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No. 13

Christ For Us and In Us

IT HAS been an abundant source of scandal that the Atonement—*Christ for us*, acting in our stead—has been isolated from *Christ in us*, renewing and re-creating our characters. It is noticeable how, in Paul's teaching, faith in Christ, our Atonement, merges itself, even in the Epistle to the Romans, and much more in his later Epistles, in the faith which appropriates and lives in His life. *Christ for us*—our sacrifice of reconciliation—gives us our fresh start, but it is but the prelude to *Christ in us*. "I will run the way of thy commandments, when thou hast set my heart at liberty."

Again and again in the New Testament the effect of the atoning sacrifice is stated in terms of actual righteousness, because this is its only purpose. "How much more shall the blood of Christ, who through eternal Spirit offered himself without spot to God, cleanse your consciences from dead works to serve the living God?" What you were redeemed from "with the precious blood of Christ" was "your vain manner of life handed down from your fathers." His own self bare our sins . . . that we might live unto righteousness." This is the language and purport of the whole New Testament.

There are three relations in which our Lord stands to us in the New Testament. There is *Christ in front of us*, who sets before us the standard of the new life. That is to kindle our desire. Then there is *Christ for us*—our propitiation or Atonement—winning for us at the price of His blood-shedding, freedom from guilt and bondage, and assurance of free forgiveness and a fresh start. Then there is *Christ in us*—our new life by the Spirit, moulding us inwardly into His likeness and character. And these three are one. Each is unintelligible without the others. We may dwell now on one and now on the other, but we can never really isolate one from the others without altogether distorting the meaning even of the one.—Bishop Charles Gore in "Belief in Christ."

[The tragedy of the great mass of Baptists and other Christians in America is that our emphasis on *Christ For Us*, and *Christ in front of us*, has in teaching, preaching and living not been more than remotely approximated by our emphasis on *Christ in us*.—Ed.]

- Devotional and Religious Thought -

THE GREATNESS OF SMALL THINGS

The tiny snowflake flutters as it falls. It seems to insignificant and helpless. It cannot defy even a child.

But it is a different matter when it unites with countless millions of other snowflakes. First they cover the ground with a beautiful mantle of white. Then they pile higher and higher. The wind gathers them into huge drifts. Man stands helpless on the highway as the little flakes call out in unison: "You shall not pass!" The mighty engine speeds along, but again the small, white messengers say: "You, too, must stop."

Just the other evening in Minneapolis, we went to the information booth at the Great Northern. When will the train leave for Sioux Falls? "There will be no train tonight," came the courteous reply. "All roads are blocked in all directions." Thirty hours later, a train did bring us to Sioux Falls. When does the train leave for Madison? "There will be no trains. All railroads and roads are blocked in all directions." But finally we did manage to ride the caboose of a freight train over different roads until we reached home. Why all the difficulty and delay? Simply because the tiny snowflake had become the mighty snowflake.

—Lester A. Pierson, in Luthern Herald.

ON TIME

We were in the sleeper, just coming into Chicago. "What time have you?" said one traveling man. "I forgot to wind my watch." A chorus of various replies. "It is just seven by Eastern Standard time." "You're wrong. It's six by Central Standard time." "I make it eight by Daylight Saving." "I have seven-ten by Central Daylight Saving, and I'm only five minutes fast." "Gentlemen, I am only three minutes slow, and I have six by Western Daylight Saving." And I meekly rose and asked "Does Professor Einstein happen to be in the car this morning?"

When we got into Chicago, some of us set our watches by Chicago Daylight time, some by Standard, and the rest followed an elaborate mathematical formula by which they reconciled their ideal watches with practical affairs. Why, they might well have been a group of denominational clergymen discussing theology.

I took my watch to a watchmaker for repairs. It seems that only the main spring was broken. I had thought of getting our plumber or carpenter to fix it, like some folk go to amateur psychologists to get their souls repaired. "Did you regulate it," I said as I got it back.

"Wear it first," he replied. "Let it adjust itself to your gait." My watch ran fast, slow, took spasms, stopped, started when I shook it, finally curled up and quit. I was aghast. I must go to that watchmaker again. I am sure I never had a gait like that. But I am afraid that many of us are in much need of better regulation in our lives.

—Mark Wayne Williams in
Watchman-Examiner.

LIVING ON APPEARANCES

Some live on a mere appearance. Drummond writes of the African white ant: "One may never see the insect, possibly, in the flesh, for it lives underground; but its ravages confront one at every turn. You build your house, perhaps, and for a few months fancy you have pitched upon the one solitary site in the country where there are no white ants. But one day suddenly the doorpost totters, and lintel and rafters come down together with a crash. You look at a section of the wrecked timbers and discover that the whole inside is eaten clean away. The apparently solid logs of which the rest of the house is built are now mere cylinders of bark, and through the thickest of them you could push your little finger." Many influences act on Christian character much as these secret pests act upon the beams of houses. Secret sins silently eat out the pith of the Christian life, and yet everything remains the same to the eye. The heart, core, and fibre of the Christian character and life perished piecemeal, yet the hollow thing keeps up its old aspect and credit.

—W. L. Watkinson, in Exchange.

THE STORY OF THE PICTURE— THE CROSS

The cross, once the emblem of pain, guilt and ignominy, became, after the crucifixion of Christ, the great Christian symbol of redemption. From its simplicity of form, the cross has been used both as a religious symbol and an ornament from the dawn of man's civilization. Various objects, dating from pre-Christian times have been unearthed in the old world. In India, Syria, Persia, numerous examples have come to light, while Europe has contributed from the later stone age to Christian times. Recently the Mayan ruins in Yucatan have yielded beautiful carvings of the cross in Latin form. Are these not prophetic?

The death of Christ on a cross necessarily conferred a new significance on the figure. It was not until the time of Constantine that the cross was used publicly as the symbol of the Christian re-

ligion. Till then its use had been restricted and private among the Christians themselves.

The employment of the cross has been so manifold in variety and application and the forms to which it has been adapted and elaborated are so complex that many authorities need be consulted. Its use is found in church services and architecture; in national flags and various orders. Bible references are found in Matt. 10:38; Mark 15:30; Luke 23:26; John 19:17, and Gal. 5:11.

Our presentation portrays, allegorically, the passion of Jesus Christ and Christian fellowship in mobile light; Blue, Truth and Stability; Green, Hope and Eternity; Yellow, Power and Constancy; Red, Sacrifice and Divine Love; White, Purity and Faith; and the Black (background), the Infinite Wisdom of God Almighty unfathomable by man.

—C. L. R. in Exchange.

USING OUR TIME

Redeeming the time, because the days are evil.—Eph. 5:16.

Familiar inconsistency of our Christian life, I fear, is an unthrifty use of time, that mysterious talent which, unlike other talents, does not grow, but is spent in the using. Let us not use it with a weary anxiety, but let there be a grave habitual remembrance that it and we are in His hands for whom we exist, to whom we equally belong, whether we toil or whether we rest. From useless indolence, small or great, let us totally abstain through grace.

—H. C. G. Moule.

"If we worry we do not trust; if we trust we do not worry."

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

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No. 12

Why Denominational Receipts Have Lessened

DURING the past decade the money production for Christian purposes connected with the work of the Northern Convention has had a marked shrinkage. We need to ask ourselves why this is so.

The so-called depression cannot be wholly blamed, for the contraction of giving began before the coming of the depression and it has continued to the present day. It must be remembered that every other group has experienced the same shrinkage of receipts.

The blame cannot be placed upon our lack of attention to denominational machinery. We have tinkered with that until we are keener tinkers than producing Christians. During my term of denominational service we have changed our overhead organizations many times. Production continues to lag despite the reorganization. No matter what the name or form of our organization, no group of secretaries and field workers can dip into the resources of church members and extract money for missions. The people must produce it for God's sake.

Let us face the positive side of the question, "Why our decreased scale of missionary giving."

Our churches are full of unconverted people. As proof of this remember that only forty-one percent of the members come to any church service more or less regularly; fifty-nine percent never come at all; twenty-two percent do all the work that is done by the local church; seventy-eight percent of the members decline to work out their own salvation, after professing surrender and asserting that regeneration has taken place; about forty percent of the church members produce all the moneys contributed for local support and sixty percent produce not one cent to maintain the church they joined; only twenty-nine percent of church members give any money for missions and beneficence.

These conditions are well known, yet year after year goes by and we make no worthwhile effort to help the situation. That would be too much realism; so we tinker with the denominational machine rather than help the local church. When has the Northern Convention program really faced our local church problems and planned to help the churches in a large co-operative way to solve them? Great speeches, inspiration, missionary vision and emotion, resolutions and changed machinery or keen debates at the Convention are good, but they are soporifics and cannot cure the ills that exist in the far-away local groups. Very little of all that was experienced by the two percent of our membership present at the Convention was later translated into actions by or for the ninety-eight percent who were not in attendance [only one-tenth of one percent of Southern Baptists attend S. B. C.—Ed.].

God knows that many of the loving, enlisted, envisioned church members would gladly change the situation, but it can hardly be done by single churches or by individuals because nearby Baptist churches will too often kill the effort of a sister church to raise the Christian standard and expectation of Biblical church membership and Christian fruit-

FREDERICK A. AGAR,

In Watchman-Examiner

Dr. Agar is the denomination-wide Promotional Secretary of the Northern Baptist Convention. This article is the result of years of experience among and contact with Northern Baptist churches. There are differences between what Dr. Agar finds among this great body of churches and what those who know best our Southern churches have found. But they are differences of percentages rather than of principle. In fact the percentages in the South would in most instances be more revealing and distressing. Dr. Agar's brief word on the way out will be equally edifying to every understanding Southern Baptist pastor and leader in relation to our Southern churches.—Editorial Note.

age. It would seem that only a concerted movement among the churches will accomplish anything. For instance, about twenty-five percent of our membership is non-resident. That is more than a local church, associational, or state convention problem. It leads to other like problems. There is the problem of an ignorant church constituency. We have many uninformed lay leaders who neither know nor care what is happening beyond the walls of their own church building. They often control the finances of the church. They read no Baptist paper or magazine. They absent themselves from missionary meetings. That is more than a local church problem and to cure it there must be fine denominational concern.

As local churches, our co-operative functions growing out of our voluntary associations, were designed to help the churches to help each other to do things for the Lord Christ that the individual churches could not do as single units. Why not therefore devote a whole session of the Northern Convention to a study of our local church life and thus get a fresh understanding of why we fail to produce resources for God's work at home and abroad? Before we can cure failure we must realize it and then understand its causes. One other consideration must be presented here because it would seem to be a pre-eminent cause for some of the efforts with which we are faced to-day by our lack of money with which do God's work.

It seems to me we have dangerously overemphasized the Saviourhood of Jesus because we have not balanced it with proper emphasis upon his Lordship. One cannot substitute Saviourhood for Lordship, nor Lordship for Saviourhood. To have Him as a Saviour means that we have voluntarily surrendered our all to His Lordship. He will become our will.

His way of service and sacrifice is our only way of life. We evidence this by actions as well as by word of mouth. He gave, so we must give as He gave; not as a purchase price, but as the resulting proof that we have received Him. Yes, we must give cheerfully and regularly of the first fruits of all our increase so that the Gospel may be preached at home and abroad. Not just at home or just abroad. Under His Lordship nothing is plainer than that duty.

So when we proclaim our Saviour and forget our Lord we produce a group of church members who go their own way rather than walk in the ways of the Lord. Therefore money fails to reach the church treasuries.

Emphasizing the Revival

M. P. HUNT, Louisville, Ky.

IT IS significant that Dr. Len G. Broughton's last article for our denominational press should have been to give emphasis to the necessity of revival in the churches before there can be effectual spiritual evangelism. My heart beats in the keenest sympathy with what he said and with the editorial deliverances of the Western Recorder along the same line.

For more than fifty-four years I have been trying to preach and I have always sought to be evangelistic in my ministry. But out of a deep conviction that I have not had the heart-yearning or made the effort to reach the lost that I should, I have been seeking during these last months as never before to reach and win the lost by my messages and by personal contact and face-to-face dealing with individuals.

I

THE grief of my heart is that this redoubled diligence comes so late in my life. All too few of us, it is to be feared, know much of that unspeakable concern of Paul that led him to become all things to all men that by all means he might win some. The picture of Jesus weeping over Jerusalem and saying, "How often would I have gathered thy children together even as a hen gathereth her chicken under her wings and ye would not," of late more than ever tremendously sweeps my soul.

If we had the eye and mind of our Master, many times would mere curiosity and worldly concern give place to weeping for the blinded multitudes madly rushing in the ways that lead to death. Luke records, "And when He was come near He beheld the city and wept over it, saying, If thou hast known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

This is as true of this day and generation as of the generation in the days of our Lord, and yet of the millions of professing Christians comparatively few are weeping as did our Lord. What is worse myriads of professed Christians go week in and week out without a word to the lost with whom they are constantly coming in contact, as to their lost and undone condition.

Why not make soul-winning our business and making a living a side issue? The opportunities are challenging, the rewards great and the work the most engaging in the world.

Now as to our evangelistic efforts. If they are not preceded by a revival, they must of necessity be abortive. For "as soon as Zion travailed she brought forth her children."

Pentecost, with its ten days of prayer, and of one accord, in one place is the ideal for a lasting work of grace. "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

Until this situation, which prevails all too largely in, alas, most all of our churches, is corrected by repentance in sackcloth and ashes no great refreshing from above may be expected. The day and the hour when any church meets the conditions God's hand in old-time saving power will be displayed.

Both the Bible and nature tell us that in the work of evangelism the revival is of preeminent importance. Without the ten days of prayer Pentecost would not have come. Without the warm days of sunshine nature would not burst into new life.

II

HAVING a real revival is getting more and more difficult. Indeed many churches have quit trying. Not a few have abandoned even the mid-week prayer service. In many places the Sunday evening services are being discontinued. These symptoms indicate how desperate the situation really is. Revivals must continue or spiritual Christianity must perish. Without them churches may continue to exist, with a form of godliness, that is sadly wanting in power for a

In this article Dr. Hunt joins in the plea uttered by Dr. Broughton and urged by us, that our people shall arouse themselves to the need of spiritual revival, and grasp the fact that it is prerequisite to any evangelistic program we may expect to please God. Many of us would do well to pray over this matter and ask the Lord to see ourselves as He sees us. Consider the relative emphasis placed upon evangelism, as it shows up in getting more members, and upon spiritual health and growth within the church itself as a witness to the lost outside on what it really means to be a Christian. Some of our churches have actually turned their backs even upon evangelism. They say their educational program is all they need—as if education without spiritual passion and spiritual insight and growth ever builded any church! We venture to sound this note of warning. Churches that hold on to evangelism while treating as a matter of relatively small significance genuine spiritual revival within their own body, will not for long hold on even to any evangelism God will honor.—Editorial Note.

spiritual living calculated to awaken the lost to a sense of their need of salvation.

My experience as a pastor-evangelist has been that, when a revival is sought that the lost may be won, most of the members cannot be gotten to attend. In a recent meeting with a church of some five hundred members in a cultural center, where attention had been given to making ready, in the first day meeting, only twenty-seven were present! Only six day meetings were held, but the last two days the attendance was above eighty. That meeting, like many another, closed just when conditions were ripening for a genuine revival and a real evangelistic opportunity.

A genuine revival quickens and purifies the life of the church and creates an atmosphere that draws and awakens the unsaved. The Holy Spirit will not use a church that is backslidden to win lost souls. Let a meeting witness a few miracles of God's grace in warming and straightening out Christians and there will be no trouble about the reaching of the unsaved.

Some one has said, "When a pulpit is on fire, the people will come to see it burn." So too, when a church is on fire for God and the lost about her, she will possess a drawing power that will overcome the apathy of the unsaved. Often we pastors in seeking help for meetings appear to be too much concerned about the man that can "get additions," rather than a man with a spiritual message that will bring the church to her knees for a mighty cleansing and spiritual awakening. Only such a church is a real lighthouse to the unsaved within her community reach. Evangelistic efforts that outwardly appear a success, without a genuine work of grace among the church members, are sadly disappointing in the spiritual quality of the converts, as a rule, even if converts are won at all.

III

B. H. CARROLL in his day was wont tremendously to emphasize repentance and he always insisted that it should begin at the house of God. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

One of the saddest of sad reflections to me, is the fear I feel that there are some to whom I minister as members of my church who are unsaved. Judging the tree by its fruits, what pastor who has not occasion for such misgivings? One of the blessings of a genuine revival is that the eyes are opened of at least some such. They come to see their real condition and seek and find Christ in the certainty of His redeeming love.

Where revivals abound the work of evangelism always goes gloriously and as well, all the other work of the church. Therefore let us seek in all our meetings first and foremost a genuine revival Holy Ghost religion. This spiritual nur-

ture of backslidden church members is by our God joined to evangelism. It ranks with it in Bible teaching and it stands first in our Lord's message through John to the Seven Churches in Asia.

Without a vision of the need of Spiritual revival in the church, (1) the quality of our evangelism will inevitably wane unto near death and (2) without it the evangelistic passion itself will in the end die. It is already dead in more of our churches than we may be willing to admit. Wake up, O, sleeping people of God.

A Revival of Bible Study

HAROLD E. INGRAHAM

S. S. Administration Department, Nashville, Tenn.

THERE is cause to-day for preaching the need for a revival in Bible study. And for showing that Bible study is the way to revival. How else can a revival begin? It is instructive to read the accounts of Bible revivals and note that they began with the study of God's laws and with the teaching of God's Word.

To-day, as in other days, there are many suggestions as to what our people need and many ideas are ordered as cure-alls for everything that seems to be wrong with our Baptist Zion. And surely all would ask the blessing of God on every true way that opens up a road to him and to the doing of his will.

The simple suggestion here is that many dangers and pitfalls attending the pathway of the churches and church leaders who try to win for God can be avoided if there can be an adequate revival of Bible study—a revival that will bring the application of God's Word to the conduct of our work.

It is wonderful to study the Bible. In this great Book we find the way to God. The Word is the seed which was fruitful in our hearts through faith to bring to pass our spiritual birth and the Word is the Light which lights our way to higher and higher communion with our Father through the Lord Jesus Christ.

It is correspondingly terrible to neglect Bible study. From nations down to individuals there is only ruin for these who finally neglect the plain Word of the living God. Like one poisoned and without an antidote is the natural man without the cleansing Word of the Lord. Like the helplessness of women and children before the wanton destruction of ruthless warfare is the helplessness of any people who persist in the neglect of the Bible.

How tremendous, then, is our responsibility, both to study it and to get it studied by our people. Surely there is tremendous cause to preach the need for a revival of Bible study.

Surely the Sunday-school is ready to the leadership of our churches and offers the most practical means for the deepening of the Bible-study life of the largest possible number of our people. It is wonderful to recall how the Sunday-school from its beginning has been the means of getting more people to study the Bible. But the time is come now when, under the churches, the Sunday-school must deepen its work of really teaching the Bible and leading people to follow in their lives the precepts of the Lord.

The Sunday-school is functioning; it secures the regular attendance of a large number of people; it has a consecrated body of teachers;—it is ready to the hand of our churches. It does need that the leadership, the pastors and superintendents everywhere, shall see the opportunity for Bible teaching and Bible study and that they shall make great and unusual effort to get Sunday-school teachers to consider the sacred obligation of their task and do better to their work.

Consider the opportunity that is presented in the Uniform Lessons for the period of January to June, 1936. For six months, these lessons will lead all those who follow them through a study of the life of Christ according to Luke. Luke, the converted Gentile, the world traveler, doctor, and man of science; the careful historian who has given us such a glorious account of our Lord's life and work.

Six months studying "Jesus the World Saviour" as recorded in this universal gospel! What an opportunity it is for a revival of Bible study. What a challenge it should bring to pastors, superintendents, and other leaders. What a motivating force it can be made in the business of reaching people and bringing them in under the teaching and influence of the Word of God.

How powerfully these studies will point toward the winning of the lost. Out of our Southern Baptist Sunday-school enrollment of over three millions, no less than one million of them are evangelistic opportunities in the churches where their Sunday-school membership is. Some are professing Christians and some have church membership elsewhere; but all need to be lined up aright with Christ and with His Church. Most of them are Juniors and Intermediates. We need to win them, oh, how we need to win them. But we need to proceed with great care and according to the plan of the Scriptures. Wonderful indeed is this six months' opportunity. Along with it, of course, all of the Graded Lessons will present their evangelistic opportunities, and these should be carefully utilized.

What may be done about it? The January issue of the Sunday School Builder, a monthly magazine published by the Sunday School Board, has suggestions. Among other things, it is proposed that there be some background studies conducted by the pastor or some other designated leader, getting ready for this series; that there be some pre-views of the lessons and lesson aims, and that there be set up some definite plans for enlargement and evangelism.

Again, that soul-winning shall be made central so that by the end of July we shall have yearned and worked to the end that every member and prospect of the Sunday-school who is not a Christian and a church member shall be prayerfully urged to a full surrender to Christ. That worship periods be conducted emphasizing Bible study. Again, that the pastor shall preach on it, that reading clubs shall be formed, and week-day study periods be utilized. That special weeks of study shall be conducted and that many other means shall be used for the deepening of Bible study during this time.

Each month during the period The Sunday School Builder will stress different angles for utilizing this great study in the deepening of the Bible-study life of our people. Articles by Southwide leaders will appear in every issue and suggestions will come from those who are actually doing the job in the churches. Can we not center on "Jesus the World's Saviour" according to Luke for six months? And pray and work for a revival in Bible study?

Miss Helen Sampson, daughter of Mr. and Mrs. J. S. Sampson, and Mr. Howard C. Lawson, son of Mr. and Mrs. J. E. Lawson, took place at the Southern Baptist Theological Seminary, on Tuesday, March 17, at 6:00 P. M., the Rev. Harold K. Graves officiating. Miss Verna Lawson, sister of the groom, and James Sampson, brother of the bride, were the attendants. The bride is Leader and the groom is the Director of the Shelby County Associational Baptist Training Union. Both graduated in the 1932 Class of the Henry Clay High School, Shelby County, and have since been actually engaged in Baptist work in Central Kentucky. After a short wedding trip Mr. and Mrs. Lawson will be at home near Hempridge.

Do not fail at once to send your order for extra copies of Large-Sized Special Issue of the Western Recorder on April 2 on the Great Doctrines of Grace.

Three Unbelievable Foreign Mission Facts

E. P. ALLDREDGE, Nashville, Tenn.

RECENTLY, I have been studying anew the task of evangelizing the great, needy, broken, suffering world which Southern Baptists seek to serve and to save. Among other things, I have discovered three facts which should humiliate and challenge if they do not appall every Southern Baptist who loves the Lord Jesus Christ.

(1) The world is growing heathen at the rate of 6,000,000 yearly! For, while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 370,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year!

(2) Southern Baptists have far too few workers in the great world field! For example, Southern Baptists are supporting only from 400 to 500 foreign missionaries in a great world field comprising 775,000,000 souls. This is about one-half the number sent out by Northern Methodists who have about the same membership as Southern Baptists. That is to say, in the fourteen great non-Christian countries, included in our foreign mission field, Southern Baptists have fewer than one missionary to every 1,500,000 heathen people and one Baptist to every 3,000 souls; whereas in the Southland, we have one ordained minister to every 2,000 persons in the population, and one white Baptist church member to every eleven persons in the population! Is that quite fair? Would the Lord Jesus thus divide the forces of Southern Baptists, if he were here and arranging our program?

(3) Southern Baptists have been giving an average of two cents per month per member to Foreign Missions! But the worst fact of all, Southern Baptists (in recent years at least) have been giving an average of only two cents per member per month, or twenty-four cents per member each year, to Foreign Missions—to all the great work of evangelizing 775,000,000 millions of people in fourteen great non-Christian countries, and to the work of all the schools, hospitals, publication and other work done by the Foreign Mission Board, only two cents per month, or twenty-four cents per year! In 1934, for example, 4,277,052 Southern Baptists actually gave an average of only twenty-one cents each, during the whole year, to all Foreign Mission work!

Unbaptized Babies

IT IS easy to see that when the church began to believe in baptismal regeneration infant baptism became logically necessary. When the application of water became necessary to the salvation of the soul infant baptism became necessary to keep the souls of infants from being imperiled.

We are glad to note that infant baptism does not occupy the place in the teaching and practice of pedo-baptist churches that it once occupied. Few who practice infant baptism now claim for it saving efficacy, though the superstition that it has something to do with salvation is so prevalent that many parents grow nervous if sickness overtakes their unbaptized infant! Apart from the belief that baptism is necessary to the salvation of infants there is no logical ground for infant baptism. To deny the saving efficacy of infant baptism is to make it well nigh meaningless.

The scholarship of the world is practically a unit in declaring that there is no trace of infant baptism in the Scriptures. The proof texts for infant baptism are really proof texts against it. Infant baptism is not only unknown in the Scriptures, but it is utterly contrary to the whole genius of Christianity. Baptism is the New Testament method of confessing faith in Christ. One cannot confess what one does

not possess. Awhile ago we were asked by one of the most distinguished pedo-baptist ministers in the United States if we could prove that infants did not exercise saving faith. Such a subterfuge is unworthy of an honest man. No, we are not laying undue emphasis upon the ordinances; we are simply pleading that no one shall put the ordinances in the wrong place in the scheme of grace. We are pleading that baptism shall be rescued from the realms of superstition and magic, and given the place in our churches to-day that it occupied in Apostolic times. It is a needed emphasis.

We wonder if the time has not come for the un-Scriptural, extra-Scriptural, anti-Scriptural practice of infant baptism to cease? Thousands of Bible students in pedo-baptist denominations have themselves rejected infant baptism and joyfully accepted believer's baptism. They have found peace and joy in personal obedience to their Lord's commandment. Parents have no right to rob their children of the joy of personal obedience to Christ by teaching them to believe that an act performed upon them in their unconscious infancy is New Testament baptism. Despite the fact that they were christened in their infancy, Christian men and women of maturity and consecration owe it to themselves and to their Lord to submit to believer's baptism. Why should they count it a hardship to be thus obedient to the Saviour who died for them? We have no desire that pedo-baptists shall become Baptists, but we do desire that pedo-baptists instructed in the Word of God shall have the courage of their convictions, and that they shall honor God by exact obedience to the commandment of their Saviour.—*Watchman-Examiner.*

The Hardmoney Baptist Church, on the Graves-McCracken County line, was destroyed by fire on March 6, as a result of grass-fire being fanned by the wind and spreading toward the church.

Mrs. Shearer, wife of Pastor W. S. Shearer, of the Thorn Hill Church, Frankfort, Ky., died last week. She was sixty-three years of age. The many friends of the Shearer family will deeply sympathize with them in their loss.

Superintendent Robert Jolly, Houston, Texas, was in Louisville several days this week attending a regional meeting of the American College of Surgeons. He spoke Sunday morning for Dr. M. P. Hunt at the Eighteenth Street Church, Louisville, and spoke several times on the radio stations during Sunday and Monday. He is always a welcome visitor, and always attracts from their routine tasks many friends he has made for himself throughout the years. On Wednesday night he spoke for the Twenty-third and Broadway Church, E. N. Wilkinson, Pastor. In former years he was pastor's assistant at this latter church.

Rev. Jacob Gartenhaus, Christian-Jewish Missionary, Atlanta, Ga., was in Kentucky last week. He spoke on Sunday morning, March 15, at Cloverport, Ky., and in the afternoon at the Breckenridge County District B. T. U. meeting. Sunday night he was at Vine Grove, Ky. On Monday morning he went to the meeting of the Severn's Valley Association, Elizabethtown, Ky., and that night he addressed the Friends of Israel at the Ninth and O Church, Louisville.

Rev. Claude B. Bowen, graduate student in the Southern Baptist Theological Seminary, has been appointed by Dr. Charles E. Maddy as the new Educational Secretary of the Foreign Mission Board, his new duties to begin as soon as school is out. He is a native of Winona, Miss., and is a graduate of Southwestern University in Memphis, and the Southern Baptist Theological Seminary in Louisville. In his new work he hopes to develop a missionary interest in schools and colleges in the South, and to foster missionary education in conferences, student conventions, mission schools and to produce mission study books and literature.

EDITORIAL

The Importance of the Resurrection of Jesus Christ

THE proof of the resurrection of Jesus Christ is full and complete. The Spirit of God, who inspired the written Word, saw to it that it should be so. The purpose now in mind, however, is to develop something of the vast importance which the Bible attaches to His resurrection from the dead, rather than to discuss the proof of it.

It is reliably affirmed that more than 100 New Testament passages in the 260 chapters of the New Testament directly mention the resurrection of Jesus Christ from the dead. Some of the passages cover many verses or chapters.

Through all the ages since our Lord lived and died in Palestine this great teaching has been attacked. The attack has not been based upon any doubt of the consistency or completeness of the teaching. It is taught that Jesus died upon the cross, that He was buried in Joseph's tomb, and three days later the tomb was empty, for Jesus had risen.

There is no doubt about the authenticity of this teaching, yet rationalism has sought to discredit it from the first and does so to-day. Its criticism has been one long record of attempts to impugn the trustworthiness of the undisputed teaching of the New Testament text and to substitute for that teaching its imaginary naturalistic explanations.

I

THE Apostles made the resurrection of our Lord the most prominent part in their testimony and the center of their teaching and preaching. This Peter did in the sermon on the day of Pentecost. It was the heart of his argument, as will be seen by reading Acts 2:24, 27-36. Peter's whole sermon turned upon the fact of the resurrection of the body of Christ from the dead. He said he was a personal witness, and he based his reasoning and appeal upon the truth of that statement in the sermon that brought conviction of sin to an unbelieving multitude and regeneration to 3,000 souls.

The teaching and preaching of the Apostles when they were filled with the Holy Spirit, as recorded in Acts 4:31, 33, gave the same witness to the resurrection of their Lord, as follows: "And when they had prayed the place was shaken . . . and they were all filled with the Holy Spirit, and they spake the Word of God with fulness . . . And with great power gave the Apostles their witness of the resurrection of the Lord Jesus."

The climax of the presentment made by Peter in his sermon in the household of Cornelius, as recorded in Acts 10:38-43, was that God had anointed Jesus of Nazareth with the Holy Spirit and with power, and He went about doing good, and healing the sick—"whom also the Jews slew, hanging Him on a tree. **Him God raised up the third day, and gave Him to be made manifest . . . even to us who ate and drank with Him after He arose from the dead.**"

Paul similarly preached and taught the resurrection of his crucified Lord. Listen to him speaking to the Antiochans (Acts 13:32-39): "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, **in that He raised up Jesus.**" Explaining the Second Psalm, he showed that David prophesied the Lord's resurrection, and added: "Be it known unto you therefore [that is, **because God raised Him up**], that through this Man is proclaimed unto you remission of sins." At Athens Paul preached "Jesus and the resurrection," and told his hearers that God will judge the world in righteousness by the man whom He has ordained, "whereof He hath given assurance . . . **in that He hath raised Him from the dead.**"

In the first chapter of Acts it was requisite, in the choice of one to take the place made vacant by Judas as one of the Apostles, that he should be able with the others to give first-hand personal witness to His resurrection. If the reader will

take the time, he can verify it for himself that, without a single exception, every sermon in the Acts of the Apostles centers in the fact of the resurrection of the body of Jesus.

II

RATIONALISTIC scholarship has been unable to escape the force of all of this. Yet it must do so or else its system logically falls to pieces. So it does the best it can. What it does is of a piece with most of its devices to empty Scripture teaching of its clear meaning. The rationalistic preacher might lose his pulpit if he should frankly tell his people that he does not believe in the supernatural, and therefore he does not accept the teaching of His resurrection, even though the New Testament is full of it.

So he either avoids any preaching on this line, or else gets by with smooth words, which amount to hypocrisy. He uses words that leave his hearers thinking he believes in His resurrection, while he actually repudiates it. A prominent Methodist professor at the North unburdened himself of this: "The one clear fact without which the wonderful story of early Christianity is a mere riddle, is that these disciples were following a **living Lord**, and not a dead and defeated leader." Referring to this, Dr. R. A. Torrey, in "The Christ of the Bible," says: "The 'one fact' that is 'clear' to one who studies the Bible to find out what it teaches, and not to make it fit into his own heretical notions, is that the Apostles 'were following a Lord,' who was not only 'living,' but One who was 'living' **BECAUSE His once dead body had been raised from the dead.**"

The two fundamental facts of the Gospel are (1) the death for sin and (2) the resurrection of our Lord (1 Cor. 15:3-4). Many preachers yet preach the Gospel of the Cross, but the New Testament preachers also preached the Gospel of the resurrection of Christ from the dead. The crucifixion aside from the resurrection loses its meaning. If Christ was not raised from the dead he would be nothing more than a heroic martyr who paid for his principles by death. But in His resurrection there is placed upon His death of sacrifice for man's sin the seal of the acceptance and approval by God the Father.

III

CHRISTIAN faith stands or falls with the resurrection from the dead of the body of Jesus Christ. Paul says as much in 1 Cor. 15:14, 17: "If Christ hath not been raised, then is our preaching vain, and your faith also in vain . . . ye are yet in your sins." Thus the Apostle declared to be empty and useless our preaching in the name of Christ, if His body was not raised from the dead.

In the next issue we wish to compress into a page as much as we can of the convincing evidence of our Lord's resurrection. The faith of God's people has always rested upon it and now rests upon it as a solid foundation of life-transforming fact.

Many preachers who are faithful and not hesitant or evasive in preaching the vicarious offering which Christ made for sin on the Cross, have yet become negligent or have practically ceased to bear witness to the glorious teaching of the Empty Tomb. We beg every such preacher to take himself in hand and ask God to show him how to emphasize the glorious resurrection of Christ as did the preachers of the New Testament who bore witness to that which they knew of their own "fleshly" as well as spiritual knowledge.

In 2 Timothy Paul admonishes his son in the Gospel how to behave and what to teach in a time of apostasy. In 2 Tim. 2:8 he says: "Remember Jesus Christ, **risen from the dead, . . . according to my Gospel.**" Every preacher needs to take the apostolic admonition to himself.

Declaring the Bible Message Our Urgent Present Task

YES, it is also urgent in our own lives to exhibit the fruits of the Bible message. Also, preaching the Bible message is the urgent task of every generation. Yet the heading is the best bird's eye view of what follows.

Many times on this general theme we have touched diagnosis. Nor can we get away from it. Why things are as they are, cannot be ignored. Diagnosis is prerequisite to adequate treatment. But we are not to forget that diagnosis is not treatment. Writers have troubled us all in their books and elsewhere and we may trouble each other by being prolix in diagnosis but futile in treatment.

The World War came and there came mechanical civilization and all of its clutter of change and tendency to keep men from remembering the spiritual by their being every moment absorbed in the material. Yet the trouble lay deeper. The basal cause of the present backsliden state of Christendom in America and elsewhere is to be found in our voluntary departure from belief that the Bible is in fact the fully inspired Word of God and from our ceasing to live or with conviction to teach the great evangelical doctrines which have made churches of Christ light houses of power.

I

INCREASINGLY, philosophy has taken the place of revelation. Whether we may have God and an inspired Bible, man's intellect proposes to tell us, aside from faith. A sect has developed within the churches and proposes to stay in, that at the same time would wrest from them faith in the authority of God and the Holy Scriptures, and substitute a religion built upon naturalistic philosophy.

So much for the onslaught now in determined process. What of the re-action of God's people? When our Lord called His followers sheep, we wonder if He did not have in mind how pitifully helpless this animal is in every time of distress and difficulty. If there is to be found in the world a more pitiful exhibition of uncertainty and helplessness than is exhibited in most churches of Christ when the wolves of rationalism seek to climb up into the sheepfold by another way than through the door of Christ, we do not know where. Instead of meeting these wolves by the test of the Word of God, multitudes of God's spiritual infants begin by saying that they are not wolves at all, but true sheep—only not "narrow." When conditions whip them into the necessity of recognizing that the invaders are indeed enemies of Christ, what do the churches do? The large majority of the preachers and members of our churches in the South still hold on to an authoritative Bible and to redemption through the Cross of Christ. But many are doing this in a hesitant way, and not as shock troops of a great Lord who loved a world that hated Him and died to save it.

THIS HESITANT AND DOUBTFUL NOTE IN PREACHING AND THE APPARENT THOUGHT IN SOME HIGH QUARTERS THAT WE MUST WIN BY MEDIATING WITH THE ENEMY, AT A TIME THAT CALLS FOR CONSECRATION AND FULL LENGTH DEVOTION AND UTTER FAITHFULNESS TO THAT WHICH GOD HAS COMMITTED TO US, IS BEYOND DOUBT THE MOST TRAGIC AND ALARMING SINGLE FACTOR WHICH NOW JEOPARDIZES THE FAITH OF GOD'S PEOPLE IN AMERICA.

II

BUT it is not all dark. There are tokens, even though not spectacular, that men are claiming their souls again for God and His Christ. Some who were hesitant are afresh girding themselves through prayer and faith and the Word of God, to go the whole length for Christ. Not a few, even among the sect of the Liberals and hiding-in-the-storm-proof "orthodox," are being whipped to their knees. A preacher may foolishly follow the philosophers in their affirmation that man must discover God by intellect or else refuse Him. But when his preaching such stuff empties and keeps empty the

pews before him, it amounts to a knock on the man's head so violent as almost to compell him to re-think his near apostasy. Some are wisely turning back to God.

Also there is accumulating testimony on the part of preachers who have determined, as did Paul when he went to Corinth, to know nothing for their people other than Jesus Christ and Him crucified—there is accumulating testimony that God's people everywhere hungrily welcome a definitely spiritual and realistic message of the Gospel of Christ.

Must we have a Christian apologetic against philosophies that would undermine Christian faith? Yes, we must. The Bible does not need any propping up. As Mr. Spurgeon says, the lion only needs turning loose. But there is great need that the false allegations that are now broadly sown down in the public mind by unbelieving philosophy shall be shown to be false, for those allegations are to the intent of leading the immature to turn their backs upon God and His Word.

Yet there is something to be done almost incomparably more important than the work of apologetics—which brings us back to our heading. That something is to **DECLARE God's message to the world as He told us to declare it.**

We must preach it by the lives we live. We much preach it in the printed page. We must preach it in our mingling with men. Pre-eminently, every minister who stands in the pulpit must learn, if he has forgotten, to preach Christ to the lost and preach Him with knowledge that churches full of spiritual babes are in equal need of being called to confession and repentance for their chronic infancy and into a fuller way of Christian living. **For such churches of spiritual infants are a stumbling block to the poor blind world outside and are unfit to do what the Lord calls them to do.**

The message of God is, briefly, regeneration and justification by faith alone and not by human decision or merit. It is also that the Christian life is lived through union with the Christ who rose again in His body from the grave on the third day and is now alive in heaven. The life of the Christian is hid with Christ in God. It is not lived by human strength and wisdom, as so many seem to think. It is not lived by devotion to organization or by the performance of moral deeds; not, said Paul, even by giving one's body to be burned or bestowing all his goods on the poor.

III

WE NEED afresh a prayer-meeting kind of faith. Many need to know again what it is to have a prayer life. Many need to learn that the Bible is really the Word of God and that the Christian must feed on it, not merely patronize it while he feeds on worldly wisdom and smartness. We need to learn again the oral witness of Christian experience uttered in the prayer meeting or elsewhere. If the demand reveals that we have no experience to tell this side of conversion, the humiliation of that discovery is also urgently needed. If the demand finds us too dumb spiritually to be able to open our mouths with our souls and God as the theme, that too, would be full of promise.

We need in our pulpits to tell the world what is the matter with it, and not flatter it or try to tease dead palates with the world's condiments. We need to tell this present generation that the world will wax worse and worse, despite all of our learning, in fact, in too many cases very largely because of that learning, **APART FROM GOD.**

There shall be wars and rumors of wars. Evil men will wax worse, and the future course of this world will be the very opposite of that which is believed and taught by our evolutionist friends. We need again in our pulpits to declare that there will be a great last judgment, and the sheep and the goats will be separated, and Christ shall be all and in all.

If we believe these things, blessed are we if each one of us shall at least take himself in hand—and we mean preachers first of all—to the end that by himself at least, whatever others may do, **CHRIST SHALL BE PUT BACK AT THE CENTER.**

Paragraphic Comment

THE LORD'S SUPPER

The admonitions are timely given in the brief article elsewhere by Mrs. J. H. Dew concerning the proper observance of the Lord's Supper. Many of our readers remember Mrs. Dew as the wife of Rev. J. H. Dew, of South Carolina, whose work as an evangelist became broadly and favorably known in Kentucky and Missouri and elsewhere, and who several years ago passed on to be with the Lord. Mrs. Dew became a Baptist at a cost few of us know in experience, her own people having been Roman Catholics. We hope at an early date to be able to pass on to our readers from the pen of a gifted writer an article on the meaning of the Lord's Supper and a second upon its proper observance. Meantime, here is our hope that we shall be teachable enough in spirit to humble ourselves in recognition that what this elect lady sets down does in fact to-day characterize the observance of the Lord's Supper in many churches. How can we expect that our people "discern the Lord's body" (1 Cor. 11:29) in the holy ordinance, if we are so negligent in regard to all of the conditions that will, if let alone, prevent their doing so?

increasingly and stealthily into the churches from educational and religious sources that are determined to do away with the Cross. Already its sponsors are in political control of a number of the larger Christian denominations in America. "Political" properly describes their methods and spirit. Pray God to arouse our Baptist people from the folly of giving countenance to this apostasy.

SALVATION IS EFFECTED BY GRACE

Salvation is by identification with Christ. On the divine side this is made possible by God's grace. His unmerited love and compassion for sinful humanity. On the human side it is through submission to Christ, usually expressed as repentance and faith. In response to the grace of God, who loves sinners and convicts them of sin, there comes about in the sinner a resolute turning to God through repentance and faith. This turning does not in itself bring about salvation. But it does bring a proper disposition to receive God's grace. Salvation is the work of God, and the highest thing man can or does do is to open his heart to welcome and submit to it. The primary mission of Christ's churches is to bear witness to God's bountiful grace and plead with men to receive and submit to its divine provisions. "For by grace are ye saved through faith, and that not of yourselves—it is the gift of God" (Eph. 2:8). In preaching repentance and faith, always there is need to lay the foundation of God's grace in Christ in respect of sin and of man's hopeless entanglement in sin. Thus the seeker is brought into position to understand what he is to be saved from. Those who are left in doubt as to what they are to be saved from are not likely to realize there is much to be saved to. Repentance and faith of the Bible order do not happen in a spiritual vacuum. If we may borrow a modern scholarship expression, they happen in a "psychological climate," and the Holy Spirit creates it.

RELIGIOUS TEACHING SHOULD BE SPECIFIC

Many forces to-day conspire to take out of religious teaching its specific witness to a personal Saviour and Lord and to substitute therefor a general setting forth of the teaching of Jesus and whatever ethic and moralizing may be dovetailed therewith. In the background is the world's sustained clamour, increasingly echoed by backslidden church people, that all lines of demarcation shall be obliterated, these being embarrassing to the worldly self-interest of some members. Many a preacher uses "high education" to bring forward interesting stuff to take the place of the Person and work of our Lord for men's sins. Such "preaching" leaves the "natural man" of pew-sitters undisturbed or even flattered. But the Christ who died to save lost men is lost from view. The Lord does not expect a poor lost sinner to have clarity of thought on salvation. He stoops to his need and takes him where it finds him. If he surrenders to the Saviour, the Lord saves him. But how shall he in his blindness understand, when the "official" spokesman of God, though he has approved scholarship devices in his bag, uses his pulpit to obscure rather than utter the truth of salvation!

MOTIVES THAT LEAD ONE TO SEEK SALVATION

On the human side men seek salvation because of a conviction of sin and a desire to be at peace with God, and to live a life of obedience to Him. This is a high motive, as free from the taint of selfishness as human motives can be. But the grace of God stoops to the needs of the most marred and ignorant souls. Salvation is not only for sensitive natures, best minds and poetic temperaments; it is for the whole range of sin-marred humanity. In the wisdom of our Sovereign God, unrequited sin will be punished, and the Gospel of grace bids us preach this truth to men. In God's grace, union with Him is the secret of peace and happiness, and we are to preach that. These are not the highest possible motives, but they are primary motives of multitudes, and there is that in God's grace which appeals to them, whether in the lowly or the high. There are some to whom warnings against falling into the hands of an angry God are the only appeals sufficient to startle them out of sin's fatal blindness. Those who come to God from other motives should rejoice that God has means to touch and arouse other classes and temperaments than his. Pride of superiority and lovelessness of outlook, rather than an understanding heart and knowledge of God, lie behind the sneer at men coming to God to escape "hell fire." The Saviour of mankind warned of the danger of everlasting punishment and He pictured the prodigal as being started back to his father's house at least in part by hunger and the sting and shame of his disgrace. Dr. Fosdick once wrote that one who seeks salvation for his own soul has a soul too little to be worth saving. That is logic, but it is faulty and cruel logic. Thanks be to God, it does not speak the truth of how God's grace works in sinners to bring about the surrender of the fleshly self and the subsequent attainment of a Christ-centered life.

CROSSLESS CHURCHISM

Crossless churchism keeps up forms of worship in churches builded by the blessed Gospel of the Cross and of the Empty Tomb. But it has lost that Gospel. It holds on to the Christian ethic and may even stress it beyond measure. It busies itself with philosophies and meritorious works that help its votaries to remain blind that at heart they have ceased to be Christians. Unitarianism appeals on the basis of philosophy and of human dignity and inherent human goodness and human self-sufficiency. It looks as if this "gospel" should have drawn in multitudes whose human nature is pleased by this assurance of its self-competency and latent merit. Yet after 150 years in America Unitarian churches have a membership less than 100,000. Its "churches" are passionless and crossless and have no salvation from sin. The average man does not see why he should join a culture club. But what crossless Unitarian churches are unable to do, is being done in a way that must excite the pride of Satan himself in thousands of evangelical churches turned traitor to Christ. They hide His Cross out of sight, and play down His requirements of discipleship to a level that leaves out repentance and faith and death to sin through the Cross of Christ. It substitutes therefor zealous works that flatters the self-sufficiency of man and fills him with the silly notion that he has discovered a higher type of "Christianity," higher than the ancient "traditionalism." This thing has percolated

Baptist Polity Versus Denominational Bureaucracy

O. L. RIVES, Tullahoma, Tennessee

IN THE last of the three articles by the writer that had to do with the unwisdom of Southern Baptists establishing a social service bureau reference was made to the inevitable clash between our Baptist polity and method of procedure of such a bureau in the event of such establishment.

In the first article, written last July, the conviction was expressed that the whole matter with all of its implications is of such a divisive character that it could tear us apart as a denomination as did the issue of slavery a hundred years ago. This was the writer's deepest feeling as he came from the Memphis Convention last year. It has been the intensity of such a conviction that led him to write as he has done in the Western Recorder, in the hope that we might be saved from disaster at St. Louis next May.

I

FIRST, what of our Baptist polity? Let us look at its basis, its principle, its product and its power. The matter is so deep-seated and the material is so fragmentary in its delineation as to call for a book on the subject placed in the hands of our people in order that the masses of Baptists may fully understand just how we work together.

1. The basis of our polity is the Great Commission. It is not difficult to get people who love the Lord and love His Word to undertake the task outlined in this Commission. In it are contained our charter, our challenge and our co-ordination as a host. Upon its broad base we justify our denominational activities.

These, reduced to their lowest terms, are to make disciples and then so teach and train them that they shall in turn make more disciples. Contributory to this simple but profound end, are the causes of benevolence and Christian education. If we do this in person we call it evangelism, if we do it by proxy we call it missions; for they are in reality one and the same.

2. The principle of our polity is that of voluntary and loving co-operation. The effect of such a principle in action is that it unifies and thrills all who share it. It is something that lifts us out of ourselves with a joy and an urge toward the infinite and the unspeakable. Nothing less than the energy of the divine, nothing dimmer than the light of the eternal, nothing short of the glorious passion and purpose of God for a lost world, pervades the souls of those who respond to the will of Christ in His Commission.

3. The instrument of our polity is the Co-operative Program. We should not cease to be grateful for it. It is the child of love and prayer that unites us. We may see things in a different light sometimes and tend to pull apart, but we forget our differences in a spirit of forbearance and patience. The phenomenal growth to prominence and power of Southern Baptists can perhaps be explained as much on the basis of their program as on that of their orthodoxy. If Jesus said, "unto the uttermost part of the earth," how else can it be done except through a plan or program of co-operation?

4. The power of our polity is in the response of our hearts and wills in individual and church responsibility to the commands of the Great Commission. Among Baptists there is no such entity as delegated responsibility. Intimate personal contact with and guidance by Him are to Baptists absolutely indispensable.

Because of this we may be slow and cumbersome as a host. But, when we are intelligently obedient, we become irresistible. The power is not our own but His. This is why we must be constantly on the alert against too much purely human planning. This is why we do unexpected things oftentimes.

Personal relationship to Christ as Saviour and church autonomy looking to and sustained by Him as Lord, are our

jewels as a denomination. Because I am His by re-creation, I affiliate myself with His church. The church of which I am a member, because it wishes to obey His Commission, affiliates itself with like-minded churches.

Churches so working together form district associations, state conventions and general conventions. It is, however, always in direct contact with the local church that we work. We are not members of the State and Southwide groups THROUGH the smaller or district groups but DIRECTLY. The genius of our organized life rests upon the two foundation-stones of (1) personal direction by the Holy Spirit and (2) educating and informing the masses of our people.

II

SECOND, what of denominational bureaucracy? Let us have a look at its basis, its principle, its product and its power (or absence of the same). Again, this is so fraught with mischief and so hazy in outline (by some of its misled protagonists) as to call for free and fearless discussion and debate, if not a well-written book on the subject. Our people, as a whole, have a right to know the "wherefores" and "why-fores" of such an innovation.

1. The basis of such denominational bureaucracy (the social service bureau, if established, is likely to be but one of many ultimately) is what is fallaciously regarded unusual modern social and economic conditions. In a previous article it was pointed out that we are living in the shadow of numerous such dangerous delusions.

The world is certainly no worse to-day, in its social and economic relationships, than it was in the days of Jesus and Paul. So far as we can discover, neither our Lord nor His Apostles made any sort of attempt to change the form. To the contrary, the Gospel of Christ bettered the ethical behaviour of society by changing the hearts of individuals through the transforming power of the Christ life in those individuals. These, builded together in the church as His body, became his light-houses in the world pointing the way to better living, yet always failing of ultimate victory, except as their witness brought individuals out of the world into faith.

2. The operating principle of such denominational bureaucracy would necessarily be that of intimidation and threat. The effect of such principle in action would be humiliation, discord and misunderstanding. It would drag down instead of building up. It would destroy optimism and encourage pessimism. It would dethrone Christ to enthrone Comte. It would fasten our attention upon what is, instead of upon what ought to be. Christian philosophy would be gradually displaced with pagan positivism.

3. The product of denominational bureaucracy could be but one terrible creature, strife and suspicion. This harpy would hover over us as a denomination to choke our spirit of brotherhood and stifle our growth as a body and neutralize our efforts in preaching the Gospel at home and abroad. It is the Devil's newest invention to spread doubt as to the efficacy of the unadulterated Gospel of the Lord Jesus Christ to meet present-day needs.

4. The power (or lack of same) of denominational bureaucracy is due to several factors. (1) There is no appeal to individual and church responsibility. It proposes to have unlimited license in its methods of procedure. Its absolute "objectivity," so-called, would necessarily free it from real denominational control. To insist upon such control would raise immediately some such cry as that of "academic freedom." Like all bureaucracy, it could not fail to head up in dictatorship. It would be cold and mechanical and heartless.

(2) There is no Scriptural justification for such a procedure of such a bureau. If Mr. A. who employs Mr. B.

(Please turn to Page 23.)

The Secret of Co-operation—W. A. SLOAN, San Antonio, Texas

ONE OF the words most frequently heard from the lips of our Baptist brotherhood to-day, and most frequent- seen in our Baptist literature, is the word CO-OPERATION. Yet, despite the emphasis on this wholesome word, the greatly-to-be-desired action has not been forth- coming. As churches, and as individuals, we are far from 100 percent.

The question naturally arises, Why, with all our empha- sis for the past several years on this necessary grace, are there only about one-fourth of our churches and people in the Southern Baptist Convention enlisted in our great co- operative work? Surely there is a reason. Is the answer to be found (as some would have us believe) in the fact that our churches are filled with unsaved members? I think not. There are, no doubt, unsaved members in all the churches; but surely no one can believe that three-fourths of our mem- bers are unsaved. Then, too, there are many whole churches unenlisted. And certainly, we could not say that none of the members in all these unenlisted churches are saved. No, that does not answer the question.

Some have attributed the lack of co-operation to the lack of interest. But this, too, fails to reach the heart of the mat- ter. Lack of interest is itself an effect, rather than a cause. So that could hardly be the answer to our question. A num- ber of other things have been suggested as the reason for the lack of co-operation, which there is not space to enum- erate here. All of them, however, seem to fall short of the real explanation. What, then, is the secret of successful co- operation?

The real secret is found in 2 Cor. 6:1, where we are told that "We are workers together with Him!" What a sublime fact—workers together with God! What a glorious privilege— co-operating with the Divine! This is the real secret of all successful co-operative work—both in the local church and the denomination.

It begins with our co-operating with God, and ends with our co-operation with each other. Just as our relation to

God takes precedence, over and governs our relation to man, so our co-operation with God takes precedence over, and governs our co-operation with each other.

Consciously or unconsciously, we have reversed that order. We have placed our chief emphasis upon working together with one another, rather than our working together with the Lord. With the motive which has prompted this perversion of the Scriptural order we are not now concerned. Sufficient for our present purpose is the fact that we have done so. It is a misplaced emphasis. And a misplaced emphasis may not only prevent further effort, it may also retard the present momentum.

There are no substitutes for the appeal of the Cross. Bro- therly love, fellowship, social service, self-protection, and all the rest of the incentives to service, are good in their place, but are only secondary. Not one of them alone or all com- bined, can take the place of the appeal of the privilege of co-operating in sacrificial service with Him Who gave His all for us, even to death on the Cross, and then, after His resurrection, condescended to permit us—who sent Him to the Cross—to be co-laborers and junior partners with Him.

Brethren, let us change our emphasis. Let us appeal to our people to co-operate with God in His plan of redemption for man. Let us inquire of God what He would have us be and do to be acceptable—not to each other, not to our lead- ers and Program administrators—but to Him. Love, to each other proceeds from, grown out of, loyalty to Him. Loyalty to our denomination proceeds from, grows out of, our loyalty to Him. To emphasize the secondary loyalties first is to dis- please God and to imperil the health of the secondary loy- alties. Let us put first what we know God puts first, and He will make us fruitful with the fruitage He tells us we must bear in the world.

When we are faithfully co-operating with the Lord, we will be co-operating with each other. This is the secret of co-operation. "If ye know these things, happy are ye if ye do them" (John 13:17).

Reasons For Favoring An Agency For Social Survey and Research

WM. W. STOUT, Georgetown, Ky.

AS ONE who thoroughly agrees with those who make a distinction between belief in the social implications of Christianity and "The Social Gospel" as it is generally understood among us, and as one who believes in the former and not in the latter, I want to give some reasons for be- lieving that the Southern Baptist Convention would act wisely in creating an agency for social survey and research. Evidently on the subject of the Gospel and its implications, social and otherwise, there is pretty general agreement. The difference of opinion is only in regard to the need of an agency which would make more effective the efforts of re- generated people, stressing the doctrine of regeneration, to carry out these implications. That is the one point of dis- agreement. Certainly we should discuss that frankly and calmly.

When I quote the Editor, please do not assume that this is simply a debate between him and the writer. His state- ments are taken as representing the viewpoint of those who oppose the agency. I think they do. He says, "There are indeed staggering implications of the Gospel. In all humility we are ready to confess that our orthodox faith has followed our 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, August 9, 1935).

I think that this admirably expresses the convictions of us all. Here we discover the common ground upon which we gladly take our stand. This far we travel together, and from

this point we can proceed to discuss intelligently the matter upon which we differ, the wisdom of establishing this agen- cy. Let me make some observations bearing on this.

1. We agree, I think, that the religion of a people or the predominantly influential element of a people must be held largely responsible for their moral, social, political and even economic condition. In our missionary zeal we point to the degradation of womanhood, low standards of moral life, lack of humanitarian sentiment, great social crimes such as the caste system as being the natural results of Hinduism. In like manner we judge, Mohammedanism, Buddhism and other religions. On the other hand apologists for Christianity through nineteen centuries have endeavored to prove the divine origin of Christianity by pointing to the great social movements that have blessed mankind in the lands where it has gained a foothold. Mr. W. J. Bryan, in his great mis- sionary address, "The Fruit of the Tree," used this argu- ment in a way that was telling and unanswerable.

In the South to-day what group must be held most re- sponsible for social injustices, most responsible for the lack of a passion for righteousness in all human relationships, most responsible for the indifference toward moral and so- cial problems, most responsible for the failure to permeate the social body in its time of distress? Clearly it is the group that is at least potentially most influential, the Bap- tist group. Whether we wake up to the fact or not, we are

(Please turn to Page 16.)

Special Doctrinal Issue Next Week

THE large-sized special issue of the Western Recorder on the Great Doctrines of Grace will appear next week. Such great doctrines as the Atonement, the Bible Doctrine of Sin, the New Birth, the Business of the Churches of Christ, Repentance and Faith, the Second Coming of Christ, and the Grace of God, will be ably treated. In addition there will be an expository article on Ephesians by Dr. W. Hersey Davis, who is head of the Department of New Testament Interpretation in the Southern Baptist Theological Seminary, and who is unsurpassed as a teacher, expositor and interpreter of New Testament Greek.

We have received many orders for extra copies of this issue. They will be furnished at fifty cents a dozen, or 100 for \$4.00. We beg pastors and others who feel the need—and this need is farspread—of their people being instructed by devout scholars and expositors they can trust concerning the great doctrines of grace, not to fail to put next week's issue of the Western Recorder in their hands. It matters not how faithfully a pastor has taught his people these great revealed truths of faith, there will still be need for such teaching as that imparted by these special articles. The whole atmosphere of popular thought to-day, reflected in newspapers and put out by secular educationists, and too often even religious educationists, is surcharged with a movement to substitute for supernatural grace the ear-pleasing philosophies of man. Our Baptist people must not be left uninstructed to deal with these deceptive and misleading currents.

The first form of our doctrinal issue of next week will go to press on the date of this issue for this week. It will come off of the press Saturday or Monday morning. **After it is off the press, no more copies can be promised. Send us your orders at once.**

Will Observe Western Recorder Month

APRIL is Western Recorder month by the recommendation of our Kentucky General Association to all of our churches in Kentucky. It will be observed by our churches in every section. On another page we publish a fine list of pastors (which grows daily) who have sent in their assurance that they and their churches will take part in this special effort during April to enlarge the circulation of the Western Recorder in the homes of their people.

It is urged and hoped that pastors will preach from the pulpit at least once upon the use of the printed page to reinforce the spoken words of the Gospel of Christ and to bear the same faithful witness as does the pulpit. **The proposal of God's people to make such use of the printed page will have to emanate from pastors convinced of the need of it or else with the majority of our people it will die at birth. And it will have to be brought into active realization by them as well. Nothing else constructive spiritually succeeds without pastoral leadership, nor will the use of the printed page to build Christians and reinforce the Gospel Message.**

The world will give no help. Human nature in church members will not help. To the contrary it expresses itself according to its nature in the large number of publications found in the homes of our people that deals with the values of the material and fleshly life alone. The best of them are needful and the worst an index to human depravity through sin. Those that deal with religion, as some do increasingly, practically always play it down to an undifferentiated sentimentality designed to please all sorts and sizes who subscribe for such papers, but not to teach and interpret God's revelation in the Bible.

It would be more proper for such papers to set up to teach chemistry or agriculture or astronomy as experts than for them to invade the field of revealed religion to teach it in disregard of the fundamentals of faith as taught by its most responsible exponents of every age. But such papers single out religion for such treatment, playing it down to

human nature and not up to God's revelation in Christ. **The Baptist home that is asleep to this effort to undermine the faith of its young needs to be aroused.**

We invite and urge each Kentucky pastor who has not done so to send us his assurances of co-operation in placing this old paper and its value and meaning before his people. Hearty pastoral support in every pulpit in Kentucky will not fail to add thousands of new subscribers and to enlarge the interest and outlook of each fellowship in the things of holy faith.

Let every pastor, we beg, send us his name, and join with his brethren throughout Kentucky in this highly important service.

His Broken Body—His Shed Blood

A YOUNG preacher who was debating whether he should attend the movies or not, said to me, "After the observance of the Lord's Supper last Sunday, all this week, over and over something within me seems to be repeating, **His broken body—His shed blood;** and I feel that no sacrifice of pleasures upon my part can be made, in the light of His Sacrifice for me. I cannot afford to do anything, nor go anywhere, that would in anywise weaken my life as I try to preach His broken body and His shed blood."

For years past, my own heart has had a deep conviction that about this ordinance of the Memorial Supper, we should pray "that more reverence in us dwell." The ordinance is usually observed at the close of the Sunday morning preaching service without any previous announcement having been made in regard to it, or any emphasis put upon its observance by the pastor. It was possibly announced in the bulletin, which is not always read.

Frequently those stay who no doubt have their Sunday dinner on their mind, possibly expecting guests for the same. Others have planned car trips to begin immediately after the sermon. Others in the congregation would like to leave, and still others remain and partake of the elements who have never trusted Christ.

Many have said to me, "But that is their fault." I submit that if the ordinance was given to the Church (and we as Baptists contend for that), then the CHURCH must see to it that only church members partake. Otherwise, it becomes a mere love feast, which precludes the possibility of "doing it in remembrance of Him" as He commanded. For He said that where there were sects it was not possible to eat the Lord's Supper.

The way many of our churches go through this memorial service to-day is the result of the agitation we have had about union—or undenominationalism. When positive beliefs disappear, instead of faith we have sentimentalism. There can be true union only on the basis of conviction. Baptists ought never to countenance the "it-does-not-make-any-difference" platform.

Then it is partly due to the fact that so many of us have had very little, practically no, teaching as to what the Memorial Supper is and means. I have seen children of ten and twelve stay for the ordinance and giggle as if they were at a party and in for a treat, seemingly not having the remotest idea of what it was all about. Then it is due to a fear of offending visitors. Fear of offending, in its proper setting, is legitimate. But in connection with the teaching of Scripture, it has no place, not even the shadow of a shade of a place.

On the Sunday before the Supper is to be observed, would it not be well, for an effort to be made by the pastor to get as many members to attend the prayer service that week as possible, especially the younger members, announcing that the Lord's Supper would be explained and that special prayer and preparation would be made for a reverent and intelligent preparation would be made for a reverent and intelligent Services.

Ridgecrest, N. C.

MRS. J. H. DEW

MY FIRST VISIT TO BETHEL WOMAN'S COLLEGE

During the past twelve years it has been my privilege to do a great deal of traveling in Kentucky in the interest of W. M. U. and Sunday-school work, but the Girls' Auxiliary House Party enabled me to make my first visit to Bethel Woman's College.

Much has been written and said concerning the spirit and atmosphere of this school. I found all of this to be true. A rare combination of social training with spiritual development and emphasis, so greatly to be desired.

The faculty members, although young in years, are highly trained and possess in a marked degree a spirit of co-operation which, when combined with the high qualities of Dr. and Mrs. Gaines, make Bethel Woman's College what it should be and is.

Such an atmosphere, coupled with 106 visiting girls of G. A. age, assures a successful house party.

MRS. EUREKA WHITEKER,
President of Ky. W. M. U.
Cynthiana, Ky.

THE LONDON REVIVAL

We have just closed our meeting in London First Baptist Church and it has been a time of refreshing from the presence of the Lord. We had as our preacher Pastor D. B. Eastep of Calvary Church, Covington, and the W. Earl Robinsons led the music and did the work among our children and young folks. From the very first service these fine workers charmed our folks and every day and evening fine congregations waited on their ministry.

The meeting began March 1, and the Lord gave us glorious weather every day, and we felt that He was leading from the very beginning. It was not a drive for members but a call back to the Lord on the part of professed Christians; but the Lord honored His word, and a goodly number presented themselves for baptism and others came into the church by letter. There was no baptizing during the meeting, and those who were received as candidates for baptism are being dealt with before they are to be baptized. We are trying to keep those who are not really saved out of our membership and are insisting that from now on church membership in our church is to mean something worthwhile.

Eastep is a great preacher—a great expository preacher. He knows the Lord and he knows the Book as few men of my acquaintance, and he knows how to use the Book, and knows how "rightly to divide the word of truth."

As to the Robinsons, I know of no finer people anywhere, and as musicians

and workers with children they have no superiors and few equals. They are both earnest Christians, sensible, practical in their methods, and so easy to work with and so gracious every way.

I am sure that our church will never be the same after this meeting. All our folks were hospitable, gracious, and liberal in their support of the meeting. The workers are gone and we are a happy, hopeful church with our face turned toward a new day.

R. P. MAHON, Pastor,
London, Ky.

CLERK RETIRES AT MT. WASHINGTON AFTER THIRTY-FIVE YEARS SERVICE

J. B. Swearingen retired as Clerk of the Mt. Washington Baptist Church, Mt. Washington, Ky., at the business session held at the church on January 18, after having filled that office for the last thirty-five years. Mr. Swearingen was born and raised in the Mt. Washington community. He was baptized at the Mt. Washington Baptist Church and has spent his entire life there in active service for his Lord.

Mr. Swearingen has been present at practically all of the meetings of the church for years. His absences are so rare that all of the fingers of one hand would not be needed in counting them. He has missed only about three services in the last thirty-five years, making it an average of less than one absence every ten years.

The Mt. Washington Baptist Church has passed resolutions regarding his retirement expressing their love and appreciation for his long and useful service as their church clerk. The resolutions follow:

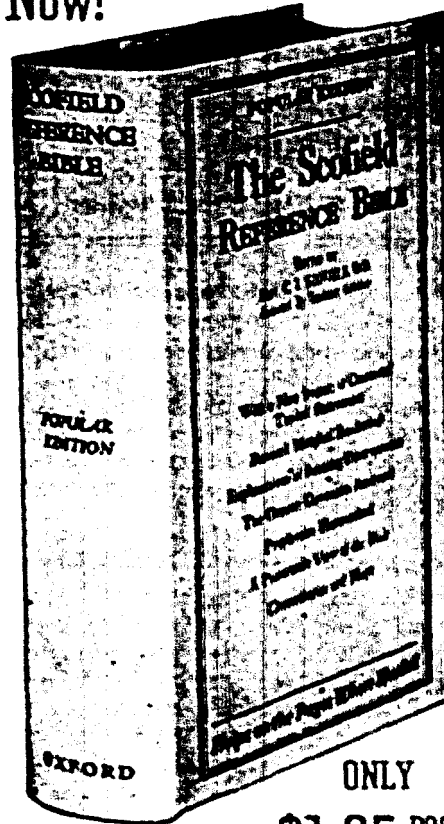
"Whereas, our brother has deemed it wise to retire from service as clerk of the church, in which capacity he has faithfully served for thirty-five years, along with service in other official capacities, and

"Whereas, he has made for himself an outstanding record in his regularity and service to the high degree of an average of only one absence every ten years,

"Therefore be it resolved: That we, as the members of the church into which he was admitted by baptism, in which he has served faithfully these many years, and of which he can truly speak as his church home, acknowledge publicly his high record of and standing as a servant of God, and commend him to our brethren at large."

The resolutions are signed by the committee, composed of the pastor, Brother Roy L. Puckett, and Messrs M. A. Harris and J. C. Gentry.

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The Arkansas Baptist last week got out a special edition in honor of the Little Rock Baptist Centennial, 1836-1936.

Editor E. D. Solomon, of the Florida Baptist Witness has been elected Superintendent of the Anti-Saloon League of Florida.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with
DICKEY'S Old Reliable EYE WASH
Used for 60 years. Gentle in red hot, etc. and sore eyes. Ask your druggist for new large size with dropper.
Dickey Drug Co., Bristol, Va.

April is Western Recorder Month in Kentucky. Let every Pastor write us a card for helpful material, so we may put his name on the Honor Roll.

Bible School Department

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

Standard Sunday Schools

The following Sunday-schools have been placed on our list for the Standard award:

Macedonia (Ten Mile)—Pastor G. C. Mullins; Superintendent F. R. Webb.

Friendship (Russell County)—Pastor J. W. Hubbard; Superintendent C. E. Smith.

Shawnee Church, Louisville

A recent visit to Shawnee Baptist Church, Louisville, was greatly enjoyed. Brother E. L. Averitt, the pastor, and Brother T. L. Bell, the superintendent, are doing a fine work. Brother Averitt is one of the pastors in the State with whom the writer attended the Seminary some years ago. It is a joy to see how finely the Lord is using him in his work.

Calls For Associational Campaigns

An unusual number of calls have come to conduct simultaneous Sunday-school campaigns in Associations this year. The plan for this work is to have a worker in every church that will co-operate and, led by the worker, the church will take a census, study one of the books in our Study Course, enlarge the number of teachers and officers, grade the School if necessary, and build up a real missionary spirit. We try also to outline a system of church finances where needed.

If we had the money and the time we could help at least twenty-five associations this year. The lack of time is easily explained. The lack of money needs just a word of explanation. First, let me state how these campaigns are financed. The churches are asked to make free will offerings on the closing Sunday of the Campaigns. The Sunday School Board pays the difference between the amount of the offering and the cost of the Campaigns. We pay the brethren who assist us a small amount to cover their expenses and often to give them just a little for their services. This is necessary because we ask them to be away from their work two Sundays.

In conference with Dr. T. L. Holcomb it is decided about how many of these campaigns should be undertaken in a year according to our ability to finance them. The Sunday School Board does not have an unlimited amount of money for this. In fact the amount is rather small. Why? Because the Convention, during past years, has asked the Board to finance many other causes and

all this comes from the funds available to aid the churches.

To get back to the smallest country churches and mission points is our greatest desire. We wish we could respond to every such call. We wish also that every pastor could help us in at least one such week of campaigns in an association. You would work harder and get more joy out of this type of work than any other. At least I find I do. We just must find some way in which to reach more of these churches but if the Convention asks the Board to finance other outside objects we may face a reduction rather than an increase in this work. Brethren, in the coming Convention do not appropriate more of this money away from us in aiding the country churches. Help us do more and not less for the country churches.

Diploma Not Required For Standard

It is not required that officers and teachers hold the new diploma in order for your Sunday-school to qualify as Standard. Only one book: "Building A Standard Sunday School," is required. Should fifty percent of all teachers and officers, including pastor or superintendent, hold the award for this book your School meets the Training requirement for 1936.

Perhaps in 1937 the requirement may call for the diploma but it does not do so this year. Why? Because it was felt that we could not ask for too quick a response without discouraging the thousands of superintendents who are using the Standard regularly as a Program of Work.

We urge that your workers study this year the books leading to the diploma. Everyone of the officers and teachers will be benefited by such study. Great spiritual good will come to the pupils.

But, do your best to live up to the simple requirements of the Standard, not just this year, but every year. Make the Standard a Program of Work for every month in the life of your Sunday-school.

Get Your Diploma This Year

We urge our teachers and officers to study the four books leading to the diploma and receive this award during 1936. You may study the books with classes or all alone. In working alone on a book it is suggested that you write the answer to each chapter on completion of the study of same. When all chapters have been studied and answers written pin the answers together,

write your name, address, church and association plainly and send paper to the Sunday School Department of the State Board.

Missionary Day In Sunday School

We urge our Superintendents to have the program on Home and Foreign Missions in the Sunday-school, March 29. If you have failed to give out parts and cannot do so yet then let us ask that you have two or three make talks on Home and Foreign Missions and that your school give free will offering to these causes.

Be sure to send the offering to Dr. C. M. Thompson, 205 East Chestnut Street, Louisville, Ky., as soon as the money is in hand, stating what it is for.

SUNDAY SCHOOL ATTENDANCE

March 15, 1936

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

Louisville, Walnut St.	1,211
Newport, First	1,037
Owensboro, First	933
Frankfort, First	844
Louisville, Ninth and O	683
Paducah, Immanuel	655
Lexington, Porter Memorial	646
Louisville, Carlisle Ave.	641
Owensboro, Third	630
Lexington, Calvary	613
Mayfield, First	581
Louisville, 23rd and Broadway	544
Louisville, West Broadway	534
Louisville, 18th Street	532
Louisville, Crescent Hill	513
Louisville, Clifton	498
Hopkinsville, First	475
Paducah, First	470
Covington, Latonia	447
Louisville, Franklin St.	447
Princeton, First	443
Danville, Lexington Avenue	441
Somerset, First	425
Harrodsburg	387
Madisonville, First	376
Fulton, First	371
Richmond, First	367
Louisville, Victory Memorial	354
Bellevue	341
Louisville, Virginia Avenue	335
Covington, Madison Avenue	328
Louisville, West Side	320
Paducah, Baptist Tabernacle	317
London	294
Louisville, Baptist Temple	294
Louisville, Third Avenue	288
Henderson, Audubon	284
Louisville, Fourth Avenue	277
Et'own, Severns Valley	272
Louisville, Hazelwood	264
Versailles	252
Pineville, First	240
Corbin, Central	228
Springfield	208
Louisville, Grace	208
Shepherdsville	206
Erlanger, Elsmere	203
Burnside, First	202

THE FIRESIDE

ADORNMENT

Foul dust and dirt and grimy soot,
Adorned the sacred halls.
And in the place where Christ is
preached,
Much filth bedecked the walls.

The painter came and did his job:
The grime has disappeared.
And in the place where dirt had ruled,
Bright colors have appeared.

Sometimes like walls our lives are
smirched,
With dust and earthly clod:
The sins with which we've been
possessed,
Have hidden us from God.

O Painter Great apply Thy brush,
With blood from the Divine,
Til purged from dross of every kind,
Our lives shall shine like Thine.

ZACK FORD BOND,

Cincinnati, Ohio.

THE OLDEST LIVING THINGS IN THE WORLD

Trees are the world's oldest living things. Long before Columbus discovered America giant trees were growing in California. Some of them were already mighty monarchs of the forest when the Children of Israel were slaves under Pharaoh in Egypt, when Moses was still a young boy.

Some of these trees are called sequoias. Others are called redwoods. Both kinds were real large trees when Jesus was born in Bethlehem. When Julius Caesar was conquering what we today call France and Belgium and England these trees were already mighty in height and girth. One of them which is thought to be the oldest of these very ancient trees is called "The General Sherman." It is certainly 3,000 years old, so that it was growing strong and high when David was King in Jerusalem. Another of these giant and aged trees was called "Mark Twain" and when it was cut down not many years ago it had thirteen hundred and fifty rings, so that it was a giant tree long, long before there were boys named Tom Sawyer and Huck Finn.

The age of a tree is known by counting the rings in the trunk, one ring for a year. It cannot be done accurately till the tree is cut down but standing trees can be fairly well sized-up as to age by comparison with those of similar diameter already on the ground. This method is used to compute the age of an ancient cypress tree in Chepultepec, Mexico. It goes by the name of the Montezuma Cypress because that warrior of early days used to walk under it

and rejoice in its beauty and strength. No one knows its exact age but it was centuries old when the Spaniards captured Montezuma, and its present diameter of thirty-seven feet indicates that it was a great tree long before America was discovered. I may even be older than the "General Sherman" tree of California.

The sequoias, or Big Trees of California, are so tough-fibred and imperious to fire with such thick bark that it is reckoned some of them will, if protected from the woodsman's axe, live to be more than ten thousand years of age—the nearest to eternal life of anything of which we know in all the vegetable kingdom.

Animals seem to have long life. The elephant lives about one hundred years, and whales may be even older. Your dog or cat may have fifteen years, and a horse twenty-five. Your pet rabbit might live to be seven. But these animals are almost nothing alongside the Big Trees. If a man lives a century, we call him aged and print his picture in the newspaper; but how short his little day compared with such a tree as the "Grizzly Giant," another of the sequoias, that began its life when King Solomon was having cedar trees brought from the Lebanon mountains for God's temple in Jerusalem.

Only one Person saw all this life on earth. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God!" (Psalm 90:2.)

"How old are you?" someone asked a boy. His answer was, "I am not old at all. I'm still new!" True enough! And equally true to say that any boy, or girl, or person of whatever age is of far more value to the everlasting God, our Heavenly Father, than all the trees in all the world!—Robert B. Patison in Watchman-Examiner.

THE EMPTY PLACE

A homeless Bad Habit went searching
one day
For a spot where it snugly could settle
and stay;
It stood at Fred's door three hours by
the clock,
But never found courage to step up and
knock.

The place was too busy and crowded,
you see;
There was really no minute that seemed
to be free;
There were lessons and games, there
were books to be read,
And not time to idle from breakfast to
bed.

"I might push right in," thought the
Habit, "but then
Every corner is filled; I'd be turned out
again
It's no use to hang round; it's no place
for me."
And it went off as downcast as down-
cast could be.

But Jim's door stood open, not far down
the road;
No crowd was about, no bustle it
showed;
The hall was deserted, the study was
bare,
And the Habit stepped in with a satis-
fied air.

"Ah, here's what I want," it remarked
with a grin;
"I can settle in peace, and grow into a
sin.
Jim's life is so idle and empty, I see,
That it's just the right home for an
inmate like me."

So it stayed and grew till it filled the
whole place,
And owned Jim in the bargain, and
brought him disgrace.
Poor Jim! Other boys should keep a
lookout,
For many Bad Habits go searching
about! —Unknown.

ORDINATION OF DEACONS

Approximately fifty pastors and deacons along with many other representatives from churches of the South District Association of Kentucky Baptists gathered at the Lexington Avenue Baptist Church, March 15 for the ordination of Frank McGiboney, Joe Driesler and J. C. Pearce as deacons.

The council elected C. C. Warren, Moderator and A. C. Terhune, Clerk. A thorough examination of the candidates having been previously conducted, the body proceeded with the ordination.

The sermon was preached by Rev. O. B. Mylum, pastor of the Perryville Baptist Church. Rev. G. W. Ellers of Harrodsburg led the Ordaining Prayer, and Rev. R. M. Gabbert, pastor of the Lancaster Baptist Church, delivered the charge to the church.

The newly elected Deacons are numbered among the most highly respected men of Danville and each will doubtless serve in a most creditable manner in this office of trust and honor to which their church has called them.

Danville, Ky. A REPORTER.



**REASONS FOR FAVORING AN
AGENCY FOR SOCIAL SURVEY
AND RESEARCH**

(Continued from Page 11.)

being held responsible by a pathetically confused and skeptical world. The very truth we preach, the truth about the transforming power of the grace of God, often falls on deaf ears, because people do not see the fruits of the regenerate life which they have a right to expect to see in all our relationships.

2. The most anti-social attitudes, prejudices and practices are often most pronounced in communities well known for their doctrinal soundness. Ministers who are most zealous in their defence of the faith are often strangely silent about the wrongs which arouse the moral indignation of even the professedly unregenerate.

3. The victims of race and class prejudice, economic injustice, human selfishness, those who tremble at the appearance of the war clouds which boil up out of extreme nationalism and international jealousies are increasingly turning for understanding, sympathy, and guidance not to the followers of Jesus but to the advocates of materialism, communism and atheism, as they have done in Russia. **It is not our insistence on meeting our obligations to society that leads to communism. It is our indifference to social evils, our failure to show the spirit of the prophets and of Jesus, who championed the cause of the wronged and exploited, that is driving millions to these false and disappointing philosophies.**

4. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If we Southern Baptists do not let our light shine by transforming public sentiment, by having our influence permeate society, by attacking the causes of the sufferings of millions of our fellowmen, including multitudes of our own Baptist brethren, we are not glorifying our Father in heaven, and neither are we glorifying the distinctive doctrines through which we present Him to the world. The world has a right to expect to see in those who profess to preach the Gospel of Jesus in its greatest purity the truest spirit of brotherhood that grows out of his redeeming love.

5. The fact that many, liberals, modernists and even infidels are taking leadership in movements to right social wrongs does not discredit these movements. **It rather discredits the orthodox churches which have followed our Lord so far off that those who even question His deity are left to lead in applying to the needs of men the principles he entrusted to us.** Never was there a time when we needed more to stress our great doctrines of grace. It will be a tragedy if those among us, especially our young people, who are stirred with a passion to see the prin-

ciples of Jesus applied to our human problems, get the erroneous idea that such a passion is inconsistent with the preaching of these great doctrines.

6. It has been emphasized that love to our fellow men and a desire to meet their needs is the natural outgrowth of a healthy spiritual life. We are told that all we need to do to develop a social conscience is to develop the spiritual life. We have been told that the application of the fruits of the transformed life have been in proportion to the health and poise of the inner life of Christians. Does this mean that the spiritual life needs no teaching and guidance? I think not. Let me illustrate. The missionary spirit is no doubt the natural outgrowth of the deeply spiritual life. Yet many great saints have lacked the missionary vision and zeal. I have known some. Why did they lack these. They lacked the information that would have stirred them, the information gained from surveys perhaps. One of the major duties of our mission boards is keeping before regenerate people, deeply spiritual people, the facts that stir them to interest and action. If the appointing of a group to concentrate its attention on the collection and wide dissemination of facts about our social life to arouse our people to their duty is adding anything to the Gospel and to the Great Commission, then the same can be said of the educational activities of our mission boards which use these methods to arouse missionary activity.

7. In this matter of meeting our social obligations, we must assume spiritual life as basic. Then we must have facts that arouse our consciences and open up to us ways of service. As pastor I am confronted with two problems:

First, When I wish to present the facts that would arouse my people to take the proper attitude on various social questions, questions of race and class pre-

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judices, problems to that lead to war, problems of economic exploitation, the menace communism and the like, where shall I get the facts? I have not the time to do original research along all these lines, and what I get from newspapers and magazines is often the result of false propaganda. Just as well expect me to get my facts about foreign and home missions from original research. I need a reliable source of information like that to which I may go when preparing a missionary sermon.

Second. A sermon on any of the above subjects has the effect of calling attention to the fact that such sermons are unusual, and do not represent the general thinking of our people. If we had a group that constantly kept before our people in all denominational literature these facts about our social obligations, then it would not be an unusual thing to hear sermons on subjects about which we have been silent too long.

For these reasons, while I have no dogmatic opinion as to the form of the agency to be proposed by the committee, I look forward hopefully to being able to vote for that which will help me

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that "THEY" may live**

SET ASIDE ONE SUNDAY

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worth while deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary

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in preaching more effectively and will add to our Southern Baptist preaching a strong, prophetic note that is far less generally sounded now than ought to be.

THE BIBLE INSTITUTE LIBRARY

Dr. John T. Christian collected a wonderful library, gathering books from England and the Continent of Europe, as well as from various places in America. He gave this library to the Baptist Bible Institute and was himself librarian until his death. Since then many other books have been added. Several preachers gave their libraries and the widows of others also, until the collection is both rare and extensive. There are books here which cannot be duplicated, perhaps, in this country. While books on doctrines and history are the most numerous, since these were subjects appealing to Dr. Christian, and students of these subjects could spend a life time among them, yet every subject related to religion and life is well represented.

The Institute has appointed one of the faculty members as librarian, since the going of Dr. Christian. But the care of such a collection as this requires much more time than any professor could give, so student assistants have been employed each session, who gave part of their time to the Library.

Money for the purchase of needed new books has always been scarce, and since the depression almost none. Consequently there is a lack of the more recently books. An appeal is being made to friends to help supply this need. If any readers of this would be willing to donate books suitable to our purpose we would be glad to get in touch with them. Write us first, giving date, title and publisher of the books you will give and we will check our catalog to see whether we already have them. On such as we need we will be glad to pay the carriage. If you are willing to render this great service to our future students let us hear from you.

J. E. GWATKIN, Librarian.
New Orleans, La.

W. C. T. U. MEETING IN LOUISVILLE

Miss Bertha Rachel Palmer, of Evanston, Illinois, nationally known educator, for six years state superintendent of public instruction in North Dakota, and now director of the Department of Scientific Temperance Instruction of the National W. C. T. U., is announced for a series of educational conferences soon to begin in the State of Kentucky.

Miss Palmer is in the midst of her third year of nation-wide presentation of the up-to-date scientific facts regarding the effects of alcohol, and during recent months she has personally conducted in all parts of the country, class-

es not only of youth, but of adults in practically every walk of life, in such interesting and novel fashion as to win overwhelming commendation from educators, social workers and civic leaders alike.

During the past eighteen months Miss Palmer has become best known for an especially prepared Syllabus on Alcohol which has attained the unique honor of being best seller in the field of scientific publications, and which contains a brief but comprehensive summary of the whole subject of beverage alcohol's psychological and physical relations to the human race.

Miss Palmer does not lecture or address her audience, but teaches. She uses practical methods, and demonstrates with specimens the characteristic actions of alcohol, dehydrant and solvent, upon inanimate and animate substances. Using the blackboard and charts, she shows that the actions upon inanimate substances are the reasons alcohol is a necessity in the industries, but when taken into the body in beer, wine or other drinks, these same actions are injurious to living tissues.

Miss Palmer will be in Louisville on Wednesday, April 1, at the Kentucky Hotel for a morning teaching period, a luncheon conference, and a tea-meeting 3:30 to 5:00 P. M., especially for teachers and leaders of young people.

Dr. Ben Cox, Superintendent of the Open Door Mission, Memphis, Tenn., has announced that he is available for revival meetings, Bible conferences or temporary pastoral supply. Dr. Cox has known only two fields of labor since he left the Louisville Seminary in 1897, the First Church of Little Rock, Arkansas, fifteen and one-half years; Central Baptist Church, Memphis, Tenn., twenty years; The Emanuel Baptist Church and Open Door Mission, Memphis, a little over three years. The Open Door Mission has held meeting every week day since January 14, 1924. His residence address is 2210 South Parkway, East, Memphis, Tenn.

Rev. T. E. Taylor, who for many years was pastor of churches in Little River Association, and for the last several years, pastor at Wallonia, has resigned the church at Wallonia and moved to a farm he owns in Warren County near Bowling Green. His address is Rockport, Ky. Brother Taylor is known especially in Little River Association and Western Kentucky as a faithful minister of Christ. As Moderator of the Little River Association he worked constructively and with success to put more spiritual meaning and more fellowship significance into the annual meeting of that body. Brother Taylor will be available for work in revival meetings and possibly for pastoral service. May the Lord open to him a field of service in his new location, for he has the shepherd's heart, and is always seeking to

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build the things of Christ. Three of his brothers have been preachers, and his father before him was a Baptist minister.

Pastor D. B. Eastep, of the Calvary Church in Covington, Ky., and his people, have arranged for their annual Bible Conference in the week of April 13-17. They have as their chief teacher and speaker, Rev. A. H. Stewart, of Racine, Wis., who is broadly known as an able Bible student and writer. In the same mail with this news we received a booklet of four sermons by Pastor Eastep, published by the Kentucky Bible Depot at Covington, Ky. The sermons are on The New Birth, The Blood of Christ, Sin in the Camp, and Security of Believers. Each of them is a fine example of Gospel-centered teaching ministry from the pulpit. The booklet sells for twenty-five cents.

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A-1 Associations For 1935

We congratulate the following Associations on being A-1:

Bethel Association
 Daviess-McLean
 Elkhorn
 Henry County
 Long Run
 North Bend
 Shelby County
 Simpson
 South District
 Tate's Creek

State W. M. U. Convention

Time: April 8-9.

Place: Central Baptist Church, Winchester, Ky.

All Associational Superintendents be sure to be on hand for the Superintendents' Conference, at the church at 7:30 Tuesday night, April 7. We want to see which District will have the largest percent of representation.

For those in attendance, other than Associational Superintendents, Executive Board members and State Chairmen, there will be a splendid evening program in the church auditorium. Miss Annie Allen will conduct the devotional and Mr. John Mein, Brazil, will be the speaker. I hope many people will arrive in time for this meeting.

Notice

We are deeply distressed over the prevalence of spinal meningitis in some sections. Of course those places quarantined cannot hold their monthly meetings. Ordinarily the Southern Union does not allow those meetings to be "made up," but in cases of epidemics, certainly exceptions can be made, and these meetings can be "made up" after the quarantine is lifted.

Change of Address

Miss Annie Allen, our Missionary in the mountains, has moved from Ashland to Paintsville, Ky. Friends will please address her here hereafter. No street address is necessary.

St. Louis History, Including Baptist Records

Since St. Louis has extended her invitation to the W. M. U. to be her guest in May, 1936, you may be interested somewhat in the early history of our city and surrounding country and of those who were instrumental in bringing about its development.

It was on the evening of February 14, 1764, that a little band of French pioneers landed on the west bank of the Mississippi River at what is now the foot of Walnut Street in St. Louis. For four long days they had poled and dragged their craft up the river from sixty miles below. Wearing by their labors, they slept that night in their boat.

Like the landing of the Pilgrim Fathers, the coming of the "first thirty" proved a milestone which marked the beginning of an empire. Soon the ringing blows of axes sounded through the woods. Thus began the building of St. Louis. There, too, was born the spirit of a community.

At that time the entire upper Mississippi Valley was but a wilderness. Here and there, hundreds of miles apart, were scantily garrisoned forts and trading posts. Soon up the Mississippi and Missouri crept a line of outposts, and so St. Louis became the gateway of the stream of migration, the starting point of expeditions in all directions. Some of these were to establish forts, some to explore and to exploit, but others were to establish communities. The most notable of these was the Lewis and Clark Expedition in 1804, opening the northwest. A hundred western cities and towns owe their beginning to St. Louisans.

With the "Louisiana Purchase" in 1803, all this vast territory became a part of the nation. Missouri became a state in 1821 and in time became the central state of the Union.

Two states away to the south lies the Gulf of Mexico. Two states north is the Canadian line. Five states east is the Atlantic. Five states west is the Pacific. Thus Missouri, with St. Louis its largest city, is the heart of the Union, the very center of life and activities.

In 1801, Rev. Thomas R. Musick came to St. Louis and settled near Pattonville, Mo., a short distance from St. Louis. In 1807 he gathered together some Baptists and organized Fee Fee Church near Pattonville. This church has maintained its organization and services without interruption and is, therefore, recognized as the oldest permanent Baptist organization west of the Mississippi River. He was the leader in organizing other churches in St. Charles County. God called him home in 1842. His grave is in Fee Fee Cemetery. His memory is precious and his work abides. The first Baptists known to have settled in the neighborhood of St. Louis were members of the Daniel Boone family, who came in 1795.

In the earlier days there was much opposition which seriously interfered with the work of the Christian people. Nevertheless, they pressed on, urged forward by their convictions and sense of duty and privilege. They overcame the almost insurmountable difficulties

and so prepared the way for the growth that has crowned the years.

Today Baptists in St. Louis have forty-two churches for whites, with a membership of some 21,000. Colored Baptists have some fifty churches with about 20,000 members.

As in the days of the past—blessed with so rich a heritage—the Baptists of St. Louis are anxious to write into the pages of history a record in keeping with that of which they are so justly proud.

Mrs. W. E. Atkins,
 St. Louis W. M. U. Publicity Chairman.

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

Georgetown G. A. House Party

On page 17 in last week's issue of Western Recorder, will be found the write-up of the House Party, by Frances Cavanaugh, of Paris G. A. One hundred and fifty-seven registered at the House Party and twenty-three towns were represented.

State Y. W. A. Camp

The State Y. W. A. Camp will be held at Clear Creek, July 27-31. The speakers will be: Dr. John L. Hill, Book Editor of Sunday School Board; Miss Juliette Mather, Young People's Secretary for the Southern Union; Mrs. Eureka Whiteker, State President Kentucky W. M. U.; Miss Carrie U. Littlejohn, Principal of W. M. U. Training School; Miss Rose Marlowe, Missionary to China. The cost of the Camp will be \$8.00.

Bus To Ridgecrest

Again this year we will have a school bus in good condition, driven by a reliable driver to take the girls to Ridgecrest Y. W. A. Camp, June 23-July 3. The fare will be \$6.00 for the round trip. Write Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky., for further information.

Young Mr. W. K. (Billy K.) Manion, son of Pastor and Mr. W. R. Manion, of Highland Park, Louisville, was among many other contestants in a meeting of solo instrumental players at the University of Kentucky, Lexington, on February 7 and 8, and the Judges named him as being the best trombone player. He played "The Message," by E. Brooks. He went to the Lexington meeting as a contestant from the Louisville Male High School. By virtue of the Judges' decision at Lexington he will next go to Cleveland in June to represent Kentucky in a nation-wide conclave. His father is pastor of the Second Baptist Church of Highland Park, a suburb of the Southern part of Louisville.

President Urges Spiritual Revival

HARRY EARL WOOLEVER, Editor National Methodist Press

PRESIDENT ROOSEVELT made an eloquent appeal for religious neighborliness from his Hyde Park home on Brotherhood Day. He asked for a spirit of "the good neighbor" within our Nation such as he is trying to put into effect among the nations. Every sincere effort the President makes to strengthen faith and promote a deeper spiritual consciousness in America will be given vigorous support by Christian men and women, who in increasing numbers are entering into united prayer for individual and national godliness.

Agreeing with the President

All will agree with President Franklin D. Roosevelt in the broad implications of this statement he made while speaking to Jews, Roman Catholics, and Protestants on Brotherhood Day:

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening."

This statement of what would result if a spiritual revival came to the United States should stir every spiritual leader in the land. Complaining about conditions does little good, but what might be done to rehabilitate the United States and the world if a sufficient number of people would permit God, as revealed through Jesus Christ, to work through them!

The need for such revival is not new. Without it, the way the Nation was heading was seen by President Coolidge. In his Administration he already recognized that mechanistic and materialistic ideals were crowding out the ethical and moral ideals of the American people. It was for this reason that at a time when he believed himself so pressed he should not add another engagement to his program, he accepted immediately a challenge to preach to the world the need of national and international righteousness. His reply was, "What will the text be?" The outline of that address, which was that of a sermon, lies before us. It is now, as it was when Coolidge uttered his address, an appeal for the people to recognize that spiritual values are worth more than material considerations. President Coolidge declared the foundations of the United States were spiritual rather than material. Such a nation can pray and work itself to a state of prosperity based upon social and industrial justice.

God Help Us

In the light of the high ideals expressed by the President, let us as a people put God to the test as He challenged the people of old, "Prove me now herewith." Such prophets as there be in America have been crying unto the people for years to put their faith in God rather than in golden images and stocks and bonds. The people, like the Israelites of old and their children of today, have not listened.

If the President will lead the way with the sincerity of an Abraham Lincoln, calling the people to repentance and prayer, there will be a national uprising today that will make a new world in which much of the wrong which has been registered in the past years will be entirely eliminated. What an opportunity there is for a man in the White House today to disregard all the petty things and see what God can do with a man of Christian fortitude!

Have We Suffered Enough?

Just before this Administration came into power, when the people already had suffered much, the Hon. Vance McCormick, who was chairman of the Democratic National Committee when Woodrow Wilson was elected, said, "I am not certain that we as a people have suffered enough. We may need to suffer more before we realize that money is not life, that life is faith and service and right relationships with man and God."

Why that Presbyterian elder was led to say those words at that time we do not know. We do know that the suffering has continued in our nation and that even now ten millions of people are out of work, and each month new petitioners are appearing by the thousands at the public relief offices. The public relief situation is growing worse and there seems no one with enough vision to offer the solution. Some 3,500,000 have been given relief work on WPA jobs and have been helped thereby, but millions who have been able to get along on their previous savings for the past few years are now driven to seek relief. The curves for relief and unemployment on the relief and industrial charts, are meeting. Today those on relief approach 20,000,000. New York City has 393,000, nearly 70,000 more than a year ago. The Empire State has one in every four of its population receiving some kind of relief. Cincinnati, Ohio, is adding about 1,500 new relief cases a month; many of whom were never on relief before.

So the figures could be given across the country. What they mean in human suffering cannot be measured. In the national progress they mean that industrial recovery is hampered because

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these people cannot buy the products of factories or farms.

Moral Breakdown

While many cannot accept some of the historical or religious statements made by the President in his Hyde Park address, the fact that he realizes the need and calls the people for a spiritual envisioning and strengthening from the God of Nations casts a new glow of hope over America. Millions are ready to follow his lead in such a crusade. He needs but to listen to the voice of the people to hear the concern aroused by the dishonesty in public office. The individual and group demand for the throwing out of dishonest officials who have to do with the spending of millions of the people's money, has become so imperative that it has now been taken up by Congress.

Surely the President was speaking of the most important trouble of the Nation when he said that a spiritual revival was the supreme need. Money and power have so turned men's heads and hearts that Congress has had to step in as in the case when it demanded that Secretary Wallace be required to produce the original report on the cotton crop curtailment of his Administration instead of a report said to have been doctored. On that occasion Congressman Treadway declared, "Such suppression of the true facts relating to the Agricultural Adjustment program and the publication of misleading information . . . is contrary to public interest and frustrates the efforts of Congress to legislate independently and impartially with regard to the agricultural program."

An enthusiastic response to this utterance of the President's and a great volume of letters assuring him that the Christian people are back of him in such an effort to rehabilitate the Nation spiritually, would do immeasurable good in strengthening the President. Our assurance of following may produce the leader for this hour, when the Chief Executive's greatest opportunity for effective service as well as the source of essential help to meet this crisis are found in the faith and support of the Christian people of this Republic.

—Christian Advocate.

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Pastors Assure Co-operation In April Western Recorder Month

WE PUBLISH BELOW the fine list of Kentucky pastors who have communicated with the Board of Directors of the Western Recorder, pledging their active co-operation in April in the campaign to enlarge the circulation of the Western Recorder in the homes of their people. The list is large and growing. It is a most encouraging response on the part of our pastors. The list will be published at least once or twice more as it increases. We are expecting to hear from a number of other pastors.

Jas. A. Adams Louisville
 Henry D. Allen Covington
 C. B. Althoff Louisville
 George Anderson Withers
 J. C. Asbridge Mexico
 H. B. Atherton Dongola, Ill.
 C. J. Avery Hebron
 Jeff Baker Salt Gum
 T. J. Barksdale Louisville
 E. W. Barnes Lyons
 R. A. Barnes Marion
 James Barnhill Clio
 C. R. Barrow Guthrie
 Harry Beckman Bowling Green
 J. E. Betts Evansville, Ind.
 E. H. Blakeman Harrodsburg
 R. E. Booker Lawrenceburg
 C. D. Boozer Wilmore
 J. H. Boswell Bremen
 C. W. Bowles Sonora
 J. J. Bowman Dawson Springs
 J. W. Bradley Russell Springs
 D. L. Brainard Louisa
 C. S. Bratcher Morganfield
 C. L. Breland Richmond
 J. F. Brewer, Jr. Ghent
 Rosco Brong West Liberty
 J. R. Brunson Bowling Green
 Walter E. Bryant Lebanon Junction
 J. W. Bullis Sturgis
 D. H. Bunch Provo
 Alonzo F. Cagle Owensboro
 E. J. Caldwell Loyall
 L. C. Callebs Barnyard
 J. O. Carter Burgin
 T. E. Carter Leitchfield
 L. F. Caudill Mash Fork
 John Centers Corbin
 L. S. Chambers Cox's Creek
 C. C. Chappell Coral Ridge
 H. C. Chiles Barboursville
 L. V. Chrisman Fonthill
 W. E. Church Cave City
 W. S. Coakley Owensboro
 Wilbur Collins Clay
 Amos Combs Hardburley
 J. G. Cothron Princeton
 W. J. Cordwell Milton
 E. O. Cottrell Hopkinsville
 J. E. Craig Allegre
 R. B. Cundiff Shepherdsville
 J. T. Cunningham Princeton
 C. B. Curtis Evansville, Ind.
 J. M. Dameron Marion
 Chas. E. Daniel Beaver Dam
 J. E. Darter Glendale
 Jno. S. Davis Williamsburg
 Robert Davis Louisville
 C. M. Day Bloomfield
 R. F. DeMoisey Walton
 W. T. Denington Melber
 C. W. Dickerson Willisburg
 Jas. L. Dotson Gravel Switch
 J. E. Douglas Mystic
 Russell Duncan Corydon
 D. B. Eastep Covington
 E. L. Edens Ashland
 I. E. Enlow Whitesburg
 E. F. Estes Louisville
 J. Frank Estep New Liberty
 John R. Flynn Eddyville
 O. G. Foster Ewing
 Floyd French Hamilton, Ohio
 Joseph A. Gaines Glasgow
 Vernon Garmon Trammel
 Robert Garrison McRoberts
 E. M. Gash Harrodsburg
 E. S. Gaylor Mt. Vernon

G. S. Gibson Pruden, Tenn.
 John W. T. Givens Bowling Green
 Clyde F. Gooch Crab Orchard
 W. R. Goodman Cedar Hill, Tenn.
 Bert Gould Brodhead
 R. L. Gray Willisburg
 R. E. Gregory Fordsville
 T. F. Grider Glasgow
 M. L. Hahn Willisburg
 Orlie Hale Waynesburg
 J. W. Hall Kettle Island
 Aubrey C. Halsell Louisville
 Ellis M. Ham Rocky Hill
 Olus Hamilton Mt. Sterling
 W. G. Hammock Versailles
 W. S. Hardin Adairville
 James Harding Disputana
 Connie L. Hargrove Lexington
 H. W. Hargrove Hickman
 Geo. W. Harris Field
 Edward Haun Lily
 J. B. Head Louisville
 R. A. Helton Lily
 G. R. Henson Fleming
 A. L. Hensley Artemus
 J. N. Henson LaCenter
 C. P. Herring Crestwood
 Owen F. Herring Winchester
 H. M. Herron South Irvine
 J. F. Hickey LaFollette, Tenn.
 Robt. M. Hicks LaFollette, Tenn.
 Charles Highsmith Adairville
 C. M. Hill Eubank
 H. A. Hilliker Paintsville
 Thos. H. Hogue LaCenter
 Y. E. Holland Kevil
 Paul G. Horner Louisville
 W. H. Horton Mayfield
 Enoch Hoskins Kettle Island
 E. L. Howerton Pikeville
 G. T. Hundley Balkan
 Charles Hunter Metamora, Ind.
 M. P. Hunt Louisville
 B. F. Hyde Vanceburg
 Houston Ingram Middlesboro
 W. H. Jackson Balkan
 R. Lee James Burlington
 Henry F. Jarvis Cleaton
 Campbell Jeffries Campbellsburg
 W. T. Jewell Munfordville
 Earl F. Johns Louisville
 J. Walter Johnston Sebree
 D. T. Jones Louisville
 J. Omer Jones Louisville
 Buell H. Kazee Morehead
 Raymond Keith Somerset
 Levi Kemper New
 W. F. Kendall Jellico, Tenn.
 Van Buren Keys Mystic
 S. A. Kittinger Bremen
 W. A. Kirtley Mt. Sherman
 John W. Kloss Paducah
 L. J. Knoth Kuttawa
 H. B. Kuhnle Danville
 C. A. Ladd Pembroke
 G. H. Lawrence Albany
 Jason Lambdin Clairfield, Tenn.
 W. R. Lambert Louisville
 H. K. Langston Paducah
 J. N. Lester Himyar
 O. A. Linger Valley Station
 A. W. Loyal Bonnieville
 A. J. Lucas Henderson
 R. P. Mahon London
 K. G. Martin McKinney
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 Mart Miracle Chenoa
 Floyd Montgomery Mt. Olivet
 E. W. Moon Louisville
 R. S. Moore Independence
 J. J. Morris Dalesburg
 W. M. Morris Kenvir
 R. B. Moyers FONDE
 B. B. Murphy Paducah
 J. W. Nelson Dover, Tenn.
 C. L. Niceley Vine Grove
 E. R. Noel Cobb
 N. B. Osborne Dry Ridge
 J. C. Outland Mouth Card
 Otis L. Overlin Buffalo
 N. E. Page Fairplay
 Hosea C. Paris Kuttawa
 M. F. Payne Fountain Run
 Warren W. Payne Franklin
 J. W. Pendley Earlington
 A. B. Pierce Hazard
 W. C. Pierce Catlettsburg
 Otto Pierson Monterey
 Hoyt E. Porter Hyden
 J. W. Porter Lexington
 T. J. Porter Lebanon
 W. E. Pound Buechel
 F. M. Powell Finchville
 C. H. Powers Pineville
 James A. Powers Verne
 J. J. PreVol St. Matthews
 Lawrence Prewitt Williamsburg
 Sidney Prewitt Tompkinsville
 Roy L. Puckett Mt. Washington
 O. C. Rainwater Louisville
 J. H. Ratliff Bradford
 Lewis C. Ray Louisville
 James Riddle London
 C. E. Robertson Murray
 T. J. Robinson Bowling Green
 Jesse M. Rogers Ft. Thomas
 Simpson B. Rowe Columbia
 E. R. Sams West Irvine
 A. V. Schmal Dayton
 J. Pendleton Scruggs Russellville
 H. H. Seale Saxton
 H. A. Selves Buechel
 J. D. Selvidge Spann
 B. E. Settles Middleburg
 Wm. H. Setzer Lancaster
 R. F. Shearer Monticello
 Wm. S. Shearer Frankfort
 T. G. Shelton Harrodsburg
 W. S. Shoupe Alva
 J. M. Siler Verne
 W. J. Simpson Lynch
 W. M. Simpson Woollum
 Olen Sisk Princeton
 B. J. Skaggs Campbellsville
 R. A. Slinker Greenburg
 Brown B. Smith Henderson
 C. A. Smith Mayfield
 D. S. Smith Annville
 G. Ashton Smith Louisville
 T. E. Smith Hardinsburg
 M. G. Snell Hartford
 L. B. Snider Hustonville
 Forrest Sparks Catlettsburg
 E. E. Spickard Lewisburg
 G. L. Stephens Milburn
 Beckley Stanley Calvin
 Robert Stewart London
 W. J. Stewart Cerulean
 Bruce Stivers Shelbyville
 J. L. Stone Maysville
 Joe Stotts Russell Springs
 Dewey A. Stubblefield Bandana
 Albert A. Stulck Louisville
 James L. Sullivan Beaver Dam

I. C. SwaimWinchester
 Andy M. TateLebanon Junction
 Roy TatumGolden Pond
 J. H. ThurmanMurray
 S. E. TullMiddlesboro
 R. H. TurnerRavenna
 J. T. TurpinWest Irvine
 F. C. TuttleRichmond
 Walter WalkerLexington
 James A. WalterMcRoberts
 F. R. WaltersManchester
 C. H. WarfordLaCenter
 C. C. WarrenDanville
 C. H. WarrenGreenville
 H. C. WaymanNewport
 David E. WeaverAnchorage
 A. H. WebbPembroke
 Nelson WebbRussell
 Buell WellsLewisburg
 J. R. WhiteGeorgetown
 L. E. WhitlowCampbellsville
 L. B. WiceGreenville
 Clyde R. WidickTrenton
 H. S. WiggintonRochester
 Homer WilliamsFrazer
 W. A. M. WoodErlanger
 T. L. WootenWalton
 L. T. WrightJeffersontown
 Akles WynnDizney
 G. L. YoumanSpringfield

(Highway 22), the Shepherdsville Road (Highway 61), Taylorsville Road (Highway 16), Bardstown Road (Highways 31-E and 168), and West Point Road (Highways 31-W and 60) just to put out a few more rows of beans, potatoes, tomatoes, cabbage, corn and anything else that the children will eat, and I will make appointments later on in the summer and fall to gather up these things.

Now if this appeals to you, won't you churches along the roads write me at my address, 2123 Woodbourne Avenue, Louisville, Ky., and tell me when you want me to stop. I can go out as far as forty or fifty miles from Louisville—I thing there are ten good highways entering the city—and if I could make at least two trips out of each of these highways every week I could gather up enough each trip to last one week, and the children could have fresh vegetables all during the summer.

The Louisville Baptist Orphans' Home has no farm, so we are wholly dependant upon our friends to help us. Our children are doing nicely, and our workers are loving and painstaking in looking after them. We surround them with arms of mercy, and pray that God will abundantly bless them and make of them strong Christian characters.

O. M. HUEY, Superintendent,
 Louisville Baptist Orphans' Home,
 2123 Woodbourne Ave.,
 Louisville, Ky.

WHAT A COLLEGE REGISTRAR THINKS OF BETHEL STUDENTS

If anybody is in a position to ascertain what type of consistent training a student has had the faculty and officials of a sister school are well able to do it. They receive the students on advanced standing, and should there be any deficiency in their background, it will soon be detected.

To that end Dr. J. W. Gaines, President of Bethel Woman's College, Hopkinsville, Ky., cherishes a letter he has received from E. H. Canon, Registrar of the Western Kentucky State Teachers' College, Bowling Green, Ky. This letter reads as follows:

"From time to time graduates of Bethel Woman's College at Hopkinsville, Kentucky, register at Western Kentucky State Teachers' College for the last two years of their college work. It has been a source of delight to have these young women to register in our college. Invariably they demonstrate that they have had splendid training. The range of their studies has been wide, their co-operation as members of the students body has been most satisfactory, and they have shown a high degree of proficiency in the work taken in our institution. In practically every case where one of your students completed the four-year course at our institution, they have graduated with honors.

"May I congratulate you upon the splendid institution of which you are President."

New SONG BOOK

A collection of seventy-two songs and hymns, popular in the MOODY and SANKEY revivals in Great Britain and America, have been compiled especially for the D. L. Moody Centenary—Moody Bible Institute Jubilee, 1876-1937.

MOODY CENTENARY and INSTITUTE JUBILEE,
 151 Institute Place, Dept. S-4,
 Chicago Avenue Station, Chicago, Illinois

DR. HERRING GOES FROM KENTUCKY TO NORTH CAROLINA

Dr. Ralph A. Herring resigned the First Baptist Church of Ashland, Ky., on Sunday, March 15 to accept the First Baptist Church pastorate of Winston-Salem, N. C. One of the other churches in Winston-Salem recently united with the First Baptist Church, which now has a membership of over 2,100. It has one of the greatest possibilities of any church in North Carolina.

Dr. Herring has done a really great work at Ashland, and his people were greatly grieved when he resigned. He is a well-rounded preacher and pastor. He has won the admiration of all the people of this city.

E. L. EDENS,

Ashland, Ky.

Evangelist J. C. Massee, Atlanta, Ga., will be in special meetings with Dr. T. D. Brown, pastor, at the Highland Church, Louisville, beginning April 22.

Rev. J. R. Black and Rev. L. B. Cobb, both of Memphis, Tenn., have just closed a meeting with the Unity Baptist Church of Ashland. It was truly a great meeting. There were thirty professions of faith. The church was greatly revived.

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DR. HUEY IS LOOKING FOR THE "FRUIT" OF THE HEN

What would the good people in the country—and yea, in the city—do without the good hen? She furnishes about the best food for the children. The cow may be her nearest rival—and in some ways she may be superior—but the good hen never forgets her task, if well housed and properly fed. Every good Baptist, of course, should take excellent care of the good hen, so she will lay her good egg nearly every day in the year, and the child, which every good Baptist of Kentucky wants to see given every chance to be brought up in the nurture of the Lord, must have food. A hungry child! Who can bear to hear or to see one? One in your home would not be allowed to suffer for the want of nutriment for its body.

As Christians we should see that they are fed good substantial food. So we are calling upon our many friends to help us out with eggs at this season of the year. During the springtime the hen, under proper care, does her best for her owner. Now will you, my sister or my brother, do your best with the eggs for the child?

I was impressed with the supply of eggs that a neighbor child's institution was receiving. Many of the churches in the country were sending in two, three, four, and sometimes a dozen cases. You ask, What can you do with so many eggs? Why, we can eat them. And if it should transpire that we get more than we may eat at this time we can put them in cold storage.

The Board of Trustees of the Louisville Baptist Orphans' Home recently gave me a trailer for use on the rear of my automobile. I can now haul in anything Baptists in Kentucky may wish to give to the Home. I am asking those along the Upper River Road (Highway 42), Brownsboro Road, LaGrange Road

**Training Union
Department**
BYRON C. S. DeJARNETTE,
State Secretary

**Southwide and State Calendar
April**

Theme: Faith is the Victory in Our Stewardship of Possessions.

Scripture: Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10 ASV).

What to Do: Study stewardship. Write to the state training union secretary for information concerning the latest books on stewardship in the different departments. Enlist every member as a tither. Seek souls as your hire.



E. E. Lee, Southwide Training Union Field Worker, Dallas, Texas. Speaker State Convention, Newport, April 16-19.

Music

The song services will be led by State Chorister, J. Max Chambers, of First Church, Owensboro, accompanied by local musicians. Special numbers will be given by local and over-the-state talent. Organ, piano, violin, and other instruments will be used.

Speakers

Dr. T. D. Brown, Pastor Highland Church, Louisville, will speak Friday night, April 17.

The closing message will be at 11:00 A. M., Sunday, April 19, by Dr. E. A. McDowell, Jr., Instructor in New Testament Interpretation at the Seminary in Louisville.

North Kentucky

It was my privilege to be with S. M. McMillan, President of the North Kentucky Union, and with the North Kentucky people during the week of March 1-6, speaking in a different church each night. On Sunday afternoon we were at the Rally in the Madison Avenue Church, Covington, speaking on Associational work. The subject each night was "The Place of the Baptist Training

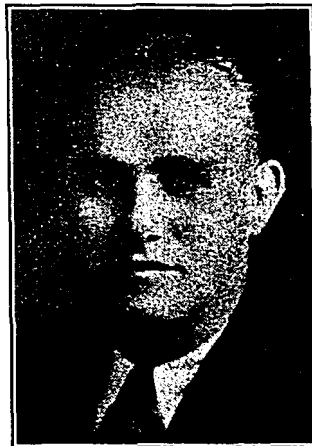


Mrs. J. E. Lambdin, B. Y. P. U. worker and writer, Nashville, Tenn. Conference leader State Convention, Newport, April 16-19.

Union in Our Church." Sunday night I was with Pastor J. W. Black and the Latonia Church; Monday night with Pastor H. D. Allen and the Madison Avenue Church; Tuesday night with Pastor Wayne Byland at Bellevue; Wednesday night at First Church, Newport with Pastor H. C. Wayman; Thursday night with Pastor T. C. Sleete at Immanuel Church, and Friday night with Pastor W. R. Cole at Dayton. Pastor Jesse Rogers and his people at Fort Thomas co-operated with the school held at Dayton. The Latonia Church held their study course the week before. So that for all North Kentucky there were seven churches represented by an attendance of more than 300. It is hoped that all churches that have not already conducted a Training School will plan to do so as soon as is possible.

North Kentucky Training Union Association Holds Training Schools

The North Kentucky Training Union Association, composed of churches in Kenton and Campbell Counties, had the Study Course the first week in March. Seven churches took part in the training work. There were over 350 enrolled in the classes with over 300 taking the examinations.



President D. H. Daniel, Jr., Louisville, who will preside over State Convention, Newport, April 16-19.

We are looking forward to an increased interest in all our churches from this week's work. Brother DeJarnette, our State Secretary, was with us for the week and it was my privilege to visit each church with him.

Brother DeJarnette is doing a fine work among our young people and the prayers and best wishes of all the people of North Kentucky are with him in this great work.

S. M. McMILLAN, Pres.

Deer Park, Louisville, Long Run

On Tuesday evening, March 17, at Deer Park Church, it was my privilege to be a guest at the banquet given by the church for the Training Union. There were about seventy present. The Juniors were at one table, Intermediates at another, and there were two tables for Seniors and Adults. Green and white were the colors used for the decorations, programs, etc. The pastor, Dr. S. S. Hill, extended the welcome for the church. Music was rendered by everybody. Rev. W. A. Brooks, of the Seminary, spoke on "Life's Long Look." Miss Esther Cutter is Director; Mrs. S. S. Hill, Junior Leader; Miss Adeline Altschiller, Intermediate Leader; and Miss Isabel Long, Senior President.



J. E. Lambdin, Secretary and Editor Training Union Department, Sunday School Board, Nashville, Tenn. Conference leader and speaker State Convention, Newport, April 16-19.

RECORD OF ATTENDANCE

March 15, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Lexington, Porter Memo.	132	20	175
Newport, First	122	29	194
Louisville, Franklin St.	120	13	179
Louisville, Grace	109	12	162
Danville, Lexington Av.	109	11	115
Owensboro, Third	107	12	148
Paris, First	105	19	152
Louisville, 23rd & Bdwy.	101	29	127
Paducah, Immanuel	93	17	154
Louisville, Crescent Hill	91	10	145
Harrodsburg	83	10	118
Louisville, Bapt. Temple	73	5	131
Madisonville, First	69	13	132
Erlanger, Elsmere	65	3	112
E'town, Severns Valley	62	4	112
Louisville, Virginia Ave.	60	108
Corbin, Central	49	126

In all my perplexities and distresses, the Bible has never failed to give me light and strength.—Robert E. Lee.

BAPTIST POLITY VS. DENOMINATIONAL BUREAUCRACY

(Continued from Page 6.)

cannot be led to pay him a fair wage, or if Mr. B. cannot be led to give an honest day's work for the wage he receives from Mr. A., something is wrong with them as individuals. After efforts at adjustment have been made BY THE LOCAL CHURCH OF WHICH THEY ARE MEMBERS and have failed, that church should take action for its own protection as well as for their benefit.

Trying to pass the matter to a sort of overhead tribunal which would browbeat or threaten, would prove funny if not disastrous. If neither Mr. A nor Mr. B. are members of a New Testament church there are no Scriptural grounds for any sort of church action as such.

Can Baptist polity be harmonized with denominational bureaucracy? This writer honestly and firmly believes that it cannot. They are absolute opposites in basis, principle, product and power. One is north while the other is south. One is east while the other is west. One is positive while the other is negative.

The Co-operative Program is our present plan of co-operation offered to autonomous church. Present it intelligently and sympathetically and the unenlisted respond with growing appreciation. Suppose we endanger it, then what? And endanger it we must if we introduce discordant elements and debatable factors. Set up an agency whose business it is to investigate, publicize and propagandize social and economic conditions in any given area and we shall have sown the dragon's teeth of final disintegration of our organized Baptist life and activity. This is to invite confusion and conflict.

Let us imagine that this cuckoo-bird is really dropped into our otherwise harmonious and progressive nest and family of denominational life. Is not this about the way it will work? Because of agitation or propaganda, or both, honest or seductive as the case may be, the denominational bureau investigates social and economic conditions in a particular section. Among other findings there is that of "starvation wages" for laborers (in a land of plenty and freedom of movement nobody knows exactly what they are, but never mind). Publicity is given to the "findings" along with some sort of recommendations and probable consequent pressure. Disagreement arises as to the alleged facts and as to the right interpretation of causes for them, as well as to what remedies should be applied. Strife arises, generated by honest differences of opinion. The innocent and well-meaning suffer unjustly.

The spirit of voluntary action will disappear. Feelings of brotherliness and helpfulness, as between individuals and churches, will be displaced by those of

dominating and domineering overlordship. Fellowship will be broken. Interest in, prayer for, support of missionary work will wane.

Take into our family of denominational life this bastard child of bureaucracy and we shall live to see it grow to a place of arrogant selfishness, that is, if the Baptist family lives. Our people, when once they discover what this child is like, will designate in wholesale fashion their gifts, if this thing is foisted upon them. This carried to its logical conclusion means the destruction of the Co-operative Program. With the Program gone, and nothing to take its place of a like nature, the Southern Baptist Convention becomes a bleaching skeleton on our long and arduous journey as a host. Posterity will build denominational loyalty and solidarity once again but it will be a long, long time in doing so. Lord, save us from momentous mistakes made in a mistaken moment!

March 16, 1936.



BOOK REVIEWS

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

You and Your Church, by J. S. Kirtley, published by The Judson Press, 180 pages, paper cover fifty cents.

This work has been commended by many and is still in demand and is proving a help to church members and ministers.

Glitter or Gold by M. E. Gillespie, published by Pickering & Inglis, Ltd., 239 pages.

This is one of the Red Cord Series of this well known British publisher. It is the thirty-fourth issued. It is a wholesome illustrated story that will be of first interest to young men and women, but also of wholesome interest as recreation for their elders.

The Church Against the World, by H. Richard Niebuhr, Wilhelm Pauck and Francis Miller, published by Willett-Clark and Co., Chicago, 156 pages, price \$2.00.

The book is composed of a chapter by each of these writers. Dr. Niebuhr is a professor in Yale. Dr. Pauck is a professor in the Chicago Theological Seminary, and Dr. Miller is chairman of the World Student Christian Federation. These writers, though their environment and outlook is tinged with Modernism, more than one is disposed to think is in consonance with putting the Bible

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first as the inspired Word of God, are yet alertly aware that the world is going wrong and more wrong, and that the church is not going to cure its ills by tagging along with it. Their purpose is serious, and their intellectual grasp is that of trained thinkers. It is most interesting to see how they grapple with the situation. We quoted Dr. Niebuhr on the coverpage some weeks ago in an able statement of the inability of the social gospel to do what society needs today, and on its being a snare that is drawing churches away from its real job for spiritual transformation. There is no Modernism in that.

The Bird of Dawning, a novel by John Masefield, published by The Macmillan Company, 310 pages, price \$2.50.

This is a novel of the sea. Interest and excitement are present. The author does not let the reader rest or be satisfied to turn loose until he has finished the book. A ship sinks, and the crew takes to a lifeboat. In the days that follow they face extreme danger, with almost no chance of survival. This is the beginning of the gripping story.

Billy Sunday, by W. T. Ellis, published by The John C. Winston Co., 519 pages, price \$1.50.

Dr. Ellis writes the story of Mr. Sunday and his message. The book is well printed and illustrated, and embodies the unusual history of the unusual life of Billy Sunday, and also much of his preaching, and the character of the revivals which he conducted. These revivals touched and influenced the lives of multitudes, and his message was an earnest message of the Gospel of Grace.

Phone Highland 0104

Herbert C. Cralle

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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.

MRS. JULIA WEAVER HEFLEY

Whereas it pleased our Heavenly Father to call home on December 29, 1935, our beloved sister, Mrs. Julia Weaver Hefley at the age of seventy-two years. Therefore be it resolved:

That the Jeffersontown Baptist Church and Sunday-school have lost a consecrated Christian member, the W. M. S. a faithful and loyal worker, and the family a tender, loving mother.

That her loss will long be felt in the home, the church and the community.

That we express our sympathy to the family and pray God's richest blessings to rest upon them in their bereavement.

MRS. F. F. RADCLIFF,
MRS. W. B. HELT,
MRS. L. T. WRIGHT, Com.,
Jeffersontown, Ky.

MRS. FANNIE C. BURKE

On February 27, 1936, Mrs. Fannie Clardy Burke passed away at the home of her niece, Mrs. P. B. Pendleton. After coming to the Pendleton home to live, she united with Salem Baptist Church on October 20, 1902.

She lived a long and beautifully consecrated Christian life, ever loyal to her Master.

To her sorrowing relatives and friends we offer the following resolutions:

To her sorrowing relatives and friends we offer the following resolutions:

First, In her passing the church and W. M. S. have lost their oldest, most consecrated and most loyal member.

Second, That her zeal for missions may ever live as a memorial to her memory.

MISS BETTY BRADSHAW,
MRS. E. W. COAKLEY,
MRS. W. B. BELOTE,
MRS. G. P. WIMPEY,
Pembroke, Ky.

J. H. NEVILLE

Oak Forest Church feels keenly the loss of another old and faithful member in the going home of Brother Jimmie Neville. "Blessed are the dead who die in the Lord," text used by Pastor W. T. Jewell at the funeral.

"On Any Morning Think of stepping on shore and finding it heaven;

... of taking hold of a hand and finding it God's hand;

... of breathing new air and finding it celestial air;

... of feeling invigorated and finding it immortality;

... of passing from storm and tempest to an unknown calm;

... of waking up and finding it heaven."

By order of the church, February 22.

MRS. W. P. ANDERSON,
MISS GRACE MILLIGAN, Com.,
Smith's Grove, Ky.

ED C. GAINES

Resolutions drawn by a Committee of the Lancaster Baptist Sunday-school on the death of Ed Gaines:

Whereas, on January 30, 1936, God called from our midst Ed C. Gaines, beloved Superintendent of the Lancaster Baptist Sunday-school, which office he honored with an exemplary life for over thirty years, and

Whereas, by his beautiful Christian life, by his devotion to children, and by his gentle graciousness of manner, he had endeared himself to all with whom he came in contact, and

Whereas, by his life of unselfish service the world about him has been made better by his having lived there,

Be it therefore resolved:

First, That in his passing the Baptist Church, Sunday-school, and community have lost one of their most active and best loved members.

Second, That to his family we extend our deepest sympathy and commend them to the Heavenly Father who alone is able to comfort.

ANN CONRAD,
NELL PELPHREY,
RUTH DICKERSON, Com.,
Lancaster, Ky.

MRS. JENNIE D. CLAYBROOKE

The Coronation Day of our dear Mother, Mrs. Jennie Durrett Claybrooke, was March 2, 1936, after an illness of several weeks.

She professed her faith at an early age, and honored her Saviour during her long life of nearly eighty-five years of Christian usefulness.

She was faithful to her church and at the time of her death was a member of the Springfield Baptist Church. She was especially interested in the Woman's Missionary Union, and was a consecrated member; and an effective worker in the cause of Christ.

Her influence and life will ever be alive to those with whom she came in contact. And the memory of her noble spirit, kindly disposition, her faithful and loyal living, and her unselfish service, shall inspire us and her other loved ones to emulate the example set by her in the quest for higher living and rich reward that awaits the faithful in Christ Jesus.

Think of—
"Stepping on shore and finding it Heaven!

Of taking hold of a hand and finding it God's hand,

Of breathing a new air, and finding it celestial air,

Of feeling invigorated, and finding it immortality,

Of passing from storm and tempest to an unbroken calm,

Of waking up and finding it Home."
HER ELEVEN CHILDREN.

WILDY H. GRAVES, M.D.

Whereas, It has pleased the Great Father to remove from us on of our faithful members and beloved brother, Dr. Wildy H. Graves:

The Business Men's Bible Class, Murray, Ky., do record, with deep emotion, the dealing of Divine Providence with this group, and pray that it may be blessed to our admonition and spiritual edification. The fathers, where are they? And the prophets, do they live forever?

Our honored and endeared brother died in the midst of his life-long and newly acquired friends, and in the arms of his beloved Class. He was called, as he could have wished in the midst of

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active labor; found at his post; and faithful to the end. From serving his class, his church, and humanity in general, this great churchman, citizen, and physician, was transferred to his blessed seat in the class and church of the first born which are written in heaven. The suddenness made it, to him, only the more of a translation. He walked with God, and he was not—for God took him.

Relatively young in years but full of labors—accomplished citizen—the beloved physician—the sound Christian—the beloved disciple—it was allowed him, according to his wishes to die here among his numerous friends.

We were privileged to take sweet council here with him. His fraternal and faithful words, up to the last, in this Class, leaves his memory fresh and fragrant, as is fit. It is the pleasure of this class to express our confidence of his happy transition, and of his glorious resurrection. Like the great Patriarch, "After he had served his generation by the will of God, he fell asleep."

Be it resolved: That this class do tender to the bereaved widow and family of the deceased their Christian sympathies and earnest prayers.

W. M. Caudill, Chairman, J. T. Hughes, W. H. Finney, Charles Currier, Elbert Lassiter, Committee.
Murray, Ky.

PHILANDER, BARCLAY PENDLETON

The death on January 22, 1936 of Philander Barclay Pendleton removes from the community one of its oldest most influential and highly esteemed citizens. He was in every way a Christian gentleman and an outstanding man, loved and honored by all who knew him. He was a man of blameless character, a leader in the moral and religious life of his community, a kind sympathetic neighbor, and a promoter of every good cause.

In his going Salem Baptist Church, Christian County, lost a loyal member, faithful to every duty, and ready for every good work. He was a wise counselor in all of the affairs of the church, and one to whom his pastor and the younger leaders looked for advice in every decision to be made for the on-going of the work of the kingdom.

For many years he was treasurer of the church, and a teacher in the Sunday-school. Through life he was a regular attendant at all of the services of his church when his health permitted. He delighted to be associated with young people and his quiet, helpful influence among the young people of Salem, will never be forgotten.

To his faithful companion, who for more than fifty years, walked life's pathway with him, to his devoted children and grand-children, we offer our heart-felt affection and sympathy, and commend them to the rich grace of our Heavenly Father.

MRS. E. W. COAKLEY,
W. H. SUMMERHILL,
C. C. CARTER,
R. G. ANDERSON,
N. B. GARROTT,
Hopkinsville, Ky.