

WESTERN RECORDER

Southern Baptist Seminary
Library
1325 Lexington Road
Free

VOL. 110

LOUISVILLE, KENTUCKY, FEBRUARY 27, 1936

No. 9

"Social Gospel" and Church Ruin

THE "social gospel," insofar as it is the identification of the Gospel with a certain temporal order, is no recent American invention. In the history of Europe and America there have been many similar efforts which sought ideal ends, identified the church with political agencies, and succeeded in fastening upon society only some new form of power control against which the church needed again to protest and rebel . . .

The confusion was as explicable and as specious in every instance as is the identification of Christianity with radical political movements to-day. Yet in every instance the result was a new tyranny, a new disaster, and a new dependence of the church. *It is one thing for Christians to take a responsible part in the political life of their nation; it is another thing to identify the Gospel and its antagonism to "the world" with the "worldly" antagonisms of some revolting political group.*

The common social ideal of the West includes the establishment of liberty, fraternity, justice and peace. Every revolting movement in the past, as well as in the present, has fought in the name of this ideal and sought to establish it. With the ideal Christianity has profound sympathy, for Christianity taught it first of all to the Western world. But every political and social revolt is based on the belief that the ideal can be established through the exercise of power by a group or persons, be it the feudal group, the monarch, the middle class, or the proletariat.

Insofar as a new revolt attacks the philosophy and structure of power politics and self-righteousness, Christianity cannot but sympathize with it. But in so far as it is itself a new form of philosophy, Christianity must reject it, or at least refuse to be identified with it. On the other hand, if the church has lost its faith in the power of a divine spiritual revolution, and has no strategy of its own for participation in that revolution, it will need to commit itself to some of these revolutionary proposals. *But in such a case it ceases to have any true existence as a Church . . .*

If the church has no other plan of salvation to offer to men than one of deliverance by force, education, idealism, or planned economy, it really has no existence as a church, and needs to resolve itself into a political party or a school of philosophy. But the church knows of a plan of salvation which is not of its own devising . . . *When the memory of Jesus Christ, the crucified, comes fully alive it will not come as a traditional formula, but as the recollection of the most decisive fact in the present life of men.—* H. R. Niebuhr, Professor of Christian Ethics, Yale University, in "The Church Against the World."

Devotional and Religious Thought

LITTLE THINGS

A crumb will feed a little bird,
A thought prevent an angry word;
A seed bring forth full many a flower,
A drop of rain foretell a shower;
A little cloud the sun will hide,
A dwarf may prove a giant's guide;
A narrow plant a safe bridge form,
A smile some cheerless spirit warm.

—Ex.

PUTTING CHRIST AMONG THE PEOPLE

A French painter has recently made a sensation in Paris by the manner of his work. He fitted up a cab for a studio, and drove about the streets, stopping here and there to make sketches of places and things he saw. People did not see him shut up in his cab, looking out upon them through his little window, and making his pictures of the nooks and corners and byways of Parisian life. He thus caught all manner of scenes and incidents in the city's hidden ways. He then transferred his sketches to canvas, and put Christ everywhere among them. When the people saw his work, they were startled, for they saw themselves in their everyday life, in all their follies and frivolities, and always Christ in the midst—every kind of actual life on the canvas, and in the heart of it all, the Christ.

Suppose this painter were to visit our town this year, and picture us in all the events of our home life, our church life, our civic life—what kind of a picture would he see?—Onward.

THE RUBBER YARDSTICK

"What is truth?" A man of the world, Pilate, asked the question of the Son of God. Had Pilate really wanted to know the answer, and had he been willing to receive the truth and live by it at any cost, we may be sure the Saviour of the world would have opened this Roman ruler's heart to life eternal. For "grace and truth came by Jesus Christ;" he alone could say, "I am the truth." As Christ the Incarnate Word is truth, so also is the Written Word. Only in Christ and the Bible can men know absolute and unchanging truth. "Science" boasts that it seeks only the truth, and that it follows the truth at any cost,—and all the while some scientists, and much science, are in hopeless opposition to God's Word and His Son. The errors of science through the centuries would fill volumes. The conclusions of science are as shifting as the sands of the sea, as unreliable as quicksands, for much science is only "the wisdom of this world" which God tells us he has "made foolish." Scientists are continually at-

tempting to correct the mistakes of earlier generations of scientists, even their own mistakes of a decade ago. Yet we frequently hear that we may now believe this or that statement in the Word of God because science has proved that it is true! A reader of the Sunday School Times, in a letter of appreciation, made the challenging remark: "To attempt to check the Word of God by 'science' is like trying to use a rubber yardstick to determine the accuracy of the Bureau of Standards measure in Washington." True science is, of course, always in accordance with God's Word. The finest scientists have humbly acknowledged their dependence upon God's Word. Science can never pass judgment upon the Bible; but when the "discoveries" of science agree with the Word, we know that they are true.

—The Sunday School Times.

THE INEXHAUSTIBLE CHRIST

Son of Man, whenever I doubt of life, I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve in vapour, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion; but Thou art not obsolete. Thou art abreast of all the centuries, nay, Thou goest before them like the star. I have never come up with Thee, modern as I am.

—George Matheson.

POSSIBILITIES IN A GIFT

When Livingstone went to Africa, a Scotch woman who had saved up thirty pounds gave it to him with the words: "I want you to save yourself needless toil and exposure by hiring some competent body servant, who will go with you wherever you go, and share your sacrifices and dangers." With that money, Livingstone hired his faithful servant, Sebantino. In the heart of Africa, a lion threw the missionary down and crushed the bones of his left arm. But Sebantino saved Livingstone at the risk of his own life. What if the gift had not been made?—Selected.

A PRINCE WHO WOULD INTERCEDE

A woman in India had learned that she was a sinner, and that God is holy and cannot pass over sin. She often said, "I need some great prince to stand between my soul and God." After a while she heard that the Bible contained the account of a Saviour who had died for sinners. She therefore asked a pundit to read the Bible to her. He

began at the first chapter of Matthew, and as he read the list of names in the genealogy of Christ, the woman thought, "What a wonderful Prince this Jesus must be, to have such a long line of ancestors!" And when the pundit read, Thou shalt call his name Jesus: for He shall save His people from their sins," the woman exclaimed, "Ah, this is the Prince I want! This is the Prince I want! The Prince who is also a Saviour!"

—Christian Herald.

THE UNCHANGING CHRIST

At no time are we more conscious that we live in a world of change and decay than at the turn of the year. Setting up a new calendar brings into focus the fact that all things are transitory and alter from day to day. In the midst of this constant mutation, this perpetual fluctuation, we long for something which is fixed, stable, steadfast, sure. When all around seems a vain show, a fleeting shadow, our souls demand that which is unchanged and unchangeable, that which is the same yesterday, today and forever. The Lord Jesus Christ alone can meet this need, for His character, His principles and His power are ever the same.—Frank R. Elder.

NOT TILL THE LOOM IS SILENT

Zech 3:13

Milton McKendree Bales, M.A., D.D.

Not till the loom is silent,
And the shuttles cease to fly,
Will God unreel the canvass,
And explain the reason why
The dark threads are so needful,
In the Weaver's skillful hand,
As the threads of gold and silver,
In the pattern He has planned.

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS
The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

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

BOARD OF MANAGERS

C. L. BRELAND	T. J. BARKSDALE
BROWN B. SMITH	C. W. ELSEY
R. H. TANDY	L. C. RAY
C. H. WARREN	
VICTOR I. MASTERS	Editor
W. A. FROST	Business Manager

TERMS OF SUBSCRIPTION

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

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

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

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

WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, FEBRUARY 27, 1936

No. 9

Constructive Evangelism Kills and Makes Alive

PAUL says "To the one we are the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2:16).

Since evangelism is the propagation of the heart of the Gospel, it is true that Bible evangelism kills in many cases and makes alive in many others.

The highest type and the most enduring of all evangelism is the constructive, dependable, related type under the authority of one of Christ's churches. Unrelated, independent, and often non-constructive evangelism, without the sanction and authority of any church, is not the most enduring, dependable evangelism.

I do not believe that evangelists however effective their work, or missionaries however far-reaching their evangelism, will ever by themselves be used of the Lord to save a lost world. We must have, if it be enduring and stabilized, an evangelism by the pastors and churches and their constructive organization.

I

THE New Testament exhibits both in large use, and so must we. We need more evangelists and missionaries, but we need a larger pastoral evangelism, church evangelism, Sunday-school, T. U., W. M. U., and Brotherhood evangelism—an evangelism that the church of Christ can conserve and guide, the fruits of which can be taken care of by a permanent church organization. I name some of the things that the right sort of Bible, Holy Spirit, endued evangelism will kill.

(1) It will burn out or blow away all sorts of false teachings, because such evangelism stays close to the truth and the divine organizations. False philosophies and science—humanism, communism, facism, modernism, or other systems that reject Christ and the heart of the Gospel and the power of the Divine Spirit, will all be swept away in the face of a constructive evangelism. The power of Pentecost comes upon those who are "continuing steadfastly in the apostles' doctrine and fellowship . . . and in prayers."

(2) Worldliness in social circles, organized crime, gambling, whiskey, divorce, free love, and all kindred evils flee from the presence of pentecostal evangelism.

(3) False prophets, "wildcat" evangelists, impostors in the ministry, and all similar troublesome personalities are destroyed by the sweep of the high tides of constructive, pentecostal revivalism. The preachers who had been backslidden and carnal-minded before Pentecost, got on their feet at Pentecost and thereafter stood straight up for Jesus Christ. A revivalism which attracts and encourages these false prophets and corrupt religious leaders, is a false evangelism and its leaders are imposters. Sane, constructive evangelism makes for all the higher standards and elements, and for the proclamation of the great fundamental truths of Christ, as it should be done.

II

CONSTRUCTIVE evangelism accomplishes the following things: (1) The spirit of personal responsibility for lost men. It kindles the fires of a holy passion to give self and all to the winning of the lost. It drives away indifferentism

L. R. SCARBOROUGH, President Southwestern Seminary, Fort Worth, Tex.

As probably no one else in the Southern Baptist fellowship of our times, Dr. Scarborough has been called upon in an outstanding way to grapple both with the hidden values of the inner spiritual life and with the outer bodying forth of fruits of such life in co-operative endeavors to spread abroad in the world saving knowledge of the Christ who alone imparts this life. Famed as an evangelist even in his younger years, his accession to the Presidency of the Southwestern Seminary following the death of Dr. Carroll, placed upon him the high and difficult task of guiding young ministers that they might be nurtured in mind and spirit to become workmen that need not to be ashamed in exhibiting and declaring the new life through Christ. From this position of unsurpassed spiritual responsibility and opportunity, he was thrust forth for a period of years under the urge of leaders in the S. B. C. to build up a practical organization mechanism through which it was hoped Baptist liberality would find heart and inducement to express itself with more liberality than it had shown. His ability and devotion in that service could not have been surpassed. Once more back where he can devote the whole force of his gifts to training ministers, Dr. Scarborough bears earnest witness to the supremacy of inner spiritual values among the forces that really matter in our Baptist life. This article bodies forth his clear witness that spiritual revival is the supreme condition of our Baptist fellowship life gaining devotion and purpose of heart to carry out Baptist programs, pay debts, and all of the rest which becomes us as saints. May the Lord cause this pregnant truth to remain rooted in the hearts of us all.—Editorial Note.

and brings to life a glowing spirit of missions and soul-winning.

(2) It revives churches and leaders and puts a high glow and an impulse to go and grow in all the life of indifferent church members.

Nothing will resurrect a church like the right sort of revivalism. It will bring into a holy zeal the dormant and unconcerned and careless church members, and will put new life into all the areas of the churches and the kingdom of God.

Pentecost projected itself down through the centuries, and new pentecosts—born of complying with the conditions of prayer, repentance, confession, obedience and faith—today will make new churches and new communities and a new ministry. It will waken the consciences of lost men and stir them with a conviction for sin.

If constructive evangelism is perennial and pentecosts perpetuated, it will pack the vacant seats in our churches and demand larger auditoriums and larger Sunday-school and young people's leadership. It will call out the called and greatly recruit leadership in the possibilities of vital church life, crowd our schools and seminaries, and push back the boundaries of our usefulness in the kingdom of God.

(3) It will bring to life the ungenerous and selfish among our people and bring in the waves and tides of a new sense of stewardship and liberality and take care of the depleted treasuries of our churches, and help all the work of the kingdom of God.

III

OUR people everywhere need to pray for, plan for, make programs for, preach about, and expectantly long for the perpetuation of pentecostal revivalism. We need to

clean up with constructive discipline the laggards and waywards and drifting in our churches. We had better have fewer church members, if they are living the consecrated, separate life, with the power of God on them and burning with the fires of holy soul-winning, than to have many who are spiritual infants or mere camp-followers.

We can have such a revival, if our people will give their heart and minds to it with earnestness and singleness of purpose. What great thing it would be if following the leadership of Dr. Sampey, President of the Southern Baptist Convention, all of our people would read forty times the

last chapters of Isaiah, beginning at the 40th chapter, and the book of Ephesians, and other parts of the Bible. This next year we would sound out the challenge to every church and Baptist to come back to God and to plead mightily with Him for the souls of the lost.

Thus we would come nearer paying our debts than we are likely to do in any other and would greatly strengthen our Co-operative Program, and enlarge our missionary personnel and witness, and build for larger usefulness every cause through which we labor for the glory of God and the spread of His Gospel in the hearts and lives of men.

Northern Baptist Foreign Mission Crisis

BAPTISTS are in danger of too great prudence and of an ignoble grave. What are we proposing to do? What has our Foreign Society been compelled to do? I came home from the November Board meeting feeling covered with blood—the blood of mission work, amputated; the blood of stations to be cut off and closed; the blood of missionaries to be called home; the blood of missionaries to be killed off by heart-breaking and cruel over-loading; the blood of native Christians and churches, babes in Christ to be left to starve and die of neglect, and lapse into heathen degradation again, aye, the blood of Christ crucified again on the Cross of Northern Baptist ignorance, indifference and covetousness.

All to save a paltry \$250,000 and "balance our budget!" We have had to vote a program of that much structural reduction for the next three years, which means calling back seventy more missionaries, getting rid of stations in some way, leaving them outright, or "turning them over" to some other group no better able to carry on than we are.

I am not writing temperately, but truly. I am not feeling temperate. Alas for those who can! Every mission group at home has its problems. I know them, for I am in several of these groups; but your foreign mission group is feeling with Jeremiah, "Is there any sorrow like unto my sorrow?" Any opportunity in home fields must be multiplied many, many times to equal the foreign opportunity, and any curtailment of work looks diminutive compared with the slaughter which receding gifts and our united budget plan is entailing on the work in the rest of the world.

But this slaughter need not be made, even though we were forced to vote it in keeping with our promise to the Finance Committee to arrange to balance our budget, by the necessity of providing for repayment within three years of our loan at the bank. But I vote now against retreat and the slaughter of our precious foreign work, because advance, expansion and building are easily possible.

We need never have been in the fix we are in. If my method of raising money for the Lord had been that of our denominational propaganda, my church never would have kept up current and missionary budgets to an unbroken level through these lean years, as they have. If we had kept steadily before our Northern Baptist people the vast need of the world and our pitifully thin battle line, there would have been response, even in hard times.

People leap to the appeal of great needs. They become complacent under the constant recital of victory. It is well to tell at times the wonderful results, but if 10,000 people are perishing in some calamity, and you rescue ten, you do not stop and gloat unduly over those. God has not set our arms to pat ourselves on the back, but rather to smite our beasts. "When you have done all, say, 'We are unprofitable servants, for we have done only that which was our duty to do.'" So said Jesus to His disciples.

The stock in trade appeal of our missionary propaganda over and over again has been a worked-up optimism. It

EARLE V. PIERCE, Minneapolis,
Minn., In Watchman-Examiner

The Watchman-Examiner has been apprising its readers of the crisis which has come upon the Foreign Mission enterprise as conducted by Northern Baptists. Roughly, the missionary personnel has been reduced thirty percent since 1921, and unless the denomination makes larger contributions seventy more missionaries will have to be recalled within the next three years. In its February 20 issue, from which we here reproduce part of an article by Dr. Earl V. Pierce, a member of the Foreign Mission Society, no analysis is offered of the causes of the decline, leaving the assumption that the depression did it. But in other issues it has been more than hinted that invading Liberalism has wrought much harm—as, indeed, Liberalism will inevitably do within any Christian fellowship service. In principle the profound observations of Dr. Pierce on deterrent factors apply to Southern Baptists, as well as to all Christians co-operating in missionary causes. They merit prayerful and sustained thought.—Editorial Note.

pleases, but does not get results. Luther Rice, Milestones [mission monthly] tells us, came back to America and stirred American Baptists with the picture of heathen Burma. He did not picture any great doings of the Judsons, for there were none. A home mission worker recently addressed our women. She thought she would tell what was being done. Then she changed her mind and told what they **COULD NOT DO**. Seldom have our women been so deeply stirred.

We have missed, I feel, a great opportunity in January. Milestones was delightful—too delightful. It made people happy, and not wholesomely unhappy. With the Forward Fund voted a year ago, I wished every day's story had ended with a square look at what the missionaries have to see constantly—the heart-breaking opportunity all about them which they cannot enter. I am sure money, more than we are asking, would pour in, if people once saw.

Let us lay off for a while praising the few bushels of grain we are saving, and see the harvest of the centuries rotting before our eyes. Pastors, take up the appeal, and your people will respond. Ask for big things. Many a church has not had a real missionary sermon in years. The work has been left to denominational machinery. Pastors can change this disastrous retreat into a glorious advance.

Dr. Len G. Broughton Enters On Rest

SORROW spread among his many friends in Louisville and Kentucky on Sunday when the dispatch was read in the press or repeated from pulpits of the death the day before (February 22) of Dr. Len G. Broughton at his home in Atlanta, following two week's illness, seventy-two years of age.

At this writing space is insufficient to set forth an appreciation worthy of this great soul and witness to the Gospel of redemption. Three weeks ago the leading article in the Western Recorder was by Dr. Broughton, under the heading, "Revival Necessary to Evangelism." It was his last published message to Baptists, and it contained the essentials of the

counsel they must follow if we are to attain spiritual recovery before God.

Our beloved friend had agreed to write two other articles for the Western Recorder, and a message from his secretary a few days before his death expressed his confidence that he would soon be able in his recovery from 'flu,' to write these articles, one of which was to have had its place in the special issue we are preparing on Great Doctrines of Grace, to be published about the close of March.

Now that he has passed on, our Baptist people will see more clearly than many did during his long and useful life the high significance of the life and ministry of his beloved and great man. Dr. Broughton had a beautiful fealty to and consideration of the organization life of the denomination, but he always considered it his great mission to contribute all he could to spiritual dynamics in his beloved denomination. He felt that without a healthful inner life among our people, their life must gravitate toward an ecclesiasticism that depends upon the plans and wisdom of men, rather than upon the power of God.

It tried his spirit, but did not lessen his beautiful love for his brethren that during recent years they seemed to him slow to respond to the urge of spiritual recovery. He devoted his full powers—and they were great—to the last limits of physical energy and to the last of his life to a ministry which looked, as he said in his last article, to a soul-winning evangelism born—as it must be born—of spiritual revival among God's people.

Further appraisal of this great man of God must await another opportunity. On Monday we wired Mrs. Broughton:

"The death of your great husband brings profound sorrow to his many friends in Kentucky. His last message in the Western Recorder of February 6 points the way of spiritual recovery for Baptists.

"VICTOR I. MASTERS, Editor, Western Recorder"

Inconsistency of Alien Immersion

DAVID M. GARDNER,

St. Petersburg, Fla., in Florida Baptist Witness

THE reception of alien immersion as valid baptism by a Baptist church reminds me of a couplet Brother J. H. Grime used to quote to our Methodist brethren who were forced to immerse certain candidates to keep them from going with the Baptists:

"To save all their wandering sheep,
Whom all their arguing cannot keep,
To please the man and not his God
They will baptize beneath the flood."

There is not a Baptist church in the South which would permit a Mormon, Methodist or Presbyterian preacher either to baptize, or administer the Lord's Supper for it. Yet any church that accepts alien immersion from a Mormon church and then refuses to permit a Mormon preacher to baptize or administer the Lord's Supper is inconsistent.

1. If a preacher is qualified to administer valid baptism outside of a Baptist church certainly he would be qualified to administer the same ordinance within and for a Baptist church.

2. If a preacher is qualified to administer one church ordinance he is qualified to administer the other.

So far as I know there is not a Baptist church anywhere which would receive a preacher from a Pedobaptist church into its fellowship and call him as a pastor without first ordaining him as a Baptist minister. Yet any church which receives alien immersion from a Pedobaptist church would be inconsistent in making such demands.

1. If a Pedobaptist preacher can administer the ordinances for a Baptist church, he can perform any other official function for the church. Therefore, his ordination as a

Pedobaptist would have to be as scriptural as the ordination by and for a Baptist church.

2. Baptists do not believe that any church which preaches salvation by works, or sacrament and which reviles and ridicules New Testament church ordinances, can qualify as a New Testament church. But it is not consistent for a church to receive the immersion of such churches, and by preachers who were ordained by such churches and they refuse to recognize them as New Testament institutions.

So far as we know there is not a Baptist church in the South which endorses open church membership and only a few among the church which receives alien immersion that practice open communion. But unrestricted baptism logically leads to open communion and to open membership.

1. If the immersions performed by a Seventh Day Adventist, Mormon or a Disciple, is valid baptism (which is so regarded by the Baptist church receiving it), then it is inconsistent for the same church not to commune with all members of such churches. If it is argued that the particular individuals received by the Baptist church claimed to be saved prior to baptism, our reply is that the only baptism the individual gets in the institutions named is baptism into the fellowship of their respective faith and doctrine. If it is scriptural baptism for the ones that come out and unite with a Baptist church, it is also scriptural baptism for the ones that do not come out. Common sense and logic would force an alien immersionist to concede that these churches, Adventists, Disciples and Mormons are New Testament churches—a thing that not even an alien immersionist has ever done.

2. If a Baptist church claims the right to take the ordinance of baptism out of the church (which is done by the reception of immersion performed by others than Baptist churches), then how can she consistently deny the right the Catholics claimed in changing baptism from immersion to sprinkling, and also the right of our Methodist and Presbyterian friends to take Catholic baptism in preference to Bible baptism? It is just as consistent for a Roman Catholic Pope to change the mode and meaning of baptism as it is for a Baptist church to change the position and purpose of baptism. Both are wholly inconsistent with the spirit and teaching of the New Testament.

3. If alien immersion is scriptural from one source it is scriptural from any and all sources. If it is not scriptural from all, it is not scriptural at all. We must that a Methodist church has as much right to call sprinkling baptism as has a Baptist church to receive the immersion of any church that repudiates baptism as a church ordinance. Therefore, alien immersion logically leads to open church membership. We make bold to say that there is not a church on earth which has declared for open church membership (which means admittance to church membership with or without baptism), that did not receive alien immersion before such determination was made. We cannot deny the logic of such course. If a Baptist church has the right to take baptism, a church ordinance, out of the church where Jesus placed it, then the Catholics had the right to change the ordinance from immersion to sprinkling, and the advocates of open church membership have just as much right to abolish it altogether.

Lord, help us to see what floodgates of heresy are opened when a Baptist church, for the sake of getting a member and pleasing world-opinion, dares to disregard the Scriptures.

The number of churches has impressed us that they are having fruitful revivals during the bitterest winter for many, many years. We are weekly receiving reports of such revivals. In the morning mail to-day Pastor Setzer of Forks of Dix River Church who had Dr. Warren of Danville, Ky., as evangelist, and from Pastor Edward N. Lawson, of Old Cedar Church in Owen County Association, who had his fellow-pastor J. S. Thompson as evangelist. Brother Lawson is now conducting another revival at Monterey. The Lord is graciously blessing the mid-winter meetings.

Cheering News From Our Woman's Training School

THE twenty-ninth session of the W. M. U. Training School opened in September with sixty-one boarding students registered. In mid-year five new students entered, bringing the enrollment to date to sixty-six boarding students and twenty-two day students, the largest enrollment since the session 1931-1932. Every State in the Southern Convention is represented in this number, with the exception of Louisiana, New Mexico, Arizona, and the District of Columbia, North Carolina leading with nine.

The outlook for placements has not been so promising in years as now. Dr. Maddry has written for the names and qualifications of the young women of this year's class who will be ready for appointments to foreign service. It has been so long since this has happened that it is almost a new experience.

Of the class of twenty-one graduates of last year all are busy at something,—in school, at work, or home-making. Two have married, one is completing her college work in further preparation for foreign work, one is taking nurse's training for the same purpose, a third is working toward a Ph.D. degree in Semitic languages, three are in church positions, two are in college student work, two have gone into foreign mission service, one is on the staff in an orphanage, one is on the editorial staff of the Baptist Student Magazine, one is teaching in public schools, one has become a State W. M. U. Young People's Secretary, and one expects to begin State Mission work in the near future.

In addition, five alumnae have been appointed to Foreign Mission service, and several others are expecting appointments in the spring. Other new appointments that come to mind are: one to student work, four to orphanage work, two to church positions five to State W. M. U. work, and two to Good Will Centers.

Since May first substantial gifts have been received toward the Mrs. George B. Eager Fellowship Fund. Arkansas, Kentucky, Mississippi and Florida are especially to be commended for their splendid efforts. The special program prepared by Mrs. Burney will be in the April Royal Service. All societies are urged to feature it, at least, before the April magazine is lost and forgotten.

In an address before the recent Quadrennial of Student Volunteers, Dr. Mott brought the students face to face with the urgent challenges to Christian service. I was impressed with the fact that he included the challenge to rural fields. He reminded us that, although nine-tenths of the world's population is found in the countryside, less than two-tenths of their funds is being spent by our Evangelical Boards together on rural work.

Less than two-tenths of our mission funds being spent for nine-tenths of world's population! It would seem that this message has special significance for Southern Baptists, who are so largely a rural people and have vast rural opportunities. I wonder if the time has not come for us to think more seriously about meeting the need of our rural people [Our type emphasis.—Ed.].

Some years ago the Southern Baptist Seminary had a professor from Union Seminary and Assembly Training School in Richmond (Presbyterian) come to Louisville for conferences on rural work. I was tremendously interested in the plan that they have worked out—dividing their territory up into what they call larger parishes and placing in each parish a minister and a trained woman whose particular work was along the line of general development of the work and the training of leaders.

I have wondered many times since hearing Dr. McLaughlin why Baptists who have so much at stake in the countryside are so negligent of their rural people. I have wondered also why we are willing to put so much into the training of young women for Christian service, then fail to open the doors for them to get into that larger service. Can we not definitely begin to meet that need by planning to place, at

least, in every district in every State a trained woman whose business it will be to develop the work and train leaders? We have been playing at this task by putting on workers for short periods in the summer. Let us begin to plan to do it.

The world has been vastly impressed recently by the transformation of a gay, fun-loving prince into a king with a serious purpose. Who could read his message to the House of Commons and fail to note the significant change in his whole attitude to life? Said he in speaking of his father: "He devoted his life to the service of the people and to upholding the constitutional form of government. He was ever actuated by his profound sense of duty. I am resolved to follow in the way he has set before me."

Thus will the finest of youth the world around respond, if given a definite responsibility that they are capable of discharging. Let us continue our work of training, but let us put purpose into it. Let us train for something.

CARRIE U. LITTLEJOHN

Louisville, Ky.

Principal

Religious Papers Succeed When the Religious Leaders Back Them As They Back the Work of the Leaders

"STEADY DECLINES" are no novelty in any line of business. The past five years have familiarized us with this depressing phenomenon. But the situation can be taken in either of two ways, lying down or standing up. Most periodicals have lost circulation and advertising patronage. Some of them, like The Christian Advocate, have met it with heads up, by producing more attractive papers, by reducing prices, improving their sales-campaigns. Others have shriveled or are issued less frequently, or in lamentable instances have passed out altogether. Yet a secular paper, after reviewing the situation makes this remark:

"There has been a steady decline in the circulation of Protestant religious periodicals during the past fifteen years. In the ten years' period, from 1920 to 1930, Catholic papers, as a whole, approximately doubled their circulation. It is an exception that a Protestant minister or Protestant church official makes an effort to push the circulation of church papers. Indeed, it is not an unheard-of thing in the Protestant church for pastors and church officials to refuse to permit their congregations to be canvassed for church periodicals. But our Catholic brethren give a whole month to arouse an interest in their church periodicals. The priests preach on the subject, and their young people are faithfully taught the value of a church paper."

This editor should know that such indifference does not prevail everywhere. The Michigan Christian Advocate for example, has a vigorous campaign in process, led by Bishop Blake, and carefully planned to enlist every pastor in the effort to build circulation for the vivacious and useful weekly of the Detroit Area. Bishop Blake told the Michigan district superintendents, "We owe it to our people to let them into the Advocate family." An analysis of the circulation statements which The Christian Advocate prints weekly would reveal that in areas where the resident bishop looks upon the church paper as one of the interests having a valid claim on his active support, the pastors' efforts generally reflect that concern, and vice versa. In the Catholic Church the circulation of the diocesan paper is one of the bishop's "musts."

—N. Y. Christian Advocate

[From the Baptist angle, we endorse in principle all the Advocate says. Leaders who single out almost the only agency of their spiritual body that is not a flat charge upon it, but pays most of its way, to neglect it, are Exhibit A of the impossible position of religious papers.—Ed.].

EDITORIAL

Signs of His Second Coming

THE mildness of our enthusiasm is amazing in relation to the Second Coming of our Lord. One who has counted tells us that it is mentioned 318 times in the New Testament. Over and over the Saviour and the Apostles bade His disciples to look watchfully for His Second Coming. Yet most preachers and church members to-day appear to pay little or no attention to it.

Here as elsewhere it appears that Satan industriously works to deceive the people of God into neglecting what He and His Apostles with insistent abundance taught them not to neglect, but to put to the front in study, thought, and prayers. We mention two main things Satan has used.

I

FIRST, it is a teaching that you cannot adequately set forth in charts or mathematical formulas. There are portions of it in regard to which intellectual certainty is not attainable. This discourages many. The type of preacher who will not touch anything other than that which he can make look perfect in logic, passes by on the other side.

Second, when this type of preacher observes that many writers and sects have at times made themselves absurd by extremes to which they have gone in date-setting and the like, it gives him the jitters. He cannot conceive that it comports with his dignity—poor fellow!—to pay any attention to a great Bible teaching if it has been warped into absurd semblances by those who misunderstand it, or have emphasized it out of its Bible setting, or otherwise have given it bad world repute. Such an attitude brings in doubt even their conversion, for they take their cue from the fleshly mind of the world and not from the Word of God.

Space does not permit us to develop an adequate glimpse of this greatly neglected subject, or even of the present signs that the day is near when we may expect the Lord Jesus to return. But we undertake what it may allow.

First, let us get by the barricade many erect for themselves (Matt. 25:13), "Ye know not the day nor the hour when the Son of man cometh." Foolish have been those who from time to time have sought to name the day or the hour. They have made themselves absurd and played Satan's game to discourage others. But it is necessary to interpret a Scripture teaching in the light of such other teachings as the Bible has on the same subject. When we do that, we shall know beyond the shadow of a doubt that God's people are expected, as a part of the fruit of the watchfulness to which they are urged, to understand the signs of His approaching advent.

At the close of the passage in the twenty-first chapter of Luke, in which the Lord speaks of His Second Coming, we read (v. 28), "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." And in the parable of the fig tree the same truth is taught. In Matthew 24:33 He interprets: "Learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know the summer is nigh. So likewise ye, when ye shall see these things [which He had been teaching], know that it is near, even at the doors."

II

WHAT are some of these things? In the quoted chapters in Matthew and Luke much is told. Much is not obvious at the first reading. Prophecies are not usually so until they are completely fulfilled. But prophecies that have been fulfilled—of which there are many—are clear and convincing. In Luke 21:24 we read, "And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Take this in connection with Matthew 24:33 quoted above. Keep the two in mind in what follows.

When General Allenby entered Jerusalem December 9, 1918, the fig tree began to put forth its leaves. More than

300,000 Jews have since returned to Palestine. And Gog and Magog are at work in northern Europe, thrusting other Jews out, and they are returning to Palestine, while world-Jewry is financing the movement and looking with increasing interest to the rehabilitation of their old country.

Amazing things are happening in Palestine. A financial boom has come there which seems to stay put, even while the rest of the world has been passing through unprecedented grilling in depression. Space fails us even to name various big and astonishing things that are transforming almost beyond belief the country of which God said to Abraham more than 3,800 years ago (Gen. 17:8): "I will give unto thee and unto thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

As Peter prophesied (2 Pet. 3:3, 4), the world is full of unbelieving sophistication to-day mockingly asking, "Where is the promise of His coming?" And Peter even shows how pseudo-science prompts them. They say: "All things continue as they were from the beginning of the creation."—Evolution hath said it!

The promises that "they willingly are ignorant of" (v. 5), are in the Word of God abundantly! But the modern rationalist has fixed for himself what he regards a water-proof against his ever needing to come in under their protection. In his conceit and spiritual blindness, he has made himself and his dupes believe that the Word of God is not to be trusted!

Paul wrote to Timothy (2 Tim. 1:5), "This know also, that in the last days perilous times shall come . . . for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy . . . without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God. . . having a form of godliness, but denying the power thereof; from such turn away." This deification of self-will has covered the whole civilized world to-day.

Read Luke 21:25, 26, "Upon earth distress of nations, with perplexity: . . . men's hearts falling them for fear, and for looking after those things which are coming on the earth." Then consider the unrest, uncertainty, and sense of insecurity to-day in all the institutions of society among all nations. It is without parallel in history. Read 1 Thess. 2:3, 4: "That day shall not come, except there come a falling way first." The writer once wrote a book named, "Making America Christian." The days of his ignorance the Lord winked at. He should have named it, "Making Christians in America."

III

SURELY none who love the Lord, who accept His Word as to the conditions precedent to His Second Coming, who understand the present world conditions, and particularly who see amazing apostate tendencies now openly at work in prominent and authoritative religious quarters, largely unrebuked by the churches they are destroying, can hold to the view that the churches of Christ under the leadership most of them empower and follow, can be expected to usher in even a lame and halt ghost of a millennium.

When they see one large nation faring forward with atheism written on its banner, and another authoritatively discarding Bible Christianity and setting up instead the pagan gods of its ancestors, it is time for earnest and fair-minded Christians with open hearts and minds to receive the plain teachings of our Lord that there shall be a great falling away before His Second Advent. It is now at work.

The times of the Gentiles appear to be expiring. The prophecy of the return of the Jews to Palestine is in rapid fulfillment. The fig tree puts forth its buds. Shall not we, though we have so much neglected His admonition to do so, watchfully look for the Second Coming of our Lord?

The Transfiguration

NEXT Sunday the Transfiguration of our Lord will be studied in our church Bible-school classes. What the teacher is likely to get out of it for his class will depend upon his first-hand knowledge of the Bible, his own Christian experience, and what kind of lesson-helps or guide books he reads. First hand study of the Bible is the best. The "guide" we have before us has this: "The account we have before us is written decidedly from the disciples' standpoint." There is your rationalistic interpreter. By suggestion he is saying the text is not inspired. The Holy Spirit did not control it for His ends. Luckily modern scholarship, "the best minds," have vast wisdom always to see between the lines and balance the lop-sided view of the writer Luke by filling in the other side of the picture! The lesson is unfortunately named, "Vision and Service," rather than "The Transfiguration." The great teachings include, (1) the Transfiguration came to Him while He prayed, not by seeking it; (2) the nearness of the Father to the Son, while on earth He wrought our redemption; (3) throughout their lives it would strengthen the faith of the disciples. Service? Yes, but **only on condition of their lives YIELDED TO HIM AND RECEIVING HIS POWER.** Not fleshly-energy service! "Without Me, ye can do nothing."

Baptist Papers and the Discussion of Faith and Polity

THE following quotation is from a personal letter from one of the best know and broadly informed pastors in the South. This minister shrinks from being quoted. But we venture to assume the responsibility. He writes:

It seems to me that our Baptist papers are more and more ceasing to be open forums for the discussion of Baptist doctrine and polity, and are becoming less and less what the Baptist paper has always been supposed to be and what they all were a generation ago—in the days of Eaton, Gambrell, Folk, and other great editors. The Western Recorder is now almost the only paper among us in the South that seems to take seriously to mind the rights of Baptist writers to discuss on their merits great questions of doctrine and policy. Space seems to be adequate in some papers for comparatively unimportant or even trivial articles, but difficult to find for the discussion of fundamentals of faith and practice.

Our friend implies a compliment to the Western Recorder. The burden of responsibility in the whole great situation humbles us far too much for us to think other than very soberly and modestly of our own performance. But now that he has passed on to be with God, we feel that it can do no harm to quote something Dr. Z. T. Cody said years ago before a meeting of the Southern Baptist Press Association at Ridgecrest, N. C., on this subject. Other Editors who were present will remember it. In substance he said:

The passing away, following the putting on of the 75-Million Campaign by decisions made from the top, without prior discussion in the Baptist press of the merits in the case—including dangers to be avoided and advantages to be sought—and the general assumption since that time in usually determinative Baptist quarters that it is a breach of loyalty to the Baptist organization and denominational life for Editors or contributors in our papers to discuss on their merits great questions of doctrine or polity that might in principle touch the provisions of the denominational program, has placed the papers where I am fearful for their future usefulness and appeal to subscribers. The logic of the situation would suggest that within ten or fifteen years our papers will be looked upon as little more than organization bulletins.

As every one knows, there was no more loyal or consistent and devoted promoter of our Baptist organized life and of its expression in the denominational program than was Dr. Cody. That support was faithful and alert and his full de-

otion was never once questioned by any person anywhere. Yet the above is in substance, though the exact words are forgotten, the statement of Dr. Cody before his fellow-editors at that meeting about ten years ago.

This Editor takes to himself no credit for the degree in which writers feel they may discuss on their merits in these columns great questions of Baptist faith and practice, whether in the local church or the denominational body. The truth is—and he humbly rejoices in it—that our Kentucky Baptist people would not support a paper that timidly turned its back upon an honest effort to deal faithfully with vital problems of common concern on their own merits, and that without giving the primary consideration to the outlook of any particular Baptist denominational agency within Kentucky or beyond Kentucky that might be tempted to call such discussion an offence against the principles of Baptist fellowship and organized life.

Happily for us, our course has not once resulted in any serious difference of view with brethren of organization or other particular responsibility in the service of Kentucky Baptists. Not once has it happened in fifteen years that our Secretary or other Baptist official sought to determine our editorial treatment of any particular subject. On the other hand, our own outlook has often been enlarged by sympathetic discussion of matters of common concern with our Secretary, and with other responsible Baptist leaders. Obviously it is because the record is so clean and happy that it is expedient now to take the liberty to write here on the theme raised in the letter of this prominent and broadly known pastor. If the record was less enviable one might expect to jeopardize his job or something else that Baptist spirit does not believe ought to be imperilled from such a cause.

While thinking of the limits of fraternal liberty in Baptist articles and editorials, it is appropriate to point to the practice for the last several years of the Watchman-Examiner, the outstanding weekly in the Northern Baptist Convention, of conducting an Open Forum for two or three months every spring before the meeting of the Northern Baptist Convention. This Open Forum is astonishing in its breadth, insight, self-control of writers, and the incisiveness with which every organization or doctrinal situation among Northern Baptists is brought forward and discussed on its merits.

Every Baptist editor is fully aware how easily some writers make the mistake of falling into unbrotherly personalities and into unbalanced or even unwarranted statements about Baptist teaching or organization affairs. The editor must learn to sit on the lid as best he can, doing a consistent and honest job of playing no favorites, though he has more than a suspicion that, when brethren get warmed up, he cannot expect not to be accused of partiality by some.

Life is always fraught with dangers, and the life we are talking about is not an exception. At that, it is better for us while we live and witness than the peace of the cemetery. Though we admire the fine results accruing from the Watchman-Examiner Open Forum, we are not at all sure that it would be the best way to encourage in our Southern fellowship a reasonable measure of liberty in our papers—all that comports with responsibility and brotherly love.

If God should give us wisdom and spiritual life and poise to attain it, what seems to be needed is that our papers shall feel free to express themselves and to give space to pastors and others of responsibility who wish to express themselves in a fraternal way on any theme of doctrine or organization or practical plan of co-operation, without having to feel that either openly or covertly this course will be adjudged disloyal to the best interests of Baptists and the editor and writers censured on that ground. Censure of proper liberty never originates among the masses of our people who read the papers and must furnish the support of the papers and of all Baptist denominational endeavors. Under God, it is to them, if we are to remain Baptists, that the Baptist paper and the boards alike owe their first obligation.

Paragraphic Comment

"JOLLY THEM ALONG"

Our Lord in dying for man's sin told the world in effect: Man is lost; I have come at a great price to make him right. But institutionalized religion forgets the manner of Spirit of which it is born. In Dr. Pierce's phrase elsewhere, it deems it wise to feed the simple on a "worked-up optimism." And that in large part is the unintended revelation of its spiritual bankruptcy. Said our Lord: "When ye have done all, say, We are unprofitable servants." But we say, "That is not good psychology; jolly them along by showing everything is just fine. Only support us and more will be just fine!" So long as any professedly Christian endeavor follows this worldly wisdom, it is failing to exalt the Lord of Glory, whose Gospel it professes to mediate to a lost world.

• • •

SPECIAL ISSUE ON DOCTRINES OF GRACE

We are glad to announce our forthcoming Special Issue of the Western Recorder upon the Great Doctrines of Grace. That issue will be of larger size and will contain articles from at least seven or eight of the ablest and best known writers on revealed Scripture truth in the South. Our special doctrinal issue last year developed a broadspread interest which was most gratifying and even astonishing to us. Extra copies to the extent of several thousands printed to supply the demand, vanished promptly and we are still receiving queries for it. We expect the demand for the forthcoming issue to be even larger. Beginning next week, we will publish weekly the list of writers and their subjects. Tell your interested preacher friends about it, will you kindly? Thank you! Churches should make advance orders for extra copies for every member or household. Five cents the copy, fifty cents the dozen, \$1.00 for twenty-five.

• • •

SPRING FLOWERS IN THE WINTER

The Editor acknowledges with appreciative thanks the receipt of numerous communications congratulating him on having served fifteen years at the editorial helm of the old and broadly influential Western Recorder. Next week we hope to share some of them with our readers. We accept them as voicing appreciation of the witness the paper seeks to bear through its declaration of the things of God in a time when all are aware that itching ears have grown doubtful of the potentialities and particularities of the Gospel of our God, and foolishly imagine it must save itself by making common cause with the spirit of the age. The Gospel owes nothing to the spirit of the age. It is God's cure for the evil of all ages, but it performs its mission only in the power of God's Spirit and never through trying, apart from its other-worldly sanctions, to take care of the world's needs, while it continues to live apart from God. The Gospel's business is to make new men by a new birth, not to patch up the troubles of the world, so it can, APART FROM GOD, continue to have its big times of self-conceit and self-serving. In this witness, we rejoice in the approval of God's people.

• • •

I'M ONE OF YOUR CONVERTS

Sam Jones, the famous evangelist, while talking with a friend on the street corner, was approached by an intoxicated man who insistently sought to break into the conversation. "Don't you know me, Mr. Jones?" he persisted, extending his hand. On Mr. Jones saying that he did not, the man said: "Why—hic—you oughter know me; I'm—hic!—one of your converts." Looking at him sadly, Mrs. Jones remarked: "I don't doubt it. You look just about like any convert I could make; certainly the Lord didn't do it." One of the evils of these trying times in church life is the presence of so many man-made converts in their fellowship. We must magnify Scriptural evangelism, just as we must magnify Scriptural pastoral preaching. We must never do the spiritually blind

thing of developing a party spirit against evangelism. There are not lacking some tokens that an encroaching spirit of ecclesiasticism would gladly do that. Ecclesiastical spirit, if it must take sides, takes sides with the party strongest in loaves and fishes. Ecclesiastical spirit in churches and the small and sensational "I-make-the-most-converts" spirit in some evangelists, are equally intolerable, and equally antagonistic to spiritual revival in churches and a Spirit-filled evangelism that can point the lost the way to Christ. Stripping verbiage and trying to rest on revealed truth alone, neither is true to Christ. God's Spirit alone can quicken the dead. **And we shall die spiritually if we do not come back to Christ, and preach Him to the lost in the power of His Spirit! It is our business to DECLARE HIM, not to figure on convincing men that we are somewhat!**

• • •

"DE CREDIC"

Hambone fans are familiar with his observations about "de sto'-keeper" and "credic." The dynamic utterances, reproduced elsewhere, of Dr. Pierce, of Minneapolis, on support of Foreign Mission work, open up much of the reason for declining interest in and support of mission work, South as well as North. He names "worked-up optimism" as one of the snares. It is natural for institutionalism, ecclesiastical or other, to major on "de credic." It is "psychologically" sound. That is the trouble—natural, and according to fleshly reactions, psychological. But it is not spiritual. Credit-mongering is of the flesh fleshly. The Gospel of Christ is of God's Spirit, foolish to man's wisdom, but the power of God. "I want the credit" has kept many a preacher from being a burning evangel and left him in the spiritually-flaccid condition of worldly self-seeking. The evangelist who revels in the number of "my converts" is a misfortune and a misfit. Not all the evangelists and other preachers on earth can save a single soul. Our Lord saves them. If we will crucify self, as He tells us, and preach His Gospel, as He commands, He will take care of the harvest. Away with "de credic" in the pulpit, in denominational boards, in evangelism—everywhere in the holy faith of the crucified Christ, who won salvation for every believer through a course that destroyed all possibility of self-credit in the eyes of the self-seeking world-mind!

• • •

RURAL OPPORTUNITIES THAT INVITE GOD'S PEOPLE

Miss Carrie U. Littlejohn, Principal of the W. M. U. Training School of Louisville, utters that which in principle is a challenge in her cheering article in this issue. Particularly so as to the far-spread rural opportunity in Gospel witnessing. While we rejoice that the quadrennial Student Volunteers Conference brought this challenge to light and stirred Miss Littlejohn, we find it difficult to be pleased that their vast rural field opportunities did not lead Baptists to grapple and voice the vision first. We rejoiced last year that a fine Presbyterian minister, who had specialized in the rural church field, was able to speak helpfully on that theme at our Louisville Seminary Conference. But we could not forget certain implications not complimentary to Baptists that the gifted speaker should come to them from a denomination that in the South, as compared with Methodists and Baptists, has given nearly all of its ministry in urban places, the Presbyterians having in the country in this great region only about one rural church to every Methodist ten or twelve and every Baptist fifteen. Can it be that familiarity in this field has bred Baptist indifference? In the past Baptists and Methodists did about all that was done to win frontier and the country people to the Lord and build them together in churches. Is it possible that the moving of most of the cash money to town, as compared with the country, as has tended unduly to turn Baptist and Methodist attention in that direction? An Episcopal writer a year or two ago accused them of that.

The Immortality of Influence

F. S. GRONER, President College
of Marshall, Marshall, Texas

"None of us liveth to himself."—Rom. 14:7.

WEBSTER defines influence as "ability to sway the will of another." He also calls it, "electric induction." W. M. Taylor defines it as "the exaltation of character."

For the purpose of this address I shall call it, "The mental or moral effect for good or evil of one character upon another." Synonyms for the term are, actuate, affect, control, impel, incline, induce, mold, move, sway. The word is from the Latin "in" and fluo," meaning to flow in. The etymology of the word reveals its correct signification—my life, my character flowing forth into the life, into the character of another.

My subject announces the principle. "None of us liveth to himself." "None" means "not one." "Not one of us liveth to himself." There is nothing in the earth or the heavens that stands alone—nothing that is solitary. No drop of water, no grain of sand, no ray of light, no vessel of air, no atom of creation. Everything belongs to some system of being of which it is a dependent and essential part.

Just so it is in the moral realm. No man stands alone, neither high angel nor tiny child. All the beings, "lessening down from Infinite Perfection to the brink of dreary nothing," belong to a system of mutual dependencies. There is no such thing as a negative influence, as a negligible character. We are all positive in the place we occupy, making the world better or making it worse. We all have already done work in peopling heaven or in filling hell. We talk about the future and what we mean to do, but there has been a past, things have already been done.

The final outcome, no doubt, will show that the deeds of our past lives were infamous or glorious, tragic, or sublime. The spirit of one's life is ever shedding some power upon humanity, just as the blossom is steadily bestowing its fragrance upon the air. Henry Ward Beecher says that a man should move in the world just as an orange tree would if it could walk to and fro in the garden, flinging perfume from the myriad tiny censers which it holds up to the heavens.

Men bear unconscious signs of their life about them, whether they come from the forge, from the lime and mortar, from the humid soil, from the dusty travel. There are signs of their work. Should one come home with fruit, we say, "Thou art come from the orchard;" if the hands are full of flowers, "Thou art come from the fields;" if one's garments smell of mingled odors, "Thou hast walked in the garden." Just so the world can tell whether thou hast "been with Jesus." Not only can the world tell it, but it will tell upon the world, for "No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby."

Froude says, "No man is what he would have been if Luther had not lived." Tennyson confessed that he was a part of every man with whom he had come in contact. The philosopher tells us that every time we take a step we tend thereby to move the earth. Even so in the moral life. By every word, thought, and act we either help the world forward or we push it backward.

A kindergarten teacher opened a mission among the slum children in a section of Chicago. The first day's program did not begin with reading the Scriptures or a song, or some other conventional exercise. The first thing she did was to place a beautiful calla lily, bewitching in its simple white beauty, on a table.

One little girl with a dirty face, dirty hands and feet, and a dirty dress walked up to the table and looked lingeringly at the lily, then at herself. In a moment she was gone, but she was back in half an hour. When she returned she had clean hands, a clean face and clean feet, and she had on another dress, old and well worn indeed, but clean. She

A chapel address delivered by Dr. Groner before the faculty and students of the College of Marshall, a Baptist institution which is rendering high and large service in Eastern Texas.

had combed her hair and tied it with a bit of white ribbon. She walked up to the lily again and smiled with a measure of satisfaction as she looked alternately at herself and the pure white flower. A simple, pure, human life is the greatest moral magnet on the earth.

"Be noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own."

Like the shot fired by the embattled farmers of the Revolution which was "heard round the world," so every act and thought of our lives is felt to the remotest ends of the earth. Our influence is as immortal as our souls. The men who built the pyramids have slept the sleep of death these four thousand years, but the pyramids still stand. You and I are building pyramids of influence that shall last not four thousand but forty thousand years, forty million years, forty billion years, forty quadrillion years, ages upon ages, eons upon eons, in ever and forever of all eternity. Your influence will affect for weal or woe the lives of your children, and of your children's children, aye, and of a posterity so distant that it will be impossible to detect from the almost worn out figures on your tombstone, whether it was 1936, or 1836, or 1736, that you died.

Often evil committed by men before their conversion cannot be corrected afterwards. John Newton when a wicked sailor, led astray a young man with whom he was a boon companion. After Newton's conversion the two met and he tried to undo his bad work, but in vain. The only way to amend the past is to add nothing more to the past that will need amending. We are sowing seed that will produce a tree, the fruit of which another will eat.

Those characters whom our influence has affected for good or evil are our spiritual children, bone of our bone and flesh of our flesh. You must either be an Abel, who by his immortal righteousness, being dead, yet speaketh; or a Cain, who by his immortal iniquity, being dead, yet curseth the earth. May our children stand up in the day of Judgment, not to accuse, but to call us blessed.

If "the greatest gift a hero can leave his race, is to have been a hero," the greatest heritage a Christian can leave the world is to have been a Christian, and to have wielded a good holy Christian influence. "None of us liveth to himself." John Todd couches his commentary on my subject in language at once simple and sublime. He says, "God has written upon the flower that sweetens the air, upon the breeze that rocks the flower on its stem; upon the raindrops which swell the mighty river; upon the dew-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon ALL hath He written: 'None of us liveth unto himself.'"

President John W. Gaines, of Bethel Woman's College, Hopkinsville, Ky., writes us: "Rev. and Mrs. John R. Flynn and little daughter, Jane Elizabeth, of Eddyville Baptist Church, visited Bethel Woman's College recently, and we had the pleasure of hearing Mr. Flynn in chapel. He gave us an impressive message and we were pleased to have him with us."

Dr. Stout Declares "Social Gospel" Discussion Is Off the Road

W. W. STOUT, Georgetown, Ky.

THIS discussion has been going on for a good many months now, and it strikes me that we might pause a while and calmly check up on our progress so far. Evidently we have not gone far. The reason is that a lot of the brethren got off the road away back at the beginning and have been lost in the muddy lanes that branch off the wrong road. Some of us in traveling about the country have had the experience of taking the wrong fork where the highways part. Later we have realized that the time spent and the gas used up after leaving the main highway has been wasted, and that we were no nearer our destination than we were when we first went astray. Obviously the thing to do has been to go back to where the highways forked and start again.

In this discussion as in most discussions, some go off the road because of the use or rather misuse of certain words. In this case it was due to a term of three words "The Social Gospel." The original question was as to the advisability of establishing an agency to arouse our social consciousness and conscience and make more effective our efforts to show our Christian concern for our fellow man. As to "The Social Gospel," as it is generally understood among us, there is no disagreement; but the word "social" reminded some of "The Social Gospel," and off they went. It was a little like a discussion of chestnut horses branching off into a discussion of horse chestnuts.

Now please remember this term was dragged into the discussion of the proposed agency by those opposed it, not by those who favored it. This expression should have been left out, since the indefiniteness of its content is sure to lead to confusion of thought. Those who use it so freely in this discussion owe it to the rest of us to define it or drop it altogether.

HISTORICAL BACKGROUND

I think if we will glance at the history of this term, we will understand better why its use produces such confusion of thought and arouses such well founded fears among us. It came into general use about a half century ago when there was a long overdue social awakening among our American churches. As the Editor of the Recorder would probably well express it, this was a reawakening of the churches to the social implications of the Gospel, or to the social obligations of people who had been regenerated through the Holy Spirit. It is an unfortunate fact that many of those who professed the greatest loyalty to what we consider the sacred, essential doctrines of our faith failed to catch the spirit of the movement. On the other hand, many liberal or loose in their theology became leaders in it. Some of these were Unitarians, some were destructive critics, some were Modernists. Some, a small minority I think, laid little or no stress on the Gospel of individual redemption.

This awakening produced a cleavage in most of our denominations and now we have groups at two extremes. One group stresses the fact that we cannot show our love to our fellow man simply by relieving the sufferings of the individual victims of unjust social attitudes and institutions. They point out that such activities divorced from an effort to work changes in these attitudes and institutions reveal either a lack of sincerity or sense, possibly both.

However, in their interest in lifting from its victims the weight of a heartless social order, they pay little attention to the great truths expressed in our doctrines. Preachers who belong to this group lay little emphasis on the sinfulness of the human heart and its need of renewal. They speak little of repentance, salvation by grace through faith, the deity of our Lord, the person and the work of the Holy Spirit and other things we hold so sacred and fundamental. The development of personal piety through a devotional study of

the Scriptures, prayer and meditation receives scant attention. Writers in the Western Recorder have pointed out the deadening effects of such preaching as revealed in empty pews and lack of spiritual power.

The group at the other extreme, while professing to glorify the Lord Jesus by contending for the fundamental doctrines, have too often shown indifference toward their duty to their fellow man, a duty that can not be performed adequately so long as they show indifference toward existing social wrongs.

Thus we see some absorbed almost exclusively in the creation of a different social order and others making great professions of orthodoxy but denying responsibility for the present social maladjustments. Either of these extreme attitudes is, I think, a caricature of the religion of the New Testament.

How are we to prevent such a cleavage in our Southern Baptist life? By paying less attention to evangelism and indoctrination? Certainly not. By refusing to face our social obligations? Most assuredly not. Then how? Simply by getting together as those who are united now in their loyalty to the great essential doctrines and with open minds and teachable hearts in a prayerful spirit seek some way to arouse our people to a realization of their negligence in not stressing the duty to create such a sentiment that the whole social life of the South will be transformed.

Because so many of its advocates were extreme Modernists, Unitarians and Liberals, "The Social Gospel" got to have for many of our people a sinister significance. Advocacy of it seemed to imply indifference toward the things we consider sacred. Justly or unjustly it meant for some salvation by soap and water, tooth brushes, education, environment, labor unions, prohibition, leagues of nations, etc., as contrasted with a gospel of individual redemption through Christ. It is for this reason that I never class myself as one who preaches "The Social Gospel." However, I certainly would not condemn the position of one who does thus classify himself, until I had heard his definition of the term. It is possible that he and I would be found to be together in our convictions. Because another sees fit to wear a label I do not adopt is not proof in itself that we differ.

THE METHOD OF THE DISCUSSION

The free use of labels may provide the quickest way to win a cause we wish to win and the best way to kill a cause we wish to kill. For this purpose it may be more effective than frank, calm, fair and brotherly discussion, in which all parties are scrupulously careful to state their opponents' position in such a way that these opponents will say that it has been stated correctly. However this method is not to be commended in an effort of earnest Christians to solve a vital problem.

Now I am not unjust in pointing out that this discussion has resulted in foggy thinking, bitterness and unfounded suspicions because of the lack of care in the use of labels. (Please note, I say "lack of care in the use;" not "studied misuse"). Let me illustrate. Some have taken a net bag and labeled it "The Social Gospel." Then they have stuffed into it every heresy that any of its professed advocates have ever held to, modernism, unitarianism, communism, "godless philosophy" and all the rest. By constantly calling attention to the bag with its label they have developed a psychological attitude of antagonism and fear, a kind of "Social Gospel" phobia. The hearers or readers get so jittery after a while that just the little word "social" gets to have the same effect. That short word causes them to look at the bag and put themselves on their guard. Just mention social conscience.

(Please turn to Page 23.)

Kentucky Sunday-School Workers In Annual Conclave At Danville

GEORGE R. JEWELL, Western Recorder Office, Louisville, Ky.

THE tenth annual Convention of the Baptist Sunday-schools of Kentucky met with the Lexington Avenue Church, Danville, Ky., beginning on the morning of February 19, and continuing sessions for three days. The thermometer gave mute testimony on that first day to what every one already knew without looking for its confirmation. If the low temperature has such an impeding effect on the motivation of cold molasses, we need not be surprised that it likewise checks the coming and going of Convention delegates. The attendance for the first day was a bit disappointing to those present, but beginning early Thursday morning the sun came out, things warmed up, and delegates came in large numbers, and remained religiously at the exercises through the remaining two days. At the last session it was determined that there were 787 registered delegates, of which 504 were from outside the city-limits of Danville. This is the first time that the Sunday School Convention out-of-town attendance has gone over 500, according to a statement made at that session by Secretary W. A. Gardner, who presided at all of the sessions. The conferences were in charge of the leaders announced. Many visitors were nursing colds, and remedies were passed freely from friend to friend, along with promises of what the remedies would do when the doses were taken.

I

R. P. MAHON, London, Ky., spoke at the opening session on Wednesday morning on "Revival in Bible Study." Speaking of the importance of Bible Study he said more time should be spent in reading the Word of God. He said that two superlative blessings have come to the world: (1) The written Word of God and (2) the living Word of God. We can know the second only by reading the first. Christ Jesus is its theme from Genesis to Revelation.

"To-day the Bible is discounted. Someone says that there are two accounts of creation given in the Bible, and they do not harmonize. Young people hear such things over the radio and do not know what to believe. . . The home life is breaking up. The radio crowds itself in; social engagements clamour for attention; people live in apartment houses, and the various members of the family take their meals at different times. There is a craze for gain. The radio and the magazines have so much with which to fill up the minds of our young with frivolous ideas. . . The Bible has been just about eliminated from our schools, but Communism, and other 'isms are allowed to come in. . . So often we teach about the Bible in the Sunday-school class, when we ought to be seeing to it that they get the Word of God itself."

As a remedy for ills which hamper our work he said that we should set ourselves prayerfully and earnestly to solving these problems. If one is going in the wrong direction on a highway he should retrace his steps. Prayer, confession, resolution—not allowing ourselves to be discouraged—and with faith in God, we should seek for a solution.

Owing to Mr. Ingraham's ability to arrive for this session Dr. W. M. Wood's address for the afternoon was moved forward to this hour. He said that there are a million and a quarter lost souls within the bounds of Kentucky. Of this number at least 700,000 should be lined up in Sunday-school. We have a population of 2,750,000 in Kentucky. Of these there are 100,000 in Parochial schools, and 625,000 in non-Catholic schools. Forty-five percent of the people of Kentucky are Baptists.

II

"I HAVE set before you open doors," said Mr. Ingraham at the afternoon session of the first day paraphrasing the well-known quotation. "These open doors before us as Sunday-school workers are to be entered." He continued: "(1) We need to increase our ratio of growth. Our obligations are growing faster than we are. (2) We must

deepen our Bible study. (3) We must intensify evangelism. (4) We must increase our enlistment work and deepen the spiritual life of our people. We have only partially opened these doors. They must be opened wider.

Since Pastor A. W. Huyck, of Paris, Ky., could not attend he sent the notes for his address, and Mr. C. P. Hargis, of Lexington, read from his outline and made a favorable impression by his own comments. The requirements specified for teachers were that they should have (1) experience in Christ; (2) a willingness to try; and (3) agree to take training.

Noble Y. Beall, of Atlanta, Ga., explained that there are thirteen million Negroes in the Southland. Of these about five million are Christians, leaving the other eight millions who make no profession of being saved at all. He said that the Vacation Bible School is the most adaptable to Negroes of anything we have to offer them. The other things we have to offer to them must be simplified and adapted to make them available. And oh, how greatly they need the D. V. B. S.! He asked "How many of you know the problems in the Negro church next to you? Yet we call ourselves missionary. You should get in there and help the Negro churches. It is largely a question of attitude. You can't be inconsistent with them. You must be sincere. Pray for them and ask them to pray for you. Students in China, in Africa, in India, want to know why the two greatest Christian groups in the world can't get together and work together any better than they do."

III

E. C. STEVENS, Clifton Church, Louisville, opened the Thursday morning session with a discourse on Repentance:

"The apostles preached a message that ought to bring repentance. It ought to bring change of conduct until the journey ends. The Bible places great emphasis upon repentance. There is no salvation without repentance. John the Baptist preached on repentance and Jesus came after him preaching the same thing. Jesus began his ministry with 'Repent ye,' and closed it by sending his disciples unto the uttermost parts for the salvation of all men everywhere. Simon Peter preached it and Paul preached it. 'Command that they all should repent.'

"First, the meaning of repentance. It is not reformation, but a turning from sin. Legal repentance that does not include Gospel repentance cannot save. Children are taught by the corrupting literature of the day. A diminishing consciousness of sin gives us a diminishing consciousness of repentance.

"Again, the method of Gospel repentance. How is this to be brought about? It is not to be brought about by physical torture. It is not confessing one's sins to a priest. It is not conforming to religious customs. It is not a mere assent to Christian principles. One may agree to all the Bible and yet go on and live as if he never heard of it. Steps in repentance include (1) Illumination, (2) Humiliation, (3) Detestation, and (4) Transformation.

"Our Sunday-school teachers are going to have to work toward the end that the rejection of Jesus Christ by their pupils is the worst sin they may commit. They must leave the sin that they loved before and love that which they did not like before."

Mr. A. V. Washburn told the story of a young lady in a depot. She had never been to that city before. She was confused, and did not know just what to do or where to go. Across on the other side of the large spacious waiting room she saw a sign on a booth which read "Traveler's Aid." She went over there and talked with the lady at the booth, and came away with a light in her eye. She now knew where she was going.

In discussing the needs of young people he stressed: (1) A deep spiritual need for worship among our young people. Is it better to follow the crowd or follow their convictions? They need to know where to get fundamental help. (2) They need an atmosphere favorable to the development and practice of worship. (3) They have a spiritual need of Bible study, and (4) they need a spiritual growth. We have made the mistake of saying that our young people are the church of tomorrow. Certainly they ought to be at least a part of the church of to-day. (5) Our young people need early consecration to a worthy task, and (6) they should be dividends to us.

Secretary W. P. Phillips said, "It is a pastor's and General Superintendent's obligation, if we are to reach the half million adults and get them into our Sunday-schools. We must recognize that the reaching of this vast constituency offers a solution of all of our financial and other problems. Ninety-five percent of the sum total of all of our gifts is given by the adults.

"A mail order house found out years ago that the large mail order catalogue was a good thing to reach the isolated country people who cannot get to town. But if they were to reach the city buyer they should reach out with extension arms of their organization and set up stores where the people live.

"The weakness of our Sunday-school classes is often the absence of many unsaved men and women who ought to be reached and brought to our classes.

"One of our troubles is that we are talking about going after the lost men and women, but we just talk about it. We are not actually going after them."

"The World's Need for the Baptist Message" was the subject of a talk made by Pastor W. E. Hunter, of Somerset. He asked, "Is there a Baptist message? Is it different from all other messages?" He then proceeded to outline the distinctiveness of the Bible plan of a functioning church, and showed how that no other church can be expected to fulfill all of the points enumerated in the Great Commission, and in their proper order, except a Baptist church. He insisted that church loyalty is greater than Kingdom loyalty.

IV

AT THE Thursday afternoon session Dr. Clyde L. Breland, pastor of the First Church of Richmond, Ky., talked about the pastor training his workers. As Dr. Ross E. Dillon later said of it at the last session, "Dr. Breland poured out of his heart a message to the visitors for trained teachers." Among other things he insisted that we need to emphasize the new Sunday-school study course books because they will enlarge the personality of the teacher. Again, we need to emphasize their use so that the local church will be enabled to provide its most helpful ministry for those who ask guidance and religious instruction from the church.

Dr. Breland said that he and his wife were told that their boy had appendicitis. When the life of the boy was in danger they became immensely concerned about who was to do the work of operating. They thought over all the doctors they knew, and then decided on one to do the work. "We ought to be just as deeply concerned about the qualifications and the outlook of those to whom we entrust the spiritual lives of those in our churches as we are concerned about those who minister to the bodies of those in our homes," he said. He told about seeing a sign in Ashland, reading "God employs no hirelings. His work is done by His children."

At the Friday evening session Dr. John R. Sampey lectured on "The Bible and World Missions." This was a call to the delegates to rally to the support of the Hundred Thousand Club in order to help pay off the debts of Southern Baptists.

W. H. Moody, Bardstown, was to have been on the program on Wednesday evening, but owing to the bad roads he did not arrive until too late. So a place was given him for his treatment of "Revival in Conviction of Sin" at the close of the Thursday afternoon program.

V

W. J. BOLT, Harlan, gave a ringing message on "Revival • In the Inner Life" at the Friday morning session. He said that Sanctification is a continuous process (work) which is accomplished by the Holy Spirit when we give Him the right-of-way in our lives. The Holy Spirit desires to perform His proper function, and will perform it, unless we allow something to come in and hinder His progress."

W. R. Cole, pastor at Dayton, Ky., told an experience he had during the World War. He had not seen a face that he knew for months and months while he was overseas. One day when he was walking down a street in a German city he saw on a corner a soldier who had been a boyhood friend of his back in Texas. "I cannot over-estimate to you the value of the fellowship derived between one worker and another in our fellowship meetings." His topic was a discussion of the functioning of the district association throughout the twelve months of the year.

"I have not always found it easy to be spiritually minded," he said. "There have been meetings to which I did not want to go, and yet after going I came away glad that I went. Our problem with the Association-wide Sunday-school organization is to make it function. We may attack this in several ways: (1) Determine where there is a need for that organization to work. If there is a need then it is needful that we have this organization, and it is needful that we give it our best. (2) We will have to have worthwhile programs. Unless there is a good program there will not be much incentive for people to attend.

"Not long ago I read in a Cincinnati paper about an airplane that flew through the air without a pilot at the controls. Some people get the idea that a Sunday-school association can be run without any pilot to guide it. . . . The officer is no more the Sunday-school than the pastor is the church. . . . It is possible for a preacher to have a broad vision of a work off in the distance on a foreign field, and yet be so near-sighted and stingy about prosecuting the work among his neighbor churches at the home base that the effectiveness of his ministry will be strangled."

Joe Stotts, Russell Springs, Ky., gave a glowing account of the improvements which have been made since Secretary W. A. Gardiner and a corps of thirteen workers entered the Russell County Association in November, 1934. Following some weeks of foundational work done by Field Worker J. S. Ransdell, study course books were taught in thirteen churches. One of the two churches which Brother Stotts serves as pastor had called him on the basis of paying him sixty percent of the church collections for his salary. The other forty percent was to go to taking care of church expenses, with scarcely anything ever being given for missionary work beyond its own borders. "I kept rubbing the cat the wrong way," he said, in his drawl, whimsical way. "I told them that if they didn't want the cat rubbed the wrong way they should turn the cat around. They turned the cat around, and now the pastor gets only forty percent of the collections, but his forty percent is three hundred percent more than it amounted to when he got sixty percent. And there is plenty for incidental expenses and we report something every month to the Baptist State Board of Missions."

Field Worker J. S. Ransdell talked on a financial program in each church. He insisted that the financial obligation of a church is a part of the preaching of the Gospel. He said that a program that is made by two or three, without consulting the rest of the church, will never be entered into by all of the church. "For that reason," he recommended, "the heads of every department of the church life should be asked to confer in all of the plans of the program-making committee. . . . No single moral law of the Old Testament was abrogated by the coming of Jesus Christ. The ceremonial law was fulfilled, but the Ten Commandments are still in effect. The law of marriage is still in effect. The law of

(Please turn to Page 16.)

Bible School Department

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

Jellico, Tennessee, Standard

The First Baptist Sunday-school of Jellico, Tennessee, has again qualified for the Standard award. This is the sixteenth straight year for this School to be Standard. Congratulations to the officers and teachers. W. F. Kendall is pastor, and W. C. Baker is superintendent.

Vacation Bible School Workers

The following brethren are going to aid in pushing the Vacation Bible School work during the next several weeks:

Rev. E. L. Edens, 3410 Blackburn Avenue, Louisville, Ky.; Rev. J. P. Carter, 248 Campsie Place, Lexington, Ky.; Rev. C. F. Barry, Valley Station, Ky.; Rev. George D. Park, Earlington, Ky.; Rev. J. T. Odle, 2409 Bridge St. Paducah, Ky.

These brethren are anxious to be of service to our churches in giving information about the Vacation Bible School work. They will be delighted to write you or to come to your church for one day and night of conference with you and your workers. In order that they may reach as many churches as possible with the least expense we ask that you write them about when you would like a visit and let them say definitely the time so as to fit it into a tour of your section.

We are not in financial position actually to help you conduct your School but these brethren will explain just how to conduct and finance such a work. The State Board approved our goal of 150 Vacation Bible Schools for this year. We look for the day when all churches will have this work each Summer as an extension of the Sunday-school. Join us this year in bringing this blessing to your boys and girls.

Walnut Street Training School

Walnut Street Church in Louisville had a Sunday-school training school the second week of this month with an average attendance of more than one hundred. Six books were taught by Miss Jennie G. Bright, Mrs. S. L. Durham, Mrs. W. A. Gardiner, Mrs. Eureka Whiteker, Dr. G. S. Dobbins and the writer.

It was my privilege to teach a large class in Outlines of Bible History. This is the old Bible division of the Sunday School Manual slightly revised. It is a book which every Baptist should study. Those who never studied this in the

Manual should find opportunity to be in a class where it is being taught.

Walnut Street Sunday-school is going to work this year for an enrollment of 3,000 and an average attendance of 1,500 or more. Lists of all resident church members who are not enrolled will be made and given to the teachers, each teacher receiving the names of those who should be in his or her class. The First Church of Owensboro is doing this also. Where this plan is followed and worked as these two churches will do, large results are sure to be had.

Dr. Gibson is still having large congregations at all the services. Every night he was with us in the training school, encouraging and cheering teachers and pupils in their work. We counted it a great training school.

TEN PRECIOUS WEEKS

Brother Superintendent, let me have just a word with you about the ten precious weeks between now and the meeting of the Southern Baptist Convention in St. Louis, May 13. What can you do for your Sunday-school during that time? What ought you do? Will you let me humbly suggest one big thing? Thank you for your kindness in letting me make this suggestion. You have always helped us. Now what is this suggestion?

Make your Sunday-school STANDARD during these valuable weeks. I would not ask this of you if I did not think it would greatly improve the work of your Sunday-school. I do not want your School to be Standard just to report it—that is not a consideration. The only consideration is the spiritual blessing your school can be to pupils and prospects.

As to the training requirement let me explain how simple it is. If half of your officers and teachers, including pastor or general superintendent, receive credit for passing examination on "Building A Standard Sunday School," the requirement is met, provided a training class has been taught during the twelve months just before making application for the Standard Award.

Let us have a large number of schools definitely working during these ten months on the great essentials in the Standard.

Little Flock Church

On the third Sunday Mrs. Gardiner and the writer were with Pastor Halsell and Superintendent Fischer and the Little Flock Church for the morning and afternoon services. This church is out

of debt now and plans are to be made for placing some partitions in the basement and in another large room to accommodate the growing Sunday-school. We rejoice over the work of this church under the leadership of Brother Halsell.

SUNDAY SCHOOL ATTENDANCE

February 16, 1936

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

Louisville, Walnut Street	1,128
Newport, First	946
Owensboro, First	760
Louisville, Ninth & O	676
Louisville, Carlisle Avenue	651
Lexington, Porter Memorial	603
Frankfort, First	595
Mayfield, First	561
Louisville, West Broadway	543
Paducah, Immanuel	540
Louisville, 23rd & Broadway	496
Harlan	480
Somerset, First	473
Louisville, Crescent Hill	473
Louisville, Eighteenth Street	473
Louisville, Baptist Tabernacle	461
Louisville, Clifton	444
Louisville, Franklin Street	405
Latonia	404
Hopkinsville, First	404
Akron, Ohio, Calvary	402
Danville, Lexington Avenue	378
Belleuve	367
Pineville, First	369
Richmond, First	341
Princeton, First	340
Covington, Madison Avenue	340
Harrodsburg	311
Louisville, Victory Memorial	300
Corbin, Central	296
Louisville, Baptist Temple	295
Louisville, Fourth Avenue	286
Paducah, Baptist Tabernacle	271
London	255
Louisville, Third Avenue	254
Elizabethtown, Severn's Valley	247
Louisville, Hazelwood	234
Versailles	223
Louisville, Grace	208

The article in last week's Western Recorder referring to the new building of the Beechland Baptist Church, Valley Station, Ky., near Louisville, should have stated that it was a new Sunday-school building and not a new church building for many years, and the new from the phraseology in the first sentence. Beechland has had a church building for many years, and the new structure is an addition to their present edifice.

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

THE FIRESIDE

A MOUNTAIN SONNET

O mountain, who designed your autumn
cloak
Of gold and green and yellow mixed
with brown?
Who wove that gay contrast into your
gown,
And knew that green of Pine and red
of Oak
With golden beech would beautify your
throat?
When all o'erspread with tranquil blue
your crown
Who worked without a thought of man's
renown,
Since few had praised or cared enough
to vote
A thought of thanks? T'was One who
had no need
Of beauty for Himself. He has such
light
And glory, we on earth cannot foretell.
In His great love for us, He came in
speed
With all His kindlines, yet untold might,
To make old earth a pleasant place to
dwell.

ROGERS RANSOM,

Blandville, Ky.

"SOMETHING FOR NOTHING"

Edith E. Moore, Jellico, Tenn.-Ky.

Sarah was shocked to find that her brother, Will, was departing from the rigid teachings of their father, of whom it had been said, "He is too honest ever to have anything." Will was using a small device for "spragging" his electric meter, thus slowing it up and keeping his bill to the minimum, even though they had several electrical appliances in the home.

"I wouldn't let the children know I did things like that, if I were you," Sarah told him.

"Well, I'm not a hypocrit," remarked Will whose wife had on several occasions stationed their son to watch for the meter reader when it was about the time of the month for meters to be read.

"That isn't the question, Will. It isn't a good example to set before them. Do you think they will respect you as we have Dad?"

"I can't see that it is any worse than the way the company fleeces everybody. They will make back somewhere else, every bit I have from them."

"It is getting something for nothing, and you know what that means. Just as you did about the stove. You know that wasn't right."

"Why wasn't it? The man said he would give it to me if I would set it up, didn't he?"

"Yes, but you know you never could have set it up by yourself, and that you rode to town and back to get Press

Evans to come and help you because you knew he had one just like it, and you both worked all night." Sarah's voice was low and even. She was not angry, only hurt deeply.

"Well, we got it set up, didn't we? It was the company's lookout if their agent made a bad contract."

"You run things your own way. I'll not say any more. But you know what Dad would have done in either case."

It was Sarah who was not allowed to know of these little things thereafter. Heretofore the "clever evasions" of duty had been related to her with a wink, but because Sarah failed to see the "cleverness" of it, and did not return the wink, in this age of winks, they soon began hiding from her every little departure from the straight and narrow. However, she felt its presence several times when she was there.

As time went on Fred, Will's son, became a promising young citizen, married into one of the best families, and Aunt Sarah was proud that he had had character enough not to follow his father's example.

Fred made rapid advancement because of his honesty and good management. That is why his Aunt Sarah was shocked when her brother came to her to borrow a large sum of money, and she insisted upon knowing why he needed so much all of a sudden. Her brother reluctantly told her that Fred had gotten himself into a little trouble that could be settled quietly if they could raise that much money. Sarah insisted upon knowing all about it before she would give him a cent.

Will told her that his son had incurred a large gambling debt which his salary could not take care of, and which it became necessary for him to pay. So he had stolen his employer's gun and was about to sell it when he was caught.

Only the young wife's tears and pleas on bended knees for the man to think of her and her baby kept Fred from going straight to prison. The man said he would not prosecute if they would pay him the amount as asked, for Fred had destroyed the gun in the furnace when he saw he was about to be caught.

Sarah didn't say, "Something for nothing," but she thought it strongly. She gave her brother the money, telling herself she wasn't doing it for Will or his son, but for Fred's young wife and her dear baby.

Pastor Frank L. Snyder, of the Victor Baptist Church, Greer, S. C., is preaching a series of Sunday morning sermons on Fundamental Facts; Firm Foundations, Flowing Fountains and Faithful Followers.

MID-WINTER REVIVAL AT OLD CEDAR IN OWEN COUNTY

The Old Cedar Church has taken an advanced lease on spiritual life in a mid-winter spiritual revival, just held between February 4 and 14. The pastor had a vision of more activity in the Master's vineyard, and told the church he craved to break into the "frozen assets" of this local body.

Most Baptists have "ground-hog" religion, it hibernates for the winter. It never enters their minds to limber their joints in Kingdom activities during winter months. They are content to let their religion go on cold storage during winter weather. They get out to go everywhere else and do everything else, yet think it is wonderful sense and consistency to pass out free of charge the judgment, "It is too cold to go to church." Our recent experience in trial of this judgment has made ridiculous this verdict. It is always too cool for the cold man to go to church—that is the way he wants it—the want is the father of the thought.

We asked Brother J. S. Thompson, a local pastor, to preach for us. The people threw their hearts into the meetings and a glorious time resulted. As to spiritual reviving and uniting of the people, our church just hasn't seen it on this wise before. It is the judgment of both preachers that a spiritual revival is always possible if the wills of the people are right, and that every church could profitably have a series of services in mid-winter, in addition to the annual revival. We had no formal voting and announcing and preparing, it was on the Quaker fashion "as the Spirit moved."

I have been with this church since October, 1928. We know each other. This is often enough to necessitate the pastor's moving on. It is my judgment that if knowing each other better, causes us to love less the most vital part of our religion is absent.

Our church has suffered much during the last five years. In prosperity the program was carried with much sacrifice and in depression it has been nearly too much. A much brighter day is dawning for us. We have about the finest group of young people in the land. We have every reason to expect great things from them. Young people are the hope of every church.

EDWARD N. LAWSON, Pastor,
Truesville, Ky.



KENTUCKY SUNDAY SCHOOL FORCES IN DANVILLE

(Continued from Page 13.)

the tithe is still in effect. . . . It took me a long time to realize that the Sunday-school is the church teaching. And you can have worship while the teacher, is teaching, without the preacher being there."

VI

Dr. T. Luther Holcomb, Executive Secretary of the Baptist Sunday School Board, Nashville, was prevented from coming to Danville on account of the death and funeral of Mrs. E. P. All-dridge. The time allowed for his first address was given to Dr. Sampey, and the concluding hour on the program which he was to have had, was given to Pastor W. J. Bolt, of Harlan, Ky.

Dr. Sampey preached a sermon on "Understanding Christ's Church," and was both supplementary and complementary to the previous address made by Dr. W. E. Hunter on Thursday morning about "The World's Need for the Baptist Message." Dr. Sampey traced the word "Ecclesia" as it appeared in the New Testament. He proceeded, "If we didn't have the Gospel of Matthew we would not know anything about the church. We have the kingdom mentioned elsewhere, but not the church. 'And the gates of hades shall not hold it down.' All through the Gospels our Lord tells about the Kingdom. There were the 120 whose names were written, as Dr. Hunter told us yesterday. . . . Every time the epistles use the word 'Ecclesia' they refer to a local church. . . . A real Baptist church that knows that it is a Baptist church, will not have any one human being dominating it, but will constantly have on its heart the work of the blessed Lord Jesus Christ."

Dr. L. C. Kelly, Pineville, pleading for a "Revival in Stewardship of Possessions," said at the close of the afternoon session on Friday, "He who is wrong on the doctrine of depravity is wrong on every other doctrine. He who is wrong on stewardship is wrong on every other doctrine."

"Today many men are only religious on the edge of their lives. Stewardship makes a man a fellow-helper with God. . . . In its final analysis the doctrine of stewardship is the doctrine of the Lordship of Christ in our lives."

At the last session of Friday night Dr. Ross E. Dillon gathered up points for emphasis from the various speakers and re-stated them in his own words to the delight of those who attended. He said, "We want the Bible to be taken to the masses of our people in Kentucky. To do this we must go about the task, we must emphasize, as our speakers have, (1) the inner life, (2) the out-reaching life, (3) the skilful life, and (4) the sacrificial life."

He recounted the goals toward which the Kentucky forces are striving for the

coming year, and added: "About all that some of our neighbors know about us is that we go to church. The neighbors never go. And we are willing to go to church and worship by ourselves within the four walls of the auditorium, but withhold our testimony in the places of business, in our visitations, and in our social life, the one with the other, so that those neighbors who never go to church will never come unto us."

As already stated, Dr. Bolt took Dr. Holcomb's position on the last session. He spoke from Acts 3:1-10. Briefly he said:

"The men [Peter and John] worked with supreme confidence in what they had to give. 'Silver and gold I do not have a penny. But what I have that I give to thee.' There is something that the world needs far beyond the silver and the gold. On the other hand, we hear of all sorts of financial schemes that will meet the needs of the men of the world. Tonight I am saying to you that the Christian teacher, and the Christian worker, has something far better that he may give to the needy soul out yonder. . . . The Gospel is the power of God unto salvation, to every one that believeth. The physician comes into your sick room. The loved one is distressed. Pain is wrecking the body. The doctor takes his needle and pushes into the life stream and brings relief. The Christian can say, 'Here is the power, the remedy, that you need.' Oh men and women, is there anything comparable to being a messenger of Christ which carries the Word to the needy heart?"

"Again, they worked with supreme confidence in the name of Jesus. 'In the name of Jesus of Nazareth, rise up and walk.' Here Jesus fulfilled that glorious promise that he had made. 'I am with you.' Every step, even down to the end of the world."

"The men healed him. When Peter reached forth his hand and lifted him up, the man stood. But did you notice how it read? He didn't remain standing long. It was not long before he was leaping. 'He went into the temple, praising God.' Sunday-school teacher! How many of you praise God because he has saved one of your girls or boys?"

VII

Perhaps some of the most effective work of the Convention was done by the leaders in the departmental conferences. These conferences met each afternoon and evening before the regular assembly in the main auditorium. There were eight of these departmental conferences held, and their leaders were as follows: The Extension Department, Miss Verda Von Hagen, Nashville, Tenn.; The Adult Department and Classes, W. P. Phillips, Nashville, Tenn.; The Young People's 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; The Beginner Department, Miss Jennie G. Bright, Louisville; and The Cradle Roll Department, Mrs. Alonzo F. Cagle, Owensboro. And there was the work of Mr. Homer L. Grice on the Vacation Bible School.

Also there were several interesting demonstrations given by the visiting delegates for the edification of those in attendance. At the opening session Rev. W. T. Waring, now of Pinckneyville, Ill., but previously located at Lexington and Pleasureville, Ky., led the little tots of the Kentucky Baptist Children's Home, Glendale, Ky., in showing how a Daily Vacation Bible School should be conducted.

Dr. Samuel S. Hill, pastor of the Deer Park Church, Louisville, conducted a demonstration of a pastor conferring with his elementary superintendents. In this he was supported by Mrs. Alonzo F. Cagle, Miss Jennie Graham Bright, Miss Zella Mai Collie, and Miss Blanche Linthicum. Mrs. Cagle advanced the motto which she used, "A Christian home for every baby," which was matched by Dr. Hill with one of his own, "Every member of the family a Christian." It was formerly thought that the task of the elementary teachers was to instruct the little children. But now we see our task is eminently more than that. In visiting and ministering to the little ones, the elementary teachers have an approach to the parents and should do all they can to win them.

The Lexington Avenue Church of Danville is ideally located and equipped for a Convention. Just two blocks away from the business district, it is sufficiently removed from disturbing noises and other distractions. It has a large, spacious, well lighted auditorium, and enough class rooms for the departmental meetings.

Danville hospitality was all that 500 visitors could wish. Mr. L. L. Robinson was General Chairman of the Committees. Under him was the Committee on Homes—Mrs. Lamont Hankla, Chairman, and Mrs. J. R. Noe and Mrs. H. B. Griffith. The Committee on Registration and Transportation—Mrs. George Harmon, Chairman, Mrs. Raymond Shewmaker, Mrs. Sam Skidmore, Mrs. Jesse Surber, Mrs. Effie Drake, Mrs. Clarence Coleman, Mrs. J. M. Acton, Mrs. C. A. Corley, Mrs. M. D. Spoonamore, Mrs. Ruth Curd and Miss Dorothy Young. Committee on Ushers—D. F. Thompson, Chairman, J. H. Jennings and L. L. Claunch.

SHORT SAYINGS FROM SPEAKERS AT THE DANVILLE CONVENTION

If we want them to sit with us in our pew we must go and sit with them in their chairs.—Banner on the wall.

My policy is to keep out of trouble, and not try to wiggle out of it after getting in. I want to select the right

teacher for the class in the first place. To put the wrong teacher in just creates a problem to get rid of it.—S. S. Hill.

Visiting is not done by some Sunday-schools. They just send a card and ask them to come. Can you imagine a young man in love with a girl who would drop her a card without ever going to see her.—S. S. Hill.

No church can carry out the Lord's last Commission, in its proper order, and in all its requirements, except a Baptist church.—W. E. Hunter.

If we are not going to have a vision we will not feel the need of an obligation.—W. R. Cole.

So often the men of the church stay [loaf] outside while the women and children go in and study the Bible—J. S. Ransdell.

Jesus never performed a miracle in his own behalf. The devil tried to get him to misuse his divine power.—L. C. Kelly.

The unjust steward would be just about as good a church member as a large percent of those we have today.—L. C. Kelly.

You may tell a story about a dog or a child, and get the emotions of the people aroused. But you can't get the people to give until they do it from a sense of stewardship.—L. C. Kelly.

Shut-ins, shut-outs, and the stay-outs—these are the responsibility of the Extension Department.—Miss Vera Von Hagan.

We have got a message that should go into the homes of those who cannot come to church—into the fire departments, to the flagman at the crossing.—Ross E. Dillon.

Dr. A. T. Robertson wore out four copies of Nestle's Greek New Testament during his forty-six years of teaching it. I am only on my second copy, so he had me beaten. Not that he handled them roughly, but his constant fingering them as he read them and working with them, tended to wear them out. These four books were in addition to the other editions which he kept on his desk.—John R. Sampey.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

John N. Irwin, Cumberland Gap, Tenn. Accepted.

Norman Price, Clay Village, Ky. Accepted.

R. W. Davis, Ashdown, Ark. Accepted.

Bryan B. Cox, Wynne, Ark. Accepted.

F. P. Dennison, Greensburg, Ky. Accepted.

George Davis, Prue, Okla. Accepted.

A. K. Pevoto, First, Hull, Tex. Accepted.

J. R. Smallwood, Flatonia, Tex. Accepted.

Judson Prince, First, Hamilton, Tex. Accepted.

C. T. Aly, Bruni, Tex. Accepted.

W. I. Hambrick, Brandon, Fla. Accepted.

L. A. McKinley, First, Quitman, Tex. Accepted.

John I. Isaacs, First, Cleveland, Okla. Accepted.

J. W. Cammack, Fork Union, Va. Accepted.

John M. Carter, Drakes Creek Preachersville, Ky. Accepted.

James Horton, Dodson, La. Accepted.

Basil Halbert, Oak Grove, La.

R. C. Miller, Jr., Melrose, N. M. Accepted.

Henry T. Brookshire, First, Gulfport, Miss. Accepted.

F. M. Masters, Burkesville, Ky. Accepted.

O. P. Maddox, Jr., Alamogordo, N. M. Accepted.

C. C. Prince, Rock Hill, Inman, S. C. Accepted.

W. L. Holcomb, Mt. Olive, Miss. Accepted.

J. P. Fortenberry, Tabernacle, New Orleans, La. Accepted.

C. E. Ship, Texline, Tex. Accepted.

W. A. BoRon, Oilton, Okla. Accepted.

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

P. E. Williams, Stanford, Tex. Accepted.

J. B. Routh, Buckeye, Ariz. Accepted.

G. W. Henderson, Zion, Phoenix, Ariz. Accepted.

Resigned

✓ Rufus W. Weaver, First, Washington, D. C.

W. A. Cockrell, New London, Tex.

G. Poole, New Bethel, Floral, Ark.

Bryan B. Cox, Carlisle, Ark.

Russell Walker, Seven Hills, Owensboro, Ky.

F. P. Dennison, Union Springs, Ala.

George Davis, Delaware, Okla.

Judson Prince, Rochelle, Tex.

W. T. Rouse, Arlington, Tex.

C. T. Aly, First, Carlton, Tex.

L. A. McKinley, Alba, Tex.

✓ Roy McCulloch, Oxford, N. C.

W. A. Boston, Maramec, Okla.

A. E. Young, Ellers, Fla.

P. C. Williams, Glen Rose, Tex.

Ed G. Butler, Calvary, Glendale, Ariz.

Ordained

Norman Price, First, Paducah, Ky.

John M. Carter, Walnut Street, Louisville, Ky.

Sam Waggoner, Parkway, Jackson, Miss.

O. P. Maddox, Jr., First, El Paso, Tex.

G. W. Henderson, Zion, Phoenix, Ariz.

Died

Furman H. Martin, Conway, S. C.

Lafayette Dalton, Franklin, Ky.

N. B. Wallace, Jennings, La.

G. W. Land, Newellton, La.

Sunday School Board's LATEST POPULAR PRICED PUBLICATIONS

Universal Messages

\$1.00

R. C. Campbell

The fifth volume in the Broadman Sermon series, dealing with a theme of universal importance. The author is a vigorous, thoughtful, spiritual preacher of the Word, who knows how to make his messages live. His sound interpretation, clear illustration, and earnest spirit are very appealing.



After Fifty Years—\$1.25

L. O. Dawson

While not autobiographical, it draws heavily on the author's fifty years' experience in the ministry. Not philosophical, yet it contains his philosophy of living. Not psychological, yet it sounds the very depths of the human soul. A rare combination, conveyed in easy, classical prose, and bubbling over with human interest.

My Conception of the Gospel Ministry—\$1.00

L. R. Scarborough

Giving us the benefit of the experiences and conclusions of a rich and varied ministry. Deals largely with the minister's call, the minister's work and the minister's perils. Simple, earnest and forthright in his style, every chapter of the book is worth reading and worth pondering.

Hearts Up—\$1.25

J. J. Cox Coleman

Thrilling story of courageous youth and sympathetic age, underlined with uncomparable faith in God. Scenes of romance, adventure, mystery, sacrifice laid in Georgia and Texas. Lovers of good stories will enjoy this beautiful novel.

Thinking Straight About the Bible—\$1.25

J. R. Tidwell

He guides the reader and student in correct thinking about the Bible. Theory and speculation are conspicuously absent. He permits the Book to speak for itself. The volume is characterized by frequent quotations from the Bible, handled by a master in biblical understanding and interpretation.

BAPTIST BOOK STORE

323 Guthrie Street

Louisville, - Kentucky

BAPTIST BIBLE INSTITUTE

Dear Editor: Home Coming Week at the Baptist Bible Institute (March 2-6) gives promise of unusually large attendance. Accommodations in the dormitories are limited due to the increased enrollment of students. Rev. E. D. Bateman, 1220 Washington Avenue, is chairman of committee on providing homes. Write him at once if reservation is desired. Cost will be \$1.00 per day in dormitories, and \$1.50 to \$2.00 for outside accommodations. A great program has been arranged. Come, if only for one day.

W. W. HAMILTON, President.
New Orleans, Feb. 19.

The special extra-sized issue of the Western Recorder on Great Doctrines of Grace will appear a month from now. Make your orders for extra copies, fifty cents a dozen.

Woman's Missionary Union

President...Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees
HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Mrs. Eureka Whiteker has just sent us the following list of State Chairmen:
Personal Service: Mrs. C. C. Warren, Danville, Ky.
Mission Study: Miss Mencie Ware, Georgetown, Ky.
White Cross: Mrs. W. P. Stuart, Elizabethtown, Ky.
Publicity: Mrs. Ben White, Cadiz, Ky.
Intercessory League: Mrs. J. M. Roddy, Midway, Ky.
Stewardship: Mrs. Geo. B. Bush, No. 6 Silver Ave., Ft. Mitchell, Covington, Ky.

Home Mission Playlet

A very splendid playlet, "Where Cross the Crowded Ways," has been prepared by the Training School girls. We have had copies prepared and if you will send ten cents to cover cost of mailing, we will be glad to furnish you with a copy. Write: W. M. U. Office, 205 E. Chestnut St., Louisville, Ky.

W. M. U. STATE CONVENTION

Be sure to see that your W. M. S. president and as many of your women as possible attend the meeting at Central Baptist Church, Winchester, Ky., April 8-9.

Every Associational Superintendent is certainly expected to be present for the Superintendents' Conference at the church Tuesday night, April 7 at 7:30. We will call the roll by districts and see which has the largest percent present.

A tentative program follows:

Tuesday Night

(While Superintendents' Conference is in session)
 Devotional—Miss Annie Allen
 Message: Rev. John Mein, Brazil.
 Theme: "I was not disobedient unto the Heavenly Vision."

Wednesday Morning

Song and watchwords.
 Season of Prayer—Miss Lyne
 Welcome Address
 Recognition Service—New Officers, etc.
 A Vision of our Field—
 Rev. Lewis Martin.
 Address—Mrs. Frank Burney
 Song
 Learn of the Field—Baptist Book Store Committees appointed
 Devotional on Vision—Mrs. Chas. Ison
 Special Music
 The Field is the world—
 Dr. M. T. Rankin, Orient.

Wednesday Afternoon

Song

Reading of Minutes
 Season of Prayer—Miss Betty Miller
 A Vision of Our Task—
 Dr. T. L. Holcomb
 A Vision of our Young People—
 Miss Josephine Jones
 Song
 Devotional on Service—Mrs. E. L. Edens
 Special Music
 A Vision of Evangelism—
 Miss Rose Marlowe

Wednesday Night

Song
 Devotional and Prayer—
 Rev. Paul Montgomery
 Special Music
 Home Mission Address—
 Mrs. Una Roberts Lawrence
 Address—Dr. H. H. McMillan
 Offering

Thursday Morning

Song
 Reading of Minutes
 Season of Prayer—Mrs. C. A. Gordon
 Obedience Brings Results—
 Training School Girls
 Mexican and Indian Results—
 Mrs. Una R. Lawrence

Thursday Afternoon

Song
 Reading of Minutes
 Season of Prayer—Mrs. C. C. Warren
 Reports of Committees and Business
 Results of Prayer—
 Mrs. Earl Parker, China
 Song
 Devotional—Prayer—Mrs. Geo. Bush
 Christ and Victories in Brazil—
 Rev. John Mein, Brazil
 Special Music
 Thursday Night—Young People's Night
 Message—Miss Naomi Schell

W. M. U. Young People's Department
JOSEPHINE PROCTOR JONES,
Young People's Leader

Unusual Privilege for the House Parties

It is a very distinct honor and privilege that we are to have Mrs. F. Y. O. Ling, of China, to speak at both of the Intermediate G. A. House Parties. Mrs. Ling is the new W. M. U. Secretary for all China and is a very lovely, charming woman. She speaks English well.

The cost of the House Parties is \$2.50 and the dates are:
 March 6-8 Georgetown College
 March 13-15 Bethel Woman's College, Hopkinsville.

Make reservations by writing: Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky.

A-1 Organizations Not Received in Time To Include in Recorder List

Bethel Ass'n.: Guthrie Y. W. A.
Elkhorn: Lexington—Ashland Avenue S. B.; Great Crossing S. B.
Greenup: Unity Jr. G. A.
Nelson: Belmont R. A.
South District: Lancaster S. B.

Kentucky Baptist Boys' Camp

The Fifth Kentucky Baptist Boys' Camp, for ages 9-17, will be held at Clear Creek Mountain Springs, June 18-26. The total cost of the Camp is \$4.00. One dollar of this is sent to the director for reservation and three dollars must be brought to Camp.

Last year we had 274 boys,—too large a number for the room we had. Over one hundred were turned away. This year our plan is to try to select the boys we can take care of adequately (probably 225) who will take the training offered.

To take away every chance for boys to be hurt, and for the greatest training, the rules are very strict. A Camp program is planned to include every phase of interest that a boy has: playground, volley, and base ball, tennis, horseshoes, hiking, and swimming; good eats; morning watch, pledge to flags, inspection (cot and personal), two Mission story periods by native Chinese and Japanese students, twilight service and other periods that the boys have charge of.

If you know a boy interested in camp with a program like this, write for him or have him write for application and full particulars to: L. O. Griffith, Camp Director, Wheatley, Ky.

DR. LEE AT TYLER, TEXAS

Dr. Robert G. Lee closed on Sunday night, February 9, a brief series of meetings in the First Baptist Church of Tyler, assisting the writer, and bringing some of the greatest messages that many have ever heard preached from a pulpit. There were thirty-eight additions to the church membership and twenty-six of these came on profession of faith for baptism. Dr. Lee completely captivated the hearts of all who heard him and, despite some of the severest weather of the winter during this brief series of meetings, splendid congregations heard him at every service and those who heard him caught a new vision of God and of their duty toward His church.

Mr. John H. Gary, the director of activities in the First Baptist Church of Tyler, led the singing and brought some great music from time to time. The First Baptist Church of Tyler will never be the same again after hearing this noted preacher and distinguished pastor evangelist.

PORTER M. BAILES,
 Tyler, Texas.

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space. It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

JOE W. CLEEK

On July 23, 1935, God called from our midst one of our finest men. Joe W. Cleek had been a faithful member of the Beaver Lick Baptist Church for almost fifty years. During much of the time he had served as church treasurer. He was faithful to his church, his home, and community. His cheerful disposition made for him many friends whom he encouraged by his life. Truly a good and useful man has gone but we can but feel that "being dead he yet speaks."

Beaver Lick Baptist Church,
Beaver Lick, Boone County, Ky.

MRS. HARRIET STUBBLEFIELD

The deceased died at her home in Blandville, Ky., February 4, aged eighty-four years. She was born in Graves County and united with a Baptist Church at an early age. She is survived by her husband, six children, eighteen grandchildren and nineteen great-grandchildren.

Funeral services were held at the Baptist Church here by her former pastor, Brother C. H. Warford, of LaCenter, Ky. Interment was had at the Elsey Cemetery in Carlisle County.

E. R. RANSOM,

Blandville, Ky.

MRS. R. W. OSSMAN

Mrs. Jamie Adams Ossman, wife of the late George W. Ossman, and sister of the late Rev. S. M. Adams, a revered Boone County pastor, was called to her reward on June 4, 1935.

Mrs. Ossman early united with Big Bone Baptist Church and later with the Beaver Lick Church, where she remained a faithful member until her death. She subscribed to the Recorder for over fifty years. Mrs. Ossman by her genial disposition and Christian spirit made many friends. She had long been in failing health and patiently awaited God's call to her heavenly home.

Beaver Lick Baptist Church,
Beaver Lick, Boone County, Ky.

MRS. HARRIET ELLEN HAUN

Mrs. Harriet Ellen Haun of Carpenter, Whitley County, Ky., departed this life on December 27, 1935, after an illness of about two weeks. Her funeral was conducted two days later, Sunday, December 29, in the home, and burial took place in the Carpenter Cemetery nearby.

Mrs. Haun was born on September 15, 1860, being the daughter of Eli Logan and Margaret (Evans) Logan. She was married to William M. Haun on May 12, 1882. To this union were added four sons and three daughters. Three of the children are living. They are Mrs. Nannie Powers, John Haun, and Rev. Edward Haun. The last named of the children is the efficient and consecrated pastor of the Lilly Baptist Church, Lilly, Ky.

It was not the writer's privilege to have known the husband and father of this good family. Those who did know him bear testimony to his moral and Christian worth. He died several years ago.

However, having held revivals and many services in the community it was possible to make a number of visits to the home of this fine lady. She was ever found to be faithful and devoted to the Christian life. Converted forty years prior to her death, she united with Mossy Gap Baptist Church. Later she transferred her membership to Carpenter (some times called Sandy Branch) Baptist Church. She so witnessed for her Lord, loved her church, and lived such a life of service and love that her loved ones, neighbors, and friends everywhere are thankful. May the Lord bless every such wife and mother. They are the "salt of the earth."

Corbin, Ky. H. G. M. HATLER,

MRS. ELIZA BURNETT ALEXANDER

Mrs. Eliza Burnett Alexander, widow of the late William Wallace Alexander, and a subscriber to the Western Recorder for over fifty years, died January 24, at the home of her daughter in Wyoming (Cincinnati), Ohio, after a lingering illness. Although both Brother and Sister Alexander were workers in the Wyoming Baptist Church at the time God called them Home, they were members of the Southern Convention most of their lives, having lived in Kentucky many years. Mrs. Douglas Graham of Pembroke, Ky., Mrs. Frank Bonham, Miss Burnette Alexander, W. W. Alexander, Jr., of Wyoming, Ohio, are the surviving children.

MRS. ELIZABETH VATER

God, in His wisdom, removed a much loved woman, Mrs. Elizabeth Vater, aged sixty-eight years, on December 27, 1935. Her family, consisting of five noble sons and two cherished daughters and seventeen grandchildren, has suffered an irreparable loss; also the Baptist Church at Grants Lick, of which she was a consistent member. She was an ardent supporter of the cause of Christ and a lover of the Western Recorder, which she had taken and read for many years. She witnessed the baptism of her husband and all of her children, which speaks well for this Christian mother. Rev. C. S. Ellis, a life-long friend of the family, officiated.

MRS. J. B. SMITH,

Grant's Lick, Ky.

MRS. ADDIE MOREHEAD

The Woman's Missionary Society of the Erlanger Baptist Church offers this tribute to one of its members.

On January 9, 1936, Mrs. Addie Morehead left us to live forever with our Father in Heaven. She was converted early in life, and honored her Saviour by a long life of Christian usefulness. She was faithful always to her church, and loved to minister to those in distress or trouble. She was a beautiful character, and was loved by all who knew her.

Her children, her sisters, her church, and her entire community miss her sorely, but we know that our loss is her gain, for she is forever with her Saviour, and her conflict with sin is over.

She left five children, four sisters, and many friends to mourn her loss. To them we wish to express our heartfelt sympathy and love. We commend them to our God of love, who alone can com-

fort the sad heart and wipe away all tears from our eyes.

"Let all, who are sad, take heart again.
We are not alone in our hours of pain.
Our Father stoops from his throne
above

To soothe and quiet us, with his love.
He leaves us not when the storm is
high

And we have safety, for He is nigh
Can it be trouble that He doth share.
Oh, rest in peace, for the Lord doth
care."

MISS GEORGIA KIRTLEY,

MRS. CHARLES YELTON, Com.

Erlanger, Ky.

MRS. MARIE GALVAGNI

Friends throughout Kentucky of William Galvagni, of Bellevue, Ky., will regret to hear of the passing away of his wife, Mrs. Marie Galvagni, January 22.

She was a faithful member of the First Baptist Church of Bellevue, an earnest worker in the Sunday-school of which Brother Galvagni is the General Superintendent.

Mrs. Galvagni became ill at the Sunday School Conference held at Princeton, Ky., last February and never regained her health.

The pastor, Rev. W. D. Byland, had charge of the funeral, assisted by two former pastors, Rev. J. M. Rogers, Ft. Thomas, Ky., and Rev. B. H. Payne, of Mt. Washington, Ohio.

The town of Bellevue lost a fine citizen and the church a loyal supporter, but Heaven must be happier on gaining such a noble soul.

She was survived by her husband, one daughter, Laura Marie, a Junior at Georgetown College, four brothers and a host of friends.

A MINISTER'S STUDY

Ella Broadus Robertson,
In Wachman-Examiner

[Note: Written by Mrs. Robertson concerning the office of her husband, the late Dr. A. T. Robertson, in the Southeast corner of Norton Hall, Southern Seminary, now occupied by Dr. G. S. Dobbins.]

Surely a blessing lingers

From busy brain and fingers.

From search for truth with endless rest,

Creative urge that took one's best.

From joy in service high or lowly.

And artless prayer that made all holy.

A new lot has been purchased by the five-year-old church of Tucson, Ariz., which is affiliated with Southern Baptists, and was dedicated on Sunday, February 9, 1936. The Rev. J. N. Campbell is pastor of the young organization, and he and his people are shaping their plans for the erection of an edifice on the newly-acquired property. There were thirty-nine addition to the church by baptism during 1935, bringing the present membership up to 235. It was desired to raise \$160 on the day of the dedication, but more than \$200 was contributed.

RED EYES

Quickly cleared up after reading, sewing or driving.
Dickey's Old Reliable Eye Wash has given patients prompt relief for 66 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

The Poor Jews

B. H. Payne, Cincinnati, Ohio

Our Brother Jacob Gartenhaus has written in the Western Recorder as a careful and honest inquirer, his findings on the Jewish situation in Germany. Out of his love and interest in his nationality he made a trip to Germany to secure as far as possible first hand information. What he says should be accepted a hundred percent correct, in spite of the personal interest which is natural.

I do not think there is any question but that the Christian, the unbiased social world, and economic justice concur in his findings and conclusions. But under God let us face the facts in this crisis. According to the prophets Israel is under a curse. She suffered a curse for seventy years in Babylon (Zech. 8:13). The prophet confessed the sins of his people, and saw in their distress God's vindications of His warnings against idolatry and social injustices (Dan. 9:11). But the warnings and vindications go further than Babylon, and the time more than seventy years—persued among all the kingdoms of the earth" (Jer. 29:18, 19; 42:18). "Israel is now given up, and Israel is now suffering for her sins of the past" (Pettin-gill), in an intensive degree.

But God has thought to do Israel good in these latter days; He is calling them back to Jerusalem and their home land to revive their country, restore the kingdom, and make them a blessing to mankind. The return must be effected through suffering. There must be a push of distress in the countries where they are, and a pull of interest where they go before they can be torn from their pursuit of money and popularity.

The Germans are economically and socially jealous, and justly so, of the Jews in their country—"one percent of the population occupying seventy to ninety percent of the lucrative positions, and the economic resources of the country." Humanity and universal justice may say, If the Jews have the brains and push to crowd one another in and their competitors out, "let them go to it." But the native who is crowded out will contest the decision with force, "justice or no justice."

It is sinful human nature. Germany is doing this in her economic extremities. In the spirit of bad will it effects distress to the Jews and unpopularity for Germany, but in their short-sightedness universal prominence to the Jews, and spiritual blessings to the nations, as the distress of Joseph was to his generation, and the awful sin of Judas was to mankind—God making the wrath of man to praise Him—"ye meant evil against me; but God meant it for good" (Gen. 50:20). So is the present situation of Joseph.

This is not an attempt merely to see a silver lining, but personal convictions

that God is working in the national movements, and will bring order out of our chaos. Sin that grace may abound? By no means. God and humanity do not justify the brothers of Joseph, nor Judas; but all can see that God permitted, and brought good out of both circumstances (Ps. 76:8). So shall we see in the very near future the working of God in the present crisis.

The Jew's attitude toward returning to Palestine is no exception. Christians were commissioned to evangelize and teach the nations the principles of Christ (Mt. 28:20f; Ac. 2:8 f), but they must be driven from Jerusalem to their task through persecution (Ac. 8:1 f). The nations through oppression make it unpleasant for the Jews to dwell among them; they want peace of mind and assurance of personal and financial safety; so they will want to go where this may be found.

Do you question the statement that the Jews have been a "curse"—how harsh the word—where they have come, while suffering the penalty they pulled down on their own heads, in assuming the responsibility of knowingly crucifying an innocent person, and in ignorance (Ac. 3:17; Lk. 23:34) their Messiah the Son of God—"His blood be on us and our children" (Mt. 27:25)? Do you say the Jews have brought financial prosperity wherever they have gone, and national and local bankruptcy have fallen where they have been ostracised? Concede it; but national economic prosperity alone may be a curse; though some may think that is all a nation needs.

Prosperity in material things without the spiritual balance it tends to make folks assume the attitude of indifference and independence on God. The world needs something besides economic prosperity and universal employment; they need a deep sense of reverence and dependence on God and daily sustenance. The Jews are leaders in atheism, and Marxian philosophy with its godless communism, a menace to civilization and every vestige of personal liberty both in religion and government. Though the Jews intuitively are the most religious nationality on earth, yet for the past twenty centuries, with their national capital gone and their temple gone, they have lived in the marts of the world grabbing money as the summum bonum of life.

When through persecution, personal experience as well as a priori conclusions, they learn that money can fail them in their greatest needs, and is not the best quest of life; and set themselves to know the religious truth of Jesus Christ as Solomon Suader has suggested; when they have found the truth and set themselves to seek God's for-

giveness for the mistaken delusions of their fathers, and their own for concurring in them these centuries; and when the churches and the business world co-operate with them to observe the precepts of the Sermon on the Mount, the world situation will change for the better overnight for all mankind. O Israel, let God bless you and make you a blessing through Jesus of Nazareth whom you reject, and for which cause you suffer.

"CHRIST'S GIFT TO THE CHURCHES"

There has just come from the Broadman Press of Nashville, Tennessee, a splendidly written book, unique in its matter, pleasing in its style, and vitally important in its purpose—the book being entitled "Christ's Gift to the Churches." This book is sponsored by The Relief and Annuity Board as a reading and a study course for the leaders and other members of Baptist churches in the South. It should find an especially cordial reception at the hands of the women in their missionary societies and circles, in the young people's and adult section of the Training Union and in the various Brotherhood groups of the Southern Baptist Convention.

The author of the book is Mrs. Ruth Carver Gardner, a North Carolina pastor's wife, a daughter of Dr. W. O. Carver of the Southern Baptist Theological Seminary, Louisville, Kentucky, and a granddaughter of Colonel Samuel George Shepard, a pioneer preacher of Tennessee, a soldier of the Confederacy as well as soldier of the Cross, who pastored churches in Tennessee for over forty years.

The purpose of this book, as stated by its author, is to study the relationship of pastor and people in the light of Ephesians 4:4-15; first, as to the place of preaching in God's redemptive plan; second, as to the qualifications of the good minister of Jesus Christ; third, as to the mutual obligations of church and pastor; fourth, as to the relation of financial problems to the pastor's task; and finally, as to the obligation of Christians to insure to the ministry security and reasonable comfort down to the end of the journey. The author expresses the hope that the book will lead men and women to search the Scriptures for the purpose of learning God's mind in regard to the relationship of pastor and people. She says: "Perhaps it may make us value more highly and hold in more honor the faithful shepherds who are over us in Christ; perhaps it may give some preachers more humility in the light of the greatness of their calling; perhaps it may make clear to some of us certain failings of our own in regard to Christ's church and His ministers; perhaps it may lead us to a worthier conception of the dignity of

this relationship, and its wonderful possibilities for the kingdom of God; and so, incidentally, perhaps it may move us to rise up and quickly settle into an established policy of Southern Baptists the matter of old-age provision for our host of servants."

The book contains 128 pages, is in two bindings, cloth and paper. The prices are, thirty-five cents for paper binding and sixty cents for cloth. This book will be on sale in all Baptist Book Stores of the South immediately, or may be had through the Sunday School Board at Nashville, Tennessee.

Let the pastors and their wives be the first to read it, then let them promote its reading and study by all proper groups in their churches. This is the first book of the kind, so far as we know, that has ever been issued by Baptists, and if any other religious group has had such a treatise we are not aware of it. It is a new piece of literature which surely is timely in its appearance and worthy in its objective. It is the hope of The Relief and Annuity Board that this book may be widely read and used and to this end we commend it to you.

THOMAS J. WATTS, D.D.,
Executive Secretary, The Relief and Annuity Board, Dallas, Texas.

FRANK LEAVELL PROJECTS YOUNG PEOPLE'S PROGRAM TO MISSION FIELDS IN ORIENT

Walter M. Gilmore, Nashville, Tenn.

At the request of Secretary Charles E. Maddy of the Foreign Mission Board, Richmond, Va., the Executive Committee of the Baptist Sunday School Board has agreed to send Dr. Frank H. Leavell to Japan and China to put on a similar program among the young people over there that is being promoted in this country. Dr. Leavell will sail from San Francisco March 5 and expects to return the first of August.

Dr. Leavell's many years of successful experience in young people's work, first as Secretary of the State B. Y. P. U. of Georgia for nine years and then as Secretary of the Department of Student Work of the Sunday School Board for the past fourteen years, qualify him to a pre-eminent degree for this most important special mission to which he has been called. In his survey of the mission stations in Japan and China last year, Dr. Maddy came to realize the necessity for putting on a teaching and training program among the young people on our mission fields of the same type that the Sunday School Board is doing in this country—B. S. U., Sunday School and Training Union.

Dr. Leavell's work in promoting the Baptist Student Union throughout the Southern Baptist Convention is recognized not only by our own Baptist people as an outstanding piece of work but

by the other denominations as well. The fact is, Dr. Leavell has been a pioneer in this field and has set the pace for the other denominations.

The influence of Dr. Leavell's work has extended beyond the bounds of the Southern Baptist Convention. Just recently, January 19, 20, by special invitation, Dr. Leavell conducted a two-days' seminar before the Divinity School of Yale University, New Haven, Conn., on student religious activities as Southern Baptists promote it through the Baptist Student Union. Dr. Leavell is Secretary of the World Baptist Young People's Organization and also a member of the Executive Committee of the Baptist World Alliance.

PINEVILLE REVIVAL

Dear Dr. Masters: My revival at the First Baptist Church, Pineville, Kentucky, closed with seventy-three additions. The weather was sub-zero, but we had a good meeting. Dr. Kelly has been pastor for sixteen years, and has done a good work. The Clear Creek Assembly, and School for Mountain Preachers—will make his name immortal. Dr. Kelly is the founder, and promoter of both. He is God's man at the right place.

I am now in a great campaign with the Immanuel Church, Paducah, Ky., Dr. A. M. Parrish is pastor. We have had some sixty additions to date.

T. C. CRUME, Evangelist,
Covington, Ky.

HOW A PATRON VALUES BETHEL WOMAN'S COLLEGE

Dear Dr. Gaines: More than ever before I have come to appreciate the advantages which the smaller Christian Colleges offer our young people today. Especially for those just out of high school who are going away from home to enter college, I am fully convinced that by all means, if possible, they should endeavor to get at least two years of college training in a strictly Christian college. Here they will have that close, personal contact in an atmosphere distinctly Christian, which

The Master WORKMAN

USES

Master TOOLS

THE Sunday School Board offers you its chest of Master Tools—the proper quarterly and special publication for every pupil, teacher and officer in your Sunday School and director, leader, sponsor and member of your Baptist Training Union.

Order Early--Order Adequately

THE SUNDAY SCHOOL BOARD
OF THE
Southern Baptist Convention
161 8th Ave., N., Nashville, Tenn.

every young person needs in the building of character.

To my mind Bethel Woman's College offers these advantages to girls as are offered by but few other schools anywhere. Fortunate indeed are the girls who are privileged to enjoy these advantages. I know of nothing finer a parent can do for his daughter than to make them possible for her.

W. D. JONES,
Harlan, Ky.

KNOW YOUR HOSPITAL

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

29. Q. When was ether first used as an anesthetic?

A. Crawford Long first used ether in an operation in 1842, but he kept no record and Dr. Morton often receives credit for the discovery. Dr. Morton used ether in the Massachusetts General Hospital in 1846.

30. Q. Does a patient in a ward bed pay the full cost of hospitalization?

A. No. A patient in a ward bed does not pay full cost for hospitalization. The Hospital maintains ward beds for the purpose of caring for those who cannot afford to pay the full cost of caring for them. Ward patients are usually figured at about fifty percent of what it costs the Hospital to care for a ward patient.

31. Q. Does the cost of hospitalization at the Kentucky Baptist Hospital compare with that in other hospitals?

A. Yes. We will compare our cost with any other hospital that offers the same service that we do.

Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Last Urgent Call For State Conference!

Please read again this page in last week's issue of the Western Recorder. Full information is given there concerning the State Conference to be held tomorrow, February 28 and 29, at Fourth Avenue Baptist Church, Fourth and Oak Streets, Louisville. This meeting is for all Associational Training Union Officers (including Group or District Officers) from Associations that are organized, and prospective officers or representatives from Associations not organized. Associational Missionaries or Pastor Advisors may be included in the list. All State and Regional Officers are expected to come.

The Sunday School Board will pay three cents per mile for every automobile coming with a load of such officers or representatives. The cars should be the largest possible and should be filled to capacity.

The name and address of each person coming should be sent at once to Training Union Department, 205 East Chestnut St., Louisville so that reservations may be made in Louisville homes for free bed and breakfast. This is an urgent request.

Muldraugh Baptist Training Union

We have had a very successful year during 1935. We believe that our Heavenly Father has blessed us in his work. I believe that we have one of the best Training Unions in Salem Association. Of course there is a wide room for improvement.

We have helped out in every church activity during the year. In our Sunday-school we have fourteen officers, ten of whom are members and workers of our B. Y. P. U's.

In our church we have seven officers over that of Sunday School and Training Union) and five are B. Y. P. U. members and workers.

In our prayer meetings every Wednesday night B. Y. P. U. members attend regularly.

Last year our Training Union bought forty-eight "Songs of Faith" books and gave them to the church. This year our project is to buy Bibles.

S. E. Lewis, Director.

RECORD OF ATTENDANCE

February 16, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Louisville, Grace	147	1	151
Newport, First	135	24	194
Paris, First	131	7	148
Paducah, Immanuel	123	27	165

STATE CONFERENCE FOR ASSOCIATIONAL TRAINING UNION OFFICERS

Fourth Avenue Baptist Church, Fourth and Oak Streets, Louisville, Kentucky
Friday and Saturday, February 28 and 29, 1936

FRIDAY MORNING

- 10:30 Song Service and Devotional
- 10:50 "The Purpose of this Meetings".....Byron C. S. DeJarnette, Louisville
- 11:20 "Reaching Every Baptist Church in Kentucky for Christ"—
W. A. Harrell, Nashville, Tenn.
- 12:00 MessageDr. T. L. Holcomb, Nashville, Tenn.

FRIDAY AFTERNOON

R. W. Churchill, Western Regional President, Murray, Presiding

- 1:30 General Conference (organization and methods).....W. A. Harrell
- 2:20 MessageDr. G. S. Dobbins, Louisville
- 2:45 Conferences
 - 1. State and Regional OfficersByron C. S. DeJarnette
 - 2. Associational and Group DirectorsW. A. Harrell
 - 3. Adult LeadersDr. G. S. Dobbins
 - 4. Senior LeadersJ. E. Lambdin, Nashville, Tenn.
 - 5. Intermediate LeadersMrs. J. E. Lambdin, Nashville, Tenn.
 - 6. Junior LeadersB. Y. P. U. Worker, Nashville, Tenn.
- 4:30 Conference—State, Regional and Associational
Objectives and GoalsByron C. S. DeJarnette

FRIDAY EVENING

George W. Cummins, West Central Regional President, Louisville, Presiding

- 7:00 Department Presentation:
 - 1. AdultJ. E. Lambdin
 - 2. SeniorC. A. Hearn, Asso. Southwide Sec'y., Nashville, Tenn.
 - 3. IntermediateMrs. J. E. Lambdin
 - 4. JuniorMrs. C. A. Hearn
 - 5. Story Hour.....Miss Hedwig Toimann, Beechmont Church, Louisville
- 7:45 MessageFrank H. Leavell, B. S. U. Secretary, Nashville, Tenn.
- 8:00 Conferences:
 - 1. Associational and Group DirectorsW. A. Harrell
 - 2. Adult LeadersJ. E. Lambdin
 - 3. Senior LeadersC. A. Hearn
 - 4. Intermediate LeadersMrs. J. E. Lambdin
 - 5. Junior LeadersMrs. C. A. Hearn
- 8:55. Message—"A Challenging Program for Every Baptist Church in Kentucky"—
Dr. W. M. Wood, Louisville

SATURDAY MORNING

D. H. Daniel, Jr., State President, Louisville, Presiding

- 8:45 Conferences:
 - 1. State and Regional OfficersByron C. S. DeJarnette
 - 2. Associational and Group DirectorsW. A. Harrell
 - 3. Adult LeadersJ. E. Lambdin
 - 4. Senior LeadersC. A. Hearn
 - 5. Intermediate LeadersMrs. J. E. Lambdin
 - 6. Junior LeadersMrs. C. A. Hearn
- 10:20 General Conference (Meetings, Campaigns and Training Schools)—
W. A. Harrell
- 11:05 Conference—State, Regional and Associational Objectives and Goals
(Response from Associational Directors)Byron C. S. DeJarnette
- 12:00 "Planning for the future"—FIVE YEAR PROGRAM.....J. E. Lambdin

Mr. George Redding, student in the Southern Baptist Theological Seminary, will conduct the Devotional periods at nearly all of the sessions.

Louisville, Franklin St.....	122	16	174	Brother W. S. Scantland is doing
Pineville	115	9	189	evangelistic and missionary work in the
Louisville, 23rd & Bdwy.....	105	23	125	section of Kentucky and Tennessee near
Owensboro, Third	99	19	132	Monticello, Ky., especially around
Akron, Ohio, Calvary	98	14	131	Wayne County.
Harrodsburg	84	13	118	
Danville, Lex. Ave.	83	42	115	
Louisville, Bapt. Temple	82	9	136	
Louisville, Tabernacle ...	80	102	
E'town, Severns Valley....	79	6	104	
Owensboro, First	75	15	117	
Hopkinsville, First	74	3	125	
Oneida	73	134	
Corbin, Central	71	135	

Once again we feel constrained to repeat what every newspaper has said so often: When sending articles to a newspaper be sure to sign the name of the sender. This applies to obituaries, news items, articles, and everything. Anonymous matters cannot be published by us.

REVIVAL IN HISTORIC CHURCH

Dear Recorder: The historic Forks of Dix River Baptist Church has just recently closed a fine meeting. We had the assistance of the versatile Dr. C. C. Warren, pastor Lexington Avenue Baptist Church, Danville.

Dr. Warren is a very forceful preacher with a real passion for the lost. He first appeals in the strongest way to the professing Christians; then he denounces sin in every form. He has a pointed way of saying things—apt in his illustrations, and is a past-master in his work with children. Then he is fine as a song leader, and in special music. Added to this, from time to time he brought a number of singers from his own church, giving to us a variety in music that added much to the interest of the meeting.

This church is now in her one hundred and fifty-fourth year of continued services, having been organized in 1782 from part of the old Gilbert Creek Church, known as the "Traveling Church." For many, many years this was the strongest church numerically and financially in all this section of the State, and on different occasions led all the churches of the state in her gifts to missions. During a little more than two years of the present pastorate, it has been the privilege of this pastor to baptize more candidates than the church had received in a dozen years before his coming.

WM. H. SETZER, Pastor,
Lancaster, Ky.

DR. STOUT DECLARES "SOCIAL GOSPEL DISCUSSION IS OFF THE ROAD"

(Continued from Page 11.)

social service, social obligations, social centers, sociology, a Bureau of Social Research, and some find themselves looking at the bag with all its horrendous contents, then shaking their heads dubiously. Blinded by words they cannot see what others are really talking about. An earnest brother brings a stirring message on the social obligations of our Baptist people or proposes some line of definite action to be taken in helping us to fulfill these obligations in the name of our Master, and it will not be long before he finds himself wearing the same label that is on the bag. He finds himself an object of suspicion, a rather dangerous radical in the eyes of his brethren. They begin to wonder if, after all, he isn't rather sympathetic with some of the things in the bag. As it so often happens, the label has become a libel.

Now, so far as I know, none of those who are advocating this Bureau of Social Research have classified themselves as advocates of "The Social Gospel." Some have repeatedly made it public that they do not. They have explicitly

declared themselves as opposed to what the contributors to the Western Recorder evidently mean by the term. Still the report of the committee commending the establishment of this agency was referred to as "The Social Gospel Report." The discussion of the wisdom of establishing the Bureau was referred to as "The Social Gospel Discussion."

Most of the articles in the Western Recorder regarding this have fairly bristled with the term and with the implications that all who did not agree with the writers were "Social Gospelers." The whole discussion has been so carried on that many or most of the readers have reached the point where they actually think that this whole matter has something to do with "The Social Gospel" as the editor understands it. I find that many of them really believe that those who favor the establishing of this Bureau are advocating what he means by "The Social Gospel," while those who are opposing it are championing the Gospel of the New Testament.

Now the plain truth is that there is no evidence of any division among our South Baptists on the subject of "The Social Gospel," when it is defined. This barrage has been directed against a movement that does not exist among us. The writers have led us off on the wrong road. To prove this let me quote from those who are at the opposite poles regarding the establishment of the Bureau. The Editor of the Recorder writes as follows:

"The Gospel of Redemption generates in believers the spiritual dynamic that produces good works, that is, its application through our lives of sacrifice and love to the needs of society. In history that application has been in proportion to the health and poise of this inner life of Christians." Western Recorder, January 2, 1936.

"There are indeed staggering social implications of the Gospel. In all humility we are ready to confess that our orthodox faith has followed the Lord so far off, that it has shamefully failed to permeate the social body in its time of distress as it should have done." Western Recorder, Aug. 9, 1934.

The committee recommending the Bureau of Social Research expresses itself as follows:

"We believe that the Gospel of Jesus Christ is a gospel of individual salvation—that men find forgiveness, redemption, eternal life through a personal acceptance of Jesus Christ as their Lord and Saviour. In him alone is eternal life. We believe also that in Christ men find new motives and ideals, a new impulse caught from the fire of Christ's own love of humanity, and a sense of obligation to serve men in all their needs."

Now I hold that these statements are in perfect harmony. They reveal the

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. At all drug stores. Trial size 10c. Economy size 25c.

same attitude toward the question of the relation between the Gospel and its social implications. They give evidence of that gratifying unity in Southern Baptist thinking which every writer on this subject should cherish, emphasize and strive to maintain.

Well, why all this turmoil? Why all these insinuations that some of our brethren are trying to substitute "The Social Gospel" for the Gospel of the New Testament? Why all this "war of words whereof cometh envy, strife, railings and evil surmisings?"

Let Us Get Back on the Main Road!

Since there is such agreement on the subject of "The Social Gospel," let us drop it while we are supposed to be considering the establishment of a Bureau of Social Research. Let us get back on the main highway, and as brethren who believe in the Gospel of Christ with all its implications, let us discuss with thoughtfulness and open-mindedness what the Southern Baptist Convention should do to enable us to carry out these implications more effectively or whether it should do anything. Let us stay on the road from now on. Probably after all we shall come to some general and gratifying agreement in regard to the matter.

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Cannot slide, slip, rock or pop-out. No gummy, goopy, pasty taste or feeling. Makes breath sweet and pleasant. Get FASTEETH today at any good drug store.

Phone Highland 0104

Herbert C. Cralle
FUNERAL HOME

FRANKFORT & PETERSON AVE.
LOUISVILLE, KY.

DR. SAMPEY GETS RECOMMENDED TO RIPLEY

Editor Vernon Richardson writes a column every day on the front page of his Kentucky Advocate of Danville, Ky., under the heading, "Just a Minute, Please." Last week while the sessions of the Kentucky Baptist Sunday School Association were in progress, the Danville journalist wrote a paragraph in that column under the heading, "Here Is One For Ripley." It read:

"Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, and President of the Southern Baptist Convention, honored the Kentucky Advocate with a call last night. He was wearing a cape he has had for eleven years, yet he has worn it for fourteen winters. How come? Well, he doubled up on the winters, getting two some years—one in North America and one in South America."

On the day of the arrival of the visitors, Editor Richardson wrote an appreciative word about Pastor C. C. Warren and the Lexington Avenue Church of Danville, the host church, in his column:

"To Danville, ye who have come to attend the Kentucky Baptist Sunday School Convention, which opened in this city this morning at the Lexington Avenue Baptist Church, if you, ye visitors, will look around you will find the finest church organization in Kentucky here. Dr. C. C. Warren has an organization that is co-operative from top to bottom and he has proved himself to be a leader in his particular field—a leader with which any business concern would go forward. His church is a live one, every member doing his or her full part. Congratulations, Dr. Warren. You have been and are continuing to do a great work."

REV. WILLIAM DAVID BELL PASSES

William David Bell, the son of Daniel and Perneta Elkins Bell, was born April 5, 1862, near Mt. Sherman, LaRue County, Ky., and died January 30, 1936, at New Market, near Hillsboro, Ohio, at the age of seventy-three years, nine months and twenty-five days.

Soon after his birth his father, Daniel Bell, passed away, leaving him not quite two years old, his mother being still in her 'teens. Thus left, she sought employment in the homes of the community, being cared for by her mother.

At the age of seventeen he was converted and joined the New Liberty Baptist Church, LaRue County, under the ministry of Rev. Jacob Stiles.

On April 28, 1880, he was married to Miss Permelia Ward, Hart County, Ky., at Munfordville, the Rev. Mr. Stiles performing the ceremony. She preceded him to the other world October 27, 1931.

To this union were born eleven children, three of whom survive him as followers: Mrs. Hite, wife of Rev. William Hite, of Sanders, Ky.; E. E. Bell, of

Dayton, Ohio; and Mrs. C. Frank Dorton, Louisville, Ky.; an uncle, Fields Elkins, of Louisville; besides fifteen grandchildren, twenty great-grandchildren and many other relatives and friends in these three states where he lived and labored.

On October 28, 1932, he was married to Miss Ordella Stanforth, of Hillsboro, Ohio, with whom he has lived happily until his death. Rev. G. R. Merritt performed the ceremony.

Brother Bell has been active in Christian service since he was a young man. He was Choir Director at Logan Street [now Immanuel] Baptist Church, Louisville; Third Avenue Baptist Church, Louisville; pastor of Ash Street Mission; also of "F" Street Mission. He was a charter member and the first Sunday-school Superintendent of East Meade Mission, later East Meade [now Eastern Parkway] Baptist Church, Louisville.

It was by this church, during the pastorate of Rev. Dexter G. Whittinghill, that he was ordained to the Gospel ministry, Rev. Henry D. Allen, now pastor at Madison Avenue Baptist Church, Covington, Ky., preaching the sermon.

After training in the Southern Baptist Theological Seminary, he was pastor of the following churches: Rolling Fork, Gleanings, Ky.; New Liberty, LaRue County, Ky.; Friendship, Warren Co., Ky.; Lower Rolling Fork, Ky.; Corinth and Liberty, Ky.; Thornton, Plainfield, Sardinia, Sand Creek, Mt. Pisgah and Rockport, Indiana; New Market, Ohio; Bell View Church, Grant, Ky., was his last pastorate, retiring in 1930. His membership has been in Eastern Parkway Baptist Church, Louisville, where he began his ministry, since that time.

W. STUART RULE,
Louisville, Ky.

Pastor and Mrs. Milton C. Whitten have moved on their church field, being well located at a place between Elk Creek and Fisherville. These two great old churches afford on a large field of work.

Last week and this, Pastor Finley F. Gibson, of the Walnut Street Church, Louisville, is engaged in preaching in a revival meeting in the Norwood Baptist Church, Norwood, Ohio, of which Dr. Leland J. Powell is pastor. On last Sunday Professor G. S. Dobbins, of the Southern Baptist Theological Seminary, supplied the Walnut Street pulpit.

Our sympathy goes out to Dr. E. P. Alldridge, of the Sunday School Board, Nashville, in the recent death of his devoted wife, after an illness of several months. Many will sympathize with our friend, and remember him in their prayers in the days of his deep sorrow. Mrs. Alldridge leaves one son, E. P. Alldridge, Jr., and a daughter, Miss Mary T. Alldridge, and a sister, Miss Mary Taliaferro, of Little Rock, Ark., in her

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

immediate family. Mrs. Alldridge had been a useful Christian and teacher throughout her life, and was a great home-maker. Before marriage she was Miss Barbara Taliaferro, of Rison, Ark. In former years she was head of the Art Department of Baylor University, Waco, Texas.

Friends of Dr. and Mrs. David M. Ramsay, of South Carolina, will regret to learn that they recently suffered, though not dangerously, from the overturning of their automobile while they were driving on the highway near Greenville, S. C. Dr. and Mrs. Ramsay have many friends in Kentucky, and Mrs. Ramsay is a native of Versailles.

Dr. B. V. Ferguson is pastor of the First Baptist Church at Fort Smith, Ark. The writer once knew him when he was in New Mexico, but he came to Fort Smith, and has wrought there in a great way. Now they have made him President of the Arkansas Baptist Convention. We are not at all surprised. Dr. Ferguson is "A workman that needeth not to be ashamed, rightly dividing the word of truth."

Evangelist John W. Ham, of Atlanta, has been preaching in a fruitful revival at Tyrone, Penna., for two weeks. Last Sunday he began a new meeting at Bellwood, Penna. Sending the copy of the card used in announcing the meeting, our friend shows us the interesting themes used. The proof-reader "fixed" him on his discourse on "The Signs of the Times." It was published "The Science of the Times." That would not attract people hungry to know the Bible, and you may be sure it would not attract "the best minds" in scholastic circles. Those gentlemen think the preachers could learn of them, but very few of them have any notion they could learn anything from a preacher.

LEE E. CRALLE CO.
INCORPORATED

**Funeral
Directors**

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

PHONE MAGnolia 0771