sanitize into sainthood and fumigate into angelhood, jest as the moderns was tellin' us a while back that eddication would end poverty and crime and make way for the millennium. 'Seek ye fust the kingdom of man and his uplift and all spiritual good will be on the way,' is the ther'ry behind the social service project, camiflage or no camiflage."

II

UNCLE JOAB paused for breath and beat a tattoo on the arm of his chair. There was no smile on his face as he resumed:

"The ph'losopher Bacon warnt no angel, but he was a smart chap jest the same. He said prosperity was the blessin' of the Old Testament and poverty of the New, and that the

last carried the greater revelation of the divine favor. Under the old order every man had his inheritance in perpetuity, as the lawyers say, and God Himself was their King; yet they rejected him and kept on in their evil ways till He rejected them.

"The early Christians had mighty little to start with and mostly give that up, but they had a mighty faith and they wrought mightily in the face of poverty, injustice and persecution. Bless you soul, Bud, the Master had told them they would have tribulation in the world, but to be of good courage as He had overcome the world. . .

"He even told 'em not to worry about an answer to the persecutor, as the answer would be given by the Spirit. They went to the rack and the stake and the wild animals in the areny for their testimony, mebbly because they didn't have no research expert to give 'em the facts and the answer. And yet, somehow or other the church grew and prospered mightily. (No, Son; not in worldly goods.)

"On the other hand again, Adam had more substance than Henry Ford or Bim Gump. His patrimony was without taint, for it was all from God. They warnt no bad blood in him. He was created innocent with Paradise for a home. But he didn't have no researcher to guide him (unless it was Eve). And so—well, ever'body knows the sekil. As to rights, Adam had all they was, and no wrongs a-tall. Somehow I can't reconcile his case with modern social service notions. I wonder—I wonder—if the research champions can. I wonder if they fits Adam in with the latest 'assured facts.'

"And then, there's Lucifer. He was in Heaven, an arch-angel at that. They warn't no hardships nor unjustic, nor ign'ance, nor poverty there. Yet he fell: the Lord Himself said: 'I beheld Satan as lightning fall from heaven.' And he didn't fall alone neither. A host of angels fell with him. I reckon they didn't have no social researchers to tell 'em the facts behind the facts. Can they tell us now?" . . .

III

HERE the old gentleman startled me by blowing his nose like a trumpet as he mumbled something about "a cold" into his handkerchief. He then got his pipe and his discourse going again:

"The report of the enlarged committee still looks to the Sunday School Board for its \$5,000. It put me in mind of a parable you ain't never seen nor heard, about the great Baptist hen. It seems like she decided she could increase her chicks by puttin' in a inkibator. She had one built to order over in Nashville, the biggest you ever seen. Things was agoin' fine for years and then Brother Fox come along with a probersition.

"Brother Fox 'lowed he could hatch a heap more chickens for the mother hen if she would 'lot him a corner in the inkibator with five thousand eggs to set on. Jest give him plenty elbow room and leave to come and go 'thout no watch-dogs to pester him and he would shore git results. It looked so fine and promisin' that the mother hen jest couldn't say no. So Dr. Fox he moved in and time wore on.

"Finerly at last the hen begun to take stock o' things. She found that Doc. Fox was turnin' out about one frizzled rooster a year that was all spurs and comb and crow and had cleaned up all the eggs allowed him along with a whole lot more, besides bettin' fat on the chickens hatched by the inkibator. Them was the facts she got and that was about all she did get. As for the fox, he said them was his stock

in trade and she ought to be thankful to share 'em. Them annual roosters was enough to make any right-thinkin', self-respectin' hen feel proud!

"Bud, they ain't but one Gospel. That has been the mightiest force of the ages. It works through individuals upon groups. The salt seasons and preserves and purifies the mass. Men has invented many things but they aint invented artificial salt yet.

"Then again, the old Gospel brings the Light of heaven to the Light of the world. Men as reflectors ray out this true Light and they aint no other way to dispel the darkness of this world. Let the sun shine and you dont need nor want no candle-light. When the Sun of Righteousness 'luminates our lives and words and works in business, politics, social relations and whatnot, the world will take notice and take heart for better things.

IV

DR. MULLINS in his last book says: 'Ask the centuries what has become of piracy, of duelling, of the lottery, of slavery, and other evils. We may ask what will become of gambling and the liquor evil and we know what the answer will be. The teaching of history is writ large: What Christ desires comes to pass.

"He quotes Dr. Everett Gill as saying:

"A few years ago an American expert came to Europe to prescribe for her many ailments. His prescription had five points in it, and each was of financial or economic nature. Such a medicine would have had the efficacy of spraying a leper with perfume.* * * Europe needs Christianity far more than the services of a financial or economic expert.'

"Here it is right here in this book, Son; you can read for yourself. When we talk about a 'social gospel,' we are talkin' 'bout another gospel, which aint another, if Paul knowed anything about it. What we need is not to liberalize but LIBERATE the one Gospel which is the power of God unto salvation to every one that believeth.

"Now, listen to that great scholar and Christian statesman Dr. Mullins, again:

"A Gospel which redeems man and imparts a new heart is the cornerstone of our hopes. The trouble with many a so-called Modernist is that he has a fine moral and social program, but no adequate motive power. A time-table is quite valuable to a traveler; but you cannot ride from Boston to New York on a time table'."

Here Uncle Joab puffed away vigorously at his old pipe and eyed it with amaze and reproach when no smoke issued. He at length laid it aside and found his voice again:

"He, being dead, yet speaketh.' If we would only heed his voice and many another from the past. But the past is gettin' powerful out-of-date and unpopular now.* * * What's that, Bud? I seen you readin' that Preamble—aint it fine though? Eh? Well, well, well, now; that's a good idea." The old gentleman chuckled till he shook all over.

"You think the Convention might adopt the Preamble and quit. If they only would! That's what the committee oughter done. But did you ever hear 'bout the twenty Afrikin chiefs what said they was goin' on a record-breakin' elephant hunt? They donned all they warpaint and feathers, armed theirselves with spears and the like, and started out with the drums beatin' and echoin' far and wide through the jungle.

"Towards night a party of men and women went out to see how many elephants they had bagged. They found 'em at last, down on their knees ticklin' the ground with twigs and callin' out in a singsong voice: 'Doodle doodle doodle; come little doodle, don't you hear your mammy callin'?' And that's what come of the mighty elephant hunt.* * * Eh? What was they gointer do with the doodle? Why, I don't rightly know, but mebbey they wanted 'em for elephant bait. Elephants set a mighty store by eatin', you know."

Work of American Bible Society

MAY I be granted a few lines to report on my recent visit to the American Bible Society. I was requested by Dr. John R. Sampey, President of the Southern Baptist Convention, to attend the meeting of the Advisory Council of the American Bible Society, New York, on December 4, 1935. I was glad of the privilege to attend this meeting where thirty-four denominations were represented. We met at 9 A.M., and adjourned at 4:30 P.M., putting in a full day. I found many interesting things; here are a few of them.

The American Bible Society is 119 years old. The Advisory Council is seventeen years old. The Society in 1934 printed and distributed 8,067,158 Bibles, Testaments and Portions of Scripture in 180 languages and distributed them in upwards of forty countries.

They have during 119 years' history published and distributed 269,432,244 Bibles, Testaments and Portions in over 215 languages and dialects in every continent and in the islands of the seas, a stupendous accomplishment.

The most generous contributors to the work of the Society are the Methodists and Presbyterians.

The American Bible Society is not conducted for profit, so is dependent upon gifts from those who believe and love the Bible and want to give it the largest possible circulation.

Our Baptist Mission Work, Foreign and Home, and that of others is greatly aided by the marvelous work of the Society in publishing and distributing Bibles and Portions in languages and dialects of the countries and places where mission work is done.

The more funds the Society receives, the more Bibles it can send out. Baptists believe the Bible and wish for it the widest possible circulation for we have all to gain and nothing to lose by such distribution.

Baptists have contributed practically nothing to this marvelous work. I am thoroughly convinced we have come to the time we should recognize our obligation to the Society and wish by our gifts to meet that obligation and honor our Lord by helping to place the Bible in the hands, homes and hearts of people around the world. I make an earnest appeal to our people to support this great work by your prayers and gifts. I know of no finer way to do good and get a great blessing.

Let us catch with the onward march of the Society and bring the celebration of the 400th anniversary of the English Bible of Coverdale to a glorious climax. Pastors lead out, Sunday-school superintendents follow and let us have a worthy part (in 1936 and the years to come) in this noble work of the American Bible Society. Bible House, New York.

Yours fraternally,

Macon, Ga.

J. HENRY BURNETT.

Jan. 28, 1936

Sec. Southern Baptist Con.

[Some years ago the Southern Baptist Convention adopted resolutions commending the American Bible Society and its work to all our people. Something more of meaning is now given to that action by the attendance on the Society's meeting of Secretary Burnett on the request of President Sampey of our Southern Convention. Brother Burnett speaks in the highest terms of the work of the Bible Society, but says our Baptist people have contributed very little, though they insist on the open Bible as the great condition of vital faith (or once did so; one hears relatively little of that now) as perhaps no other body of Christians do. We suggest that the proper observance of the 400th anniversary to the English Bible can be made most edifying and helpful to any church.—Ed.]

The Bellevue Church in Memphis had fifty-five additions in January. The bulletin does not say how many came upon a profession of faith, but its notice closes with the text, "He that winneth souls is wise."

Watching God In Bible Study

PROF. ELDRIDGE B. HATCHER, Blue Mountain, Miss.

PERHAPS some one will say, "I do not believe that this rule about "watching God" supremely in our Bible study should apply to every chapter in the Bible, because in some chapters the human element is the most prominent feature. For example the sixth and seventh chapters of Judges give the story of Gideon from start to finish. He is the chief figure. Why then should we not give chief attention to Him?"

But if one will read those chapters carefully he will, I think, discover that, not Gideon, but God, is the chief figure. It is God who initiates the movement. He approaches Gideon with a proposition and throughout the story He is using Gideon as the clay which He must mould and as the instrument through which He must work. The victory of Gideon at the end is really the victory of God, because He succeeded in changing Gideon from a doubter into a whole-hearted believer.

Is not this world-wide exaltation of the human elements in the Bible to the neglect of God, tending to drain our worship of its vitality and to take the heart out of Bible study and out of our present-day Christianity?

Why then were Abraham, Moses and the other Bible characters put in the Bible? They seem to have been put there, not as heroes, but as weak, sinful, needy persons. In my Bible class this morning we had the chapters about Abraham, Moses and the other Bible characters put in the Bible? They seem to have been put there, not as heroes, but as weak, sinful, needy persons. In my Bible class this morning we had the chapters about Abraham and his various sins and failures.

Why then was so much said about Abraham in the Bible? Was it not to show what a God of infinite Grace can and will do in and through even a weak, sinful man who will depend absolutely upon Him? Abraham came to yield more and more in faith to God until at the end, he offered up his only son at God's command. When Jehovah finished with Abraham he stood forth as a glorious figure, and God, not Abraham, deserved the praise.

The Bible is a picture of God, the Potter, moulding human clay. But bear in mind that this picture of God is not a photograph. In a photograph the person seems static, unchangeable. But in the Bible we have a moving picture of God in action. We actually see the Divine Potter as He works on the clay, making it what He will as the clay lies plastic under his hands. We see Him as He handles Abraham, —calling him from his home, receiving his various responses, encouraging and cheering him, pouring wealth into his hands; and thus this moving picture, from chapter to chapter, shows the Potter busy at His task. Surely then it is the Potter whom we should chiefly watch and praise and not these human characters. The crucial question facing every Bible student is "Will you in your Bible study give chief attention to the human elements in the Bible, or to God?"

Dr. Karl Barth, in speaking of the human characters in the Bible says "that they are all such distraught, humanly unsatisfactory figures, uncertain of their souls . . . the direct opposite of heroes, their life stories uncompleted, their life work unfinished. So far from founding any institutions, the criteria of the historical worth of things, they do not even attempt it. Whether we think of Jacob, or David, or Jeremiah, or Peter, or Paul, there is no form nor comeliness in any aspect of them; there is a vital witness not to humanity, but to the end of humanity. . . ."

"It is for this reason that the epochs of the history of Israel are each . . . merely different phases of human inefficiency, or sickness as Hosea called it—the sickness of Israel before Jehovah, Israel's God.

How startling the thought therefore that on last Sunday, for example, thousands—it may be millions—of Sunday-school teachers and scholars,—if they followed the present-

day lesson helps—were taking up most of their precious time in the class, in talking about Jeremiah. The Sunday-school world now knows more this week than they knew last week about Jeremiah. How much more do they know about Jeremiah's God?

Whither Denominationalism?

ROY O. BEAMAN, Paducah, Ky.

WE ARE come upon alarming days when such leaders among Southern Baptists as Brother M. E. Dodd write disparagingly about sound doctrine as appears in his article "Kagawa Is Coming," published in many papers some weeks ago.

We would like to say that we are not attacking either Kagawa or his admirable traits, his fine spirit or his praiseworthy works. But we are alarmed about the loose committal of Brother Dodd. Since I have ever admired him ardently, this can in no wise be construed as a personal attack on our brother.

It is evident that he refers to the utterance in "The Sunday School Times," November 16, 1935. It would have been more becoming in Brother Dodd to have refuted the position of this publication, if it is indeed wrong in its conclusions, than to have cast upon the propriety to telling American Christians of his utterance. Just when we as a people are beginning to get on our feet again in a missionary way, here comes a former Convention President and attacks soundness in doctrine. It would have been better for our people at this strenuous time not to have heard this loose statement.

Perchance Brother Dodd did not know the seriousness of the errors of Kagawa; at least, he says, "I understand" with reference to the quotations of "The Sunday School Times." We quote a few of these statements so our people can see what Brother Dodd approves.

"Buddhists, Mohammedans, Christians—these are not Love's divisions." Who cannot see that Kagawa claims that it is absence of love that makes a distinction between these religions?

Again, "The belief that there is a direct line of evolution from amoeba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing . . . Belief in evolution is a bolder faith than Abraham's belief in the Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity." This is an ardent committal on evolution of one specie into another and the denial of the Genesis account of Creation. Is it raising "hair splitting questions about his theology" to warn against such? When Brother Dodd says this does not matter, he certainly goes back on his move at Houston to have the Convention accept the utterance of President McDaniel as our conviction against evolution.

"Jesus experienced God as the Forgiver of sins," taken from "The Religion of Jesus," by Kagawa. This strikes at the sinlessness of Jesus, and consequently at His Deity and Saviourhood.

I for one wish to raise my voice against such compromise.

[We apologize to Brother Beaman for the delay in publication of the above. It was unintended.—Ed.]

A new memorial organ has been installed in the St. Charles Avenue Church, New Orleans, where Dr. Everett Gill, Jr., is pastor. This is the church in which Dr. T. D. Brown preached before coming to Louisville to become pastor of the Highland Baptist Church. At the same time of the dedication of the organ the new Beckwith Memorial Music Library was dedicated in memory of Prof. M. G. Beckwith, of the Baptist Bible Institute faculty, and organist and choir director of the St. Charles Avenue Church until his recent death.

EDITORIAL

An Open Letter to Dr. Len G. Broughton

DEAR DR. BROUGHTON: Western Recorder readers will appreciate your communication on revival being pre-requisite to Scriptural evangelism, which we publish elsewhere. For forty years I have known you to love and admire you both as a pastor and as an evangelist. Only because we purpose to publish this in our editorial columns do I refrain from setting down treasured peak memories of contacts with your long and blessed spiritual ministry.

One I will recall. It was Sunday afternoon, May, 1906. A mass meeting of the Southern Baptist Convention was being held in the Convention auditorium at Chattanooga in the interest of revivals and evangelism. The two speakers were Dr. B. H. Carroll and yourself. The object was to lead the Convention to establish a great Evangelistic Department under its Home Mission Board. In some Baptist quarters even then the idea obtained that the regular church services were sufficient to do all needed work of revival and evangelism.

With his masterly knowledge of the Scriptures and the sweeping power of his God-touched personality, Dr. Carroll thrilled the great concourse as he brought into view the evangelistic passion and method which dominated New Testament churches. Following him—or did you precede?—with spiritual insight and evangelistic passion you pled with the Convention in a way which mightily re-inforced Dr. Carroll's appeal to undergird a great evangelistic service.

Well, when it came to a vote, it was all one way. With enthusiasm and unanimity the Convention set up a department of evangelism under its board. That service performed a great work for more than fifteen years, employing part of the time not fewer than forty evangelists and singers, and exciting the admiration and wonder of other Christian bodies. Tens of thousands of converts were brought into the churches. And a standard was set up before God's people as to **WHAT PROPERLY COMES FIRST in their working together in His name and in witness-bearing to the blessed Christ!**

At last came a time of retrenchment. In sadness and humility be it said, we retrenched first in the work of reaching the under-privileged and winning the lost, and last, if at all, in institutional undertakings. Our Lord saw what we did, and He knows why we did it. For one, I think it calls for corporate repentance on the part of the Convention which sanctioned it, and every State Convention and Baptist Board which was content to let it go that way. Our first need is individual repentance and church repentance, and for that we must never cease to bear witness. But there is such a thing as corporate repentance when bodies trusted to act with authority in matters the churches are expected to support have done wrong. We have not heard any word of confession of error or of repentance, however, from any such quarter. There may be impatience at the very suggestion.

The brevity of my quotation from Dr. W. Graham Scroggie of England grew out of the fact that it was made from a brief report of a sermon of his in the Christian, of London. Your years of pastoral work in a great London church apprized you of something I am learning only gradually through the book output and publications of conservative Christian elements among the Britons. While what we may call official religion seems to have gone further and further into the mire of modern rationalism in Great Britain, a great and growing host of God's people have increasingly found their way to deepened spiritual experience and knowledge of the Word of God—in utter despair of fellowship with the world-conforming religious philosophers. And their writers are being used of God to give to the world the larger part of the books to-day that ably treat of the inner spiritual life and spiritual dynamics.

Nearly all the books that rank high in this class from American writers belong to a past generation. Thanks to the Keswick Movement and to their longer experience with the empty assumptions of scholastic unbelief in England, many of the greatest souls there have been searching back to God. These God is using to re-discover to the largely blinded eyes of Christendom the great doctrines of spiritual growth and sanctification. Meantime, America has been producing piles of books that deal with religious mechanisms or religious philosophy, but extremely few that open up the inner life which the New Testament abundantly teaches the Lord purposes for His people, or challenge unbelieving scholarship with a frank and able defense of the God of the Bible and the divine authority of His revelation.

I remember how the Convention has turned without favor from two efforts in which you were prominent in more recent years to get that body once again directly to foster the work of revival and soul-saving evangelism. They did not turn you down personally, for they know you and love you. But the eyes of leadership were so centered on formal activities that what it regarded marginal was desired so to remain. And yet we were led to set up an Education Board in the Convention to sponsor a work that belonged to the State bodies and not the Convention! And now some brethren consider the time auspicious to set up a "social gospel" bureau or board! They would "save society" by special effort, but show no such concern for the salvation which Christ works for men's souls and lives!

I am not discouraged, though I thus speak. In the first place the inner heart of the great mass of our people responds to the need of revival and soul-winning, even in these days in which interest seems to have waned among some who are active in formal denominational service. In the second place, the Gospel of Christ has always won its greatest victories when it had to fight with its back to the wall.

Why wish for anything better! When ease and prosperity comes, Zion gets complacent and spiritually indifferent—always has! Shall we not rather rejoice that God gives strength and heart to fight with our backs to the wall? There is no need that I write to encourage you, though you do speak as if a bit discouraged in your closing words. I know your abounding faith in the conquering Christ. The present tendency in many churches to substitute something else for heart-searching revival preaching and soul-winning appeal, in and of itself is discouraging to all who love our Baptist churches and long to see them builded up in the image of Christ.

But God is able to deal with them and we have the high privilege, whether they will hear or not, of bearing before them witness and appeal that they return to God. It is our privilege now to declare to them that evangelism, unless it is builded upon repentance, confession, faith and obedience to God in the churches themselves, will be mainly only a face-saving gesture without real spiritual power, so far as every such church is concerned. Also the converts in such meetings will be few and their birth-place about the most unfortunate to be found in the whole spiritual horoscope.

There is another cheering omen, Dr. Broughton. Dr. J. B. Lawrence, Secretary of the Home Mission Board, is understood to have several times publicly expressed the conviction that evangelistic work under the Home Board should be re-established. Presumptively, the Board is also of that conviction. If they bring it to the Convention, we shall be able to have in the vote a re-action to the proposal unprejudiced by influences which have sometimes hindered. For myself, if it should be fairly presented and discussed, I have no doubt it would be endorsed.

Faithfully yours,

VICTOR I. MASTERS

Revival Precedes Evangelism

SPIRITUAL revival in the church precedes soul-winning evangelism by that church. This is the pattern which the Holy Spirit has written for us in the unvarying New Testament example. Churches sought unto the Lord and found Him; then soul-winning followed their spiritual revival with a spontaneity that usually does not even suggest formal effort.

The Apostle Paul and his fellow workers were blessed unto spiritual fruitage where they went preaching among non-Christian masses, even when there was no church at hand. But spiritual fires did not burn unto the gathering of the unsaved into the church in any community until revival fires first burned in that church.

Prayerful study in the New Testament, particularly in the Acts, will show the open-minded reader that these things are true. New Testament evangelists who went everywhere preaching the Gospel, regardless of the existence of a church where they went, yet went forth under the call of the Holy Spirit and under the appointment of a praying, Spirit-filled church—as in the case of Paul and the Antioch church. This at once emphasizes the utter dependence of the church upon the Spirit of Christ, and the honor in which the Lord requires His church to be held. If it is self-complacent, lukewarm, indifferent, dead, He will rebuke it, or even spew it out of His mouth. But the obedient prayerful church, empowered by His Spirit, He will always honor and use.

Of the seven churches directly addressed by the Lord from heaven through His servant John, He called upon five to repent their sins and cleanse their garments from world-contamination. Smyrna and Philadelphia, the two exceptions, seem not to have been churches of such material strength and conspicuousness as to-day would attract the attention of religious boards "efficiently" seeking support or of preachers "efficiently" hunting pastorates. Yet the Lord knew their works of love and their faithfulness, and He singled out just these two for His commendation and encouragement.

In the Lord's message to the seven churches no explicit word is uttered about going out to win the lost. Not a word about evangelism. Of course His divine love and compassion for the lost, and how His heart went out to prodigal sons, the lost sheep and all who are weary and heavy laden, are abundantly revealed in the Scriptures. Not even the most spiritual of His people can begin to care for the lost as He does. Yet in His messages from heaven to the churches, with all the world lying unreached in sin, His eyes of flame first searched out the spiritual complacency, world-conformity, self-sufficiency, backsliding of His churches. His admonitions are that they shall come back to Him. This because He loved them and sought love in them and spiritual growth. This, too, just because He cared so much for the lost, for they could not declare Him to the lost if they themselves were not clean.

IS IT NOT TRUE THAT OUR ADMONITIONS TO THE CHURCHES ABOUT WINNING THE LOST USUALLY FILL THE WHOLE PICTURE, RATHER THAN PLEAS TO THEM THAT THEY MUST REPENT AND COME BACK TO GOD? YET OUR LORD'S ADMONITIONS TO THE SEVEN CHURCHES TO REPENT AND RETURN TO HIM SEEM TO FILL THE WHOLE PICTURE, WHILE NO WORD IS SPOKEN OF "LOST MILLIONS." SHALL WE NOT LEARN OF HIM? HAVE WE NOT HEARTS RECEPTIVE TO LEARN?

At Pentecost there was prayer and waiting and self-examination and unity and surrender, before anything spectacular about reaching those outside could even begin to happen. In these days we covet spectacular, world-convincing results, and we have it in mind that they must happen rapidly—else we will not be found working at them.

We seem to desire to avoid paying the price of time and humility and prayer and soul-energy. If tarrying is called

for—well, we have other duties and "programs." Yet there is an inescapable relationship between continuing (Acts 2:42) "steadfastly in the apostles' doctrine and fellowship, and in breaking bread and prayer," and (Acts 2:47) "The Lord added to the church daily such as should be saved."

The evangelism Dr. Broughton urges elsewhere in his article is of the New Testament pattern. Cheaper evangelism is not. The New Testament exhibits revivalism before evangelism. This order honors God's Word and deals faithfully with backslidden Christians... It tells them that they must straighten up their lives. It goes deeper than that. It sets before them clearly and constantly that normal Christianity and normal church life is life actually lived day by day in and through the Spirit of Christ. This is not carnal-Christ-

In the New Testament, Christianity and discipleship are not set forth merely as an escaping from the punishment due to one's guilt from sin. New Testament Christianity looks upon that as only the beginning of the new life. Not only does Christ bear our guilt as "our righteousness;" He also gives the power of a new life in Him, and the disciple and the church are to live that new life, under the urge of love.

That kind of Christianity is exhibited as normal both in the Acts and the Epistles. For the most part we have in sincerity accepted the a b c first part of it. The most of us have treated all of the rest of it as if it could not even exist—except in rare individuals. No wonder "revival" gives away in our terminology to "evangelism," and also in our practice. Many of us do not SEE that spiritual revival must come before real evangelism.

When Paul went to Ephesus he found a small group of Christians who had been imperfectly taught by eloquent Apollos. Paul instructed them in the things of the Lord, with the result that the Holy Spirit came upon them. Following that, his ministry developed power in that urban community—"and there were many adversaries." In Acts 19:17-18 we have the result stated: "The name of the Lord Jesus was magnified, and many that believed came and confessed and showed their deeds." Also see what happened as reported in Acts 4:31-32; 6:7; 9:31; 12:24; and 13:2-3.

Faithful Christians are praying for a general revival. May the Lord hear their supplications and increase their number. But that true and general revival will not come, except as the churches become willing to humble themselves and repent of their sins and return unto the Lord. We can get broadspread "evangelism" at a less price. But, whether in a single church or denomination or the whole body of God's people, real spiritual revival begins at the house of God, and no "evangelism" which dodges paying this price is what our Lord plainly and everywhere teaches that He seeks.

Pentecostal Stream Still Flows

THE stream of Pentecost still flows. Its waters are available for God's people now as they were on the Day of Pentecost. That Day officially opened the Dispensation of the Spirit, which continues until Christ shall come again. But its divine dynamic is available for us to-day on the same terms as it was when Peter preached that Day. What were the terms? Repentance, faith, confession, tarrying before God, unity, fellowship. All of these were genuine—not merely the word of mouth. Our Lord promised that they would have power in witnessing to Him, after the Holy Spirit should come upon them. Dr. MacLaren has said: "The reality of the Holy Spirit's energy abides. We look back to Pentecost and think it marked a tide higher than can be reached again. But it pours the same volume along the ages." But with us self-trust and sin keep the stream wholly or partially clogged so much of the time!

Paragraphic Comment

NOTES AND BEAMS

The Bible-school lesson, Sunday, will discuss our Lord's teaching about a spiritual attitude that discovers the least speck in one's brother's eye, but gets along quite satisfied with a fence rail in his own. He directed His words primarily to those arch-experts and critics, the Jewish Sanhedrists. But spiritual kinsmen of theirs are found in every age. Happy is he who takes himself in hand under God's guidance, before and more than he expounds on his brother's real or meanly-alleged short-comings. Let the fault-finder get this: He not only makes himself unhappy; he advertizes to his fellows the real bitterness and lovelessness of his own heart. The projector of caricature pictures of others, unknown to himself is depicting himself in their thoughts in a still less comely guise. Our Lord showed the way out; rather He is the way out—the only effective way.

RELIGIOUS EXPERTISM MISSES THE MAIN THING

From the time David got into trouble by numbering the people, the religious expert has been prone to miss the main things in faith. Dear old John Newton in his last years bore this witness: "When I was young I thought I knew many things; now I am old and all I know is that I'm a great sinner and Jesus is a great Saviour, and that is enough for me." Whatever Newton missed, he had fulness in his life where it is most needed. He had that without which all else becomes dross; without which the most expert preacher is a blind guide. The Pharisees and Sadducees were the greatest religious experts of history. But they were so blind that they could not at all see when the great Son of God came of whom their Scriptures bore testimony from beginning to end. We never before developed so many experts as we do to-day. We have figured out everything and with authority we tell our brethren what must be done. But there was one central thing our Lord sent us forth to do—to bring sinners to Him and to build the saved up in Him. And our expertness is fairly open to the charge of doing many things with skill, but the great things that engage our Lord's heart with blundering awkwardness—often with being unable to them at all. Religious expertism is in grave danger of missing the main thing, all its laboriously trained skill to the contrary.

WHAT IS HE WORTH WHEN HE GETS THERE

Speed and inspiration are incompatibles. More food than one can eat in the end takes away his appetite for and appreciation of what he does eat. Or, if he eats it, it gives him indigestion. Speed for our bodies and for the provender intended for our minds and emotions offers them far more than can be digested. Part of what we are seeing to-day is broadspread indigestion from the zest with which multitudes sit down to an indiscriminate repast of material bounty thrust at them in the form of speed, moving pictures and printed page, and even through the uncharted paths of the air. The more we saturate personality with outside stimulants, the less chance it has to do for itself a bit of selection and discrimination that might make it more vertebrate than a sponge. We do not even speak of initiation, which this system would destroy root and branch. The country child is ahead of the city child in being allowed in his imagination to build the stick he strides into a horse, instead of having a clutter of press-the-button mechanical toys that leave nothing for imagination or initiative. In his own mind the writer has long questioned whether travel is of as high educational value as is popularly supposed. Travel means things thrust at one's attention as he sits and passes by. It is easy to over-do this passive response to chance stimulation. The Negro Pullman porter merits respect as a man who knows and performs well his task. He has made good

in America. But he outravels any of us. Has his travel given him a superior education? Hardly. We have known preachers who traveled far distances in America and beyond, of whose message when they at last arrived our opinion would be entirely out of joint with the miles traveled. The Redeemer of Mankind lived His life on earth and died within the confines of a little thumb-nail country in Eastern Asia! How far or fast we go and how many thrills we have fed to our titillated senses do not measure character, wisdom, or even the highest knowledge. Such mature fruit arrives only by drawing out and building latent inner forces.

STEP ON IT!

To Dr. T. L. Holcomb, Secretary of the Sunday School Board, is credited the following story, which he used to illustrate the problem of leadership for young people to-day. A man drove up to a filling station in an old car, and asked the attendant: "Have you seen any young people pass here?" The attendant replied: "Yes, I saw three groups, one about an hour ago and two others about thirty minutes ago." "How fast were they going?" "I would say about sixty miles an hour." The man got out and cranked up his car and said: "Well, I better be going; I'm their leader." That must have happened out in Will Rogers' country on the big plains. But its application fits in every section. Application? Yes, but it must "apphicate" without our help. We feel too much like the man cranking his tin Lizzie to try to cover the case with words. God give wisdom, but first of all repentance, confession and faith, to the elders who must now lead youth. The worst that can be said of many of the youngsters is that they outspeed their sires in their own course of chasing the "fuller" life by way of wheels and thrills. Daddy loved Model T luxuries to his spiritual hurt. Son follows in his steps and attains a still faster pace on more luxurious cushions! Dad must "lead" in and to something able to master thrill-lust and speed-lust, or else confess he has nothing in his faith to hold his own children. And this goes, too, for mother.

THE JAILOR AND LYDIA

In Acts 16 two conversions are reported. In external manifestations they differed greatly, but in inner reality they were one. Lydia sought after and worshipped God according to imperfect light. On hearing Paul, her receptive heart joyfully opened to the truth of the wonderful love of Christ who bore our sins on the Cross. No evidence of emotional outpouring, yet the joy of her new-found faith abounded. The Philippian jailor, rough and hard-boiled keeper of criminals, received from the magistrates Paul and Silas, after they had had them beaten with many stripes, and magnified his office as a boss-pleasing underling by locking them in the inner prison with their feet fast in the stocks. When the earthquake awakened him later and he saw the prison doors open and considered the prospect of his own life being forfeit for his escaped prisoners, he was a thoroughly frightened man—frightened for his life and at the quaking earth. Did Paul refuse to preach to him until he became cool and collected? No, God's road in his case to bringing him to concern for his soul was to frighten him out of himself about things for which he was already greatly concerned. The world-mind is skeptical about and opposed to any way of turning to the Lord. If it is a genuine way. But its pride and self-sufficiency are particularly outraged by a conversion which manifests itself through an emotion that breaks over the barriers of convention. If Pharisaical antagonism seeks to justify itself, it usually says such conversions will "not hold out," while philosophical conceit classes it as the excitement of ignorance. "But wisdom is justified by all her children" (Luke 7:35). To insist upon a particular outward pattern of conversion is to make it a form instead of an inward experience.

The Church and Social Problems

LAST JULY the Western Recorder graciously carried my article entitled, "Baptists and the Social Order." This one attempts to carry forward the discussion of that one. The following points were offered: (1) That to identify ourselves as a denomination with the "social gospel" proposal would be as divisive as was slavery a century ago. (2) That Baptists must plot their course in accord with Biblical teachings. (3) That Jesus left His followers with a Commission which, when carried out, changes the content instead of the form of society.

The reader is referred to that article for the treatment on these points.

The term "church," as used herein, refers to the local group of regenerated, baptized and organized followers of our Lord. Such social problems as war, drink, divorce, child-labor, poor-housing, racial animosity, rural and urban slums, and those of like nature are kept in mind.

I

THE point is again emphasized that Baptists must plot their course in accord with the teachings of the Bible. We are a great people largely because we have done this in the past. We cannot claim the blessings of God in the future unless we have a definite and clear-cut, "thus saith the Lord." No attempt is made here to cite any Biblical teachings having to do with social problems, but it is readily seen when we turn to the Bible that it does contain such teachings. The striking fact, however, that seems to be overlooked entirely by "social gospel" exponents, is that the Bible was written to and about peoples having a particular covenant relationship with God.

It was written to individuals, families and a nation in the Old Testament and to individual Christians and churches (supposedly regenerated individuals in entirety) in the New Testament. To overlook this fact in interpreting and applying the social teachings of God's Word to the social problems of to-day, is and has been bringing error and confusion. Our task is and has been to bring individuals into this covenant relationship with God through trust and surrender by a personal experience of Christ as Saviour.

From the reports of missionaries in foreign lands we gather that the new converts to Christianity turn away from the social problems that perplex us here, before they come into the churches. And we gather that they stay "turned away from" them or are dropped from church membership. This is as it should be, chiefly because, it is Scriptural. Undoubtedly one of our greatest needs is that New Testament churches shall once more exercise their right and carry out Christ's command in the matter of withdrawing fellowship from those who, after every effort, has been made to cause them to square their conduct with their creed, fail to live uprightly.

As a denomination we have been faithful and wise in majoring on two of our "e's," evangelism and enlistment. But we have at the same time forgotten a third "e," that of elimination. The church has neither a jurisdiction nor a message to those outside its fellowship as regarding their social life. It will make itself foolish and absurd in trying to make men walk righteously outside its fold while at the same time winking at its socially unrighteous inside its membership.

Bringing men to a personal knowledge of Christ, first of all, then to an expanding allegiance to His manner of living; with all that this implies in feeding and developing the inner spiritual life, is the province of the church's activities. The church has no right to ask society, as a whole, to clean its house until it has cleaned its own. Society will go far in the adjustment of its social problems when the church sets the example and leads the way, and not before.

O. L. RIVES, Tullahoma, Tenn.

God is raising up witnesses who have a vital message for our Baptist people on the so-called "social gospel." Pastor O. L. Rives, of the First Church of Tullahoma, Tenn., is one of these. His thesis here is that the faith of Christ changes the content and not the form of society. The mistake of the "social gospel" exponent is that he despairs of the ability of Christ to change the content and builds up for himself a man-centered system which, in the conceit of human wisdom, he believes competent to change the form. His shift to placing man at the center of his faith, instead of God, is not the less a turning from Bible Christianity through his tying it on to the name of Christ as its alleged author. In all humility let it be confessed that thousands of Christ's churches have so habitually lived as spiritual infants, a b c carnal Christians, that they have erected this stumbling block before the world. The kind of Christianity they have exhibited, though it does not justify, yet has in its self-saving flabbiness occasioned doubt among many as to whether the faith of Christ is able to change the content of human society. We must bear witness against the folly and apostasy implicit in the "social gospel." But at the same time we must repent our own guilty self-pleasing failures that have turned men from confidence in the power of the kind of religion our lives exhibit.—Editorial Note.

II

OUR day suffers from dangerous delusions. This is true in many phases of life. Some of our political tricksters have proceeded upon the assumption, false and ruinous, that our social and economic maladjustments are strange and different and therefore demand strange and different methods of solution. Some of our half-baked teachers and philosophers have tried to impose oriental pessimism and defeatism upon a civilization that refuses thus far to accept the same.

Some of our religious theorists have imagined, because they live in the shadows of such philosophy and sociology, that the time has arrived for the discarding of old-fashioned and "outmoded" (to them, but not to us) methods of doing the Lord's work. **THESE WILL, JUST SO SOON AS THEY FEEL THE TIME TO BE FULLY "RIPE," ENTIRELY LEAVE OFF PERSONAL EVANGELISM, PREACHING OF THE ATONEMENT OF CHRIST AND SALVATION BY GRACE.**

Do the social problems that now so seriously press for a solution differ essentially from those of preceding ages? When in all the race's history has war not been a threat? Are drink and divorce new and different from what they have always been? Have not races always been suspicious and fearful of one another? Wherein are relations between employers and employees fundamentally different now as differentiated from other periods? All of these pressed sorely upon Jesus, Paul and the others.

They proposed to make society wholesome and right by making the individual wholesome and right. By this they would change the content of society that would make it easy and natural, but slow and gradual, to change the form. In our anxiety and concern over these problems, let us not shift our emphasis or alter our methods.

III

IF THE social order—whatever it is: capitalism, socialism, communism, or some other—understands clearly that we are launched on a program that empties jails (by making law-abiding people, not by maudlin defeat of justice by unwarranted pardons), builds schools, sweetens homes, protects property, sanctifies childhood and youth, cares for helpless dependents (not by direct action but by spiritual enrichment and alignment, and thus most powerful), it will give us full reign and offer us complete protection.

If the church will lead the way by once more setting up and living up to standards of social conduct within its own membership, evangelizing and enlisting those on the outside, our problems will be solved. The folly of attempting to set

up Christ's kingdom on the outside before it has even been set up on the inside should be apparent by now.

This is the long, slow way, to be sure, but it was Jesus' way. It requires patience and necessitates the extended look in both directions, to see how far we have come and how far we must go. Let us avoid short-cuts, they may lead down blind alleys. Let us, in our zeal to see our social problems solved in our own generation, remember that we have but one Gospel and that it is NOT the "social gospel," all of the mis-guided religious theorists to the contrary notwithstanding.

To doubt the full efficacy of the redemptive Gospel is to doubt God's power as well as to ignore the pages of history. To substitute another, either in whole or in part, is to play false to God's Son. To consider it antiquated and unfit for modern conditions, is to grieve and disappoint God's Spirit.

We are now on the right road to the solution of all social problems, so why change? Why indeed?

Witness to the Revealed Gospel Valued

DEAR DR. MASTERS: Enclosed is the renewal subscription price of two dollars to keep my Western Recorder coming to my table. I appreciate the Recorder more and more each week, and seldom lay it down until every pungent paragraph is absorbed.

We thought for a time that we would write you an appreciative expression for the "Doctrinal Issue" of last year, but let other things intervene. However, I now take occasion to let you know that we were very grateful, as well as much encouraged by this timely piece of printed testimony.

Your witness and stand for the pure, unadulterated, Gospel commands our unqualified approval. I am for you in this thing. We ourselves are putting it to a test. In fact I know nothing else to preach, and though all forsake it, I shall not, God being my strength to stay. May God strengthen you and sustain you with His abiding grace is our prayer.

Yours in the work,

Howell, Ky.

A. A. THACKER

A Social Gospel

WE HAVE been reading considerable recently about "the social gospel," and the policies used in making it social. Some people recoil from the thought, thinking the doctrine and programs take away individual obligation to Christ, and attribute too much to rituals in mass-production, such as Constantine legally making the masses of pagans whom he conquered in war Christians by sprinkling them en masse with water, regardless of their wishes or knowledge of the Gospel. We justly renounce that sort of program and teaching as foreign to the Gospel of Christ.

The Gospel is evangelistic and breaths the spirit of personal liberty and voluntary response; for while the multitudes may hear as an individual, yet the actions must be from individual choice. To such music goes the whole tone of the Gospel; but it is a social gospel in that Christians must live, worship and work together for their own spiritual and intellectual development, and to bring the Gospel and commend it to the unsaved world.

The thought that exercises us of orthodox convictions is, Shall we cease to emphasize the necessity of individual conversion as a condition of membership in our churches, and invite all on the condition of compliance with the moral and ethical demands of the Gospel as sufficient—life of virtue, honesty, good citizenship—requirements of becoming members of a social club, or secret order. Such laxness is ridiculous to orthodox Christians.

Christians and church members must be sociable with one another, sympathetic, and minister to one another's needs in so far as they can, sharing mutual sorrows, social and financial burdens; and exercise a like spirit toward all mankind.

This commends the Gospel to our own hearts and to the world as being worthy of their interest and affiliation.

The motive underlying such attitude and actions must not be for economic or social aggrandisement of the individual, church, or denomination; but the glory of Christ and the good of those to whom they minister. To this end the churches and individuals should consecrate themselves, and live in a state of consecration—set apart to the work of building up the regenerated in the principles and will of Christ, and seeking the salvation of the lost. That is what Jesus did—"And for their sakes I sanctify Myself, that they themselves also may be sanctified in the truth" (John 17:19).

In times past some attempted to sanctify themselves among themselves and for themselves by retiring from social activities and interests to the life of a hermit. We have no such command or example from Christ; but the contrary. Jesus was sociable; and the Gospel demands that our lives, in so far as conditions and circumstances permit, be like Him who came not to be ministered unto, but to minister; that we be "in the world"—social, business, political; but "not of it" by partaking of or encouraging its wrong doings (John 17:16).

Cincinnati, Ohio

B. H. PAYNE

Unity of Missions

THE practical necessities which have been responsible for separate mission boards and the perfectly proper zeal which each board and its entire force must feel for its particular task have at times given to the denominational public the appearance of rivalry, if not jealousy, in mission work. Happily for the cause, Southern Baptists present a united front in their mission program. Not loving his own cause less, but the whole cause of missions more, each secretary—foreign, home, and state—thinks of himself as the servant of Christ in giving the gospel to the lost and as the co-laborer with all other servants of Christ as together they work to advance his kingdom. This spirit on the part of leaders has a most wholesome and inspiring effect upon the constituency at large.

The justification for missions anywhere is the justification for missions everywhere; an article or speech in behalf of any branch of missionary activity sponsors all missionary activities.

The denominational organization makes its contribution to unity through the Co-operative Program by which Southern Baptists work together in supporting every object dear to the heart of the Master, and through the Hundred Thousand Club by means of which Southern Baptists are lifting the crushing burden of debt from all of our general boards and institutions. By actually working together, Southern Baptists have developed a spirit of affection and fellowship which witnesses gloriously for the leadership of the Spirit in all that Southern Baptists undertake.—Home and Foreign Fields.

Dr. Joseph A. Gaines, Kentucky State Leader of the Baptist Hundred Thousand Club, announces a gift of \$500 from a member of one of our good churches in the northern part of the State. The giver wishes to remain incognito, and even the name of the church is withheld by request. The gift is to be used to apply on the debts which the Baptist Hundred Thousand Club is seeking to wipe out. Dr. Gaines writes in part: "I am receiving numerous letters from Associational leaders, pastors and others, betokening their interest and pledging service to the January-February campaign of the Baptist Hundred Thousand Club. All missionaries of the Foreign Mission Board now on furlough in Kentucky are eager to serve as speakers for this campaign, and any of them can be reached by writing to Dr. Harold W. Tribble, Norton Hall, Louisville, Ky., chairman of the State Speakers' Committee."

Misleading the Unsaved and Sinning Against the Church

DEAR DR. MASTERS: I enjoyed very much the brief article of Brother J. B. Kemble of Auburn, Ky., which appeared in the Western Recorder of January 16, relative to his hospitality toward preachers, also your own comment upon the same. I am very glad my son, Garnett, was one of the recipients of this free hospitality. Such homes constitute one of the greatest assets of the kingdom. Brother Kemble and wife and their like will certainly hear the words at last, "Come, ye blessed of my father, for I was an hungered and you gave me meat."

But I am writing this to call especial attention to the following statement of Brother Kemble: "Wife and I often express ourselves as being thankful we were converted years ago when religion was not as easily gotten as it seems to be now."

Amen! These plain words express the sentiment of nine-tenths of the Baptists in Kentucky, who are forty-five years of age and older. This is but a mild way of expressing doubt as to the merit of some methods of receiving members into the church as now practiced. **We have already rolled this stone that threatens our life too far up the hill; and the farther up we roll it, with the greater force will it rebound upon our own heads.**

We are very careless as to our requirements in receiving members into the churches these days. As we look at tendencies that now prevail in our denomination in regard to this matter, it would be well for us to notice what the great Spurgeon has to say on the point of pressing people to take church membership. Here are his words of exhortation to those who were ready to apply for membership in his church:

Do not come in among us unless you are saved. Judge yourselves with honesty, examine yourselves with care, and, although you have come so far as you have, yet tonight before I give you the right hand of fellowship, if you are conscious that you are not what you profess to be, I do beseech you still stand back.

This admonition is quite different from admonitions we hear now coming from some of our evangelists. But who will say the great Spurgeon is not right?

What do we gain by rushing the unsaved into the church? Nothing is to be gained and everything to be lost. Will the reader answer this question: What more unfitting thing is known under heaven than a lost sinner, blackened with sin, on his way to Hell, taking membership in a church of Jesus Christ, blood-washed, holy, and on their way to heaven? What congeniality of any kind can there be between the saved and the lost huddled together in church membership?

Cave City, Ky.

W. J. PUCKETT

[We answer Brother Puckett's last question by saying a backslidden, carnal-Christian church is itself ignorant about the indications of genuine conversion. So is a spiritually infantile preacher. But numbers look good to them and help save their faces before other worldly-minded Christians. So Satan has help in bringing in the unconverted.—Ed.]

Fifty Years Trusted Weekly Visitor In Wonderful Minister's Home

DEAR BROTHER MASTERS: I have read the Recorder for fifty years or more, and although ninety-four years old, I still get much good and profit from its Scriptural teachings. I know you cannot give us such a paper as you do unless we pay for it, which I have done all these years and hope soon to do again. I cannot make up my mind to say "stop the paper," but three years ago next month my wife had three strokes. Since then I have had constantly to keep a hired nurse for her until on the fifteenth of this month she passed to her reward at the age of eighty-seven.

I was compelled to go in debt for funeral expenses so am now unable to meet any other expense but hope in the near future to be better able [As to Brother Waltz' future subscription, see our statement on page twenty-four.—Ed.]

Her mother was sister to the late David Forbes, so long Deacon in the Walnut Street church at Louisville, Ky. She had few equals as a helpmate to a pioneer Pastor and Evangelist, on which work we entered in Oregon in 1875.

I am now living with my daughter and her husband, who is one of the prominent pastors in Spokane. I also have a son, Rev. Arthur B. Waltz, who is pastor of the Trinity Baptist Church at Oakland, California and a grandson, supply pastor at Richmond, California. He will graduate from the Divinity School at Berkeley, California, next spring. But I must not trouble you further.

My former P. O. address was Baker, Ore. It is now R. F. D. 8, Paradise Valley, Spokane, Wash., care Mrs. J. M. Nelson.
E. P. WALTZ

The Holy Spirit's Theme

THERE are men whose lives are given to one supreme interest; and we may say, in all reverence, that the same is true of God. His Son, the Lord Jesus Christ, is His supreme, all-glorious interest. It is Christ "whom he hath appointed heir of all things, by whom also He made the worlds;" and "unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. 1:2, 8). Of Christ alone God says: "For whom are all things, and by whom are all things" (Heb. 2:10). God brought the created universe into existence for His Son: "all things were created by Him, and for him: and He is before all things, and by Him all things consist . . . For it pleased the Father that in Him should all fulness dwell" (Col. 1:16-19). So we find that when the Holy Spirit, a member of the Godhead, comes to dwell in the Church which is the body of Christ, He had and He has only one theme—Jesus Christ. Therefore it has been said truly that "when you are filled with the Holy Spirit you will not be conscious of the Holy Spirit, but of the Lord Jesus." The Saviour Himself said of the coming of the Holy Spirit: "When the Comforter is come, . . . He shall testify of me . . . He shall glorify me" (John 15:26; 16:14). It is only because of the work and testimony of the Holy Spirit that we can receive Jesus as Saviour and acknowledge Him as Lord, for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). But we are never told to fix our thoughts or our gaze upon the Holy Spirit; if we would live well-pleasing unto God and "run with patience the race that is set before us," we can do this only by "looking unto Jesus the author and finisher of our faith" (Heb. 12:1,2).—Sunday School Times.

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:

Booneville	Muhlenburg County
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

Ky. Baptist Sunday School Convention

DANVILLE, KENTUCKY, FEBRUARY 19-21, 1936

Musical Programs in Charge of Mr. and Mrs. W. Earl Robinson
Convention Theme—Lord, Send a Revival

Wednesday Morning, February 19

- 9:00 Song Service.
- 9:30 Revival in Bible Study R. P. Mahon, London, Ky.
- 10:00 Demonstration—Vacation Bible School—Kentucky Baptist Children's Home, Conducted by W. T. Waring, Pinckneyville, Illinois.
- 10:30 Conference on Vacation Bible School Work—
H. L. Grice, Nashville, Tenn.
- 10:45 Our Objectives for 1936—
W. A. Gardiner, Louisville, Ky.
- 11:05 Book Talk, Song and Announcements.
- 11:30 Address H. E. Ingraham, Nashville, Tenn.

Wednesday Afternoon

- 1:15 Departmental Conferences:
The Extension Department—
Miss Verda Von Hagen, Nashville, Tenn.
The Adult Department and Classes—
W. P. Phillips, Nashville, Tenn.
The Young Peoples' Department and Classes—
A. V. Washburn, Nashville, Tenn.
The Intermediate Department and Classes—
Miss Nina J. Jett, Newman, Ky.
The Junior Department and Classes—
Miss Blanche Linthicum, Nashville, Tenn.
The Primary Department and Classes—
Miss Zella Mai Collie, Nashville, Tenn.
The Beginner Department—
Miss Jennie G. Bright, Louisville, Ky.
The Cradle Roll Department—
Mrs. A. F. Cagle, Owensboro, Ky.
- 2:45 Assemble in Auditorium.
- 2:55 Revival in Concern for 700,000 Prospects—
W. M. Wood, Louisville, Ky.
- 3:20 We Were Revived in Concern—
A. W. Huyek, Paris, Ky.
- 3:40 We Grew J. V. Yocum, Versailles, Ky.
- 3:55 Questions and Discussions.
- 4:15 Revival in Conviction of Sin—
W. H. Moody, Bardstown, Ky.

Wednesday Evening

- 7:00 Departmental Conferences as in Afternoon.
General Officers' Conference with Mr. Ingraham.
- 8:00 Song Service and Announcements.
- 8:30 Our Obligation to the Negro—
Noble Y. Beall, Atlanta, Ga.

Thursday Morning

- 8:15 Vacation Bible School Conference—
H. L. Grice, Nashville, Tenn.
- 9:15 Revival in Repentance E. C. Stevens, Louisville, Ky.
- 9:45 Demonstration—A Pastor Confers With His Elementary Superintendents S. S. Hill, Louisville, Ky.
- 10:25 The Spiritual Needs of Young People—
A. V. Washburn, Nashville, Tenn.
- 10:50 Kentucky Baptists' Obligation to a Half Million Adults
—W. P. Phillips, Nashville, Tenn.
- 11:30 The World's Need for the Baptist Message—
W. E. Hunter, Somerset, Ky.

Thursday Afternoon

- 1:15 Departmental Conferences as on Wednesday Afternoon
- 2:45 Assemble in Auditorium.
- 2:55 The Pastor Training His Workers—
C. L. Breland, Richmond, Ky.
- 3:35 How the Teachers' Meetings Aid the Teachers—
H. E. Ingraham, Nashville, Tenn.
- 4:15 Revival in Faith G. W. Ellers, Harrodsburg, Ky.

Thursday Evening

- 7:00 Departmental Conferences as a Previous Evening.
General Officers Conference H. E. Ingraham
- 8:00 Assemble in Auditorium, Song Service, Book Talk.
- 8:35 The Bible and World Missions—
J. R. Sampey, Louisville, Ky.

Friday Morning

- 8:15 Vacation Bible School Conference—
H. L. Grice, Nashville, Tenn.
- 9:15 Revival in the Inner Life W. J. Bolt, Harlan, Ky.
- 9:45 The District Association Functioning Twelve Months in the Year W. R. Cole, Dayton, Ky.
- 10:15 How Our Church and Association Were Reached—
Joe Stotts, Russell Springs, Ky.
- 10:30 A Financial Program For Every Church—
J. S. Ransdell, Louisville, Ky.
- 10:55 Open Discussion on Rural Church Finances.
- 11:30 Address T. L. Holcomb, Nashville, Tenn.

Friday Afternoon

- 1:15 Departmental Conferences as on Previous Afternoon.
- 2:55 Reaching Every Church in Kentucky for Bible Training—Open discussion led by H. E. Ingraham.
- 3:35 Testimonies from Associational Superintendents.
- 4:15 Revival in Stewardship of Possessions—
L. C. Kelly, Pineville, Ky.

Friday Evening

- 7:00 Song Service and Book Talk.
- 7:35 Summary of Points for Emphasis—
Ross E. Dillon, Frankfort, Ky.
- 8:05 What I Will Take To My Sunday School—
Testimonies from the floor.
- 8:30 Address T. L. Holcomb, Nashville, Tenn.

BECKMAN IN INDIANA REVIVALS

Dear Brother Masters: We have just concluded our one-hundredth campaign in Indiana at Pleasant Lake. Visible results were forty-eight professions.

Our first Indiana campaign was in 1926 at Muncie while Dr. J. F. Frazer was pastor. During that campaign there were over 100 professions one Sunday morning. Some of the other campaigns had over 100 professions. Taking the small average of twenty, there have been over 2,000 professions during these meetings.

We have met many Baptists in Indiana who have followed our work

through the columns of the Western Recorder. Thanking the Western Recorder for the faithful evangelistic fervor her editor has evinced, I am

HARRY BECKMAN, Evangelist,
Owensboro, Ky.

Last week's issue of the Baptist Courier was a Centennial Number, commemorating one hundred years of Baptist journalism in South Carolina. Editor W. C. Allen is to be congratulated on this sixty-eight page edition. South Carolina has the oldest Baptist church in the South—First Church, Charleston, organized in 1683. South Carolina

Baptist leadership were a leading force in moulding the gauge of denominational democracy and service, beginning with Richard Furman. The Courier anniversary number is replete with historical material values. This crowded form does not permit even a proper glimpse; it merits more.

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

Devotional Leaders At State Convention

You will notice the pictures of the six brethren on this page who are to conduct the doctrinal discussions during our Kentucky Baptist Sunday School Convention February 19-21 in Danville. The theme of the Convention is "Lord, Send A Revival." These brethren will have the hours assigned for devotional discussions and each will have thirty



E. C. Stevens

minutes. These devotionals are different—they are to be based on some of our great doctrines and will be handled instructionally. Note the subjects and speakers:

- Revival in Bible Study.....R. P. Mahon
- Revival in Conviction of Sin—
W. H. Moody
- Revival in RepentanceE. C. Stevens



W. J. Bolt

- Revival in FaithG. W. Ellers
- Revival in the Inner Life.....W. J. Bolt
- Revival in StewardshipL. C. Kelly

The morning discussions will follow the song services and the afternoon discussions will close the afternoon sessions. You will want to be there early to hear the three morning topics and remain to hear the three afternoon messages.

Lexington Training School

The Lexington Training School was a success in spite of eight inches of snow and sub-zero weather. Books were

taught by J. W. Porter, C. L. Hargrove, J. P. Carter, Professor Vaughan, Mrs. Gardiner and the writer. Mr. W. R. Gabbert was in charge of the School and handled it in his usual efficient manner. Plans were started for the School for next year. Possibly simultaneous enlargement campaigns will be conducted.



L. C. Kelly

Shively Training School

Last week the writer had the privilege of being in a training school with the Shively Church, one of the youngest and liveliest in the Association. In spite of zero and snow we started with twenty-six the first night. Pastor A. W. Walker is doing a good work and is ably assisted by Superintendent Fenster.

Training School in South Jefferson Baptist Church

T. W. Lamkin

During the second week in January Pastors O. A. Linger of Beechland and T. W. Lamkin of South Jefferson were made to rejoice with their superintendents and Sunday-schools over a successful training school. The pastors taught "Personal Factors in Character Building" and "Building A Standard Sunday School." More than one hundred attended and a large number took



R. P. Mahon

the examinations. The mental and spiritual gains have been more than pleasing in the success in our work. These few lines are written with a prayer that every Sunday-school in Kentucky will have at least one Training Course book taught this year.

SUNDAY SCHOOL ATTENDANCE

January 26, 1936

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

Louisville, Walnut St.	966
Newport, First	788
Owensboro, First	601
Louisville, Carlisle Avenue	516
Louisville, Ninth and O	509
Harlan	490
Louisville, West Broadway	468
Paducah, Immanuel	457



W. H. Moody

Lexington, Calvary	444
Louisville, 23rd & Broadway	436
Louisville, Baptist Tabernacle	434
Mayfield, First	409
Louisville, 18th Street	381
Louisville, Clifton	367



G. W. Ellers

Lexington, Porter Memorial	362
Louisville, Franklin St.	339
Princeton, First	316
Corbin, Central	298
Greenville	295
Danville, Lexington Ave.	266
Louisville, Baptist Temple	255
Covington, Madison Avenue	250
Fulton, First	249
Bellevue	246
Elizabethtown, Severns Valley	243
Paducah, Baptist Tabernacle	242
Harrodsburg	238
Louisville, Third Avenue	230
Burnside, First	216

THE FIRESIDE

THE BLIZZARD

Where did I stay last Friday night?
The way the winds blew was a fright.
We rose from bed soon after day;
It seemed as if we'd blow away.
Sheets of snow like clouds of dust,
Cut vision just in front of us;
Through the trees the winds sang bass,
And dashed the snow into my face.
The music just "went 'round 'n 'round;"
It gave a wierd and hissing sound,
It tried to tear my coat away;
It made the big trees bow and sway;
On high winds the snow did ride,
The storm, they said, was nation-wide.
The radio brought in the news,
Of hundreds who their lives did lose;
From air, on land and on the sea,
News of disasters came to me.
Children were marooned in school;
The weather was so very cool,
That there the children had to sleep,
The snow drifts were so very deep.
Water pipes were frozen tight,
That were left open through the night;
With frozen pipes we fuss and pout,
As we try to thaw them out;
For in blow-torches dangers lurk,
Of giving firemen lots of work.
So if you have a frozen pipe,
Of iron or copper, any type,
With cast-off rags I'd gently wrap,
Pour boiling water till they snap;
And very soon you'll want to shout,
As the water sputter spatters out.

B. H. PAYNE.

Mt. Washington, Ohio.

MAN'S FAITHFUL FRIEND, THE HORSE

The history of the horse has been so closely associated with man that his own and man's history as far back as we have records are closely parallel. So the history of man and this beast seems almost identical ever since the earliest times. If you read the history of one you are almost sure to run across references to the other. Thus, it was that when Elisha and Elijah came down to the River Jordan and Elijah was translated, they both exclaimed, "Behold the chariots of the Lord," as they discerned a mystery in the sky. The Bible away back to the beginning of the history of man is filled with references to the horse, and the donkey or mule, who are both distant relatives of the more splendid horse.

In most of his great adventures, the horse has accompanied man. The faithful dog who ate his heart out because he could not go, sat at the gate and saw the master ride away on his favorite horse. Sometimes it was war, sometimes it was exploration, and often only a long journey of perhaps a hunting trip, but the horse went while the

dog stayed behind, or if he did go, it was on shorter trips which did not count for so much in the man's life.

Horse authorities agree that the progenitor of the modern horse came from the plains of Asia, but he was crossed with many other strains, such as the Barb which came from Africa, and which did much to improve the horse of today.

The earliest use to which the horse was put, sad to say, was the drawing of two-wheeled war chariots, which were probably covered with sharp spears or blades which did much execution to the enemy. So it is that the very earliest history is filled with references to the war horse and war chariots.

Alexander The Great, who flourished several centuries before Christ, had very celebrated cavalry which did much execution to his enemies and greatly helped him to conquer the then known world.

The Medes and the Persians always used cavalry, especially the latter when they attacked Egypt.

The ancients knew good horses, and they produced them even as early as the beginning of the Christian era. A historian of military affairs, writing as early as the fourth century, B. C., describes the ideal cavalry horse in terms that no modern cavalryman would take exception to, showing that they knew even then how a fine horse should look and what his qualifications should be. The Roman chariot horses are famed in both history and fiction. If you do not believe this, read the account of the thrilling chariot race in "Ben Hur," by Lew Wallace. If you are a horse lover, it will make your blood throb in your veins and your heart thrill with emotion.

The crusaders rode away on their prancing horses in the eleventh century and did many of their deeds of valor around Jerusalem upon horseback. The Knights-errant and all the Knights of old rode on prancing chargers, who shared their master's glory, and did much to help him in his deeds of valor.

One of the sights that used to make

the horse lover's heart burn with indignation was to see a faithful horse who had seen better days feebly hauling the junk man's wagon, often under the lash. But the Society for the Prevention of Cruelty to Animals took care of many of those cases.

I know of few things more contemptible than for a man who has had the services of a fine horse for the better part of the faithful animal's life finally to sell him for a few dollars to someone who will drain the noble animal's last pound of strength from his failing body and often abuse him, and not give him enough to eat.

At the very other end of the scale from the draft horse are the ponies which mean so much to children, both the Welch and the Shetland, especially the latter. How many children's lives are made happy in both this country and in Europe by the possession of a faithful little Shetland, who will run his legs off for his young master. Child life would not be what it is without the Shetland pony.

I am greatly rejoiced that more and more the horse is being emancipated from his former drudgery, and again coming into his own as the companion of man and as a driving horse.

I congratulate the Society for the Prevention of Cruelty to Animals upon the great work that it is doing for the protection of horses. The horses' Christmas Dinner, given each year in Boston, is truly a fine expression of the kind-heartedness of man and his appreciation of his wonderful pal, the horse.

It is my great desire that gradually the horse will come into his own as a companion of man and the best friend man has, next to the faithful dog. Certainly God has created no nobler animal than a good horse. Long may he thrive to whinny each morning when the barn door is opened and nibble playfully at his master's coat sleeve. May men in time grow to be worthy of the faithful horse.—From Introduction to his new book, "Roany," by Clarence Hawkes, published by Milton Bradley Company, Springfield, Mass.

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The Gambling Craze

O. J. CHASTAIN, Ph.D., Van Buren, Ark., First Baptist Church.

GAMBLING is a craze to get something for nothing. It neither creates wealth nor character. Gambling is an enemy of proper wealth distribution and honesty. In Baylor I was taught that money was the medium of exchange. There are two legitimate uses of money, one the use of exchange the other, gifts to worthy objects. Let us remember in gambling there is no gain without an equivalent loss by someone. There is no change of values whatsoever. Commercial gambling does not give the public an even break. All public gambling devices are arranged to beat and fleece the public. They are timed to take your money and not give value received. When any institution puts a strain upon honesty that institution does not have a right to exist. Any institution which fails to give the public an even break should not have the public approval.

Did you know that France is raising much of the Tax money with public lotteries or gambling schemes. "Is it not noticeable that the outstanding dishonest nation of the world is placing great emphasis on gambling, although it has plenty of money to pay its debts yet that nation has deliberately defaulted." This example should be a warning to our own nation because our nation is fast going into the gaming business.

What Is Gambling

Gambling is the gaming for money. What is the difference may I ask, between betting on horse races, pari mutuel, dog races, matching for drinks, slot machines, dice, poker, or the high prize at the bridge table?

The Arkansas House and Senate agreed that it was a vice but it would be done therefore legalize it. Why not say murder is a crime, it is going to be done, therefore legalize it and get the revenue. That is what our government is saying about the Liquor Business. The same crowd who legalized gambling, legalized liquor; you can't trust that crowd. The crowd who will steal the morals and virtue of our nation will stoop to anything; they care nothing for law, virtue, home or God. All that crowd wants is your money. "They are of their father the devil."

In 1887 New York exempted gambling on races. In 1895 Kentucky did the same. In 1905, Texas exempted betting on races on the day run and within the enclosure. Gov. Campbell offered \$100 for anyone found convicted for gambling and not a single person was found, because the law was so disregarded.

Read the article in a national magazine by Paul Gallico called, "Playing the Ponies." He is not a preacher nor a moralist but wrote in a matter of fact way. He said: "Do you know there are

six sources at which a race can be fixed—owner, trainer, stable helper, track officials, jockey and horse. There are more than thirty accidents that can happen to a jockey and fifty to the horse to make it lose. Did you know that the racketeers make more out of losing a race than winning one. The race winner is usually known before the race is run. There is what is known as the house race. The jockeys are called in and given \$200 each to do as they are told. No one knows who is to win until the horses parade and the betting is closed. Only one jockey is given the sign. He breaks his horse out of line as though he is very nervous and canters down the track, it is the signal to the other jockeys to pull their horses in and let that one win, thus the track reaps all the coin wagered on the favorite and second choices. What chance have you. Mr. Gallico also mentions other methods of doping of horses to make them speed up then to become num." Yet we American people sit by and allow this kind of thing to be legalized.

In Texas, Kentucky and Arkansas they are building race tracks and calling them 'downs'. This is a good name for them; for they pull down private and public morals, all kinds of legitimate business, "Glorify Luck" instead of honest labor. It breeds a bunch of crooks and social profligates in our nation.

Evils of Gambling

Gambling encourages idleness and we all know that an idle brain is the Devil's workshop. It encourages people to try to get something for nothing. All gambling and her advocates are deceivers, liars, good promisers and poor payers.

In Texas last year the race track gambling cost Texas fifty-four cents per capita. The gambling group put eight and one-half cents back into the education of the state. The gambling group put forty-five and one-half cents in their own pockets.

"In the last century Robert Rainer of Scotland came to the front and stood for justice and honesty when the nation proposed a gigantic lottery to pay the national debt, offering great prizes, 6,000,000 pounds sterling was proposed. Six million tickets were to be sold, one-half to be given to the poor and one-half as prizes. It awakened the gambling spirit throughout the nation. Rainer condemned the project and his noble influence dealt the evil a death blow."

Gambling leads to stealing. It is not safe to have a person work for you if he gambles. He may take the money from your cash drawer with good intentions of putting it back when he collects from the gambling stock market.

Wm. A. Kantlehner

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We do not have to go the stock market but to the neighborhood drug store or grocery store and look at the slot machines and punch boards which are teaching our boys and girls this deadly evil. Parents play them and children think it well and good. You can't beat a machine or punch board, they are made to win. Gambling is a machine and you lose, character, if nothing else.

Boys and girls have been seen to take their Sunday School money and play gambling devices on Sunday morning in my city and come on to church without an offering. Shall we as American citizens allow such evils to remain in our land, sapping the very vitals of life and teaching our young people to become thieves? Ninety percent of the defalcation, thefts and ruin of young men can be traced directly to the gambling craze.

Gambling destroys honesty and character. Oh! that my boy may be honest, should be the desire of every true father.

A little boy stood on the street, selling papers—for three cents—a smartly dressed man stopped him and said, "Sonny I'll toss you whether I give you five cents or you give me the paper." Then a dime . . . then a dollar . . . then several gathered. The boy thin and ragged thought of mother, her need. The temptation came! He needed the dollar, but not enough to risk losing in a dishonest way—then he looked up at the man and said, "I cannot afford to lose sir." He had won a victory. I had rather my boy would walk the streets selling papers and be honest as to ride in the finest limousine and have a palace to live in and not be honest. "What does it profit a man if he gain the world and lose his own soul."

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BOOK REVIEWS

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

Reclaim These Unitarian Wastes. by Gerrit Verkuyl, published by Zondervan Publishing House, Grand Rapids, Mich., 158 pages, price \$1.00.

Here is a writer who knows what is the matter that has brought so much impotence to constituted Christianity and who shows it clearly, forcefully, commandingly. The author has degrees from Princeton and Leipsig, and he serves the Presbyterian Board of Christian Education as its Field Representative. He shows pointedly that Christianity must be Trinitarian to be true Christianity. Also how modern Humanitarianism and Liberalism are linked to Unitarianism and Deism of the past century. It is a scholarly and verile book. It gives the past history and present status of Unitarianism—the vast majority of whose spiritual adherence are not on the rolls of the so-called Unitarian Church. It has suffered for its utter lack of passion for the needy souls of men. Satan has sent his Christ-denying messengers away from this respectable group and its spiritual dry rot into Christian churches, where they are marvelously succeeding in wrecking faith. In a day of multiplied books of doubtful value, and no value, here is one for the discriminating lover of God and His Christ to purchase and read.

The Church or the World, by C. W. Hale Amos, published by Marshall, Morgan & Scott, London, 254 pages.

Months ago we reviewed from the same author an equally challenging and important work, "The Vital Challenge of Biblical Certitude." We cannot urge every preacher who reads these lines too strongly that he will find the vital message he needs for himself and his ministry in each of these volumes. Dr. Amos is a professor in Cambridge University, and to his name are attached many honorary scholastic degrees. He is a conservative in theology, and is one of the increasingly numerous Christian scholars of today who is a match, and in our view, more than a match, for the brightest minds of the emptying scholarship so rampant now for many years, and no more rampant anywhere at the present time than in America. The reviewer has read *The Church or the World* twice, and purposes to read it again. Though we have not reviewed it, we have frequently quoted from it on

KNOW YOUR HOSPITAL

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

20. Q. How many hospitals are in the United States?

A. At the close of 1873, there were 149 hospitals, but since that time they have grown so rapidly that at the close of 1934, there were 6,204 hospitals in operation in the United States.

21. Q. Is the Kentucky Baptist Hospital a money making institution?

A. No. The Kentucky Baptist Hospital is not a money making institution. When the Hospital was organized, it was organized as a non-profit institution. Each year, of its eleven (11) years of operation, the Hospital has shown a heavy loss, and it is only through the generosity of our Baptist people of Kentucky that the Baptist Hospital has kept its doors open to the sick and injured.

22. Q. What is the most urgent need of the Kentucky Baptist Hospital?

A. The most urgent need is the immediate attention of the bonded indebtedness. We are paying \$18,000 per year for the interest on these bonds, and with this burden off of Kentucky Baptists and the Hospital, we could do some very wonderful and worthwhile charity work. But, since the interest on these bonds is an obligation that must be met year in and year out, it drains the Hospital of any resources which it may have for charity purposes. Some years, the Hospital has even had to borrow money with which to pay this interest. Ask your friends to keep our Hospital in mind in their bequests and endowments. I am sure that God will bestow many blessings on any one who helps the sick and injured.

our front cover and elsewhere. The book has fifteen chapters about equally divided under the First and Second Parts. The First Part is devoted to the enmity to the world and the church, and the Second to bringing out clearly what the real enterprise is which Christ committed to the church. To whet appetites that may need it, we now set down the headings of the seven chapters of the First Part. They are: What is the Church?, What is the World?, The World Versus the Church, Evolution or Revelation?, The World in the Church, The Strategeum of Alliance, The Disillusion of Christendom.

CARD OF THANKS

So many, many, friends have written me letters—they came to me locally from Beechmont and Louisville friends, and from points north, east, south and west—regarding the recent bereavement I suffered in the loss of my wife that I take this method of assuring them of my appreciation of their kind thoughtfulness. The hours of grief were made more bearable by the words of consolation offered me at that time.

God bless you each and every one for your kind words of consolation.

C. B. ALTHOFF, Pastor,
Beechmont Baptist Church,
Louisville, Ky.

Mr. and Mrs. B. Buckner Layman, 932 South First Street, Louisville, observed their golden wedding anniversary on last Tuesday. Mr. Layman is Assistant Moderator at the J. M. Weaver Memorial Church, Louisville, and Mrs. Layman is a member of the Walnut Street Church. They operate an apartment house at the present time, and in former years Mr. Layman was a grade and high school instructor in Leitchfield, Ky., where both Mr. and Mrs. Layman

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were born and raised. They have three children: Wilbur B. Layman, Louisville; Mrs. Mary Melton, Dawson, Ga., and Mrs. T. Harper Binford, Akron, Ohio. It is interesting to note that the two daughters are wives of Baptist ministers, one at Dawson, Ga., and the other at the Arlington Baptist Church in Akron, Ohio. Also that Mrs. Layman has a brother, Dr. Weston Bruner, now in a Norfolk, Va., pastorate, who is one of the most broadly known and loved ministers in the South. For many years he was head of the evangelistic department of the Home Mission Board. Another brother was the lamented layman, Dr. Ben L. Bruner, of Louisville.

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Focus On Sunbeams—Fiftieth Anniversary

JOSEPHINE P. JONES, State Sunbeam Leader

Congratulations From Our President

Congratulations to the Sunbeams, fifty years young! They deserve to have us focus our attention upon them at this time. We should like, personally, to see every one of them pass before our eyes on parade. How we love these children. They are the idols of our hearts and we should never forget that Jesus likened them to the Kingdom of God. He wants us to be like them. How often we try to make them be like us!

God had only one child and when he grew up he became a missionary. God made most of His promises to children and today He honors children as His helpers. Let us encourage the children to sing, encourage them to pray and encourage them to give, always remembering that:

Every nickel means a candle
Every candle a bright wee light;
If we put them all together
We can make the dark world bright.
Mrs. Eureka Whiteker.

Our Immediate Task

[Extract from Miss Fannie E. S. Heck's address, W. M. U. meeting 1912.]

"The number of societies in each branch is as follows: S. B. 2,219; Boys' Chapters 309; Y. W. A. 1,381; W. M. S's 6,654. Note the number of each, and you will see that we are building a structure whose top is three times the breadth, of its base, and five times width of center. Do you think a house built on this plan would stand? Childless missionary societies, wake up! Let us from this day count it a deep reflection not to have a large wisely-guided children's society under its care. First then for any program of lasting progress we must increase our base. Put in it the simplest and most flourishing S. B. equal to number of W. M. S. To this end, each individual society should at once take up the strengthening of organizations not existing, and the State Executive Committee makes a ceaseless appeal and campaign to this end, to awaken W. M. S's who are not mothering a Sunbeam Band.

"Surely this should not be an impossible task. If there is interest enough to keep a Missionary Society alive, there is surely interest enough in that society to foster a Sunbeam Band.

"Woman's Missionary Societies pledged to stimulate a missionary spirit—among the women and children of the church—here is an immediate task."

In Kentucky there are 395 Sunbeam Bands in 2,000 churches, so the organization of Sunbeam Bands is even more today "an immediate task." Make it a joyous task in this their Anniversary year.

From The Sunbeam Band to the Training School or The Stairway That Led To The Training School

I have watched children spend many happy hours playing on the stairway in their home. For the smallest child the greatest fun was to spend all his energy climbing from step to step. One of the girls made her home near the top with her doll while perhaps another took her doll trunk a few steps below so she might be the neighbor. As the hours



I am the Child.
All the world waits for my coming.
All the earth watches with interest to see what I shall become.
Civilization hangs in the balance.
For what I am, the world of tomorrow will be.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.

Give me, I pray you, those things that make for happiness.

Train me, I beg you, that I may be a blessing to the world.

—Mamie Gene Cole.

passed by and this quiet play became too commonplace, they all chose to have more excitement by sliding down the banister!

As I sit here at my desk, in my room at House Beautiful, I am thinking of the stairway that brought me here. Hours of study have grown monotonous today and so, for diversion, I am going to slide down the banister of "memory" (If you will excuse me)—to land at the first step on my stairway—back to the time when I was a Sunbeam.

A very vivid picture comes to my mind. I can feel myself now crowded on the front seat of the church in a small town—along with other girls and boys. Much that was presented to us I cannot remember; but the filled years

that have come in between have increased my appreciation for my Sunbeam leader, who felt we needed to know verses of scripture. Without any reservation, I can say that the verses of scripture I learned then—one for each letter of the alphabet—is the most secure knowledge I now have. How these verses have grown through the years in their depth of meaning! Although not expressed, somehow I got the vision then that we needed the Word of God, that everybody needed it and I was glad when I could have a part in sending its message to the world by dropping my pennies in the little Sunbeam box.

G. A. days were no less happy, because on this next step I was blessed with a leader who "loved girls" and wanted us to become more Christ-like.

Y. W. A. brought me nearer the top of the stairway with its two-fold experiences—in the organization in my home community and then in college. Opportunities for service increased, as did my joy in being permitted to serve.

And now the top step has been reached—the Training School! Through these past years of experience and training I have climbed up to a greater vision of service, a deeper spiritual life and a broader knowledge of the Word of God. Stairways are not found in one-story houses. Consequently, I shall not stop here. Soon I am to go out to serve Him who showed his love for the children—the Sunbeams—when He said: "Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of Heaven" (Luke 18:15).
Beulah Threlkeld.

From A Former Sunbeam Leader

When I came to teach in the public school at my home town, Russellville, Ky., our church had none of the young people's organizations. I was deeply interested, but had never been in one myself. I ordered literature, and with the clear instructions and a willingness to work, I soon was leading a Sunbeam Band, a Y. W. A. and a B. Y. P. U.

The Sunbeams were the pride of my heart. We met each Sunday afternoon at the church and soon had over a hundred members. How interested they were! I sometimes remarked to my mother, president of the W. M. S., "Your women weary me. You have to plead with them to take an office, and they keep refusing. My little children are so anxious to be in office, that the election of them is like a political campaign. We have to change every month, so we can give each one a chance."

How faithful they were to their responsibilities!

One stormy Sunday afternoon I was called to the 'phone, and a professor in Bethel College was talking: "Martha is crying herself sick because I won't take her to the Sunbeam Band. I told her no one would be so foolish as to go out on such an afternoon, but she insists that she knows you will be there, and she is an officer and must be present."

I told him I was sorry he thought I was foolish, but to tell Martha I would certainly be there. She was the first one I saw when I arrived.

How generous they were! A mother stopped me at church, and trying in vain to speak accusingly, for her face was beaming with pride, she said, "What are you doing to my child? Elizabeth came home from school one day this week crying with the toothache. When I said we would go to the dentist, she refused to go. "Elizabeth," I said, "I must take you to the dentist, and if you will stop crying and sit up in his chair like a little lady, I will give you a dollar."

Immediately her face brightened and she asked, "May I have it to spend just as I please?" She didn't whimper as she climbed up into the chair, and the dentist pulled her tooth. As soon as we reached home, she held out her hand eagerly, "Now give me my dollar."

"What are you going to do with it?" "Oh, our Sunbeam leader has been telling us the most wonderful stories about children in China and Japan, and Africa. I am going to take fifty cents to the Sunbeam Band to send Bibles and missionaries to these children. Then, my Sunday School teacher said bring a special Mission offering to Sunday School, next Sunday. I will take the other fifty cents there."

"But, Elizabeth," I protested, "I can't afford to give you a dollar to take to church next Sunday. Besides, the Bible says to give one-tenth. Wouldn't you like to take a dime to each of these meetings and use the rest to get you some pretty new shoes?"

"No!" she pouted, and tears started again: "You promised I could spend it exactly as I pleased."

Nobody in that large group of Sunbeams was happier than Elizabeth that afternoon, as she marched up with her offering of fifty cents. How efficiently they served!

Nita was only five, but she pleaded each meeting to be allowed to lead the program next meeting. I kept assigning her other tasks, but they did not satisfy. Finally, I said to Mother, "Of course I know she can't do it, but she is so anxious to try, that I am going to say 'Yes' to her this afternoon and make her think she is doing it while I really lead next Sunday."

Oh, how she danced with glee! "When can I come to your house to make out the program?" Thinking she might soon forget it, I said, come after I return from school Monday afternoon. I

found her with her seven year old sister, waiting in the porch swing when I reached home Monday.

Naturally, I had to provide the material, but she had her helpers all selected, "I want Alice to recite a poem, John to tell a story, Mary and Helen to sing a duet" etc. "Will you take these parts to them?" I asked. "Oh, yes, on my way home this afternoon."

To please her I gave her a copy of the program, but was careful to keep one for my own use.

Nita was the first one to arrive the following Sunday and proudly took her place at the table. With a dignity not exceeded by the Archbishop of York, she held up her program and announced the opening hymn. My astonishment knew no bounds as she "read off" item after item. After the meeting, I asked the older sister, "How in the world did she do it? I know Nita cannot read."

She laughed and replied, "When we reached home last Monday she took the paper to Mother and said, 'Now, teach me what it says.' It was all memorized before she went to sleep and she often repeated it each day."

What a shame it is that we grown ups neglect these children, so anxious and willing to learn!

Mary Nelle Lyne.

Lottie Moon Offering

Miss Lyne sends word, from the Mid-year meeting of W. M. U. Executive Committee and Corresponding Secretaries, in Birmingham, that the Lottie Moon offering has reached \$231,696.47. The Foreign Mission Board has already received \$4,000 over the goal. M. G.

Book Reviews

Stories from Brazil, by William Anglin, published by Pickering & Inglis, Ltd., London, ninety-six pages, price \$1.00.

This attractively illustrated little book of missionary experience in South America, besides being well written, has the advantage of novelty, in that relatively few books of missions are yet available that depict Brazil or other South American countries as the field of operation.

Lifting the Latch to God's Book House, by C. D. Wendel, published by Wm. B. Eerdmans Publishing Co., 122 pages, price \$1.00.

Comparing the Bible to a hall of records of sixty-six rooms, the author presents an original and valuable guide book to the plan of the building, its builders and its beauty of detail he traces the scarlet thread which links up the Old Testament and the New in their revelation of the Messiah. For Bible students as well as those who do not so well know the Bible, this volume has a timely and instructive and a help-

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ful message. It will make for many a young Christian a fine part of departure in his effort to understand the Word of God.

Precious Things of the Bible, by Otto C. Scymour, published by Fleming H. Revell Co., 147 pages, price \$1.50.

The pastor is minister of the First Presbyterian Church in Joplin, Mo. He has twelve sermons here, each based upon a Scripture passage in which the word "precious" occurred. We read about the precious Word, Life, Seed, Thought, Wisdom, Cornerstone, Soul, Death, Blood, Faith, Promises, Christ.

Evidences of Immortality, by Harry Rimmer, published by W. B. Eerdmans Publishing Co., 144 pages, price \$1.00.

In this work the author deals ably with a great question which has engaged the mind of man from the earliest times. There is no other and positive and satisfying answer to the question than that which is given in Christian revelation. This revelation confirms the intimations of immortality which were given to reason by divine authoritative revelation. This Dr. Rimmer does ably and helpfully in seven chapters.

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News and Truths About Our Home Mission Work

J. B. Lawrence, Executive Sec'y. Joe Burton, Publicity Sec'y.

500 Converted In Cuban Revival

A province-wide evangelistic campaign this winter in Santa Clara province, Cuba, has already resulted in five hundred professions, with revivals still in progress and others to follow, according to Dr. M. N. McCall, superintendent of Baptist mission work in Cuba.

Santa Clara province, with a population of upwards of a million people, has only nineteen Baptist churches and sixteen mission stations. In this province Baptists have thirty-nine missionaries, including fourteen men and their wives and two single women, all of whom are native Cubans, except Miss Kathryn Sewell at Caibarien.

In the present evangelistic campaign, Dr. McCall states that good meetings have been held at Cruces, Cienfuegos, Esperanza, Camajuani, Caibarien, Placetas and Guayos. These are all thriving cities, ranging in population from 8,000 to 60,000.

In another recent campaign on the San Juan field in Pinar del Rio province there were 119 professions. Some of these have been baptized and others are waiting baptism.

Not all of these new converts are to be baptized at once, as is customary in our churches of the homeland, but the pastors expect a hundred to be ready for the initial Christian ordinance soon.

Revival services started Sunday, January 19, in Havana, Dr. McCall states. Dr. Antonio Martinez of Cardenas, medical missionary and evangelist of unusual power, is doing the preaching. Posters announcing the services were placed in shop windows, and ten thousand invitation cards were distributed. Even before the revival services began there were conversions at the regular services at Templo Bautista, Dr. McCall states, three having been received on the previous Sunday.

Kentucky Gives \$33,590.04

As shown in the record of offerings for the calendar year, Kentucky Baptists gave \$33,590.04 to Home Missions in 1935. This includes \$18,870.70 through the Co-operative Program; \$2,896.50, designated; \$7,955.07, March Week of Prayer offering; and \$3,867.77 through the Hundred Thousand Club.

The Home Mission Board, following the leadership of the Holy Spirit through prayer, has made the wisest use of these offerings possible. Out of total offerings for the year, amounting to \$382,908.18, a missionary force of 248 was maintained on ten great fields, and approximately \$80,000 was applied on debts.

Will Finish Building At Mexican Institute

The main building at the Mexican Baptist Institute, Bastrop, Texas, which

was begun in 1923, is finally to be completed with money provided by the March Week of Prayer offering for Home Missions.

Work on the interior of the building, to cost \$1,060, was begun recently. Plumbing will be installed in the building and other furnishings added to the interior.

Rev. Paul C. Bell, Superintendent, began the work of training a Baptist Mexican ministry at Bastrop in 1913 in a two-story frame building. The present property was acquired in 1923 at a cost of \$11,650.

The Institute property now includes a 65-acre farm, the main building, Rev. Bell's home, and several small frame houses where student families live. The entire property is valued at \$20,000.

Students in the Institute work on the farm, thus helping to earn a living and having instilled in them at the same time a spirit of industry. In the class rooms they are taught the Scriptures and Baptist doctrines.

In addition to students for the ministry, the Institute is caring for nearly thirty orphan children. The girls are living in the main building, which is serving as a school, chapel and dormitory; the boys are living in a small frame house.

Three men have furnished funds for three stucco cottages for the orphan children. These cottages are to be erected soon.

Missionary Commended

The secretary of the Isthmian Baptist

Union of the Panama Canal Zone, Rev. F. H. Linton, in a letter to Dr. J. B. Lawrence, Home Mission Executive Secretary-treasurer, commends the work of Rev. James A. Blake, missionary in the Canal Zone.

"Rev. James A. Blake," he writes, "is a wonderful minister of the Gospel. He puts both brain and brawn into his work, and whatsoever he doeth prospers. He is always in great demand where his services are concerned, and the work in his church is without doubt progressing wonderfully. His congregations know no falling-off. The community just hangs on his preaching and success is constantly following his efforts.

"We became quite anxious about him about two weeks before our last meeting, but God takes care of His own, and today he is on the way to recovery."

Italians Give Cantata

"Christmas Around the World," a beautiful cantata, was given by Italian young people and juniors of the North Boulevard Baptist Sunday School, Tampa, Florida, on Sunday evening before Christmas under the direction of Dr. and Mrs. J. F. Plainfield and Miss Fannie H. Taylor, missionaries.

The complete Bible story, interspersed with songs, was spoken by heralds from an elevated platform. Ten countries were represented with songs typical of the different countries. A spirit of worship characterized the service from the processional through the carols of praise and adoration to the closing recessional. A large audience was present.

STATEMENT OF RECEIPTS BY STATES

January 1, 1935 to January 1, 1936

	Co-operative Program	General Designated	March Week of Prayer	Hundred Thousand Club	Total
Alabama	\$ 8,638.26	\$ 1,341.53	\$ 5,219.82	\$ 2,324.84	\$ 17,524.45
Arizona	141.43	28.30	196.31	110.55	476.59
Arkansas	3,077.33	632.64	2,932.34	1,348.01	7,990.32
D. C.	1,448.09	1.00	282.75	140.72	1,872.56
Florida	6,280.96	982.59	3,499.13	2,051.08	12,813.76
Georgia	6,570.09	3,176.14	7,956.35	4,195.09	21,897.67
Illinois	453.38	289.44	1,268.83	430.10	2,441.75
Kentucky	18,870.70	2,896.50	7,955.07	3,867.77	33,590.04
Louisiana	3,759.47	3,076.51	2,626.52	2,251.86	11,714.36
Maryland	2,477.93	17.83	1,294.43	92.47	3,882.26
Mississippi	6,062.58	1,722.68	7,218.73	2,971.66	17,975.65
Missouri	5,840.56	2,325.33	5,805.23	2,586.53	16,557.65
New Mexico	254.02	238.22	924.75	334.17	1,751.16
North Carolina	19,542.51	5,699.19	10,675.92	1,449.25	37,366.87
Oklahoma	4,737.28	645.16	3,600.58	2,223.43	11,206.45
South Carolina	16,160.29	822.21	6,781.33	601.60	24,365.43
Tennessee	21,074.02	2,733.64	7,204.31	4,258.96	35,270.93
Texas	11,934.72	3,672.55	13,916.61	7,136.54	36,660.42
Virginia	985.90	15,261.81	12,084.46	393.20	28,725.37
Miscellaneous		1.47	104.50	1,050.94	1,156.91
Total	\$138,309.52	\$ 45,564.74	\$101,547.97	\$ 39,818.77	\$325,241.00
Designations for Special Work					7,667.18
Income Bottoms Trust					50,000.00
Total					\$382,908.18

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LOUISVILLE, KENTUCKY**NORRIS LASHBROOKE**

It was the will of God on November 25, 1935 to call Rev. Norris Lashbrooke to "Cannan's fair and happy land" where his faithfulness as a pastor, as a husband, father, friend and neighbor will be rewarded with the crown of life which the Lord hath promised to them that love Him.

Let it be said that the Bible and the love of God were his only rules and practices, and that he ministered Grace unto his bearers. On Sunday evening, November 21, before his call on Thursday, the man of Christ said tenderly, "God is close with me now" After he had delivered his customary services.

Brother Lashbrooke was born November 15, 1869, near Masonville. He married Miss Lorena Williams, and their son Lawrence is the only child.

May his family be comforted with the memories of the hours spent with God's saint and of the precious promise of meeting in a life in which we "shall taste no more of death."

Literally thousands of his converts and friends are bereft at his passing and the sorrow and loss seems great in his churches, because "None knew him but to love him."

DR. R. G. CARY,
MRS. R. G. CARY,
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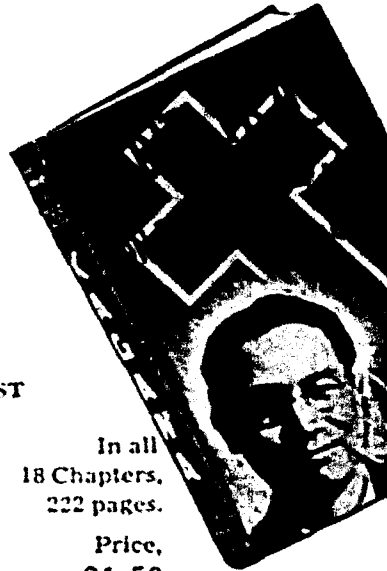
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**Baptist Training Union
Department**
BYRON C. S. DeJARNETTE,
State Secretary

**Murray Training Union Has
Study Course**

"Study to show Thyself Approved" seemed to be the attitude taken by the members of the Baptist Training Union at Murray because of their interest and attendance at the Study Courses. The Union can certainly say that January 4-10 marks a period of progress and development in the history of the Baptist Training Union at Murray.

Out-of-town workers were present to conduct the studies of the week. They were: Rev. Byron C. S. DeJarnette, Louisville; Miss Sibyl Brame, Associate Student Secretary of the South, Nashville, Tenn.; Misses Ruby Ransdell and Emma Middleton both from Shelbyville.

Rev. DeJarnette taught the Administrative Course for the General officers of the Training Union. Miss Brame was in charge of the Senior group. The book which she so splendidly taught was "Planning A Life." Miss Ransdell and Miss Middleton taught the Intermediate and Junior Manuals. Rev. J. H. Thurman, Murray, taught the Adult Manual.

The attendance was excellent throughout the week, our goal being reached Thursday night with 102 present. The attendance for the week was as follows: Monday 18, Tuesday 99, Wednesday 78, Thursday 102, Friday 74. The average was 86. About 60 took the test Friday night.

Rebecca Tarry.

**News From Grace Baptist Church,
Louisville**

The annual Training Union School of Grace Baptist Church was held during the week of January 13-17. Director John Polston presided over the Training School and also acted as teacher. Five books were taught, each concerning the different Unions. The teachers of the five books were as follows: Pastor I. F. Graves, "The Fine Art of Soul Winning;" John Polston, "Senior B. Y. P. U. Administration;" A. L. Davidson, "Training In Stewardship;" and Mrs. George Harpoole, "Junior Manual."

The average attendance for the five nights was eighty. Under the leadership of Director John Polston the Training Union is increasing rapidly.

Miss Mildred Burden,
Training Union Sec'y.

Study Course Requirements

(Taken from Study Course Tract by J. E. Lambdin.)

The study course requirements being used by the Baptist Training Union Department of the Sunday School Board of

the Southern Baptist Convention are listed below:

(1) Individual credit on the Eight Point Record System is given every Sunday for twelve months following a successful examination on an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. A list of these books is published in this tract.

(2) Any B. Y. P. U. or B. A. U. may receive credit on the Standard of Excellence if fifty percent of its members pass an examination on an approved textbook of the Baptist Training Union Department of the Sunday School Board of the Southern Baptist Convention. In addition to the courses in their respective departments, Seniors and Adults may receive credit on the Administration Courses. Intermediates may receive credit on the Intermediate courses and also The Baptist Training Union Manual. The duration of the period of credit is twelve months following the date of completion of all study course requirements.

(3) A grade of seventy percent is the minimum for passing an examination. Examinations must be taken in writing, without aid of any kind.

(4) Ten periods of forty-five minutes each, or the equivalent, required in each class for the completion of each book.

(5) Class members must attend at least six of the ten periods in order to be eligible for the class examination and credit. (All who fail to meet the requirement for attendance upon at least six class sessions, or, who, for other valid reasons cannot take the class examination, may take a special examination, but must answer at least twenty questions. They must meet all the other requirements. Their names should be sent on a separate blank.)

(6) Examinations may be taken by correspondence. The State Baptist Training Union Department of the Baptist Sunday School Board will submit questions for such examinations. The same requirement that applies to classes as to grade and written examination is made here, but at least twenty questions must be answered without aid of book or other helps. Each one must also sign a pledge that he received no help on the examination.

(7) Each one taking an examination in a class, special examination, or by correspondence is required to read the book through. (Those who do not have time to read the whole book during the week of the study are required to pledge that they will read it within two weeks. Each one taking the examination by correspondence must read the book before taking the examination.)

(8) Credits are not interchangeable. The credits are granted only as advertised for each book and no diploma or seal may be granted for any book other than the one for which it is published.

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

Evansville Group Training School

During the week of January 20-24 there was conducted in the Evansville part of the Evansville-Henderson Group of Ohio Valley Associational Training Union a successful training school, which was held with the Calvary Church. There were seven churches, both Northern and Southern, represented. The average attendance was ninety-two and the number completing the courses was eighty-two. The five classes taught were as follows: Bible Heroes, by Miss Gladys Cummins, Evansville; Training in Stewardship, by Pastor E. T. Moseley, of the Seminary at Louisville and pastor of Walnut Street Church, Evansville; Pastor Robert T. Davis, of Ormsby Avenue Church, Louisville; B. A. U. Manual, by Pastor C. B. Curtis, of Calvary Church, Evansville; and Christian Leadership by the writer.

Even in the severe weather the attendance was commendable and the interest was deep. The Walnut Street people met at their church each night and came together to Calvary in a special bus employed by the church.

RECORD OF ATTENDANCE

January 26, 1936

**Baptist Training Unions reporting
enrollment of 100 or over**

	Att.	Vls.	En.
Akron, Ohio, Calvary	115	22	129
Newport, First	110	13	202
Louisville, Franklin St.	105	10	154
Louisville, Crescent Hill	102	31	150
Louisville, 23rd & Bdwy.	96	25	126
Pineville	94	3	176
Lexington, Porter Memo.	85	179
Owensboro, Third	84	8	131
Louisville, Bapt. Temple	83	11	137
Louisville, Ninth & O.	76	19	121
Paris, First	74	7	140
Owensboro, First	71	10	117
Harrodsburg	59	9	118
Danville, Lex. Ave.	48	5	115
Corbin, Central	36	108

Let us encourage ourselves in the Lord and encourage each other; then we shall have good success.—D. L. Moody, in Moody Bible Institute Monthly.

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HE SWALLOWED A NEEDLE

Louis J. Bristow, Superintendent,
Southern Baptist Hospital, New Orleans

Dewey is six years old, and, just as the average six-year-old boy, is not always prudent in what he does. His impudence this time was putting a sewing machine needle into his mouth. Now, of course, as everyone knows, one's mouth is not the proper place to put needles, pins, hairpins, and such stuff, even though some otherwise sensible folk—principally women-folk—do it. At any rate, Dewey put a sewing machine needle into his mouth, and, for some unknown reason, swallowed. He was startled and his mother was frantic! And after the first fright had passed the boy was brought to the Southern Baptist Hospital. An X-ray picture showed the surgeons where the needle was; and an operation removed it: and Dewey has gone home. It is probable that he will be more careful in the future.

But suppose there had been no X-ray machine available? Suppose there had been no hospital? For only a well equipped hospital has all the facilities for such cases as Dewey's. A few years ago a little girl swallowed a toy street car; and was brought to the Southern Baptist Hospital, where it was removed from her stomach. A baby was playing with dried beans and one became locked in the child's windpipe. She was brought to the Baptist Hospital where just the proper instrument was kept for removing such foreign substances; and in two or three minutes the child was relieved. But her breathing had been cut off and her face was blue and she was nearly dead when she came in. Her parents were distressed almost beyond control and shouted and cried, "Do something; do something right now!" And we did, and saved the baby's life. Later, when we presented a bill for \$3.00 for our work, the man swore violently and said it was robbery to charge a dollar a minute for services—and he refused to pay anything. He did not consider the fact that the Hospital had paid \$77.50 for that instrument and had kept it ready for use for just such a case. He did not consider the fact that the instrument had been here for eighteen months with no case needing it until his child was choking. He did not consider the fact that the doctor who used the instrument had spent seven or eight years in study and other years in practice in order to know how to use the instrument. He did not consider the fact that that instrument was only one of many rarely used instruments, and that a modern hospital must buy all latest improvements and throw away old, obsolete ones even though they have been used but little.

There are persons who say hospital costs are too high, but such persons simply do not know what they are talking about. It would take more than most hospitals make merely to pay in-

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terest on their investment. When I hear a person say hospital charges are too high, I feel like saying—Well, I'm glad we got the needle out of Dewey's throat, and the street car out of Patty's stomach, and the bean out of Susan's windpipe.

—o—

CRIME NEWS

The press is full of news of horrible crimes. Gangdom has broken out afresh, killing each other in order that the output may be restricted. On all sides come appeals for stronger restraints, better law enforcement, and more preventive measures against crime. Thirty or more states have declared war on criminals, and an inter-state crime commission has been created to carry out plans for combating fleeing criminals. Laymen's groups are growing concerned over the alarming increase of youthful criminals. The Church is called upon to take a deeper interest in religious education as a preventive of crime. The International Y. M. C. A. included war and crime prevention in its goals for the year. These are indications of the seriousness of our crime crisis. We hear that repeal has crowded the gangster world with bootleggers who want a part of the easy money. The situation calls for united resistance. Youth must not be permitted to drift into crime.

—Christian Observer.

—o—

Why Christian Education?—a Symposium. Published by Oklahoma Baptist University Press, 188 pages, price \$1.50.

The chapters of the book comprise articles written by members of the faculty of the university. They deal

with themes which are the subject of study in the various departments—such as Language, Literature, Natural Science, Religion and Social Sciences. They constitute a serious effort of a group of Baptist scholars to set forth for the reader ideals of Christian education. As such they will be of interest to many.

One Way Streets. by Arthur Osborne, published by The Judson Press, 212 pages, price \$1.00.

The book contains addresses that were delivered by the author to a group of young people in Charleston, W. Va. His point of view is that of a Christian layman, and he deals in homely, genial philosophy in a warm religious spirit on such subjects as How Is Your Wife, The Magic of Personality, Cheap Patriotism, The Hobbies We Ride, The Wrong Trail, etc.

Duncan Main of Hangchow. by Alexander Gamble, published by Pickering & Inglis, Ltd., London, 158 pages.

Duncan Main won an honored place on the roll of fame of missionary heroes in his service in the Hangchow sector of China during the present century. He was a Medical Missionary, and also an ardent evangelist, and was blessed with a ready sense of humor, which often helps. His was a radiant face, and his was a life that wrought both physical and spiritual blessing to many. The fifteen chapters recount interestingly and to the inspiration and understanding of the reader, many happenings in China from the opening of this century until the return of Dr. Main to Edinburgh in 1927 as a retired missionary. He has now passed on to be with God. The work is brightened by sixteen full-page pictures.

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Worthy Beneficence

FROM time to time the Western Recorder receives from generous friends who desire to multiply the reach of the paper's spiritual message donations from \$2.00 to \$10.00 to be applied to sending the paper to old ministers or widows of preachers, or to other saints of God who in their old age find themselves unable to bear even the modest expense of the subscription price of the paper, but who highly prize its spiritual ministry. We express both our own thanks and those of the worthy recipients of the thoughtful consideration to these generous contributors.

Because the Western Recorder has behind it 110 years of continuous service and because it has always had an exceptionally large number of ministers among its subscribers, it is possible that more such situations as we have suggested arise with us than with any other Baptist paper. In to-day's mail comes a letter from a saintly woman in a Southern State who is the widow of a faithful minister. For more than forty years, since the time her husband and she were at Louisville attending the Seminary here, the Western Recorder has been a regular visitor to them and to the widow after the husband's death. This good woman writes:

The past two years have ruined me financially. I have kept up the subscription since my husband's death, but what with lack of means and sickness, to my sorrow and regret I will now have to discontinue it. I cannot express how much the Western Recorder has meant to me through all of the years. My husband's brother, deacon of our First Church here, likes it best of all the Baptist papers. But he takes the local State paper, and feels he cannot afford another.

More and more our Baptist papers are being placed in the position where there is nothing for them to live on at all but their subscription income. The large and expensive educational and exploitation service they render for worthy Baptist causes for the most part is left an expense burden for themselves to bear, as best they can, as would not be allowed in secular business.

However, whatever the future may contain in the way of grinding down religious papers in relation to their legitimate sources of support, we do not find ourselves willing to deprive faithful ministers and their widows, and equally faithful laymen or their widows, who value the paper but are no longer able to pay for it, of the regular visits of the Western Recorder. Therefore we continue our occasional statement of the facts in our columns, in the thought that there are those among our subscribers who will be glad to make it possible to continue the paper to these old subscribers by sharing with us the expense of doing it. There has been beautiful response to our former requests to this end.

The subscription price of \$2.00 does not in itself actually cover the entire necessary cost of the paper. But what we propose is that for every dollar we receive from friends for the purpose indicated we will send a year's subscription to persons of the class described above. Your dollar will cover the cost of white paper, and mailing; we will bear the cost of making and printing the paper. Each donation will be conscientiously and carefully applied by us to its intended use.

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