

WESTERN RECORDER

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No. 22

The Religious Revolution

ONE of the most amazing things about the doctrine of evolution is the power which it has had over ministers of the Christian religion. Lord Kelvin is reported to have said, "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution, while evolution itself remains an unproven hypothesis in the laboratories of science."

Professors of sacred theology and preachers in the Christian pulpits have in less or more degree for years past embraced the teaching of evolution, and in their attempt to reconcile its flatly contradictory hypotheses with the doctrine of creation, they have taught that the Bible was not meant to be a textbook of science. They disregard the fact that if (without defining inspiration) the Scriptures of Truth are what they claim and prove themselves to be, the very utterance of God, then it must rightly be held that wheresoever the Bible does touch upon nature and history, there it is inerrant. Even now modern physics and archaeology are, here a line, there a line, writing God's Word after Him!

Sir James Jeans writes, "Modern scientific theory compels us to think of the Creator as working outside time and space, which are part of His creation, as the artist is outside his canvass." Professor Eddington declares, "There are some who like to look upon God as a force personifying nature . . . That does not seem to me to be religion. It is patent to everybody that there was a dominating god-like force that created the universe."

Liberal Theology, however, eager to be regarded as abreast of Modern Thought, has failed to perceive that the Divine Method of Creation, that everything should bring forth after its own kind, could never be reconciled with any form of evolutionary teaching that links man in his origin with the rest of the animal world. The ironic feature of the situation has been, that from Darwin's day until the present, there has not been a scientist or a theologian who has been able to show that a doctrine of evolution applies anywhere except in the affairs of men, whether in industry or science, in the military or literary world, or elsewhere in human affairs.—Prof. C. W. Hale Amos, in "The Church or the World?"

Devotional and Religious Thought

THE PRAYING HEART

The praying heart is the singing heart,
Triumphant, glad, and free,
Transmitting from its vibrant walls
Sweet Heaven's melody.

The praying heart is the soaring heart,
Transcendent, on the wing,
That mounting higher with its prayer,
Can only soar and sing.

The praying heart is the loving heart
That blesses strangers, foes,
Where unobstructed Jesus' love
In holy passion flows.

The praying heart is the seeing heart
Where worlds in vision rise
And God's own face, undimmed, appears
As veils are rent from skies.

The praying heart is the knowing heart
That treasures verities,
And knoweth self and knoweth sin,
And Him Whom it believes.

Gwynn McLendon.

THE PRISONER'S DELIVERANCE

'An Englishman in a Portuguese prison, while serving a life sentence, was visited by a fellow countryman, who subsequently sent the criminal some novels with which to relieve the monotony of his existence. These books brought him no relief, but between the leaves of one of them he found what had been left there by accident—a sermon preached by Charles Haddon Spurgeon in Exeter Hall, entitled, "Salvation to the Uttermost." This message was blessed to the prisoner's soul, and on being visited by another Englishman, he sent word to Mr. Spurgeon, telling him how different things had been since his perusal of the discourse. "Give attendance to reading" (1 Tim. 4:13), but see that that reading is "right" (Psa. 19:8).—Selected.

PRESCRIBED BY THE SPECIALIST

Some years ago a lady went to consult a famous New York physician about her health. She was a woman of nervous temperament. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Go home and read your Bible an hour a day; then come back to me a month from today." And he bowed her out before she could protest. At first she was inclined to be angry; then she reflected that at least the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible. In a month she went back to the doctor's office a different person, and asked him how he knew that was just what she needed. For answer, the physician turned to his desk. There,

worn and marked, lay an open Bible. "Madam," he said, "if I were to omit my daily reading of this Book, I would lose my greatest source of strength and skill."—The Wellspring.

THE FULFILLMENT WILL COME

Being fully persuaded that, what He had promised, He was able also to perform.—Rom. 4:21.

"Yet will I not forget thee" is part of the superscription of the Covenant. The interests of God's people are so inextricably bound up with His own glory that He cannot forget them. Love has the longest memory of all, and the interpretation of God's changeless remembrance of His people's need and of their dependence upon Him is to be found in the fact of His abiding love. Dark days are apt to come upon us from time to time, when it is easy to imagine that we have been forgotten. God remembers not only the needs of His people, but His own promises also. In Christ He has pledged Himself. Every word of His is "Yea and Amen in Christ Jesus."—J. Stuart Holden.

LIFE'S GREATEST GIFT

Life holds no other privilege so dear

As being the faithful friend of every one;

Of gladly serving all and leaving none
To weep alone or grope their way in fear.

So many breaking hearts are needing cheer—

A frightful work, a ruthless hand has done!

When friendship's ministries are once begun

They quickly end grim Sorrow's mad career.

When Friendship smiles the deepest gloom recedes,

And at her touch the sweetest flowers spring

Making a fragrant dell of desert earth.

The friendly heart that soothes the one that bleeds

Will bask in Love's sunshine and sweetly sing

While feasting on raptures of boundless worth.

Kansas City, Mo. RAY BAILEY,

HE SHALL REIGN

He must reign till He hath put all enemies under His feet.—1 Cor. 15:25.

He must reign. The little lad reading some story becomes enraptured in the fortunes of his hero, difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager he turns over the pages and looks further on. It is all right, the hero lives and triumphs. Now

the lad breathes again, and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to look at the end. It is all right. —Mark Guy Pearse.

PRODUCTS OF PREACHING IN APOSTOLIC DAYS

3,000 believed (Acts 2:41).

5,000 men (Acts 4:4).

Multitudes (Acts 5:14).

Great company of priests (Acts 6:7).

City of Samaria (Acts 8:8).

All who hear (Acts 10:44).

A great number (Acts 11:21).

Much people (Acts 11:24).

A household (Acts 16:34).

Many—not a few (Acts 17:12).

Many myriads (R. V.) (Acts 21:20).

Why not now?—Hy. Pickering in the Expositor.

GOOD WORKS THE FRUIT OF THE CHRISTIAN'S LIFE

Created in Christ Jesus unto good works, which God hath before ordained that we should walk.—Eph. 2:10.

The double purpose of our union to Christ must never for a moment be forgotten, nor its heavenward and earthward aspects for an instant separated in our apprehension. It is in order that we may be as He is in the reckoning of God, and equally that we be as before the eyes of men. "No condemnation to them that are in Christ Jesus" is one phase of this blessed truth. But, O believer, forget not the other, lest you bring upon yourself the curse of a dry and barren Antinomianism: "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—A. J. Gordon.

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WESTERN RECORDER

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

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No. 22

The Faith of a Southern Baptist

President JOHN R. SAMPEY,
Louisville, Kentucky

I BELIEVE in the God of our fathers, the God of Abraham and Moses, of Isaiah and Paul, the God of Hubmaier and Bunyan, of Carey and Judson, the God of Furman and Mercer, of Boyce and Broadus, the God of Carroll and Gambrell, of Mullins and Robertson. He is infinite in wisdom and power and boundless in grace and love. Justice is the foundation of his throne, but he is rich in mercy. He never fails his people nor forsakes them. No one can pluck them out of his hand. He is "a God merciful and gracious, slow and to anger, and abundant in loving kindness and truth; keeping loving kindness for thousands, forgiving iniquity and transgression and sin." Human language cannot fully express the goodness of our God. "I believe in God the Father, maker of heaven and earth."

I believe in the Son of God, "who, existing in the form of God, counted not the being of an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross."

I

OUR Lord Jesus found in the Suffering Servant of Isaiah a prophecy of Himself and His death and resurrection. The Apostles found no language more appropriate to describe the significance of our Lord's suffering on our behalf than the words of the ancient prophet: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The Son of God suffered in our stead. He gave his life a ransom for many. He bore our sins in his own body on the tree. What a wonderful Saviour we have in Jesus!

I believe that God for Christ's sake has forgiven my sins. No wonder the millions of angels round about the throne say with a great voice, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing." Well may every created thing in the universe exclaim, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the dominion, for ever and ever."

I believe in the Holy Ghost, the third person in the blessed Trinity, who regenerates and sanctifies the believer. He not only gave us the new life in Christ but nourishes it, and helps us as our teacher and comforter. He makes of our bodies a sanctuary of God. He assures us that we are children of God, heirs of God and joint-heirs with Christ. The Holy Spirit helps our infirmity; "for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Well may Paul affirm, "If any man hath not the Spirit of Christ, he is none of his."

I believe that the Holy Spirit is ready to come with power into the life of the believer who cleanses his heart and longs to win others to Christ. I believe that the Spirit will fall upon an assembly who are waiting and longing for power to

This address was delivered by Dr. Sampey, President of the Southern Baptist Convention, at the opening of the eighty-first session of that body at St. Louis, on May 14. It profoundly impressed the large gathering of Baptists for its simplicity, its spiritual insight, and for the witness it bears to central spiritual truths of the holy revealed faith of the Word of God.—Editorial Note.

bear witness to the saving grace of the Lord Jesus. Pentecost was repeated in the house of Cornelius. The Spirit still falls upon praying groups who confess their sins and pray for power from on high to win the lost men to the Saviour. This great Convention needs the baptism of the Spirit, and every pastor and teacher needs to be filled with the Holy Spirit as he presses the claims of Christ on lost men.

I believe in the holy Scriptures of the Old and New Testament as a revelation from God. Holy men spake as they were borne along by the Holy Spirit. The Bible differs from all other books, however valuable these may be. The Spirit of God guided the men who wrote the various books of the Bible in a unique manner, so that these writings are indeed God-breathed. In them we have messages in many portions and in many styles, but God speaks to us through them all. Of course, the supreme revelation comes through the Son of God and through the Apostles who interpreted the significance of His death and His resurrection. I believe that the holy Scriptures are trustworthy and authoritative, because the authors were inspired.

I challenged Southern Baptists a year ago to read with me during the twelve months just closing the last twenty-seven chapters of Isaiah ten times and the Epistle to the Ephesians forty times. I have received letters from men and women from all parts of the Convention territory announcing the completion of this delightful task. If a million Southern Baptists had filled their minds and hearts with these great books of Scripture, revival fires would be burning throughout our Southland. The incoming tide of unbelief and pagan morals would not have deluged our churches and rendered impotent our testimony to the Christian way of living. If we still claim that we believe the Bible to be the Word of God, let us keep its pages open in all our homes and fill minds and hearts with its clear call to holy living and its beautiful promises for this world and the world to come.

II

I BELIEVE in the Church of the living God, the body of which Christ is the head, the bride, the wife of the Lamb, to whom it is given to array herself in fine linen, bright and pure, and the fine linen is the righteous acts of the saints.

The Old Testament prophet pictured the relation of Jehovah and his people as that of husband and wife. Addressing Zion he says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The inspired seer issues a call to God's people, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." Addressing the people who had not been faithful to their God, he exclaims:

The reproach of thy widowhood shalt thou remember no more. For thy Maker is thy husband; Jehovah of hosts is his name; and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth when she is cast off, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting loving kindness will I have mercy on thee, saith the Lord thy Redeemer.

It is to this bride of the Lord to whom the prophet calls, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth, and gross darkness the peoples; but the Lord will arise upon thee, and His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

Paul recurs to the image of the marriage relation in describing the love of Christ for His Church in the Epistle to the Ephesians, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

It is this spiritual church which joins the Holy Spirit in calling men to come and take the water of life freely. This is the church founded by Christ Jesus Himself, against which the gates of Hades shall not prevail.

I believe also in the churches of Christ scattered throughout the world, spiritual democracies recognizing only one Master and hailing all members as brethren with equal privileges in the church. From the first Christian century until now, with deep regret we confess it, there have been in these churches many unregenerate members. Some of these churches have even become synagogues of Satan. And yet the hope of the world lies in these churches. Christ Jesus has entrusted to His churches the task of winning the world to faith in Himself. Oh, for the baptism of the spirit to empower pastors and churches to witness for Christ! Let all our people read carefully the second and third chapters of the Revelation, and hear what the Spirit saith to the churches.

I believe in the Southern Baptist Convention and all the agencies it is using for the upbuilding of the Kingdom of God. Granted that political passion and sectional bitterness had something to do with the origin of the Convention ninety-one years ago, now that the bitter prejudices of that time are well nigh forgotten, we can see the hand of God in the union of our Southern people in a body for which they alone would be responsible. The churches of the Southland have grown more rapidly in numbers and in missionary activity than they could have done had their mission boards and other agencies been located in Philadelphia, New York and Boston. It was a good providence that presided over the formation of the Southern Baptist Convention, and the good hand of our God guided us through the terrible Civil War and the long period of poverty and oppression that followed it. With increase in wealth, it seemed that our churches might rise to a scale of giving that would make us a larger factor in the task of giving the Gospel to the whole world. Under the political idealism of President Woodrow Wilson and the spiritual enthusiasm of our religious leaders, we dreamed of converting the nations to Christ. But there came all too soon the period of disillusionment. The forces of darkness made a counter attack which has threatened the very existence of Christianity in many parts of the world. Here in America we have been tempted to think only of ourselves and of our own political and economic welfare.

III

WE READ the foreign news as to increasing suspicion and fear and hate in Europe, Asia and Africa, and at once vote great appropriations for national defense. We have overlooked the fact that one able and consecrated mis-

sionary is worth more for the preservation of peace between Japan and the United States than the most formidable dreadnought.

We can equip and send out a missionary family for two thousand dollars, whereas the initial cost of a super-dreadnought is Fifty Million Dollars. The cost of maintenance of the big battleship would supply all the necessities of several hundred missionaries. When the battleship becomes obsolete and ready to be sunk at target practice, more than half of the missionaries would still be highly efficient messengers of good will. Love is far more powerful than force. If we wish to be good neighbors in our relations with the nations of the world, we must share with them all that we have learned of God's redeeming love.

Believing as I do in the Great Commission, and taking as our model the work of the Lord Jesus with its threefold ministry of preaching, teaching and healing, I am happy to lend my hearty support to our Foreign Mission Board, our Home Mission Board, our Sunday School Board, our Relief and Annuity Board, our theological schools, our Education Commission, our Hospital Commission, our Social Service Commission, the Woman's Missionary Union, the Baptist Brotherhood of the South, and all the other agencies that will help us to give the Gospel of Christ to lost men everywhere.

As Southern Baptists we have a noble heritage. Our fathers laid broad and deep foundations. Be it ours, under the blessing of our God, to build on these foundations a temple to our God and His Christ, a temple in which there shall be no shoddy material and no shoddy workmanship.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

The Grace of God

J. T. RIDDICK, Durham, N. C.

Titus 2:11—"For the grace of God that bringeth salvation hath appeared to all men."

THIS text from the pen of the Apostle Paul to Titus, is freighted with some great truths. It divides itself up into three sections. It seems to bundle up about all there is in salvation from sin on the divine side of the question. It deals with the great doctrine of divine grace, a field in which Paul was a master interpreter. So we will study first of all:

I. The Grace of God. There is no subject taught in the New Testament more extensively than is the grace of God. We are to understand by the grace of God it means divine favor. It is divine love in action. The action is God reaching down to lift up from sin and shame fallen human beings, placing them within the bounds of salvation.

This grace is different from divine love in that it reaches down only, while divine love reaches both up and down. Of course if we follow the stream of divine love far enough, we will find love and grace coming together, like the rise of a river hundreds of miles away up in some mountain spring that flows on for miles and then empties into the great ocean, and the spring and the ocean become one. The grace of God is God's own free gift, not on the markets for any kind of money consideration.

Nothing shows God at His greatest more than the fact of His grace as manifested in the coming of Jesus Christ in human flesh subject to temptation and death, that He might taste death for every man. It is said of Jesus that He was "full of these and you can't separate Him from the grace of God. Deny the Godhood of Jesus, and you have no saving grace of God to save from sin.

We are assured that "grace and truth came by Jesus Christ" and not by Moses, who was God's lawgiver. The Ten Commandments are great, the greatest of all laws ever

given to man by which to live, for they were given by God Himself. But grace, the gift of God, went the law one better, for grace knows mercy to the penitent disobedient, but the law knows nothing but death to those who disobey. Divine grace always carries the flag of divine mercy, ready to extend it to every repenting sinner.

II. What the Grace of God does for believing men and women. "For the grace of God that bringeth salvation hath appeared." Salvation from sin, which means lawlessness, disobedience to the law of God, is the greatest question that man has to settle for his eternal soul, is wholly involved and there is no other way out. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

Salvation is not of works, for if it be of works then Christ died in vain and the grace of God given by Jesus Christ in the Cross was a useless gift to mankind by God the Father. Paul tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." If it is the gift of God, it is not in any way merited by the works of man, not by human suffering that man may endure while here on earth, neither is it bestowed on man by God on account of any sacrifice man may make of his means or his person. The burden of Paul's preaching was salvation by grace—"Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Not only are men saved by the grace of God, but in all the Christian's life, God deals with His children by the law of grace, instead of the law of Moses given on the Mount. Paul tells us in his second letter to the Thessalonians, "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through Grace." All that Paul said in these words is done by grace and not by the law of Moses. "Therefore by the deeds of the law there shall no flesh be justified in His sight," therefore man's transaction with God must be in the circle of God's grace, and not by any human creeds and covenants, in which the Grace of God is not the center and the basis of all faith and communication with God in the school of prayer and service.

We are not to understand that the law is not good, but that God chose the better way, the way of grace given by Jesus Christ. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The weakness of the law is manifested in the fact that man was not able to stand up to the temptations of the devil that he met in the flesh. God came in human flesh in the person of His Son and conquered sin in the flesh by His holy life and died that his atoning death would make it possible for man to reach holiness, not in his own strength, but by the grace of God who bore his sins in His own body on the tree.

Thus man's hope of salvation in that God arranged a way by the death and resurrection of Jesus Christ, and Paul tells us that "where sin abounded, grace did much more abound." God in His gift of divine grace went beyond anything sin can do to the soul that comes to Him by repentance and faith, "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Salvation by grace should be the foundation of every preacher's message to a lost world.

III. To Whom the Grace of God is Given. The grace of God was not given to any class or nation with the exclusion of any individual who will accept it. "For the grace of God that bringeth salvation hath appeared to all men." "To all men," regardless of race, social position, intellectual attainments, moral standing, or any kind of limitations that men may seek to throw around men who want to be saved. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Yes, "upon them all," not the moral and upright, not the Jews only, but upon those Gentiles who accepted the message of

the apostles, which was a confirmation of the death and resurrection of Jesus.

The best of human physicians are fearfully baffled at times to find out just the nature of the disease and the treatment needed for the patient. "And you hath He quickened, who were dead in trespasses and sins," has no limitation in it, except man's willingness to accept the remedy, which is God-provided and must be God-applied by man's faith.

We who preach the Gospel have no choice in the matter of the class to whom we preach the grace of God, for there is no limit in its offer to man. We can preach it to the worst of sinners with the same confidence in its saving power as we can the most cultured and refined. We can preach it to the Hottentot and the American college student, inspired by the same hope that it will work to the salvation of both, if accepted by faith. There cannot be any class salvation in the mind and heart of God who loves all mankind in every land.

He would be an unworthy God who would leave one class of men and women alone to die in their sins while He extended salvation by grace to others. God is the God of China, Japan, Africa, as well as of England and America. Salvation is free to the poor and the rich. When Jesus issued His commission to His disciples He put in it the whole world, every class and every colour of the human race.

Why not, ye who know Him not accept His grace and be saved? Why trudge on your way to hell and eternal suffering when God's grace is sufficient for your salvation now?

There is no account of His grace being offered to sinners in predation. It would seem that death closes the door of salvation by the grace of God. There is a great gulf between the finally impenitent and the cross of Christ. Salvation by grace is a working arrangement by the Almighty here and now. Reject it now, and you may never again be so favored as to stand face to face with its every offer.

Some Baptist Contributions to D. L. Moody's Career

L. M. ALDRIDGE

FFIFTY years ago Dwight L. Moody established the first Bible Institute—opening sentence in Prof. E. O. Sellers' article on "Institutes and Seminaries" in the Western Recorder of April 23, 1936.

Celebrating the Jubilee of the original Institute, together with the Centenary marking Moody's birth, it is remarkable that an evangelist, whose work is presumed to be emotional and temporary, should have founded so many permanent institutions.

If any part of the blessing that has come to the Southern Baptist denomination through its Bible Institute at New Orleans may be traced back to the Chicago evangelist, even indirectly, it is cause for rejoicing for every lover of the Christ of D. L. Moody.

Be that as it may, it sets one to thinking in another direction. How much did the Baptists contribute to the career of Mr. Moody? Does a careful examination of the spiritual support they gave him make a loyal Christian desire to shout "Hallelujah?"

Admitting that Moody was under the power and leadership of the Holy Spirit in an uncommon degree, does it detract from that power to enumerate some of the human forces that were used of God to accelerate his soul-winning campaigns? We believe not.

I

LET us consider but three Baptists. First, there is John V. Farwell. David and Jonathan never were any closer in fellowship that is holy than were Moody and Farwell from the day Moody invited the great merchant to his Sun-
(Please turn to Page 12.)

No Substitute for the Bible

GEORGE WILLIAM BROWN

General Secretary of the American Bible Society, New York

A DECADE or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Wells' justification of his proposal was very earnest but there is no record of the idea ever having been acted upon.

Why did the suggestion not take hold? Is not the Bible a very ancient book, and is not this a very modern age? Can the reactions of a man of the twentieth century be at all similar to those of David or Jeremiah or Paul? It is to be remembered that this ancient Book came into being when the world was tiny, the Atlantic unexplored, and the Pacific still uncharted. Its outer rim lay only a little beyond the edge of the Mediterranean. An entire hemisphere has been added to the known part of the globe since the Scriptures took their form. Why has there never appeared a substitute for the Bible of that small, long-ago world?

One observation to be made at once is that time and space are factors having no relation to the Scriptures. The facts with which the Bible authoritatively deals were vital two thousand years ago and will be vital two millenniums hence. They were of importance long ago in obscure Judea, and they are significant to-day whether people live in populous metropolitan areas or on the outer fringe of civilization. The modernization of society is a process to which the Bible is indifferent. Its readers are seldom interested in knowing when the Psalms was written, or in being told the exact habitat of the recipients of the epistles to the Galatians. "Be sure your sin will find you out" cares not for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude or longitude. There is a quality of universality in the Bible that is simply astonishing. It is therefore hardly to be expected that a substitute is going to be sought seriously when the Bible gives no promise of being outmoded.

A substitute for anything is desired only when the item which one has been using is no longer acceptable or adequate. Among the many uses to which the Bible is put, two near the top of the list are its use in crises and as a book of devotion. For many generations it has been equal to the demands of both.

The writer recalls from his college days being roused from sleep by the crash of a collision. My roommate and I hastily dressed and went outside to witness the tragic and bloody after effects of a serious accident. It was a sobering experience. When we returned to our room I noticed that before getting into bed my roommate hunted up his Bible and read a chapter from it—the only time in a year's living with him that I saw him look inside it. In that solemn hour when we had walked beside death he turned not to a great passages of literature, not to the dissertations of any philosopher, not to any learned scientific treatise, but to his Bible.

Such a use the experience of the years seems to have justified. No satisfactory substitute for the Bible in severe crises seems to have been devised. Ian McLaren, author of "Beside the Bonnie Brier Bpsh," stated once that in his pastoral calling he had never been asked to read from any part of the Scriptures save the fourteenth chapter of John. Neither had he ever been asked to read from Tennyson or Browning or Bunyan or Scott. There are certain Bible passages to which the Christian goes when his heart is heavy, and he cares for no substitute.

The Bible is rich with passages appropriate for reading in critical situations. There are chapters to be read when one confronts an epochal decision, or faces an overwhelming sorrow, meets with heavy reverses, or stands in baffling perplexity. Across the centuries embraced within the Bible its characters have sounded the tragic depths common to humanity. Some grew hopeless but others bravely came off

more than conquerors. The Bible lover reads the defeats and victories of Scripture and is stimulated to take his place with those who have triumphed. He kneels with Jesus in Gethsemane and determines to walk the Via Dolorosa undaunted. He needs no other book. He wants no other book.

Life is not all crises. There are long periods of routine living with every day very much like all its predecessors. During these stretches the Christian life must be cultivated. There must be enrichment of spirit and invigoration of character.

As a book of spiritual nurture developing the devotional life the Bible has an inexhaustive adequacy. There are mornings when reading the 121st Psalm sets the character of a day as nothing else can. There are evenings when the final paragraphs of the eighth chapter of Romans are the precise tonic the spirit craves. There are moments when contemplative brooding on the stirring imperatives of the Commandments or quiet reflection on the teachings of our Lord gives sinewy resistance against alluring temptations. Many Christians rejoice in the possession of a guide to the Bible's use advising that in discouragement a certain chapter be read, in periods of uncertainty to turn to such and such a passage, and so on.

Thus is imparted to Christian character that fine quality which makes the personality of the Christian attractive. The popular New York City preacher who told of examining the Bible of a deceased friend and finding in its markings a veritable spiritual autobiography can be duplicated many times. "He who ceases to be better ceases to be good" is said to have been written on the flyleaf of Cromwell's Bible.

Many good Christians to-day are becoming better Christians because of a systematic use of the Bible. No other volume or anthology of good literature serves the same purpose. And no other book is being sought!

Science and Immortality

WHAT may be regarded as the view of great scientists on the immortality of the soul, was expressed by Dr. Arthur Compton in the Yale University Press. Dr. Compton who has won distinction as a great physicist and also as winner of the Nobel Prize in 1927, says, "Failure to find evidence for the permanence of consciousness is no adequate evidence for rejoicing its possibility."

Dr. Compton declares that scientists and philosophers alike have failed to provide any clear indication of what the future holds for us. But, he states, "though it is true that science has found no weighty evidence in favor of life eternal, it must also be said that science has found no reason for supposing that what is important in man can be buried in the grave. The truth is that science cannot supply a definite answer to this question."

Dr. Compton continues, "Jesus considered immortality the natural course in a world governed by God as a loving father. And the remarkable way in which the moral and religious teachings of Jesus have stood the test of the centuries gives his followers deep-rooted faith in his teachings. 'Lord, to whom shall we go? Thou hast the words of eternal life!'"

Dr. Compton, who is regarded as one of the world's greatest physicists, is a Baptist, and deeply interested in the missionary work of his church. When he states that "science cannot supply a definite answer to this question," he is voicing the attitude of true science. The answer to the question of immortality lies outside the realm of science. A merchant has a yard stick to measure cloth, and scales to measure sugar. Science can no more give the answer to immortality than a pair of scales could tell you the number of yards in a bolt of cloth. But when Dr. Compton quotes from the scripture, "Lord to whom shall we go? Thou has the words of eternal life," he reveals the faith of his soul. As a scientist he has no answer to the question of immortality; but as a man he puts his trust in the teachings of Jesus.

—Baptist and Reflector

EDITORIAL

We Shall Be Saved By His Life

THE heading is from the tenth verse of the fifth chapter of Romans, which reads, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by [in] His life." In "Word Pictures," Dr. Robertson says: "'In His life,' for He does live, 'ever living to intercede for them.'"

Salvation is the great inclusive word of the Gospels. It gathers into itself all the redemptive acts and processes, of which the two most prominent are regeneration and sanctification. The Christian believer has been saved from sin's guilt and penalty. He is being saved from the habit and dominion of sin. He is yet to be saved unto entire conformity to Christ. For (1 Pet. 1:5) we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

The impression broadly prevails that salvation is due exclusively to the death of our Lord. We preach and seem to think that besides the Cross there is no saving work that needs to be mentioned. We seem to believe that, once a soul is brought to Christ in repentance and faith in order that the guilt and penalty of sin may be taken away, there is no more Gospel that applies to him.

It seems quite to escape many that the Gospel abundantly teaches that the intercessory work of our Lord on High and of His Holy Spirit within those who have come to Him here, are imbedded within the Gospel along side of the redemptive Cross, to the end that not only shall the soul be saved, but that the life shall also be saved and transformed.

I

WHEN our Lord said on the cross, "It is finished!" He uttered a word laden with meaning glorious and unspeakable to mankind. All that God required to the end that men might be justified before Him for their sins had been performed for them on the Cross. Salvation in its primal aspect of justification and reconciliation is wholly from the finished work of Christ.

Many preachers have understood this well and have proclaimed it in all faithfulness. They are aware how extremely difficult it is for persons convicted of sin absolutely to cast away all notions that there is something that they can and must do in order to get themselves in shape that the Lord can save them, or that they may help Him to save them by an improvement in morals or what not. We shall always need the utmost faithfulness at this point, for it will always be difficult to save those under conviction from the notion of self-salvation, if not wholly, at least in part.

Yet we know well that the glorious Christ, who offered a complete redemption, and did all that is necessary to that end in pouring out His own blood on Calvary, when He cried, "It is finished!" looked forward not only to His glorious resurrection, but to His ascension and His intercessory work for His people on earth at the right hand of God the Father, and also His coming again to reign over His people.

II

ALL OF these things in some real measure are included in God's purpose for the full salvation of men. Yet most of us have tended to preach salvation only in its initial aspect. That souls in blindness and sin shall be born again and brought into the Kingdom of God we have in practical effect treated as the whole of salvation. We have done this notwithstanding such passages of Scripture as that used in the heading, which clearly set forth that there is a salvation to be accomplished after we have been reconciled to God.

In Col 3:3, 4, we read, "For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with Him in glory." Here

it is affirmed that Christ is the life of the Christian. That is, the power of the resurrection life of our Lord, who lives to intercede for the saints on high, quickens the lives of disciples through the inworking of the shed-abroad Spirit of Christ. Their lives are in principle the Christ-life.

This passage also opens up the human condition requisite to and builded by this supernatural and mystical experience. It is that "Ye are dead"—that is, dead to the natural self-centered life of the flesh. You are living a life by faith in God, that daily and habitually says "No" to the carnal promptings of the flesh, and "Yes" to the Christ who has loved us and given Himself for us. This, dear friends, is no hocus-pocus of words; it is the plainly revealed truth of God.

How can we make ourselves dead to the flesh? Well, we cannot. Neither could we regenerate ourselves. It is important to know that we cannot. But we can trust Christ, if our hearts in sincerity receive Him, for the impartation of power to be dead to sin, and alive to the things of the Spirit in Christ, just as we trusted Him to save us from sin's guilt.

The initial blessings of salvation are those that come from surrender to Christ and the sense of forgiveness of sin and of safety in Him. But the old nature is not eradicated. A new nature is implanted—the in-Christ nature. This new nature is in for a life-long conflict with the old.

III

GOD always wins, in that what we have once committed to Him He will keep. But if we have merely committed our souls, but not followed that by daily life-committal, He may have precious little to keep, after the wood-hay-stubble is burned up. The carnal Christian is safe as to the destiny of his soul. But he is warned in the Scriptures that his soul is that of an infant.

If through life one tries to get along with just as little Christianity as possible, and just as little self-denial and sacrifice as he can get by with, patterning as far as he can after the worldlings who know nothing about the new nature, the salvation he will have will be only a fraction of that which the Lord has provided.

The Christian is intended to live his life in contact and communion with God. This is the life of those who are being saved, who obey God and through prayer and study of God's revealed Word seek to increase their knowledge of Him. When the Lord brought Israel out of Egypt to Mt. Sinai, they did not move a step forward for an entire year. There the tabernacle was set up and worship established which would teach them that all advance was to be on condition that God was in their midst daily directing their lives.

Thus the Lord sought to build in the lives of these Hebrew ex-slaves from Egypt reverence and spiritual character, which could be had only at the cost of continual contact with and obedience to Him. All of which was a prototype. When our Lord Jesus was on earth He offered on the Cross the sacrifice for man's sins. In Heaven, and until He shall come back again, He now officiates as our great High Priest. We grow only as we are being "saved by His life."

God in His salvation intends to build Christ-like character in His people, and not merely to save them from the penalty of sin and then leave them to wrestle helplessly in their own strength with the onslaughts of the old fleshly nature.

Dear fellow-preachers, many of us have in our hearts been dismayed at the apparent failure of the Gospel we preach to do its God-appointed work of subduing and conquering present outbreathing, bold-faced sin. We need be dismayed only at the smallness with which our preaching compares with the full-orbed divinely-empowered Gospel of Christ! Oh that He may quicken us, that we may know and preach the full-orbed Gospel of His Grace and Power!

Determined

WE ARE receiving testimonials of the satisfaction felt by brethren at the constructive spiritual temper brought to expression at the recent St. Louis Convention of Southern Baptists. Perhaps none has measured the significance of it more tersely than Dr. J. W. Storer, pastor of the First Church of Tulsa, Okla., who writes in a letter to the Editor:

"Determined" describes the St. Louis Convention. Determined to pay our debts; determined to turn a deaf ear toward any voice not emphatically evangelistic; and determined to let no man interfere with our fellowship.

Even so. We have all of the while been determined to pay our debts, but in the St. Louis Convention it became apparent that we are accomplishing that happy determination without undue nervousness and fretfulness—which things are fruitless and tend to hurt. The Foreign Board's movement toward debt dissolving has become almost ideal. The Home Board is also settling down to a promising course of action in that direction.

Neither agency has basic resources of its own. Its resources, both financial and spiritual, are in the hearts and hands, the devotion and confidence, of our Baptist people. The Home Board is saying little about debt, and the Foreign Board keeps on telling us about debt—which is perhaps better. But both of them have their faces to the future with devotion and confident courage.

One of the best things the Home Board could have done, merely as a matter of strategy, was what it did in asking permission of the Convention to re-establish evangelism as a part of its work. But it did not do it, nor was the sanction given, in the spirit of strategy. It was accomplished in the Spirit of Christ, we are sure. This is always a wiser "strategy" for Baptists. But when strategy with us, especially in regard to the deeper movements of holy faith, is invoked merely as strategy, it usually is a token of spiritual decline rather than growth. What was done at St. Louis was rather the expression of returning spiritual purpose and devotion.

What happened about the Social Bureau report was also an affirmation of returning tides of evangelistic passion. Even while the world is all dressed up in the new philosophy of what Bishop W. A. Candler "salvation by derrick," the St. Louis Convention decisively and repeatedly expresses its determination with full purpose of heart to give its witness and energies to salvation by the shed blood of Christ. Even though the world is being taught that this is a thing of offense in this enlightened age, which must give place to those philosophical conceptions of men that have polite consideration for human pride and stiff-neckedness.

There will now be a period of quiescence in the discussion of the social gospel. Other things will properly be given the center of attention. But two things must not be forgotten. One is that the larger portion of the American evangelical bodies are sadly honeycombed with the preachments of salvation by environment, and therefore the philosophy will continue to be thrust forward in the public thought-streams.

The other is that Baptists in the South, now proven to be vertebrate in their determination not to be led into this "gospel" blind alley, are in deep need of such spiritual revival and housecleaning of their own infirmities, so that they shall not be deceived by those who would minify the witness that the supernatural Gospel of regeneration and sanctification is the God-appointed theme of the Christian message and of Christian effort.

We have infirmities at this point. Thousands and thousands of members in our churches are what Paul calls carnal Christians, spiritual infants. They are Christians, but they know little about that "faith which worketh by love." They have exercised faith in Christ to bear the penalty of sin, but

they have builded thereon almost no superstructure. Sin still has a foothold that paralyzes their witness to Christ.

The highest contribution Christianity can make to cleanse the life of outer society is a fellowship actually and actively premeated by the Spirit of Christ. It is that of lives actually given to Him in righteous living and sacrificial service. If we continue to be spiritual infants, our failure in that condition to bear an unmistakable witness before the world that would work to clean it up, not unnaturally results in the minds of worldlings and world-conforming religionists saying that Christians must become dividers of the things of Mammon in the realm of Caesar since the old way fails so much. The old way fails only because we do not consistently walk in it.

If we are wise we shall pray and think and work along this line. We rejoice at the purpose of heart that still abides true among us, for we had it conclusively demonstrated at the St. Louis Convention that we have not lost faith in the power of the Gospel of Christ to turn things upsidedown in this world. But we must not forget that many of our churches are waterlogged with members who will never turn anything upsidedown. They are on the true foundation, but they have not permitted the Lord to lead them in building the life superstructure.

This matter calls for deep thought, discussion, prayer, and much faithful elucidation in our pulpits. If we give it, we may hopefully look forward in future testing times, which are sure to come, to being strong enough in the things of Christ to overcome plausible downgrade preachments as God in His goodness enabled His people to do in the recent Convention.

Forgiveness Free and Full

IN PSALM 103, verses 1 and 3, we have this: "Bless the Lord, O my soul . . . who forgiveth all thine iniquities." It is a paean of forgiving grace, of thanksgiving for God's pardoning love. It is the expression of gratitude for the mercy that remits sin and cancels and cleanses the sinner.

We need to be conscious of the meaning of forgiveness for sin. We need to realize its value, and to understand its tremendous cost. Its cost was the price of Calvary, for God does not forgive sin apart from dealing adequately with it. It is not cancelled by the stroke of a pen, or remitted by a mere word of absolution. Justice had to be met, and the demands of God satisfied. Nothing short of the Cross of Christ could do it.

God forgives all our iniquities, whether they be few or many. God's forgiveness is without limitations. If He pardoned some of our sins, but could not pardon others, we would still be under sin, and under its condemnation. But the forgiveness of our Lord is fully and wholly effective in that it provides for all our sins. It cleanses the worst and all others. To Him no particular sin is a problem.

God's forgiveness is always complete. It entirely removes sin, without leaving the suggestion of a single trace. Sometimes the forgiveness of men has in it a lurking reserve. It leaves the suspicion that it is not complete. Two men were at outs. One of them came to the conclusion that he must make a full confession of his wrong, and seek forgiveness from the other. His confession was greeted with the reply: "Yes, I forgive you, but we can never be the same again."

This was less than true forgiveness. He had "forgiven" without really forgiving. This is not the forgiveness of God, for He not only pardons but declares that He casts the pardoned sin "behind His back to be remembered against us no more." We may well rejoice in the completeness of God's pardon for sin.

If we are to be true followers of the Lord, we also need to learn to forgive our enemies as the Lord has forgiven us.

Paragraphic Comment

THE WAY TO OFFSET FALSE TEACHING

Some would fight false religious teaching by ignoring it. Ten and fifteen years ago this was practiced by some and recommended to others. It was said wrong teachings would die out if let alone. Others would get rid of the false by the inclusive policy. What has been called theistic evolution came that way. Preachers who thought they had to deal with science figured that there was a perfectly innocent kind of evolution. They brought it forth and told the people they should accept it. But it did not work. They largely lost what they had from God, without at all making themselves acceptable to rationalistic scientists. Then there are those who pin their faith to creedal orthodoxy. They will defend and expound the doctrines of grace. This is needful, but by itself it is not sufficient. For the final power of revealed Christian faith is not in the intellectual acceptance of it or of intellectual victory in the field of argument. Its final power is that of spiritual life working within those who have given themselves to Christ, bearing witness to a supernaturally empowered life in Christ by living such a life. The Christian revelation is not "the first principles of the oracles of God," or of the elements of revealed religion. It is not that a man by the name of Jesus Christ once lived and worked great miracles, and taught great truths, and died a shameful death. It is that the man who thus lived and died was the Son of God, and that He is now sitting on the throne of God, and with all power in heaven and on earth, including power to impart His life to His disciples. That life in Christians is the great invincible apologetic.

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EDUCATION SOCIETY MEETS JUNE SECOND

We are informed that the Kentucky Baptist Education Society, which is the organization that has for long existed and functioned with headquarters at Georgetown, Ky., and the central responsibility of which is the selection of trustees for Georgetown College, will hold its annual meeting on June 2, which is Tuesday of next week. We have not at hand the Constitution and By-Laws of the Kentucky Baptist Education Society, but it is our understanding that (1) any Baptist who has contributed as much as \$100 to Georgetown College, or (2) any Baptist who contributes \$10 yearly, or (3) any Baptist church that has contributed as much as \$100 to the institution, is entitled to representation in the Society meeting. The individual givers may represent themselves and a church may be represented by an appointee. If this is the status of the case—as it is everywhere being declared that it is—it seems to us that the obvious thing that should be done is for persons and churches qualified to representation in that meeting by all means to have a representative in it. If they fail in this, the Kentucky Baptist Education Society might perhaps be justified in thinking that the majority of Kentucky Baptists are pleased with the present situation at Georgetown College, and in assuming that, the repeated action of the General Association of Kentucky Baptists to the contrary, present trends in the conduct of the institution are satisfactory to the mass of our people. A joint committee, one-third from the General Association, one-third from the Baptist Education Society of Kentucky (headquarters in Louisville), and one-third from the Kentucky Baptist Education Society (headquarters in Georgetown), is now working to iron out results which it is hoped will compose the entire matter. However, we can think of no course more appropriate or more in keeping with the Baptist principle than for those qualified to do so to attend the meeting next week at Georgetown of the Kentucky Baptist Education Society to register their views. The meeting is announced for one o'clock p. m.

NORTHERN BAPTISTS SKITTISH ABOUT "SOCIAL GOSPEL" CONTROLS

Newspaper reports indicate that the Northern Baptist Convention shelved various social, economic and political questions before the Convention as being too controversial. Action was avoided that called for "condemnation of child labor, support of old-age pensions, a demand for shorter hours and living wages in industry, a study of consumers' co-operatives, arbitration in industrial disputes, and opposition to Communism and Facism." A resolution condemning "offensive" wars was passed, but only after a long and bitter debate. This seems to have been a counterpart of a resolution which was passed in the Southern Baptist Convention, but perhaps would not have been passed if it had been adequately discussed as to its full significance. Apparently the "long and bitter debate" on one of these "loaded" economic matters had the effect of opening the eyes of those Northern Baptists to the realization that the passing of all of those matters would have brought hopeless division in their denomination. The press dispatch declares that the matters referred to above and all "unfinished business" were turned over to their General Council, "without power to act." To an outsider that looks as if they were burying all of those proposals for the ecclesiastical running of the realm of Caesar, but desirous of doing it decorously. When it is remembered how forward Liberal elements among Northern Baptists have been in fostering the so-called social gospel, the above looks as if they would turn back to the old paths. We hope this is true, but there will continue to be need among Baptists in the South as well as in the North of faithful educational work along this line, and an even larger need in the direction of spiritual revival in the churches. Social-gospelism and genuine spiritual revival are incommensurable.

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THE EDITOR VISITS MAGOFFIN INSTITUTE

Out in East Kentucky in the midst of the large mountain territory, at Salyersville, in Magoffin County, the Magoffin Baptist Institute was established in 1905. For years it was under the Home Mission Board, but the Board turned it loose and its entire support from denominational funds is the small amount now allotted to it from State Mission funds. For years now Professor Frank A. Clarke, a Baptist minister of large educational experience both in high school work and in mountain mission school work, ably aided by Mrs. Clarke, has carried on at Magoffin Institute, and has performed amid difficulties an outstanding work of Christian education for the young people of Magoffin and other nearby mountain counties. Our mission was to deliver the commencement address, which service was performed in connection with the graduation exercises of fifteen young men and women and in the presence of a large and interested gathering of friends of the institution. We were present for the better part of two days, and were impressed, as other Baptist visitors had been, with the high character of the service rendered by Magoffin Institute to vital Bible faith and to building social righteousness in that significant region. Recently friends of the institution have deeded to the East Kentucky Baptist Education Society for its use certain contiguous tracts totaling 460 acres of good land, largely in timber, some miles away from the school, and on a proposed highway. The institution has several buildings beautifully located in the midst of more than thirty acres surrounding it, including a coal mine expected to take care of the heating needs through the years. The attendance last year was larger than in the past, totaling about 150. In our judgment it would scarcely be possible for Baptists to render a service likely to inspire and enlarge the religious and civil life of that large region more than is being done through the thorough-going, Christ-honoring work of Magoffin Institute.

Prophets of Power In An Hour of Profits

J. W. STORER, Tulsa, Oklahoma

IN THE many mingled emotions which come to me this morning, I am deeply conscious of two which predominate, namely: the hosts of witnesses which look upon us, and the responsibility which rests upon me.

Not lightly may any man speak, facing students of the Word, heralds of glad tidings, men and women who are intimates of Christ, such as are you. In the western end of a deep cut in the highway through the last range of mountains before one descends to the waters of the blue Pacific, there is carved in the aged stone this sentence: "Wayfarer, before you go further, pause and look back over the way you have gone, and thus value the prospect before you."

In like fashion this morning, we pause in our journey, and I read from a more enduring page than that of stone, these words: "O man of God, aim at integrity, piety, faith, love, steadfastness—keep your commission free from stain, till the appearance of our Lord Jesus Christ which will be brought about in due time by that blessed and only Sovereign, King of Kings, and Lord of Lords" (1 Tim. 6:11, 14, 15,—Moffatt). And as we thus read, I find the subject for this address.

I

LET ME say, lest I be accused of succumbing to a philosophy of defeatism in the selection of this theme, that so far as I am concerned, I see no more material peril in our day and generation than I found in the beginnings of my ministry twenty-four years ago. It is quite debatable whether times are worse now than they have been. Let me read you an extract from a letter received last week.

Our country is in a great commotion now, due to the pressure of the money market. There have been fifteen or twenty failures of the most substantial houses in New Orleans, some having failed large sums of money. The cotton market is demoralized; property values are extremely uncertain, labor is restless and the banks are in a critical condition.

I say I received that letter yesterday; but it was written more than ninety-six years ago. This must not be taken as a criterion of the way Mr. Farley is running the Post Office Department!

Good or bad times is a relative term, and a persistent perennial in the progress of any people. It has been nearly 2,000 years ago since Paul admonished the disciples to redeem the time, because the days were evil, and the student of the history of that period best knows the evil was in material and spiritual senses.

Whatever you may call yourself, a pessimist or an optimist; whether you happily view our material prospects through the jumbled letters of the alphabet or from the standpoint of a puzzled person up an economic tree, the truth is that for the man or woman who walks in the footsteps of Jesus Christ the world has never been a place of ease or a couch of comfort.

The prophets, both of the Old Testament and the New, refused to live in a fool's paradise. They saw no sense in painting the lily. They refused to keep step to a march called pomp and circumstance. They did not conform to comfort and die by inches.

They were not hedged in by tradition; they insisted on elbow room, and disdained the investments of percentages. From that day to ours, the same has been true of their successors, who have known the Saviour's smile.

To you who from this school of the prophets would in power redeem the hour of profits, I present the urgent primacy of three things:

- (1) Be positive in your teaching.
- (2) Be prepared for your testing.
- (3) Be assured of your triumph.

Being the Baccalaureate Address before the Southwestern Theological Seminary, delivered by Dr. Storer on May 10, 1936. In it rings clear the note on committal, confidence and conquest with which the Lord intends every preacher shall be furnished. No better challenge could well be brought to preachers young or less young in these testing times.—Editorial Note.

II

I HOLD it to be a self evident fact that no minister, whatever his culture and charm, can pass on to others what he himself has never experienced. It is true that knowledge of most things is for most of us fragmentary, and that because of this we are tempted to negations. But of some things we MUST be positive, and of the essentials we CAN be.

This is vitally so in the realm of the spiritual. A world groping for light cannot be helped by those who say "perhaps," "it may be," "possibly it is true," "to some extent," "probably" and "there is a chance that this is so." A world in darkness needs those who know the light, not fumblers for the location of a switch of the existence of which they are not positively assured. Said Jesus, "ye shall be witnesses," and the value of a witness is in that which he knows from actual personal experience.

The greatest commission ever given a soldier of the Cross came to Paul from the lips of his risen Lord. It has not been changed, and today as then it puts iron in the blood, courage in the heart, and wings on one's feet. Listen to it:

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

There is only one place where a minister of the Grace of God may be justified in having doubts—and that is of his own strength. Of human nature one can never be sure; of the divine nature, one may never doubt.

What SHALL we teach? How rich is the course, how fascinating the subject matter! I can sum it all up in a phrase "the Gospel of Grace," but it will take a thousand years as God measures time to realize what Grace means [Our type emphasis.—Ed.].

The presence of sin; the provision of a Saviour; the purpose of His death; the power of His resurrection; the petition of His Spirit, the potency of His Word; John Newton well calls it "Amazing Grace!" And it is not a mere sentence, "Ye must be born again." It is a fact of absolute necessity. Only those who are united to Him the miracle of His resurrection are able with prevailing power to speak of the resurrection of lost humanity.

Before your generation or mine there lectured and preached in Boston one of America's most eloquent orators, Joseph Cook. One day he gave to the world the still famous, "The Ultimate of America." In it are these words:

Once in the blue midnight, in my study on Beacon Hill in Boston, I fell into long thought as I looked out on the land and on the sea; and passing through the gate of dreams I saw the angel having charge of America stand in the air above the continent, and his wings shadowed either shore. Around him were gathered all who at Valley Forge and at Andersonville and the other sacred places, suffered for the preservation of a virtuous Republic; and conversed of what was and is and is to be. There was about the angel a multitude whom no man could number, of all nations and kindreds and tribes and tongues; and their voices were as the sound of many

waters. And I heard thunderings and saw lightnings; but the face of the angel was above the brightness of the lightnings, and the majesty of his words above that of the thunders."

Then he pictures history's great political leaders, literary men, economists philosophers, as desiring to come to this new land and give of their best gifts. To them each and all the reply was "you will be efficient, but not sufficient."

Then the great orator rose to his climax in these winged words:

Then I looked, and the whole firmament above the angel was as if it were one azure eye; and into it the ten-thousand-times-ten-thousand gazed; and I saw that they stood on one palm of a hand of him into whose face they gazed, and that the soft axle of the world stood upon the finger of another palm; and that both palms were pierced. I saw the twelve spirits which had gone forth, and they joined hands with each other and with the twelve hours, and moved perpetually about the globe; and I heard a Voice, after which there was no laughter; "You are efficient; but I am sufficient!"

What then is the hope of the modern city? What then is the possibility of Satan's dispossession, and the conversion of his seat into a sanctuary? How can the crisis to which we have come be turned to conquest? The answer is in one name—Christ! He alone is sufficient for the city-center!

III

IT IS well to remember this in an hour which finds a world engaged in a titanic struggle with economic and social inequalities, for Herbert Spencer was right, we cannot bring in the golden age with men of lead. It is not your business to, nor could you if you would, tame an evil thing into a good thing, it is the glory of God to convert a thing!

Now, no matter how much one might hold to the orthodoxy of belief, it is futile unless expressed in conduct for and with one's fellows. To deny this is the weakness of much so-called Christianity. Your faithful witnessing must be in faithful conduct as well as in a faithful creed. And this will lead to an inevitable testing, for if one's witness is not opposed by the enemy of God, it is not worth opposing and something is tragically lacking in it.

Across the banners of your soul inscribe in letters of light nor ever let them fade, "Fidelity; Steadfastness; Endurance." As sure as there is a God; as certain as you are honest in your presentation of His message to mankind, you will have daily need of those virtues.

The man of God who brings the simple direct Scripture to bear on life about him will find adversaries—within and without. Do not cringe from them, nor attempt, because of ease, to avoid the responsibility that rests upon you as a good soldier of Christ Jesus.

Someone has said that there are three futile things in life—a journey without a book; a life without love; and a battle without a charge. May we not add a fourth, Christianity without opposition?

At the end of the life of William Booth they brought him a cup of tea, the old hero touched it to his lips and almost angrily thrust it aside exclaiming with a flash of his waning strength, "take it away, it isn't hot!"

BEWARE A TEPID MINISTRY—NEITHER HOT OR COLD, THAT LIVES A LIFE OF COLORLESS PASSIVITY IN THE PRESENCE OF INJUSTICE AND CRUEL CURRENTS AT CROSS PURPOSES WITH THE PURPOSE OF THE CROSS, AND SPEAKS WITH PLATITUDENOUS PIETY A GOSPEL WHICH COSTS NO BLOOD OR TEARS. FOR, MY FRIENDS, IF IT COSTS YOU NOTHING, IT WILL BRING NOTHING!

IV

READ again and again the letter Timothy had one day from Paul. Who said Christianity was easy? I sometimes think that the Gospels are largely the stories of the sufferings of Christ, and that apostolic Christianity laid down as it were a barrage of suffering, the sufferings of Jesus, so that for all time it would be enough for Christians with a spark

of honor in them to see that silent suffering One, and then to endure hardness, as He did.

There is a legend of the Crusades, which tells us how one of the Knights in terrific battle won back the true Cross from the Saracen and bore it in triumph to Jerusalem, only to be stopped at the gates of the City by an angelic figure, who said, "You may not so bear it in pomp and pageant, for He who died on it, carried it on His back."

Only a legend, of course, but what man of us shall dare to look into His searching gaze who has not obeyed that command, "if any man will come after me, let him take up his cross and follow me!"

You will have to face the littleness of men and shortness of vision within the churches you serve, that is as difficult to endure as is the hatred of the lewd fellows of a baser sort. When Paul writes to the church at Corinth his second letter, he recounts the sufferings incident to his ministry and to that long bloody list adds this (2 Cor. 11:28):

"Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Out of a bitter disappointment at the unresponsiveness of his board of deacons, a pastor friend of mine wrote this:

"O tell the deacons—when I'm dead—
That they must shed no tears,
For I shall then be no more dead
Than they have been for years!"

V

YOU will discover that too many people love syrup rather than sacrifice. I sometimes think that Christianity today is languishing from spiritual diabetes—too much sugar!

It is not easy to be heroic; and your temptation and mine is to yield to comfort, rather than wield a sword. Weymouth translates Rev. 12:11—"They held their lives cheap and shrank not from death."

When we are tempted to displace conviction with complacency, let us remember Jesus Christ! Do you recall those lines of Joyce Kilmer's, "The prayer of a soldier in France"?

"My shoulders ache beneath my pack
Lie easier, Cross, upon His back.
I march with feet that burn and smart:
Tread, Holy Feet, upon my heart.
Men shout at me, I may not speak—
They scourged Thy back and smote Thy cheek.
My rifle hand is stiff and numb—
From Thy pierced palm red rivers run.
Lord, Thou didst suffer more for me
Than all the hosts of land and sea,
So let me render back again
This millionth of Thy gift. Amen!"

And, oh my brothers and sisters, for the servant of God with prayer in his heart and the Holy Spirit as his Guide, it will not be in vain; you not only must be prepared for your testing—you are assured of your triumph!

You will have your hours of black discouragement—that I know. And tempted will you be by the atheism of despair.

Somewhere have I read the story of a little girl—so long ill, and so surely going soon to the land where tears fall not. Her father was half across the continent, and hurrying home as fast as he could, sent repeatedly this wire: "Don't go yet, daughter, don't go, Daddy will be there in the morning."

She told her mother in broken breath, "I'm trying to stay—but I don't have the strength."

And when he came—she was gone. But before she went she had scrawled a last word to him,—her weakening hand had left a halting sentence as if written by the wounded wing of a dying bird: "He giveth power to the faint, and to them that hath no might, he increaseth strength."

That is the message of the Book—not of doom, but of Dawn! We are triumphant in the faith of Him who died for our sins, arose for our justification, and ever liveth to make intercession for us.

(Please turn to Page 21.)

SOME BAPTISTS CONTRIBUTIONS TO D. L. MOODY'S CAREER

(Continued from Page 5.)

day-school in 1858 until the evangelist departed to be with Christ in 1899.

Farwell was a regular Baptist who backed Moody's Christian enterprises with everything that a powerful layman can give a preacher of the gospel. His financial contribution, while very large, was the least of his gifts. Moody knew how to get money for his work, and finance others besides. John V. Farwell knew Jesus Christ and possessed the spiritual courage, "after having done all, to stand."

Second, and almost simultaneously, must come Miss Emma Revell. Moody met her in his Sunday-school when she was but a girl of sixteen. This was in 1858, the year he joined hands with Farwell. Four years later, 1862, Dwight Moody and Emma Revell were married. Humanly speaking, it is interesting to speculate on how much this lovely Baptist girl contributed to the career of the famous evangelist. Their home life was beautiful. Mrs. Moody was English born and undoubtedly made his path smoother in the British Isles.

Third, and last, but not least, was the great London Baptist pastor. Mr. Spurgeon captured the heart of D. L. Moody in the early morning of his career. When he and Mrs. Moody went to England in 1867, and again in 1872, it is generally understood that Spurgeon was the spiritual magnet that attracted the fine steel that was in the soul of the Chicago Y. M. C. A. president.

Spurgeon, so far as human hands could, transformed Moody from a Sunday-school and Y. M. C. A. leader into a preacher of righteousness, of whom he was proud to his dying day. It was but one short year after his return to America from the second visit in '72 that Moody took Mr. Sankey back to Great Britain and the historic revival of 1873 was sweeping through Northern England and Scotland, with London but a year away. Spurgeon was never in a happier mood than when announcing Moody and Sankey for a campaign in the Metropolitan Tabernacle, the scene, by the way, of the last preaching Moody did on overseas British soil, in 1892.

II

HOWEVER, one must not limit Baptist contributions to Moody's career to any three, or three hundred, Baptists. We must not forget such men as B. F. Jacobs, A. C. Dixon, George Stebbins, T. W. Goodspeed, H. M. Wharton, E. J. Goodspeed, W. W. Everts, and others.

Moody, on the other hand, kindled revival fires in hundreds of Baptist churches throughout Britain and America, giving new impetus to the vast missionary Baptist program, which was coming into its own on many foreign fields during the period that he flourished. Reciprocity was a big word in Moody's vocabulary, and it is doubtful if he allowed many Christian groups to outdo him in unselfish service.

When General Longstreet was moving his army from Virginia to the region about Chattanooga, just prior to the battle of Chickamauga, he complained of the delays caused by the fact that railways of that day in the Carolinas and Georgia were of different gauges, making it impossible for him to transfer his military trains from one road to another. Standard gauge tracks came later.

Great organized denominations such as the Baptists, Congregationalists, Methodists, and Presbyterians were apparently gauged about right for the spiritual movement led by D. L. Moody from 1873 to 1899.

May it not be said, in closing, that E. O. Sellers himself is a return on the investment that Baptists made in the Moody enterprises, evangelistic and educational. In 1897, he was a student in the Moody Bible Institute, in the "good old days" when Moody and Torrey were around. He became one of Dr. Torrey's song leaders in vast assemblies of Canada and the United States, resigning from that position to be-

come a professor of music in the Institute, where he remained for many years.

Thus moves the cycle. Farwell was helping Moody to train Sellers who, thirty years later, was part of the Southern Baptist denomination which, at Atlanta, was busy shaping the spiritual stature of Dr. Will H. Houghton for service in the educational shoes once worn by D. L. Moody himself.

What a lovely story it makes! But we shall have to stop here—there are too many Baptists; we cannot name them all.

Commendation From Evangelist J. W. Ham

MY DEAR BELOVED: I am taking this opportunity to express warmly my appreciation of the great service rendered by you and the Western Recorder in the work accomplished throughout the convention year of 1935 as represented by the vote of the convention at St. Louis on the resolutions presented by the Social Service group who were headed by Dr. E. McNeill Poleat, Jr.

Southern Baptists distinctly registered an opposition to the program as outlined by the Federal Council of Churches of Christ of America as contained in the resolutions offered by Dr. Poleat.

Your loyalty to the time-honored and convention-honored program of Southern Baptists was overwhelmingly indorsed. The Convention will pursue its policy of evangelism, education and missions in the future without diverting its influence and money towards a social program. Every Southern Baptist has cause to thank God and thank you for the service rendered in this controversy and the result registered by the convention.

Atlanta, Ga.

JOHN W. HAM



STAFF OF

Front Row: Alice King, Jewell Mahoney, Linda Tomlinson, Mamie Spears, Edith Vandiver, Dorothy Sparks, Nan Edwards
Second Row: Lorraine Kay, Della Lee Pipes, Margaret Lee, Jessie Reeves, Maud Evelyn Perry, Mildred Brooks.
Third Row: Hilda Treat, Kathryn Niemeier, Ruth McKnight, Tevis, Mary Evelyn Terrill, Codie Ingles, Crystal Winslow
Back Row: Kathleen Howerton, Martha Gonser, Marjorie Yonker, Cleo Roberts, Bruce Bradley, Louise Roark, Mary Brown

DR. DILLON ADDRESSES NURSES

The School of Nursing of the Kentucky Baptist Hospital, Louisville, will hold its commencement exercises to-night, Thursday, May 28, at 8:00 o'clock, at the Broadway Baptist Church. Dr. Ross E. Dillon, pastor of the First Baptist Church of Frankfort, Ky., will preach the commencement sermon. Superintendent H. L. Dobbs will officiate, and Miss Helen Vincent is the Superintendent of Nurses. There are fourteen young ladies to graduate this year, all of them being from Kentucky except two. Dr. E. Lee Heflin, Chief of the Medical Staff of the Hospital, will present the diplomas to the graduates, and Dr. M. P. Hunt will offer the invocation.

The members of the graduating class of 1936 are Misses Ora White, Taylorsville; Fay Estes, Williamsburg; Martha V. Berry, Louisville; Mary Elizabeth Hailey, Greenville; Mary Frances Scantland, formerly of Somerset, but now of Monticello; Mary Ethel Parmley, Monticello; Maud Evelyn Perry, Louisville; Amelia Scobey, Murray; Kathren Aleen Donahoo, Jefferson City, Tenn.; Ruby Leah Hedden, Cloverport; Lucy Sandall Dade, Hopkinsville; Evelyn Lee, 120 Stiltz Ave., Louisville; Ethel McCandless, New Albany, Ind.; and Mary Evelyn Terrell, 1412 South Thirty-second St., Louisville.

The Alumnae Association gave a picnic at Sleepy Hollow Club on Tuesday, May 26, and Dr. Charles L. Graham preached the Baccalaureate Sermon to the graduate nurses last Sunday evening at the Crescent Hill Church.

The Intermediate Class of Nurses entertained the Graduating Class with a dinner at the French Village on Saturday, May 23, and a fried chicken dinner was given by Dr. and Mrs. E. S. Allen on Wednesday, May 20, at the farm on the Shelbyville Road.

Fellowship Tidings

Rev. Harry M. Bell, of Vincennes, Ind., and formerly pastor of the East Church, Louisville, Ky., has been suffering with heart trouble recently.

Evangelist A. D. Muse and Singer Sam Raborn closed meetings at Crossville, Tenn., on May 17. There were twenty-two accessions to the church.

Dr. J. C. Masee, who has just completed meetings at the Highland Church, Louisville, will conduct a similar series at Cadillac, Mich., during July 5-26.

Columbus Roberts, deacon of the First Church of Columbus, Ga., has given \$25,000 in honor of his wife, Fannie Cobb Roberts, to the Bessie Tift College,

at Forsyth, Ga. The amount is to be invested, and the income is to pay the salary of a teacher of the Bible Department.

Dr. J. W. Juett, Superintendent of the Eminence Baptist Sunday School, has been confined to his bed for some time on account of heart trouble. Dr. Juett has been faithful for years, and his friends have hoped for his recovery.

Pastor S. N. Mohler, of the Immanuel Church, Jeffersonville, Ind., has been helping his son, Dr. R. Davis Mohler, in a two weeks' meeting at West Baden, where the latter is pastor. Both of these men—father and son—were formerly in Kentucky. There were seven additions.

Dr. Ellis A. Fuller, of the First Church, Atlanta, has been helping Dr. Leonard O. Leavell in meetings at the First Church of Gadsden, Ala. Jacob Gartenhaus and Joe Burton, of the Home Mission Board, supplied at the First Church of Atlanta during Pastor Fuller's absence.

The Western Recorder office enjoyed a brief visit last Friday from Pastor Denton J. Neily, of the First Baptist Church of Nashua, New Hampshire, in company with Dr. W. O. Carver. Mr. Neily is a Trustee of Andover-Newton Theological School, at Newton Centre, Mass., and came through Louisville after attending the Northern Baptist Convention in St. Louis to visit the campus of the Southern Baptist Theological Seminary.

The First Church of Terre Haute, A. J. Esperson, pastor, has just observed its centennial. Dr. William R. Seat, President of the Indiana Baptist Convention, and Dr. T. J. Parsons, Executive Secretary of the Indiana Convention, and Editor of The Baptist Observer, were the speakers on a program given in that connection on Wednesday, May 13. A new "Centennial Hymn" was sung which was written by Miss Lydia Whitaker and Prof. L. M. Tison, both of whom are members of the First Church of Terre Haute.

W. B. Harvey, formerly pastor at the First Church of Newport, Ky., and Beckley, W. Va., and Bell Avenue Church, Knoxville, Tenn., and now pastor at Trinity Baptist Church in Oklahoma City, Okla., called by the Western Recorder offices last week. He and Mrs. Harvey, the latter a native of this city, and formerly of the Deer Park Church, were visiting in Louisville following the Convention at St. Louis. Trinity Church in Oklahoma City is one of the largest churches in Oklahoma, with a membership of more than 1,500. A new Pilcher organ has been installed at a cost of about \$8,000, and the church has been improved in every way. The members have voted to enlarge the educational plant. There have been 176 additions to the church during the regular services since Mr. Harvey became their pastor in October.



AT KENTUCKY BAPTIST HOSPITAL

Kerby, Ruby Hedden, Anna Rose Allison, Marie Kurz, Mae Riley, Ethel McCandless, Amelia Scoby, Frances Gore, Aleen Donahoo, Etha Mankin, Evelyn Lee, Thelma Williams, Anders, Lucy Dade, Evelyn Dobbs, Martha Scott, Helen Greenwell, Wilma Jenkins, Gladys Nachand, Frances Graham, Marguerite Hatcher, Lillian Stith, Nellie Bandeen, Martha Louise Spurling, Lillian Collier, Lillian Williams, Eleanor Blon Berry, Evelyn Bennett.

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

Seventy Sunday-schools had qualified on May 18. This is a good increase over the record for the same time last year. Let us consider it just a good start for 1936. The following were the latest to qualify.

Hodgenville—Pastor- R. H. Tandy; Superintendent W. J. Shacklette.

Somerset (Colored)—Pastor R. L. Childs; Superintendent V. E. Lackey.

We would like to call the attention of the superintendents in Pulaski Association to the fact that the only School to apply thus far in their county is the colored school. We are sure several of the white schools will join us in the near future.

Cradle Roll Day Program

Many churches now have a program for the purpose of setting forth the work of the Cradle Roll Department. This is generally given during the last twenty minutes of the Sunday-school period on Sunday morning—some observe the last Sunday in May but the time is immaterial.

Miss Mattie C. Leatherwood has prepared a program for such a service and it is now available. Just write the Sunday-school Department, 205 East Chestnut Street, Louisville, Ky., and ask for it.

The participants in this program are the Pastor, General Superintendent, all Cradle Roll workers, a group of Primary girls, a Junior boy, an Intermediate girl and a soloist or quartet.

We do not give the plans here as they are well outlined in the printed copy of the program. Any Sunday-school can make this program effective and we believe it will impress the fathers, mothers and others with the importance of properly ministering to little children. A large number of churches should use this program.

Lexington Meeting

As this reaches our readers the conference for Associational Sunday-school officers will be in progress at Calvary Baptist Church, Lexington. We expect great things to come to our State from this meeting. Next week a report and a list of objectives and plans will be given on this page and an appeal to our Sunday-school people to attempt greater things during the coming months than have ever before been accomplished. We hope our people will pray for us as we try to serve Kentucky Baptists for better Bible teaching.

Organize Some Sunday Schools

Within the borders of most of our District Associations there are churches or communities that have no Bible teaching services. Every church should have a Sunday-school but the fact that some do not indicates a lack of appreciation of the need and value of teaching the Book. The Association should become interested in such a church and, with loving tact, try to get the church to start a School. Conversation with the pastor, deacons and other members should lead to the desired result.

There are numberless communities in Kentucky, and some of them in almost every Association, where Sunday-schools could be organized in a home or in a Public School building. This should be done this month because the people need to be getting help from a study of the Bible.

The Fourth of July!

What are you going to do on the fourth of July, Brother Superintendent? Let me give you a suggestion: Celebrate by having a Standard Sunday-school.

You can set your mind on it, inform yourself and your officers and teachers about it and get them to join you in working towards it and reach the goal by the Fourth of July.

Alibis are easy to get up. They often take the place of indifference, ignorance or laziness but they never get results. No one who keeps busy making alibis ever really builds a Sunday-school. Certainly this type of superintendent does do much to get the Bible taught to a larger number of people in a better way.

Join us in celebrating the grand old Fourth with a Standard Sunday School. Yes, you can do it and we hope you will do this much for your Master.

Where the Association is organized for Sunday-school work the officers can set to work to organize Schools in all communities that need them. The Group Superintendents should do this. It is really a great opportunity to render a real missionary service. These Group Superintendents can be as effective in missionary endeavor as any other missionary. The Associational Superintendent will do well to use his Group Superintendents for this as well as for other service. Let us get more Sunday-schools organized.

A Doctor Speaks His Mind

While in the office of a great Specialist the other day he told about a young man who came under his and other physicians' care. The young fellow had wrecked himself by drink. The

physicians had fixed him up and he was cured of his trouble. This Specialist said: "Now we have him fixed up but he must have work. I know he is worth several million dollars but he must have regular work with regular hours." This doctor told of a woman who had been to him for treatments. He said of her: "All she has to do is to gad about and play bridge. She needs a job. "What she is doing is like eating sweets—it never satisfies."

I said to him: "Doctor, I wish I could take you to a lot of our churches to speak to the men and women who will not do anything for the Lord. I would like for you to show them that they need a job." Yes, every one needs work—not merely to make money—but to have interests that build up one's inner life. There are many jobs in the Sunday-school. We need teachers, officers, secretaries, visitors, etc. Plenty of work for all in our churches! May God give us ability to lead these members to a proper understanding of the value of Spiritual things and lead them to consecrate their best talents to Him!" The doctor was right—everyone needs a job.

SUNDAY SCHOOL ATTENDANCE

May 17, 1936

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

Louisville, Walnut Street	1,192
Newport, First	1,021
Owensboro, First	896
Frankfort, First	768
Mayfield, First	736
Bowling Green, First	711
Louisville, Ninth and O	667
Lexington, Porter Memorial	619
Lexington, Calvary	607
Owensboro, Third	603
Louisville, 23rd & Bdwy.	578
Hopkinsville, First	573
Louisville, West Broadway	565
Harrodsburg	553
Paducah, Immanuel	547
Louisville, 18th Street	540
Harlan	527
Murray, First	520
Louisville, Baptist Tabernacle	501
Somerset, First	492
Louisville, Clifton	489
Danville, Lexington Avenue	474
Madisonville, First	451
Covington, Latonia	441
Louisville, Franklin Street	440
Louisville, Eastern Parkway	361
Bellevue	359
Fulton, First	355
Louisville, Baptist Temple	350
Louisville, Third Avenue	344
Covington, Madison Avenue	329

(Please turn to Page 23.)

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
Deer Park	312.46	136.40	Union	39.25	15.93	Junction City	8.05	10.25
East	43.94	2.00	Walton	36.51		Lancaster	18.71	16.27
Eastwood	4.84	7.10	NORTH CONCORD—			Lexington Avenue	65.00	44.51
Eastern Parkway	80.00	8.00	OHIO COUNTY—			Mitchellsburg		5.00
Eighteenth Street	90.21	3.00	Beaver Dam	86.23	71.67	Mt. Hebron		16.78
Elk Creek	4.08	1.00	Concord	1.76		North Rolling Fork	10.00	10.00
Fairdale	2.00	1.00	Centertown	14.04	12.00	Perryville	45.00	25.10
Farmdale	25.32	13.07	Deanfield		1.00	Shawnee Run	11.55	
Fisherville	32.96	1.00	Hartford		28.79	SOUTH KENTUCKY—		
Fourth Avenue	202.42	82.86	McHenry	4.40	7.00	Liberty	2.00	27.00
Franklin Street	13.11	5.47	New Liberty		.30	Middleburg		25.00
Grace	8.54	10.35	New Panther Creek	1.00	5.15	SOUTH UNION—		
Hazelwood	23.37	1.00	Slaty Creek	5.49		Primroy	2.50	
Highland	390.21	152.04	OHIO RIVER—			SULPHUR FORK—		
Highland Park, First	53.74	1.00	Dycusburg		5.00	Ballardsville	21.95	6.50
Hopewell	1.60		Mexico	1.00		Harrods Creek	22.20	11.88
Immanuel	364.35	83.08	Marion	24.59		LaGrange	230.93	62.16
Jeffersontown	49.74	8.59	Union	4.00	2.78	Milton	1.30	
Little Flock	21.60	23.25	OHIO VALLEY—			Providence	7.60	39.00
Lyndon	8.69	17.06	Audubon	67.19	1.25	Westport		7.76
Manly Memorial	2.00		Calvary	28.55		TATES CREEK—		
Meadow Home	5.00	7.00	Cash Creek	22.45	2.00	Berea		6.00
Ninth and O	81.05	42.00	Clay	57.54	56.57	Buffalo	3.50	1.75
Ormsby Avenue	31.20	2.10	Corydon	31.68	5.75	Calvary	9.00	9.25
Parkland	325.13	92.52	Granger		3.00	Kirksville	5.66	15.00
Pleasant Grove (B. C.)		36.00	Henderson, First	154.10	53.80	Liberty	3.12	1.45
Pleasant Grove (J. C.)	9.51	3.25	Immanuel	33.35		Richmond, First	22.69	
Plum Creek	5.62	8.02	Little Union	10.25	8.50	Tates Creek		25.00
St. Matthews	14.88	11.10	Morganfield	212.43	25.20	Viney Fork	2.50	
Shirley Memorial	3.00	10.10	New Hope		23.80	TEN MILE—		
Shively	20.44	2.00	Old Bethel		4.59	Clarks Creek	8.83	
South Side	20.38		Pilgrim	7.00	3.45	Concord	3.69	
Taylorsville	27.50	8.00	Robards	5.00	3.00	Elliston		2.00
Third Avenue	95.09	32.44	Sebree	6.60	1.00	Glencoe	7.85	
Twenty-third & Broadway	162.00	50.45	Sturgis	73.76	5.00	Macedonia	5.01	
Van Buren	1.50		Sullivan		12.00	Mt. Zion	7.40	11.01
Victory Memorial	86.24	3.00	Untontown	9.36		Paint Lick	2.00	
Virginia Avenue	141.31	45.57	Walnut Street	8.89		Pleasant View	12.31	
Walnut Street	1,125.37	58.25	Woodland	5.53		Poplar Grove		1.00
Weaver Memorial	80.41	31.10	Zion (H)	3.75	1.00	Vine Run	4.00	
West Broadway	171.38	7.00	OLD BETHEL—			THREE FORKS—		
West Side	8.05		OWEN COUNTY—			Defiance	5.00	12.00
S. B. T. Seminary	4.05	22.89	Dallasburg	32.23	9.25	Fleming	11.00	20.91
W. M. U. Training School	14.00		Elk Lick	9.50		Hazard, First	37.42	68.97
LYNN—			Long Ridge	10.00	14.90	Hyden	38.68	
Aetna Grove	12.08		Mt. Hebron	1.00		Jenkins		4.64
Aetna Union	4.25		Mussel Shoals		5.00	Neon	3.00	
Buffalo	20.64	25	New Liberty	30.80	4.15	Vico	1.00	
Falling Spring	2.12		Old Cedar	.61	1.00	Yellow Creek		1.00
Knoxs Creek	13.99		Owenton	57.31	3.50	UNION—		
Leitchfield Crossing	1.00		Squiresville	10.50		Beaver	4.27	2.00
Lucas Grove	9.66		PULASKI—			Berry	2.00	1.46
Magnolia	46.03	4.79	Burnside		2.80	Brooksville	1.00	
Millerstown	4.25		ROCKCASTLE—			Butter	12.70	
Mt. Moriah	2.45	3.25	Brodhead	8.81	30.15	Cynthiana	50.00	6.10
Mt. Tabor	12.75		Livingston	11.34		Indian Creek	2.50	2.50
Munfordville	8.50		RUSSELL COUNTY—			Willow	3.80	21.72
Oak Hill	9.07		Clear Fork	5.76		UPPER CUMBERLAND—		
Pike View	14.62		Providence	3.00		Benito	1.00	
South Fork	17.42	1.50	Welfare	2.87	1.88	Black Mountain	12.05	
Upton	20.61	8.62	White Oak		2.00	Cumberland	41.37	7.52
LYNN CAMP—			Russell Springs	48.41	14.00	Harlan	100.00	20.02
MCCREARY COUNTY—			RUSSELL CREEK—			High Sprint	8.00	8.00
Stearns		10.30	Campbellsville	154.58	2.00	Kentucky King	8.45	1.00
Whitley City	1.00		Columbia	14.25	18.00	Loyall	12.00	16.80
MOUNTAIN—			Elkhorn	10.00		Lynch	4.00	
MT. ZION—			Friendship	32.76		Puritan	8.89	
Association		66.25	Greensburg	27.84		Verda	35.00	
Corbin, First	36.67	57.20	Macedonia	7.30	1.00	Wallins	2.05	
Corbin, Central	60.32	65.82	New Salem	5.78		WARREN COUNTY—		
Fundamental		9.26	Pleasant Valley	18.50		Bowling Green, First	367.62	100.58
West Corbin	11.40		Trammel Creek	5.92		Bowling Green, Second		1.00
Williamsburg, First	150.00	111.00	White Oak		.85	Clear Fork	5.10	
Wofford	1.00		SALEM—			Friendship	12.50	6.68
Woodbine		1.00	Buck Grove	19.75	4.00	New Grove	3.50	
MUHLENBERG—			Ekron	20.20	4.73	Oak Forest	3.40	4.00
Beech Creek	3.75	32.51	Muldrough	12.00	1.00	Oakland	3.50	
Cedar Grove	12.83	8.01	New Highland	6.75	3.00	Rocky Spring		3.50
Central City	56.91	75.38	Phillips Memorial	37.47	3.00	Smiths Grove	2.25	4.03
Drakesboro	4.90	14.40	Raymond		3.00	Woodburn	40.00	14.00
Forest Grove	5.72	3.46	Rock Haven	4.08		WAYNE COUNTY—		
Graham		9.02	West Point	21.55		Association	1.00	
Greenville	10.14	6.88	SEVERNS VALLEY—			Monticello		6.03
Hazel Creek	9.11	4.00	Cecilia	13.60		New Salem		18.47
Pleasant Hill	3.00		Gilead		11.45	Stuebenville	6.50	5.00
NELSON—			Mt. Zion	7.66		WEST KENTUCKY—		
Bardstown	42.25	1.00	Nolynn	3.50		Bardwell	6.50	
Belmont	2.50	3.00	Rineyville		3.40	Fulton, First	243.79	62.73
Bullitts Lick	1.50		Severns Valley	182.44	30.50	Hickman	17.00	
Cedar Grove		3.55	Sonora	12.10		Liberty	8.00	3.50
Cox's Creek	43.49	1.00	Vine Grove	5.00	1.00	Mt. Carmel	1.50	
Lebanon Junction	40.00		Youngers Creek		1.75	Poplar Grove	5.00	
Little Union	1.75	1.00	SHELBY COUNTY—			West Hickman	2.45	1.00
Mill Creek	14.30	18.81	Bagdad	14.00		WEST UNION—		
Mt. Washington	20.70	16.35	Christiansburg	9.87	1.00	Bandana	27.11	13.54
New Salem	60.62	3.00	Clay Village	27.10		Barlow	26.27	6.50
Riverview	8.32	2.00	Cropper	6.47		East	78.50	
Shepherdsville	7.25	2.77	Finchville	17.33		Immanuel	64.50	54.00
NORTH BEND—			Hempridge	23.60		Lone Oak	75.81	18.00
Bellview	5.45	3.20	Indian Fork	9.59	3.25	Mt. Pleasant	10.00	
Big Bone	6.16	7.41	Salem	43.36	31.24	Oak Lawn		21.25
Burlington	9.86	32.12	Shelbyville	191.16	111.10	Olivet	2.00	17.03
Calvary	20.00	52.28	Waddy	40.49	5.75	Paducah, First	291.15	232.42
Covington, First	79.22	55.25	SIMPSON—			Spring Bayou	18.11	1.00
Crescent Springs	20.11	4.14	Franklin	69.84	107.04	Twelfth Street	72.79	27.00
East Bend	.50		Middleton	2.00		Wickliffe	9.00	1.00
Elsmere	189.90	20.17	Providence		8.25	WHITES RUN—		
Erlanger	45.16	6.00	Shady Grove	5.73		Carrollton	53.31	41.05
Florence	13.49	6.80	Sulphur Spring	4.91	1.00	Cave Hill	13.20	
Ft. Mitchell	15.75		Whippoorwill		12.00	English	1.37	1.00
Hickory Grove	3.85		SOUTH CONCORD—			Ghent	2.40	6.12
Immanuel	83.91	51.00	SOUTH DISTRICT—			Mt. Herman		2.60
Latonia	279.98	107.91	Association		6.00	Sanders	28.15	.39
Madison Avenue	241.50	105.81	Bruner's Chapel	30.00	7.00	Warsaw		8.95
New Bethel	3.20	6.00	Burgin	100.42		Whites Run		5.25
Oak Ridge	19.17		Cornishville	8.64		MISCELLANEOUS—		
Petersburg	8.19		Danville First	23.12	24.36	Third Street, Vanceburg		1.00
South Side	45.30		Forks of Dix River		40.00	Silas, W. M. U.	6.00	
			Harrodsburg	343.88	173.12	W. M. U.		67.19

Foreign Missions—		
Budget	3,684.02	
Designated	1,242.44	
Total		4,926.46
Home Missions—		
Budget	1,719.20	
Designated	3,600.34	
Total		5,319.54
Southwide Education—		
Budget	1,264.84	
Designated	11.25	
Total		1,276.09
Ministerial Relief—		
Budget	515.77	
Designated	14.97	
Total		530.74
New Orleans Hospital—		
Budget	184.20	
Total		184.20
S. B. C. Bonds—		
Budget	307.00	
Total		307.00
State Missions—		
Budget	3,070.01	
Designated	1,603.34	
Total		4,673.35
Education in Kentucky—		
Budget	2,302.51	
Designated	9.13	
Total		2,311.64
Ky. Baptist Children's Home—		
Budget	767.50	
Designated	90.14	
Total		857.64
Louisville Bapt. Or. Home—		
Budget	230.25	
Designated	51.69	
Total		281.94
Ky. Baptist Hospital—		
Budget	1,266.38	
Designated	5.07	
Total		1,271.45
Church Building—		
Budget	38.38	
Designated67	
Total		39.05
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	228.50	
Total		228.50
100,000 Club		2,422.82
Miscellaneous		3,477.00
TOTAL RECEIPTS		28,732.42
Distribution of Education in Kentucky		
Georgetown College	907.61	
(Held in reserve)		
Bethel Woman's College	385.73	
Campbellsville College	385.73	
Cumberland College	385.73	
Hazard College	83.20	
Magoffin Institute	52.95	
Oneida Institute	68.07	
Expense	42.62	
TOTAL		2,311.64

ORDINATION OF SAMUEL EATON MADDOX

The Council called by direction of the Walnut Street Baptist Church, Louisville, Ky., in business session April 4, 1936, for the purpose of examining Brother Samuel Eaton Maddox with a view to his ordination to the gospel ministry, met at three o'clock, Wednesday afternoon, May 20. After the examination it was heartily and unanimously voted to recommend to the church that they proceed with the ordination, which was

done at the eight o'clock prayer meeting hour. Rev. Otis P. Maddox, Jr. a brother of the candidate, read the scripture, Dr. Finley F. Gibson delivered the charge and made the ordaining prayer, and after the "laying on of hands," Dr. W. M. Wood presented the ordination certificate.

The Council was composed of Dr. Gibson, who acted as Moderator, V. I. Masters, W. M. Wood, Otis P. Maddox, Jr., W. A. Gardiner, W. M. Bostick, A. W. Walker, R. F. Doll, S. S. Hill and E. F. Estes, with H. M. Parrent Clerk.

Brother Maddox comes of a family of preachers. His father and mother, Rev. and Mrs. O. P. Maddox, Sr., are missionaries in Brazil, and have been for years, while a brother Paul is Chaplain in the U. S. Army and stationed at Fort Bliss, Tex., another brother Otis P., Jr., is pastor of a church in Alamogordo, N. Mex., and still another, Daniel, is in Georgetown College preparing for the ministry. Brother Maddox was born in Brazil and is expecting to return there as a missionary.

We pray God's richest blessings upon the entire family as they work for the Master in the fields where they may be located.

H. M. PARRENT,

Louisville, Ky.

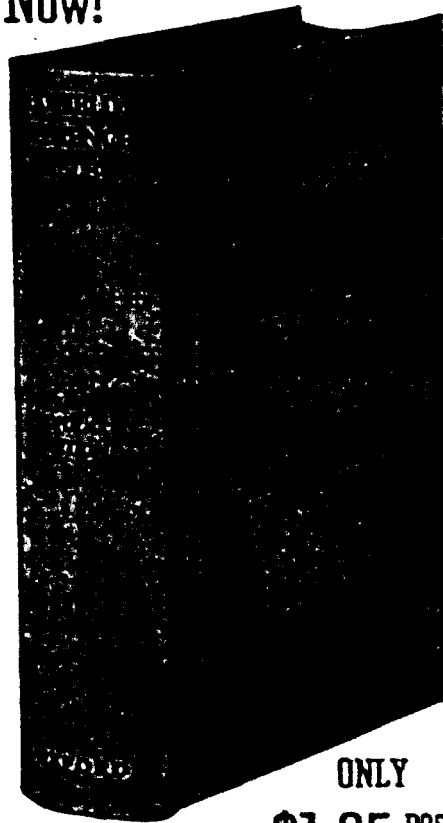
Brother Gains Mason, who graduated recently from the Southern Baptist Theological Seminary in Louisville, has been spending a few days with his parents in Georgia. He is now pastor at Mt. Horeb Church, in Indiana.

Dr. John G. Dickson, pastor at Eminence, Ky., is spending two weeks following the meetings of the Southern and Northern Conventions in St. Louis, at Fowler, Colo., with his father, John F. Dickson, a farmer, pioneer, and a deacon in the Fowler Baptist Church for nearly forty years. He will also visit other relatives in Denver, and hopes to return about the first part of June.

B. G. Arterburn, of Hickory, Ky., has just closed a revival at the East Church, Paducah, Ky., where Joe T. Odle is pastor. There were sixteen professions and nineteen additions to the church. In the last nine weeks he has been in revivals with W. E. Greer, of Bellevue Church, near Paducah; F. R. Bingham, at Lowes, Ky.; Fildon Garner, of Hope-well Church, near Mayfield, Ky., and L. I. Kingston at Antioch Church, in Detroit, Mich. He is now at home resting for several weeks, and then will leave for Campton, Ky.

Dr. Austen K. deBlois has just resigned as President of Eastern Baptist Theological Seminary, Philadelphia, Penna., after being the head of that institution for the last ten years. The resignation was made on the urgent advice of his physician, in order to free

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himself from such heavy administrative responsibilities. The Trustees of Eastern have made him President Emeritus. He will continue to conduct a seminar class for post-graduate students, and will edit The Christian Review, a theological quarterly published by the faculty of Eastern Seminary. He has occupied such important service as President of Shurtleff College, Alton, Ill., Pastor of the First Church of Chicago, the First Church of Boston, and was associated with Dr. Curtis Lee Laws in the Editorial Department of the Watchman-Examiner for some years.

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LET ME INTRODUCE TO YOU



Rev. Donato Ruiz

On April 8, 1883, there was born on hacienda (farm) near Fresnillo, Zacatecas, Mexico, a boy, the seventeenth child in a family of twenty-one children, the boy, Donato, being the child of the third wife. The father, Jose Maria Ruiz, had been a priest, and was well educated. Coming into contact with the intellectual and political movements of the early nineteenth century in Mexico, he left the priesthood, married, and with his inheritance from his father's estate, bought a small hacienda some four miles square. He was a rebel against the political ideals of the Roman Catholic Church which he foresaw would hold the Mexican people forever in slavery. In his intellectual investigation he had also come to disbelieve much of their doctrine. Knowing Catholicism all too well, and Protestantism not at all, he hated both and with his Bible as his only teacher, he found faith in God. The earliest memory of the boy, Donato, is of his father singing the old hymns of the Christian faith early in the morning and reading his Bible aloud to his wife and children in the evening time.

In such a home Donato Ruiz grew up, living the carefree life of a youth on a large farm where there were peons in plenty to do the work and many horses to ride. His own favorite horse, El Recuerda, was his constant companion. Taught at home by tutors until ready to enter Normal School at Zacatecas, he finished there and then went back to the small town near the hacienda to teach school. He was then seventeen. His father had died when he was eight. His mother was trying to manage the farm but without much success. A sister, older than Donato, had married

and was living not very far away at San Ignacio.

One Saturday after securing his month's salary at the county seat, Nieves, Donato rode on over to his sister's home to spend the week end. Some of his friends had told him a minister was staying in his sister's home. He was curious to see what a minister looked like, having never heard of any kind but the political ministers of war and state in the government. He was somewhat disappointed to find a tall young man, not at all pompous as he imagined a minister should be, and even more disappointed when he learned this man had no connection with the government, but was a minister of religion, a Baptist preacher. His feelings changed however when George Berumen Mixim began to talk at the supper table, and later read the Bible and talked more to the crowd that gathered in the large sala of the Ramirez home. Fragments of his father's teachings about the Bible came back to him and he was immediately convinced that this was the truth. He would follow it.

The decision was made so quickly that the young Baptist preacher feared the young man did not know what he was doing. They talked nearly all night, the preacher finally agreeing very reluctantly to baptize the young man the next morning. With his brother-in-law as a witness, the next morning George Berumen Mixim, now missionary of the Home Mission Board at Brownsville, baptized Donato Ruiz in the quiet waters of the Rio Agua Naval, on his sister's ranch.

The young man did not teach school much longer. He wanted to preach this new Gospel that had changed his life. He wrote Brother Mixim asking to live with him and study this new faith. Not hearing from him, he resigned his school, bade his bewildered mother goodbye, rode ninety miles on his fine horse to the nearest railway point and bought a ticket to Torreon, the center of Mexican life for that region. There he sought a position as a teacher, but while waiting for it, he found Brother Mixim, Dr and Mrs. Watkins, and a class of nine young men ready to begin Seminary work. The missionaries were just planning to wire him to come and join the class. It was the beginning of the Baptist Seminary of Mexico. That was in 1900.

He began to preach almost at once. Soon after graduation he went with Missionary Frank Marrs to the west coast States of Mexico, there to spend five happy years in pioneer Baptist work. In 1910 he became pastor of First Baptist Church in Torreon. In 1915 the Revolution came. Torreon was the storm center, being taken and re-taken many times. In the last storming of the city by Villa, Brother Ruiz was suspected of being a Villa spy because of his having taken into his home and appearing on the streets with two

American missionaries who had just arrived from the north where Villa was operating. He was imprisoned by the Federals along with hundreds of other political prisoners and destined to military court martial, no trials being given these prisoners. His brother, Pascual Ruiz, today a well-to-do hide and fur commission merchant of Laredo, bribed the prison officials and Donato Ruiz was saved by being smuggled out as a hospital patient. He has ever felt since that experience that he is living a second life.

After a brief period of service in Los Angeles under the Northern Baptist Home Mission Society, he returned to Mexico as pastor in San Luis Postosi for four years. Then in 1920 he came to Texas as an evangelist, becoming missionary of the Home Mission Board at San Marcos, and a little later being moved to San Angelo to open work for the Board in the almost untouched west Texas region.

In 1924 there were two small churches in this region, one of them having no regular meetings. Today there are nine churches, about twenty-five regular mission stations, and some 800 Mexican Baptists in this territory. Four of these churches have pastors. Brother Ruiz is a tireless worker. He loves to preach. More than that, he loves to baptize those who believe on Jesus from his preaching. He is a really great evangelist, making the plan of salvation very plain. He knows Catholicism and how to strike at its errors in a way that wins attention rather than repels and stirs trouble. He is an especially winsome preacher to youth. He has baptized more than five thousand believers in his ministry of thirty-four years, in Mexico and along the Border.

His wife, Senora Augustina Flores y Ruiz, was a teacher in the Baptist School in Saltillo when they were married. She has been an especial help to him in the teaching side of the work. Their oldest daughter, Gloria, is a graduate of Mary Hardin-Baylor College and today a graduate of the W. M. U. Training School, Louisville. The son, Herbert, is in San Marcos Academy, and a younger daughter, Ruth, will soon be ready to go away to school. The children are all active in the work to which their mother and father have given their lives.

Perhaps more than any other Mexican missionary, Brother Ruiz has constant need for tracts, New Testaments and Bibles for distribution over the wide territory, some four hundred miles long and three hundred miles wide where he is the only Spanish-speaking evan-

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gelist. The Home Mission Board makes no appropriation for this purpose for its missionaries. Address: Rev. Donato Ruiz, Box 687, San Angelo, Tex.

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

Then came the other Junior Missionary organizations with their magazines. The climax was pointing to the future. We were challenged to make the coming fifty years glorious with noble achievements, worthy to "follow in the train" of the fifty years just passed. How our hearts burned within us to do more and more effectively this work that abides.

Mrs. Arthur Stovall,
 Central Region Young People's Leader.

izes the black people in her field in the dark continent. Her style of writing is graphic and descriptive. She travels and teaches, and takes the reader along with her in her work that breathes through its pages the spirit of sacrifice and prayer.

Wounded for Our Transgressions, by James M. Ghysels, published by Zondervan Publishing House, 128 pages, price \$1.00.

The book is composed of eighteen chapters of devotional sermons or meditations. The sermons are designed to feed the spiritual life and to build up Christians in their life. It is a book that merits a place in many Christian homes and that would be suggestive and refreshing to many a minister.

A church at work, by Alvin G. Haase, by Western Baptist Publishing Co., 135 pages, price \$1.00.

In this book the Baptist pastor of Bales Church, in Kansas City, brings together an experience of twenty years as a pastor. In fifteen brief chapters he deals with how the church should be organized, receive members, and enlist and dismiss members, tells of the work of deacons and church finance, of evangelism and devotion to missions, and many other practical concerns of the church. His own large success is a guarantee to the reader of the worthwhileness of his suggestions.

Bridge Building and other Sermons, by Herbert W. Virgin, published by The Judson Press, 181 pages, price \$1.00.

Dr. Virgin is a Southerner who is pastor of the North Shore Baptist Church in Chicago. He has a large church and large congregations. The booksheaf writer says that his hearers find his sermons "different." We think that means that Dr. Virgin is still preaching Jesus Christ in a great city in which many ministers have been trying their skill and intellects to find what would be the most plausible substitute that they could get by with and carry the people with them. The preacher has to do that, for thus he gets his bread and meat and honors. Dr. Virgin has here seventeen sermons, and they whet the appetite of the reader—even to read their subjects.

Young People's Night, Annual W. M. U. Convention

Tuesday evening was the hour of our annual meeting given over to the work of our Young People. A pageant arranged by Miss Mather, entitled, "Time's Tribute to Sunbeam Bands" was presented. Just before the pageant the much loved and honored Dr. Geo. B. Taylor, of Virginia, founder of the Sunbeam Band, and pastor, was presented and read to us a paper that is to appear in the next issue of "World Comrades." Watch for it.

In former days we had known Dr. Taylor and had enjoyed being entertained in his charming white cottage, nestled on the side of one of the foothills of the Blue Ridge, just behind the white frame church called, I believe, "Enon Among the Oaks."

Our friendship with him over a period of ten years has brought a knowledge of his deep humility and piety and an appreciation of his contribution to the cause of Christ. We are reminded of a statement that we read somewhere recently, the substance of which was, great oaks from little acorns grow silently. To our mind this is the way Dr. Taylor has worked, always without noise or ostentation, but his work has been great and worthy of a follower of the Lowly Nazarene.

After Dr. Taylor's paper was read, he was given a chair on the extreme left of the stage, where he might witness, close up, "Time's Tribute to Sunbeam Bands."

A young man and a young woman, representing Dr. Taylor and Mrs. Anna Elsom, sat together discussing the need of missionary education for the young people of their church. Plans were made and the work unfolded. The fifty years that have passed marched on the stage, lovely young women in pastel shades, beautiful against the dark background, each bearing a banner of her year. The accomplishments of the years were told, the first eight years of guidance by Dr. Taylor and then the adoption of the Sunbeam Band by the W. M. U. Sunbeam Band developments and their expansion followed.

Impressively former Sunbeam Band members who have grown up told us of early impressions and experiences made on their young lives by their Sunbeam work. These speakers were chosen from various fields and from many lands.



BOOK REVIEWS

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

Blue Galilee, by James Henry Thayer, published by the Broadman Press, 139 pages, price \$1.00.

This book, by the pastor of the church at Coral Gables, Fla., is composed of many brief chapters. Very few of them run over two pages. Each chapter illuminates some Scripture teaching in its setting in Palestine.

Paul Before Caesar, by Irving G. Roddy, published by The Judson Press, 144 pages, price \$1.00.

The author is a well-known member of the New York Bar, but also a minister. In this work he treats of Paul before Caesar from a legal point of view. It sets forth certain facts concerning the life of Paul in the Gentile world. The various trials of the apostle in the courts of the Roman Empire are treated. The book has a field all its own, and constitutes a study that is illuminating and helpful.

The Challenge of Matthew's Gospel, by C. A. DeBruin, published by Zondervan Publishing House, 153 pages, price \$1.50.

The author is a minister of the Reformed Church. He gives studies of the Sermon on the Mount and of our Lord's teachings in parables and in other ways. He undertakes to present the great central teaching found in Matthew. His experience as a missionary in India has given him an insight into the mind of oriental people, and this contributes an element to his writing which will be appreciated.

Thirsting for God, by Evan Stuart Watt, published by Marshall, Morgan & Scott, Ltd., Zondervan Publishing House, 159 pages, price 40 cents.

This is the story of the Nigerian mission fields in Africa, and it will warm the hearts of all lovers of missions to read what Miss Watt has to say about the thirsting for God which character-

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THE FIRESIDE

SALLY'S BOOK-SHOP

"Hope it's something to eat," Dan cried. "Candied fruit, maybe!"

Sally's eyes shone. She has just received five books as birthday gifts. There remained just one package left to open. That was a big wooden box, and it had come from Uncle Robert. Brother Ray was busying prying up the boards.

"Do hurry, Ray," Sally begged. "I just know it's something wonderful."

"It's heavy enough," Ray declared. "I carried it in from the porch."

At last the top was off. There was a great deal of brown paper inside. When Sally lifted the crushed paper, she beheld more books!

"Are you disappointed?" Ray asked.

Sally didn't know whether to laugh or cry.

"They're lovely," she said. "I suppose everybody gives me books because my birthday's in the winter."

"Uncle Robert sent you enough for a library," Ray cried. "There are some fine boys' books in the lot."

"And some I like," said little Alice, who had just come into the room.

"Those travel-books look wonderful," exclaimed Ann, Sally's chum.

The four children began to unpack the box.

"You'll have the whole neighborhood borrowing," said Ray.

"And not bringing them back," Ann added.

That was just what Sally had been thinking. She was willing to share her books. But she did not want them to be lost or to become torn or soiled.

"I know!" she cried suddenly. "I'll have a book-shop. I'll lend the books the way they do in the department store down town, only I won't charge!"

"A book-shop will be splendid," Ann said. "May I be a clerk?"

"I'll help you keep track, too," promised Ray. "And I'll lend you some of my books for your shop."

"I'll lend mine, too," said Alice.

As soon as the children of the neighborhood heard of Sally's plan they began to bring their own books to her. Soon the playroom was so full of books that Ray had to make more shelves from boxes. All the neighbor children came to borrow the books. If they did not return them in a week, Sally or Ann or Ray went to see them. Most of the children kept the books only a day or two. All of them took good care of the borrowed books—all except Dan.

"What's the use of being so fussy?" he asked. "A few thumb-marks won't hurt anything."

"It keeps us busy with our erasers," Ann grumbled.

Dan went off with Sally's best book.

"I wouldn't let him take it," Ann said.

Sally only smiled.

"Just wait," she said.

That afternoon Sally made several calls on the neighbors. She came back to the playroom, her arms full of books.

"I borrowed these," she explained. "I called at every house in the block."

Before Ann could ask any questions, Dan came in.

"Let me tend shop," he begged.

"All right," Sally agreed. "Nearly everybody has had a turn."

Dan was very pleasant. He marked the cards and gave out the books. Sally watered the geraniums in the window. Ann dusted the tables and small chairs. It was very peaceful.

Harry, Dan's next-door neighbor, came hurriedly in. His face and hands had never been so dirty. Ann looked at Sally, but Sally kept right on watering her plants.

"I want that book on ships," Harry said.

"A book on ships?" Dan asked.

"Yes," Harry answered. "Sally said she had a fine book on ships."

"Where is it, Sally?" Dan asked.

"Right there on that small table," Sally answered quietly.

For a moment Dan was very quiet himself. Then he exclaimed, "That's my book! Where did you get my book?"

"I called on all the neighbors this afternoon," Sally said. "Your mother said she was sure you would want to lend books since you were borrowing them."

"Well, nobody with dirty hands is going to handle my ship-book!" Dan cried.

Then Dan stopped and laughed.

"I see how it is," he said. "Tell you one thing, Sally, I'll be more careful of your books after this."—Mildred Houghton Comfort in Junior World.

KITES

Jimmy was greatly excited because Mother had just told him that Daddy was bringing home a certain student from the college for lunch. Daddy often did this, for he was a teacher, but there was something different about this student. You see, he was a Chinese man. Mother said he could talk English as well as Chinese. Perhaps he would tell them stories about Chinese boys.

Jimmy's eyes got brighter and brighter. He wanted to help Katie in the kitchen, but she shooed him out. Katie was trying to boil rice Chinese fashion, so that it would be soft and flaky, and couldn't be bothered with a little boy. But what would a fellow do?

Jimmy wandered about the house too excited to play with his toys. He stood

in the hall a moment and looked at the barometer on the wall. Now a barometer is just an instrument for telling what kind of weather it will be in a few hours or tomorrow. Then Jimmy's eyes caught sight of the verse printed under it:

"When the glass falls low
Prepare for a blow;
When it rises high
Let all your kites fly."

"Why, I haven't made a kite this spring!" cried Jimmy, "and neither has Dick. What's the matter with us?" He rushed up the stairs as fast as ever he could to the playroom. He got out a large sheet of paper and a pencil.

"Let me see, I made one last year, and colored it with crayon," he said to himself. "I wonder if this paper is big enough."

Eagerly he set to work.

He had just finished drawing some lines that were supposed to be in the shape of a kite, when the front door downstairs was opened and Daddy's voice called out greetings.

"Hello, Daddy, did he come?" shouted Jimmy grabbing up the sheet of paper and running down the stairs.

"Yes, Mr. Wang is here, son. Come down," answered Daddy.

Now that the student was actually in the house, Jimmy couldn't seem to make his legs go down those stairs. Mr. Wang, seeing the little boy, started to come up. Jimmy sat down suddenly on the top step.

"I'm making a kite," he announced, waving the paper above his head.

"Good!" said Mr. Wang. "Suppose I tell you about some kites I made when I was a little boy in China."

"Oh, do you fly kites in China?" asked Jimmy, sliding down one step after another and gaining speed with each one.

"Indeed we do," said Mr. Wang. "In fact, we have a special kite day for boys. It comes the ninth day of the ninth month, and some time you can figure that out. What have you got there?"

Jimmy handed him the rather lopsided drawing of his kite.

"That's not so bad," said Mr. Wang with encouragement. "How would you like me to cut out one like I made for myself once?"

"Yes, do, please!" cried Jimmy eagerly.

As lunch wasn't ready yet, Daddy and Mr. Wang and Jimmy went to work on a big kite. At least Mr. Wang went to work. Daddy and Jimmy watched, mostly.

First he drew a huge dragon with his mouth open. Then he took Jimmy's box of water colors and splashed on

brilliant red and orange and blue. He made a great, curling tail. Then he cut this fierce creature out. Jimmy found some sticks, one long and one shorter one for the cross piece, and Daddy glued the dragon on. Ah, that was a fine kite!

Chinese boys make their kites in all shapes," explained Mr. Wang. "Some are fishes, some flowers, some animals."

"Oh, would you make a fish kite for Dickie, Mr. Wang?" asked Jimmy, "He'd love it."

So more paper was brought out, and another kite drawn and colored as no fish was ever colored before.

Jimmy could hardly wait until lunch was finished to rush over to Dickie's with the kites. The very minute he had said, "Excuse me," he was off like the wind, the kites held securely under one arm.

Dickie opened his eyes in amazement at sight of the dragon and the fish. "Say, they're wonderful!" he exclaimed. "What fun we'll have flying them! And how we'll surprise all the other fellows? Couldn't we thank that Chinaman for making them?"

"Of course. Come on over and tell him," said Jimmy.

On the way he kept thinking how glad he was he had read that verse under the barometer:

"When the glass falls low
Prepare for a blow;
When it rises high,
Let all your kites fly."

—The Wonderful World of
Make Believe.

**PROPHETS OF POWER IN AN HOUR
OF PROFITS**

(Continued from Page 11.)

Life is a matter of choices, and it will be your high privilege to point to the privilege of the highest. In beautiful Forest Lawn at Glendale, California, is the last resting place of Dr. John Priest Green, who built into the lives of his boys at William Jewell College, during his long tenure as President, an undying emphasis on the spiritual.

Through the democracy of death, the adjoining crypt holds the mortal remains of Flo Zeigfeld, whose life was given to glorifying the physical.

Each in his own way lived his life and passed from the sight of men. What each left will be measured in the scales of eternity.

I think we know now which way the scales will tip. A Voice calls to us all, when the choice shall have been made, "Be thou faithful unto death and I will give thee the crown of life!" And there is triumph in the assurance of His coming again in triumph. God grant we shall be found faithfully doing the work He has given us to do.

The Bahama Negroes have a song in which I agree, and with which I close: "There's a King and Captain high, who'll be comin' by-and-by,

And He'll find me hoein' cotton when He comes;

You will hear His legions chargin' in the thunders of the sky,

And He'll find me hoein' cotton when He comes.

When He comes, when He comes,
And the dead will rise in answer to His drums,

While the fires of His encampment star the firmament on high,

And the heavens are rolled asunder, when He comes!

"There's a Man they thrust aside, who was tortured till He died,

And He'll find me hoein' cotton when He comes;

He was hated and rejected, he was scourged and crucified,

But He'll find me hoein' cotton when He comes!

When He comes, when He comes,

He'll be ringed with saints and angels, when He comes,

They'll be shoutin' out hosannas to the Man that men denied,

And I'll kneel among the cotton, when He comes!"

Mrs. Susane A. Brock Cross, widow of the late Rev. Benjamin P. Cross, died at the age of eighty-four years in Rochester, N. Y., on April 23. Native of Newbury Centre, Vermont, on February 27, 1852, she visited relatives in Newton Centre, Mass., as a young woman, and met and married Benjamin P. Cross. In 1874, when he graduated from Newton

**Attention,
Pastors!**

No changes in the list of ordained ministers can be made later than June 9, 1936. Therefore please write me next mail and indicate all recent ministerial changes known to you—deaths, changes of fields, removals from state, new ministers ordained—also all needed corrections of initials, spelling of names, and addresses.

Do it now.

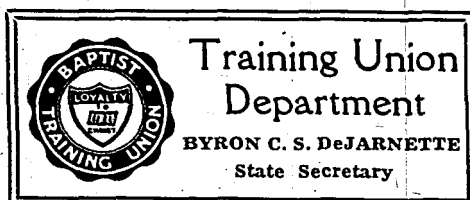
E. P. ALLDREDGE,
161 8th Avenue, North
Nashville, Tenn.

Theological Institution, they volunteered as missionaries to Burma, of which country Mr. Cross was native. They remained there fifty years. Dr. Cross retired twelve years ago, and died en route to the United States. Mrs. Cross is survived by two sons and one daughter: Dr. Earle B. Cross, Professor in Colgate-Rochester Divinity School; Dr. Cecil M. P. Cross, in the foreign service of the U. S. Government at Paris, France; and Miss Mary W. Cross, of Brooklyn, N. Y.



Sam P. Martin

Pastor Sam P. Martin, new pastor of the First Baptist Church of Murray, Ky., began a series of meetings last Sunday with Pastor Lewis C. Ray at the Franklin Street Church, Louisville. Dr. Martin and Dr. Charles L. Graham, of Crescent Hill Church, this city, entered the ministry from the Franklin Street Church, and this is the third series of meetings Dr. Martin has held in that church. Services are being held at 7:30 each evening.



June

(Southwide and State Schedule)

Theme: Faith is the Victory in Getting an Education.

Scripture: Neglect not the gift that is in thee (1 Tim. 4:14a ASV).

I can do all things in him that strengtheneth me (Phil. 4:13 ASV).

What to Do: Enlist returning students in the B. Y. P. U's. Encourage high school graduates to go on to college. Plan extension work for the summer. Plan to be represented at your state assembly and the Southwide Baptist Training Union Leadership Assembly at Ridgecrest, N. C., July 26-31. Grow in grace through personal soul-winning.

Attention High School Graduates

The Training Union Department is extremely interested in you who this spring are graduating from High School. We want to see you continue your educational attainments as a means to even greater service than you are performing now while in school. We pray that you may be guided in the selection of one of our Baptist Colleges. Now is the time to decide carefully and prayerfully. Victory will be yours if in faith you discover and develop your gifts for the Glory of Him who gave them to you.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). Let me urge all who have finished High School at any time and who have not continued their education to go on to College this fall if at all possible.

Attention Returning College Students

I am taking this opportunity to thank the College, Seminary, and Training School Students who have so gladly volunteered for Training Union Study Course work for the summer. Every effort will be made to use these. On the other hand, we cannot use them all if Associations and Churches do not plan for Enlargement Campaigns and Training Schools and fall for them. Please notify this office at once if you would like to do volunteer Training Union Work this summer, or if you are a Church or Association needing workers. We will supply all we can. You should first, however, use all possible local workers.

Plan Now For Ridgecrest

Full information will be published as it is available. You should even now begin making your plans. The date is July 26-31.

Evangelism

Many opportunities will be afforded us during the summer for evangelism. Let us give ourselves to this supreme task. Let us be loyal to all the regular church services and to the special revival meetings. Then, too, even when no meetings are going on we can do personal work as the Lord leads us to those who are lost.

New Study Course Books

Associational Baptist Training Union Manual. Cloth, 60c; paper, 40c. Award, seal for the Administration Diploma.

What We Believe, by William Cook Boone. Cloth 60c; paper 40c. Doctrinal Seal for Seniors.

Better Speakers Contest

We are printing on this page the speech on "Life or Liquor" by Cecil Clifton, of Campbellsburg. This speech was delivered at our State Convention at Newport in April. Next week we hope to publish the winning speech. We are sorry we will be unable to publish the speech of the third contestant. His speech is not available at present.

Life or Liquor?

Cecil Clifton, Campbellsburg, Ky.

The citizens of our state and nation are experiencing the greatest moral crisis our country has ever witnessed. Fathers, now long temperate, are again being increasingly lured into dens of robbers of innocent mothers and children. Womanhood, long the guardian of family morality is giving over her keys to drug-store bartenders for a moment's pleasure. Young people, long protected from temptation, are being encouraged at every corner to sell their moral being for a mess of brewery pottage.

The channels of public information, the daily newspapers, have been sold outright to the leading liquor liars. Because of the advertising business involved, the newspapers did not give a true picture of conditions before repeal, and now with literally millions coming in from retailers they are still forgetting morals for money.

Let us view some of the results of the work of the repealists. Consider the typical reports from the Police Department of Washington, D. C., which show a large increase in the number of people drinking in that city. The number of arrests for drunkenness among young men increased 18.4 percent in 1933, 42.3 percent in 1934, and 23.0 percent in 1935. Among young women between the ages of seventeen and twenty-one the increase in arrests for drunkenness in 1933 over 1932 was 10.4 percent, in 1934, 31.2 percent, in 1935, 58.3 percent.

Statistics would show that this is not an extreme example of conditions in any large city. Ask at the Louisville City Hospital and you will find that the alcohol patients have greatly increased.

Where is the 3.2 for which the beer barons begged? You cannot find that



enticer now; it has grown necessarily to 6.8, and 10 percent beer. What about their pathetic plea for light wines? That pathetic plea is now being satisfied with hard whiskey. The simple answer to these questions, and thousands of others of the same nature, is that a demon of the devil, free from restriction, is facing us. And in a few years we will face a far greater demon if the liquor interests are allowed to continue to make their advances against the very life's blood of our youth.

Let us be thankful that we still have men and women of high character and courage, who fear God and are not asleep as to the dangers facing the very life of our young men and women. This spirit was made manifest by the dries in our last election. But more men and women must show this spirit. We must have a zeal, and sell our conviction to the masses. This is no easy task. It demands the best efforts of earnest Christians, prophets who will interpret the times as the old prophets did for their day. We can point out from a material point of view that our prosperity was during prohibition days and that during these days the health of the people far surpassed the days of free flow of liquor.

At the greatest convention ever held by scientists to consider the problem of alcohol with over 400 world leaders present, it was unanimously agreed: First, that alcohol, whether whiskey or beer, has no food value. Second alcohol is not a stimulant. Third, Alcohol anywhere is a habit forming narcotic in the class with morphine and opium, and far more deadly for that reason.

Our people surely have not forsaken all moral ideals. Facts such as these presented by Christians, young and old, cannot fail to bear fruits. We must attack the enemy at every point. The liquor dealers now have their alluring advertisements at every crossroads. We must voice our stand at every crossroad, school-house, and every store between. By organization, meetings, and literature we must arouse our citizens.

In a democratic country we have a perfect right to fight for morality. Moral people cannot stand idly by and let an immoral minority force us to become murderers. That is what a small but very aggressive group is doing. This group is forcing every citizen of our state into the "human poison business." If we get money from legalized liquor

to run our government every citizen is in the liquor business. We must face these and all facts. They will challenge our very best, they will arouse the interest of sleeping mothers and fathers, and all the citizens of our beloved state who have an interest in their own welfare and of those who follow them.

Our state and nation are at the crossroads. One road is marked by signs of indifference, selfish desires, and disregard for other people. Such is the way of legalized liquor. But the other road is marked by signs like these—Moral concern, love of God, and regard for the well being of others. Such is the way of life. Which way will our state and nation choose? Which way will you choose? May we turn from the way of liquor and brighten the way of life.

RECORD OF ATTENDANCE

May 17, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Lexington, Porter Memo.	138	30	187
Newport, First	109	22	209
Danville, Lexington Av.	107	13	198
Owensboro, Third	106	11	152
Harrodsburg	100	18	131
Louisville, Bapt. Temple	97	12	132
Paris, First	97	3	154
Louisville, Ninth & O.	94	23	126
Louisville, Franklin St.	90	13	163
Louisville, 23rd & Bdwy.	84	9	127
Owensboro, First	83	18	138
Paducah, Immanuel	81	13	151
Taylorsville	80	7	107
Louisville, E Pkwy.	75	17	185
Madisonville, First	72	9	132

BIBLE SCHOOL DEPARTMENT
(Continued from Page 14.)

Jellico, Tenn, First	323
Henderson, First	322
Henderson, Audubon	304
Shepherdsville	303
Pineville, First	302
Louisville, Victory Memorial	301
Corbin, Central	293
Louisville, Hazelwood	268
Owensboro, Eaton Memorial	267
Versailles	252
Erlanger, Elsmere	251
Louisville, Grace	238
Burnside, First	216
Beechland (near Valley Station)	212
Paducah, East	210
Louisville, East	206

Rebuilding Palestine According to Prophecy, by George T. B. Davis. Published by The Million Testaments Campaign, 1503 Race St., Philadelphia, 126 pages, price twenty-five cents.

This little book is a story of Palestine made by the author in connection with a recent trip to that country. It is copiously illustrated and shows exactly what is going on in Palestine now. It is in cloth binding, and also paper. It

is possible the paper binding may be had for twenty-five cents. We do not hesitate to say that it will charm and instruct any reader who is concerned to know just what is going on now in the country of our Lord. The style is readable and the substance is most informative. There is just enough coupling of the present with the prophecies of Scripture to start the reader to studying prophecy. It is a book for everybody.

Christian Materialism, by Francis J. McConnell, published by Friendship Press, 167 pages, price \$1.25.

The author of the Northern Methodist Church in New York. His reputation is broad for his ability; also for his geniality toward Modern Liberal views. To many readers the term "Christian Materialism" will seem to be a contradiction. What Dr. McConnell is doing is setting forth his views on getting, spending, and giving money. On the theme he has many suggestive and striking things to say.

How to Increase Church Attendance, by Roger W. Babson, published by Fleming H. Revell Co., 158 pages, price \$1.50.

Mr. Babson has a great reader-public, and Mr. Babson merits it. As a matter of fact Mr. Babson does not know everything that belongs to vital Scripture teaching. But Mr. Babson does know God and the spirit of the religious devotion always breathes in his books. Mr. Babson is a great statistician, and in his religious books we are ready to pardon him for covering up the vital power of religion with the ponderables of this material life. We pardon him even for his penchant for statistics, though we are less charitable toward some preachers. He has here a vital appeal to the building up of church attendance and public worship. The booksheaf announces another book from his pen under the heading, "A Revival

is Coming." So Mr. Babson is turning prophet. We hope and pray that he may demonstrate that he is a good one.

Youth's Victory Lies This Way, by W. B. Riley, published by Zondervan Publishing House, 138 pages, price \$1.00; paper sixty-five cents.

The able preacher and writer, Dr. W. B. Riley, is always worth reading as well as hearing. In seven chapters Dr. Riley addresses himself to dealing with the challenge and needs of youth. He comes to his task with a deep conviction that the future of Christianity is involved in the question of how we shall be able to hold youth to the things of God and to save it from the pitfalls which are now so industriously spread to lead it away. It is a fine book for every minister and for every Christian parent and church worker.

A Help to the Study of the Holy Spirit, by W. E. Biederwolf, published by Zondervan Publishing House, Grand Rapids, 127 pages, price \$1.00.

The Zondervan Publishing Company is rapidly coming to the front in America as the producer especially of books of spiritual understanding and value. Also it is the American Representative of the Marshall, Morgan and Scott Co., of London, who are one of the outstanding British publishing houses of such books. The present work is the fourth edition of a volume by Dr. Biederwolf, and is a masterly comprehensive study of the nature and functions of the Third Person of the Trinity. Dr. Biederwolf is widely read on this theme, and expresses himself in clear and concise terms. There are eleven chapters, each dealing with an important theme related to the Holy Spirit, such as The Personality of the Holy Spirit; The Deity of the Spirit; The Fruits of the Spirit; The Filling of the Spirit. It is a book one would recommend to his friends.

A PLEA from ... THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary

2002 Tower Petroleum Building

Dallas, Texas

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

James W. Middleton, Clinton, Miss.
 J. B. Ousley, Mt. Carmel, near Cross Plains, Tex. Accepted.
 R. L. Wittner, Trinity, San Antonio, Tex. Accepted.
 H. T. Crimm, Big Lake, Tex. Accepted.
 J. S. Bell, Whiteville, Tenn. Accepted.
 Malcolm Best, Collins, Miss.
 W. E. Watterhouse, Horse Cave, Ky. Accepted.

A. E. Fulmer, Bethune, S. C. Accepted.
 George R. Stair, First, Lakeland, Fla. Accepted.

M. F. Langley, Virginia Avenue, Bartlesville, Okla. Accepted.

S. L. Branham, West Logan, Peach Creek, W. Va. Accepted.

R. Don. Gambrell, Berea, Ky.

R. C. Dailey, Bradley, Ark. Accepted.

Robert McKay, Pacific, Mo. Accepted.

J. W. Buckner, First, Many, La. Accepted.

E. B. Brooks, First, Fort Gaines, and Coleman, Ga. Accepted.

Mack Goss, Walhalla, S. C. Accepted.

J. Howard Williams, First, Amarillo, Tex. Accepted.

O. M. Thompson, Beacon Hill, San Antonio, Tex. Accepted.

Frank Thomas, Mastang, Tex. Accepted.

O. M. Stallings, First, Batesville, Ark. Accepted.

J. Fred Luck, Carlisle, Ark.

S. C. Vick, Kensett, Ark.

L. M. Keeling, South Highland, Little Rock, Ark. Accepted.

C. E. Warren, Point Breeze, St. Louis, Mo. Accepted.

Frank A. Smith, First, Lancaster, Mo. Accepted.

R. L. Councilman, First, Morganton, N. C. Accepted.

Resigned

R. L. Wittner, First, New Braunfels, Tex.

W. H. Morgan, First, Vicksburg, Miss.

W. E. Watterhouse, Middletown, Ky.

B. D. Rice, Marcelina, Tex.

S. L. Branham, Fairview, Ashland, Ky.

H. T. Crimm, Blanket, and Lohn, Tex.

C. E. Warren, Perryville, Mo.

W. J. Richardson, Pacific, Mo.

C. B. Alcorn, Cox City, Mo.

L. C. Cregg, First, Paris, Ark.

J. W. Buckner, Magnolia, Saline, La.

E. B. Brooks, Duluth, and Norcross, Ga.

Mack Goss, Jasper, and Tate, Ga.

O. M. Thompson, Carrizo Springs, Tex.

B. F. Wallace, Parkview, Shreveport, La.

A. N. Hollis, Revolution, Greensboro, N. C.

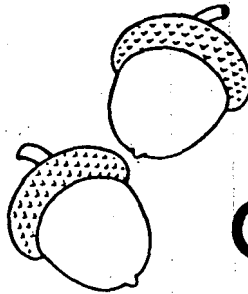
Died

George T. Waite, Richmond, Va.

J. P. Horton, Colliersville, Tenn.

B. A. Ashford, Seminary, Miss.

Rev. Theron M. Chastain has moved from Mullins Hall to Port Royal, Ky., for the summer.



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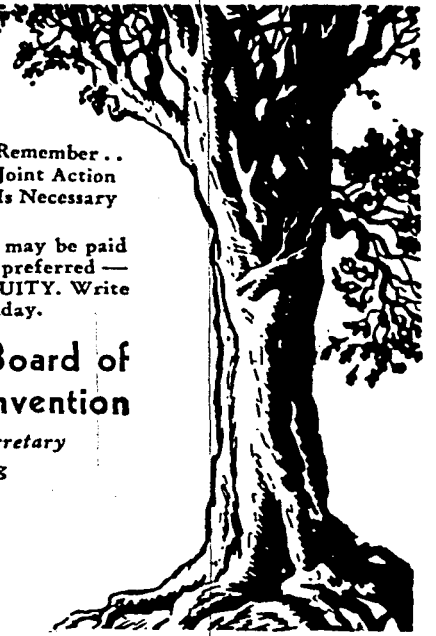
Let the Ministers Act Now { Remember . . .
Let the Churches Act Now { Joint Action
 Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred — we have it — **SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

**The Relief and Annuity Board of
 The Southern Baptist Convention**

THOMAS J. WATTS, Executive Secretary
 2002 Tower Petroleum Building
 DALLAS, TEXAS

If you have not already asked
 for further details, please
 write today.



Rev. C. D. Bessinger, Seminary student from South Carolina, has moved on the field at Pleasureville, Ky.

recently married. We did not learn the name of the lucky lady.

The friends of Pastor W. Wesley Shrader, of Smith's Grove Church, will be glad to learn that after an illness of three months he will soon be able to return to his pulpit.

E. L. Pendley has resigned as pastor at Livermore, Ky., in order to accept the pastorate of the Walnut Street Church of Hopkinsville, Ky. He and his family will move to Hopkinsville on May 28.

Word has reached the Western Recorder office that Rev. Thomas Mahan, of Senten, Texas, and years ago pastor at Clinton, Ky., and Hickman, Ky., has

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