

WESTERN RECORDER

THEOLOGICAL

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No. 23

Christian Life a Participation

PAUL makes no bones about the conviction that human nature, as such, can never attain the ideal of Christ. He does not minimize the incongruity. He lets the fact of Christ's law as an unattainable ideal, as something to which human nature can never adapt itself, stand out in naked reality.

Romans 7 is witness to this fact. We have here the apostle's confession of failure, his cry of despair, his bitter regret, upon finding the Christian ideal unattainable, his groaning over a heart-rending dilemma, his admission that he actually believed that the requirements of Christ's law are something to which human nature can never adjust itself. I quote his words: "The good that I would I do not; but the evil which I would not, that I do . . . I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

We do well to face the shocking aspect of this dilemma. Paul did so. He is frank in stating the fact that in himself he could find no good thing. Not that he was wilfully disobedient. He did love Jesus. He was a soldier of the Cross. He was a consecrated Christian. But he saw himself now under a new light—the blinding light of the Cross. He wants to be like Jesus. It is no longer a question of mere ethics. Self-love, even in its secret forms, nauseates him. Was there a way out? There was and Paul found it.

We can all find it. My thesis is this: Most Christians have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. But it is not an imitation of Christ. It is a participation of Christ. "For we are made partakers of Christ" (Heb. 3:14). We are not what Christ would have us be. Sin as a principle is still active in our lives. We are not free from envy, pride, self-love, and lust of pleasure. The mountain of secret selfishness and selfish ambition still crushes us.

It is only when Christ nullifies the force of my inherent self-life and communicates to me a divine life that Christian living in its fuller New Testament sense becomes possible for me. Our trouble is that we have not listened to Jesus. He plainly teaches that we must abide in Him as a branch in the vine, and "without me ye can do nothing." The great mass of professing Christians still have not learned what it means to abide in Him.—F. J. Huegel, in "Bone of His Bone."

- Devotional and Religious Thought -

"WHAT GOES DEEP ENOUGH TO HELP GOES DEEP ENOUGH TO HURT." (Extract.)

I shall not know that Christ is mine
Till I am burdened with my sin;
Until all self-help I resign
I shall not know His Peace within:
I must feel first sin's shame and loss
Or pride will keep me from His Cross.

I must be humbled at the thought
How oft-times my New life is stained
With faults and falls: Grace will be
sought

When, impotent, I have complained:
A sense of sheer unworthiness
Will drive to Christ, falls to redress.

Again 'tis hurt of conscious need
Which to the Source of Power will
bring:

Until my powerlessness I plead
And trust for strength to Christ my
King,

Failure will still my work pursue;
Hurting, but, through Christ, helping
too.

WILLIAM OLNEY,
London, England.

GOD ON OUR SIDE

What shall we then say to these things
If God be for us, who can be against
us?—Rom. 8:31.

God is for us. Laborers for Christ, lift up your heads. Be not dismayed or disheartened, God is for us, who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith, and not by sight, to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God Himself, its inspiration and its assurance, its warrant and its reward. Let us believe that His command constitutes authority and His promise security.

—A. T. Pierson.

DYING TO SELF

"Many will ask how this way of overcoming self is to be so simple, plain and immediate. Is it not the doctrine of almost all men that much length of time and practice are scarce sufficient for the attainment of any of these four virtues?" "I have referred you to Patience, Meekness, Humility as the one plain and immediate way of dying to self, because you can as easily and immediately, by the mere turning and faith of your mind have all the benefit of these virtues, as publicans and sinners by their turning to Christ could be

helped and saved by Him. The reason that you or others are vainly endeavoring after these virtues, is because you see them in a multitude of human rules and methods, and not in that simplicity of faith in which those who applied to Christ immediately obtained that which they asked of Him."

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." How short and simple and certain a way to peace and comfort. What becomes now of your rules and methods, to be delivered from self and the power of sin, and find the redeeming power and virtue of Christ? What a folly it would be to suppose that Christ, after having finished His great work, and ascended into heaven, with all power in heaven and on earth, was become less a Saviour, and gave less immediate help, than when He lived as man upon earth.

"You say that it is not the question whether my giving up myself to Christ in faith would do me as much good as it did to them who came to Him on earth; but whether my turning in faith to Patience, Meekness, Humility and Resignation to God, would do to me all that faith in Christ did for those who became His disciples.

"When I exhort you to give up yourself in faith and hope to these virtues, what else do I do, but turn you directly to so much faith and hope in the true Lamb of God. What is the Lamb of God but the perfection of patience, meekness, humility and resignation to God? And consequently, is not every sincere wish and desire, every inclination of your heart, that longs to be governed by these virtues, an immediate, direct application to Christ, a worshipping and falling down before Him, a giving up of yourself unto Him, and the very perfection of faith in Him." —Andrew Murray.

THAT BLESSED HOPE

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2:13.

The effect of this blessed hope was very practical. It led me carefully to look through my little library to see if there were any books there that were not necessary and likely to be further useful, and to look through my small wardrobe to be quite sure, that there was nothing there that I should be sorry to give an account of should the Master come at once. It has been very helpful to me from time to time through life, as opportunity has served to act in a similar way, and I have never been through my house from basement to attic with this object in view without receiving a great accession of spiritual joy and blessing.—J. Hudson Taylor.

JAMES' BOOK OF ETIQUETTE FOR CHRISTIANS

If any man . . . seem to be religious
and bridleth not his tongue, . . . this
man's religion is vain.—James 1:28.

I always think of James and his General Epistle of morals and manners, as having been copied out from his eldest brother's life at home. And I always trace his hatred of an unbridled and an uncivil tongue to his lifelong remorse for his own unbridled and uncivil tongue, when he and his Redeemer were brothers together at home. It may very well have been the contrast that James experienced in himself and in all other men, to what he saw every day in his Divine Brother, that made the apostle speak with such passion on this subject. He had often watched our Lord, and had at last learned of Him.
—Alex. Whyte.

UNDERSTANDING THE SCRIPTURES

Jesus said, Search the Scriptures, they
are they which testify of Me.—John 5:39.

We must interpret Old Testament passages by the light of New Testament truth. When the apostle contemplated the miracles of the wilderness journey, what wonderful sights he saw! There was the manna that came down from Heaven, there was the pillar of cloud and fire, there was the rock from which the water flowed. As he looked upon these Old Testament types, he knew perfectly well what the key was. That rock, he said, was Christ. He was interpreting. That manna was Christ, that pillar of cloud and fire was Christ. So when I look at this wonderful vision, I see the place chosen of God where Moses had to stand, and the place was Christ.
—Evan H. Hopkins.

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

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President Sampey Issues Second Bible Reading Challenge

JOHN R. SAMPEY, President Southern Baptist Convention

A YEAR ago I invited Southern Baptists to read with me during the conventional year closing May 14, 1936, two great sections of Scripture. We were to read Isaiah, Chapters 40 to 66, ten times, and the Epistle to the Ephesians forty times. Men and women from all parts of the territory in the Southern Convention, have written me saying that they had completed the reading and that they had been greatly helped by it.

For the year ending May 13, 1937, in New Orleans I challenge our people to read with me ten times the Book of Acts, the Gospel of John and the three Epistles of John according to the following plan.

On the first day of each month, beginning with June, let us read the first chapter of the Acts and the first chapter of John, reading a chapter in each book every day. On the twenty-second day of each month, having completed the Gospel of John, we turn to the First Epistle of John and read straight through the three short letters. On the twenty-eighth of each month our reading would take us to the end of the Acts and to Third John.

Apart from February there would be two or three days left each month for the reading of favorite passages from other portions of the Bible before starting again with The Acts and John. If you know the day of the month, you know

the chapter assigned for the day. You do not even need a book mark to find the right chapter.

I have chosen these books partly because the International Uniform Sunday School Lessons from July to December of the present year are taken from the Acts and the Epistles, and the lessons from January to March, 1937 are found in the Gospel of John. What better preparation on the part of teachers and pupils than the frequent reading of the books that we are studying?

The Gospel of John will keep us in close touch with our Saviour day by day and the Acts will reveal the Holy Spirit as He inspires and guides the Apostles and others in the spread of Christianity all over the Roman Empire. In the Gospel of John we study the deeds and the words of the Son of God, in the other great book we trace the acts of the Holy Spirit as He empowered the early Christians to win men everywhere to faith in the Lord Jesus.

I challenge pastors, teachers, and leaders in every form of Christian service to join me in daily study of two great books and three brief Epistles. Let young and old read with us.

If you first see this announcement on the fourth or fifth of the month, turn to the fourth or fifth of John and of the acts, and read straight on, waiting until July for the early chapters of each book.

Communism's Hatred of Religion

A London Journalist in "Britain Without God."

The book from which this brief article is taken is an able exposure of anti-Godism, published by the Lutterworth Press, in London, in inexpensive binding. Its revelation of the world-wide movement and organization to destroy Christianity is alarming and convincing. The general attitude among American Christians has so far been to let the situation alone. But this cannot and must not continue. This brief article merely makes clear that Christianity and Communism are mutually antagonistic, and cannot possibly exist together.—Editorial Note.

IN THE course of a discussion in a French anti-religious newspaper a Paris correspondent writes a letter, of which the following is an extract:

No, an atheist cannot be tolerant. Religion is a tremendous evil which is ravaging the labouring class. In order to heal a gangrene which has infested a member, one does not hesitate to apply to it a red-hot iron or to make an amputation. Similarly, in our fight against the church, in order to annihilate this gangrene all methods must be used—even those of sword and fire! Yes, we are atheists. There is no God, and we wish to do away with religion, to destroy it, to annihilate it, completely, entirely, totally . . . Long live atheism!"

Thus is expressed, in strong, impassioned language, the intense hatred to God and religion which burns in the hearts of men intoxicated with the philosophy of Karl Marx. The **A. B. C. of Communism**, an official publication of the Soviet Government, says, "All religions are one and the same poison,

intoxicating and deadening the mind, the will and the conscience; a fight to the death must be declared against them." Yaroslavsky, the leader and philosopher of Russia's "League of the Militant Godless," expresses his view of the matter thus:

Religion acts as a bandage over the eyes of man, preventing him from seeing the world as it is. It is our task to tear off this bandage and to teach the masses of workers and peasants to see things correctly, to understand what does exist and what does not, so as to be able to rebuild this world to fit the needs of the workers and peasants. We must, therefore, convince the masses that Communism and religion cannot go together, that it is not possible to be a Communist and at the same time believe in devils or gods, in heavenly creatures, in the Virgin Mary, in the saints, in pious princes and princesses, bishops and landowners, who have been canonized by the priests (From Religion in the U.S.S.R.).

Perhaps the subject will bear another quotation from the same writer: "The attitude of the Communists and of their allies who are helping in the building of a Socialist world-order is summarized in the famous phrase of Karl Marx, 'Religion is opium for the people.' Religion is at best a delusion, at the worst a vice or even a disease."

To put it in other words J. W. Hird in *Under Czar and Soviet* writes: "The Communists consider morality, religion, and all manifestations of spiritual life as so much clap-trap, and merely adjuncts to the economic system of capitalism."

In the U. S. S. R. the atheists call their movement by the explicit term "Militant Godlessness," definitely expressive of hatred of God and determination to banish all thought of Him or reverence for Him from the minds and hearts of the people. To quote again from *The A. B. C. of Communism*, "Our task is not to reform, but to destroy, all kinds of religion, all kinds of morality."

Communism, therefore, is an implacable enemy of Christianity. In the view of the Communist Party the Church is nothing more than a property-owning corporation, interested in the maintenance of rents, interests, and profits, and, therefore, in creating public opinion favorable to the capitalist order of things. Lenin says: "The roots of modern religion are deeply embedded in the social oppression of the working masses."

Consequently, the Church is viewed as an obstacle in the way of the inauguration of the Communistic state; its existence is considered incompatible with Communism as an ideal in statecraft, and, therefore, it must be got out of the way.

"This is all very well," we can imagine someone saying, "but it is only theory after all, and surely it has little relation to either political or religious conditions in Britain."

Other chapters will prove the relationship as regards America and other countries. It will be shown that the movement to make the Communistic theory into Communistic practice is much further advanced than the public is aware.

The Convention

THE recent meeting of the Southern Baptist Convention in St. Louis was memorable in several respects. For the second time since its organization in 1845 the Northern Baptist Convention met at the same time and in the same city, the first time being in Washington in 1933.

There seems to have been hopes in some quarters and more particularly among certain groups of Northern Baptists represented by *Missions*, a magazine of the Northern Convention, that this joint meeting would be an approach to organic union of the two bodies. Other Northern groups, however, represented by the *Watchman-Examiner*, which paper has always been most friendly to the Baptists of the South and doctrinally closely allied with them, have doubted the expediency of organic union between the two Conventions.

As for Southern Baptists, they are already finding their own Convention so large as in some respects to be unwieldy, and a proposition for union with Northern Baptists finds little favor among them. Still Southern Baptists welcome such meetings of the two Conventions at the same time and in the same city as we recently had in St. Louis; they make for good fellowship and a better understanding between the two groups, and we hope they make for greater spirituality of Baptists North and South, greater zeal in the work of the Kingdom; and greater enthusiasm in winning the world to true New Testament Christianity.

The problems that confront Baptist churches are varied. Some are of local nature and peculiar to a single church or to a few widely scattered churches; in the Baptist economy these can best be dealt with, and should be dealt with, by these churches. Other problems can be dealt with best by associations and should be left to associations; still other problems call for co-operation of all the churches in a state and to such problems the State Convention of that state must give its attention.

Some in the South have thought that we have other problems which are not Southwide but regional, and that greater interest and harmony could be had in dealing with them and that they would be dealt with more efficiently if we had, in addition to our Southern Baptist Convention, regional conventions to deal with purely regional problems. We are convinced, however, that the welfare and progress of our Southern Baptist Zion demand that certain important

matters, theological seminaries, the program for helping our colored brethren in providing a better ministry for their churches, and foreign missions, should be administered by our Southern Baptist Convention.

There is now general unity among our Southern Baptists in regard to all these things; but no one should try to disguise the fact that on many points in regard to them there is much variance between the Baptists of the North and those of the South, and that no satisfactory compromise seems possible. On that account many of the most loyal Baptists of both sections do not desire organic unity.

There was a sustained missionary interest in the recent Convention which forebodes a better day for Southern Baptists. There is a new spirit of co-operation and confidence, and the day of a larger service on the part of Southern Baptists is imminent.—*Biblical Recorder*.

Kentucky Baptist Sunday School Workers Conference

ON THURSDAY and Friday last Secretary W. A. Gardiner conducted the Kentucky Baptist Associational Worker's Conference in the Calvary Church, Dr. T. C. Ecton Pastor, at Lexington. The Sunday School Board at Nashville came to Secretary Gardiner's help in a large way, just as the Board is doing in each of the State Sunday School Conferences.

There were addresses when the writer was present on the first day by Secretaries P. E. Burroughs, Harold E. Ingraham, and J. N. Barnette, during the forenoon. Dr. J. O. Williams, Business Manager of the Board, spoke at the morning hour, and at other periods. In the afternoon W. H. Preston, Associate Secretary of Student Work, made an address, and the Recorder Editor uttered an informal address. Following this there was a general conference conducted by Secretary Barnette.

On the second day many of these speakers were heard again, and there were addresses by Dr. Homer L. Grice and Dr. C. M. Thompson, General Secretary of the Kentucky Board of Missions. The attendance was large and comprised several hundred of the best Sunday-school workers and church workers from every section of Kentucky.

This writer was greatly bouyed up and gratified when, at the request of Brother Gardiner for a show of hands from those present on who took the *Western Recorder*, it became apparent that practically every one present did. A fine demonstration that the folk who really do things in our churches find that they need the *Western Recorder* as a fellow-worker and source of information and inspiration!

It is our understanding that Brother Gardiner will furnish a report of this significant meeting on his own weekly page or elsewhere in the *Recorder*.

Report of Home Mission Board

J. B. LAWRENCE, Atlanta, Executive Secretary-Treasurer

THE Home Mission Board is working in our cities, among the Indians, foreigners, and Negroes, and in Cuba and Panama, but the work it is doing is a small part of what is necessary to be done to possess the land fully.

We have only one missionary to the 500,000 Jews; eleven missionaries to the 650,000 French-speaking Americans; seven missionaries to the 300,000 Spanish-speaking Americans; eight missionaries to the 600,000 Italians; two missionaries to the 7,000 Chinese; 6 missionaries to the 2,900,000 Europeans; forty-four missionaries to more than 800,000 Mexicans; seventy-one missionaries to the 2,500,000 Cubans; eight missionaries to the 150,000 people in the Canal Zone and Panama; 18 missionaries to the 10,000,000 Negroes; and 24 missionaries to the 200,000 Indians. Taking the entire

unchurched group of 46,000,000 people in Home Mission fields, including Central America, which is a Home Mission field, and we have on the average only one missionary for every 170,000 people.

In all our fields millions of souls are dependent upon the Home Mission Board for the Word of life. Our brothers in black, 10,000,000 of them, right at our door, are looking to us for help. Five million foreigners spiritually marooned on our shores are a challenge to our passion for the lost. On every hand, wherever we turn, there is the plea of the underprivileged. The man without a chance here in the homeland gropes his way in spiritual night.

In Oklahoma and New Mexico more than 150,000 Indians will never have a chance if the Home Mission Board does not send them the gospel. The 225,000 Spanish-speaking in New Mexico will never know about Christ as a personal Saviour unless some one goes to them with the New Testament story of God's love. Eight hundred thousand Mexicans on this side of the Border will struggle on in their spiritual night unless missionaries are sent to them to preach the Gospel of Salvation in the Spanish language. The great Acadian section in French Louisiana, with its more than 600,000 souls, will be deprived of knowledge of a Saviour if missionaries of the New Testament are not sent to them speaking their French language. There is much land to be possessed.

The Home Mission Board is endeavoring to obey the command of God to possess the land. In all of its departments of work, including the Sanitorium, rescue missions, Goodwill centers and schools, we have 283 missionaries working in 814 mission stations. During the past Convention year we have placed in the field twenty-seven missionaries and opened thirty-five mission stations.

In 1935, the Board received from all sources \$416,576.85. This was \$82,880.82 more than was received in 1934. Of this amount the women gave \$101,547.97 in the Annie W. Armstrong offering during the March Week of Prayer. We have not yet received the full returns from the Annie W. Armstrong offering in 1936, but up to date have received \$69,032.42, which is \$9,151.56 more than had been received at this time in 1935.

The budget fixed for the year was \$150,000 for mission work and \$194,897.67 for interest and principal on debt. The Board has operated within the budget and now for over two years has met all its obligations without borrowing money. The only interest we are paying now is on the old debt.

We are gradually but surely decreasing our debt. The Board feels that it is rendering a real service to the denomination in holding steadily to the task of meeting in full its obligations. The Board has received from the Hundred Thousand Club up to May 1, 1936, 98,766.37, all of which has been paid on the principal of the debts.

Since the last report the wills and bequests amount to \$9,667.64.

Dr. W. B. Riley In Summer Preaching In Great Britain and Europe

MY DEAR DR. MASTERS: Let me express to you my deepest sympathy in the sorrow through which you and your wife have been passing in the loss of her sister. However, I have learned that these are times of special Grace from the Lord, and I know you are experiencing that.

I have enjoyed the Western Recorder's report of the Southern Baptist Convention. Now you will be interested in this fact, that we are closing the greatest year in our history here in both church and school. The Northwestern Bible and Missionary Training School and the Northwestern Evangelical Seminary have enrolled 709 students this year; forty-seven of these in the new theological seminary. Friday

night of this week we graduate seventy-nine from the two schools.

Immediately following the graduating exercises Mrs. Riley and I are leaving for a trip to the Old World, and I am enclosing both the local newspaper write-up and the picture from which it was made. I am going abroad under the auspices of the Advent Testimony and Preparation Movement, Inc., backed by the very best men in that country and will be preaching in England, Wales, Scotland, Ireland, France and Belgium. Hope to return by August 10, in time to make ready for our own Northwestern Bible Conference at Medicine Lake.

Minneapolis, Minn.

W. B. RILEY

Denver Pastor Appreciates Western Recorder

DEAR Brother Masters: My wife and I came to Long Island to visit our daughter Mrs. Cullen. I have had time to read the Western Recorder for May 21. Some of the articles such as, "Baptists in S. C. Bear Witness" and "Paragraphic Comments" are most timely. Each has been reread. Your editorial, "In a Day of Backsliding and Apostasy," merits a wide circulation. It goes to the very heart of backsliding and apostasy. I shall quote from it freely and urge its re-publication by Northern Baptists and other religious periodicals.

I join many others who will heed your invitation to "every prayerful Baptist," in sincerely giving thanks to God for what He, in sovereign grace, led Southern Baptists to decline, restore and inaugurate. May many, many preachers, North and South, join you in dedicating themselves afresh, to fostering the advance advocated by the S. B. C.

Gratefully yours in witness and conduct,

Denver, Colo.

JOSHUA GRAVETT

[Dr. Joshua Gravett has for years been a well-known and esteemed pastor in Denver, Colo., and he is also broadly known and valued throughout the fellowship of Northern Baptists as an able and faithful minister of Christ. Dr. Gravett has ordered extra copies of the issue of the Western Recorder he mentions above to place among friends. We who make the Western Recorder were deeply grateful at the St. Louis Convention for the unsolicited approval expressed to us and to Kentucky pastors by scores of ministers from all over the South and the United States of the high service this paper is rendering in these days of press and trial in the things of holy revealed faith. Many said they credited mainly to the faithfulness of the Western Recorder in the discussion of the social bureau proposal, the result that it was decisively rejected as a Convention activity. This witness from high Baptist quarters far and near gratifies and cheers us. But we interpret it chiefly as an admonishment to faithfulness in uttering in the days ahead an unemasculated witness to the great truths of salvation which God has revealed in His inspired Book. We can scarcely hope to render such service entirely without offense to some. It is our prayer that we may render it with "meekness and fear," yet in all faithfulness.—Ed.]

Brother G. H. Lacy, Patzcuaro, Mich., Mexico, completed his thirty-third year as missionary to Mexico last month.

Dr. M. P. Hunt brought Rev. Kazumi Shimoda, more familiarly known in this country as "Bob," to the Western Recorder office and the Louisville Baptist Pastors' Conference last week. Brother Shimoda hails from Kumamoto, Japan, and is a Japanese exchange student who has spent the last two years at William Jewell College, Liberty, Mo. He is working on a book, "Seeing America Through Japanese Eyes," and lectures in American colleges and universities. He hopes within the next several years to come to Louisville to attend the Southern Baptist Theological Seminary.

Decent Christian Burials

LIDA BESTIR ROBERTSON, Bessemer, Ala.

A SCURRILOUS denunciation of Christians and their respect and honor for the dead, by Marian Castle, has been copied in the Readers Digest. I am emboldened to challenge it for it is a conceited unbeliever's tirade, a pagan undertaking to run the Lord's business, from a blind, self-sufficient view-point.

He may order his own dead body burnt to a crisp in a crematory, or have vultures devour its flesh, as to Parsee-heathen in India, or have it flung into a patch of briars and brambles as soon as its breath leaves. That is his own business. But to set himself up as a dictator to run God's people in the matter of "burials and cemeteries" is altogether a different matter.

We know unbelievers make a great pow-wow of coffins and display. A year or two ago a ganster's silver coffin cost \$10,000, bought with stolen money, and the press claimed \$30,000 was spent for flowers. But that is the extravaganzas of the unbelievers. All down the line the human-side of us does foolish things in grief over the dead, because it is always a strange, terrible blow to the living. And we know the ungodly bury dead dogs with elaborate out-puts, while children of the neighborhood are cold and hungry.

But writer Castle dumps all burials into the same category! Why not assail the living for their waste of money on liquors, pleasures, beauty-parlors, race-horses, movies, everything, and let the dead alone! I mean the Christian dead. We Christians have a fundamental reason for honoring the dead. They are to rise again and meet Jesus Christ, the Risen Lord, in the heavens when He Comes again! The Christian world each Sunday and at Easter celebrates the rising of its Lord from the tomb. He conquered Death on the Cross for a lost world, over nineteen-hundred years ago. He arose and ascended to Heaven and vowed He was coming again. And all believers are looking for His Second Coming.

Of course author Castle, as do all unbelievers, scoffs at this revealed truth, but that does not make their opinions the truth. Blind human opinion does not accept the Bible as the Book of the Ages given to us from Almighty God. Yet every prophecy concerning the great heathen empires—Babylon, Egypt, Rome, and all the rest—have passed out of existence while the Bible still abides with its Everlasting life, Redemption, Love and Compassion to honor the dead who shall rise again to meet the Prince of Peace and the angels with Him in the air.

Joseph of Arimathea begged the Saviour's body, wrapping it in the finest linen and laid it in the sepulchre where no one had ever lain. Women came with spices to honor his burial. Why this reverent honor from the Jews? Because Abraham their forebear bought a cave from pagan Heths (Gen. 23:9) to bury his wife Sarah. Jacob was brought back from Egypt by his Son Joseph, Premier of Egypt, and interred by his parents. And when Joseph died, he exacted of the Israelites that they carry his "embalmed" body back to the Promised Land, and they did, though 430 years intervened.

Lovers of Almighty God and His Son honor the dead and honor our cemeteries because those asleep therein are waiting to rise again when Jesus shall come back to earth to reign a thousand years before the Last Day of Judgment, when He shall judge all humans out of the record books kept in heaven (Rev. 20:12), when all whose names are not found in the Book of Life shall be cast into hell. Our Christian burials are ordained of God, for the Last Day when the seas and the earth shall give up their dead. And we are not such idiots in caring for our cemeteries and honoring our dead as writer Castle labels us.

None of us sanction foolish actions in the matter, neither do we forsake our respect for those whom we have loved and laid away to sleep to await the Lord's Second Coming,

under the lash of ridicule of such conceited cynics as Marian Castle in the Readers Digest.

All other heathen who advocate cremating the bodies of the dead do it essentially because they do not believe Almighty God breathed into men and they became living souls, whom He created to live and glorify Him, and become via Jesus Christ's redemptive grace sons and daughters to abide forever in the heavens. We are not dead-dust, as animal-life. We are souls redeemed, whose Gospel message is to redeem others. He has endowed us with free will to choose to refuse to do evil—and choose to do good. So heathen have the choice to cremate or dump loved ones into the brush-heaps. But, thank God, ours is to honor our dead, and honor our own bodies when they are reverently placed away in Death's Sleep, because they will awaken when Gabriel blows his trumpet and we shall walk out of our graves and be caught up in the air to meet our Lord of lords and King of kings.

Eastern Kentucky State Teachers' College, Richmond, Ky., celebrated "Three Decades of Progress," last week during their commencement program. Dr. H. L. Donovan is its president, and Ex-Governor J. C. W. Beckham and Governor Albert B. Chandler were among the speakers. The Richmond Daily Register issued a special edition on May 26 featuring the institution. Its Editor is Lieut.-Governor Keen Johnson, who also had a part on the program.

Pastor C. Ford Deusner, of Hartford, Ky., was with Pastor E. H. McElroy and the Eaton Memorial Church in Owensboro, Ky., from April 20 to May 1, in special meetings. Twenty were added to the Eaton Memorial Church as a result of the meetings. Also Brother Deusner has just closed his third annual series of inspirational meetings at Hartford. These services are not primarily evangelistic, but are for the deepening of the spiritual life of their own members.

Two Kentucky girls have just graduated from Judson College, at Marion, Ala., Miss Ruth Bostick, daughter of Rev. and Mrs. W. M. Bostick, Parkland, Louisville, and Miss Josephine Thompson, of Mayfield. The commencement exercises were held May 29-June 1, it being the conclusion of the ninety-eighth session of the oldest Baptist college for women in the world, and one of the three oldest colleges for girls in the United States to-day. Dr. John Jeter Hurt, President of Union University, Jackson, Tenn., delivered the commencement address, and Dr. E. F. Haight, pastor of the First Church of Selma, Ala., preached the baccalaureate sermon. President L. G. Cleverdon, of Judson College, gave an inspirational message, and the chapel choir a program of music, at the final vesper service held on the college campus on Sunday night, May 31.

The summer season of the Ridgecrest Baptist Assembly begins with the Eleventh Annual Southwide Baptist Student Retreat, June 10-18. Already advance reservations indicate a more than capacity host of students as state delegations crowd their quotas beyond the 1,000 to which the attendance has been limited. Among the speakers will be Dr. John L. Hill, Mrs. J. M. Dawson, Dr. S. D. Gordon, Dr. T. L. Holcomb, Dr. J. O. Williams, Dr. R. S. Jones, Dr. C. Roy Angell as well as a superb corps of teachers for a wide range of helpful study courses. One of the features of this year's program will be the emphasis upon the summer service opportunities afforded college students in their home churches and associations. This movement, calling forth hundreds of able and willing students, is in co-operation with the Five-Year Program promoted by the Baptist Sunday School Board and the state forces.

EDITORIAL

The Sword of the Spirit, Which Is the Word of God

THE heading is from Ephesians 6:17. The expression "Word of God" and kindred expressions occur more than 300 times in the Bible, as the reader may verify by reference to any complete concordance. These everywhere affirm or definitely imply that what is revealed through this Word carries with it the authority and freedom from error that belong to God alone.

The words of the heading teach that the use of the Word of God is the essential element in Christian witnessing and preaching. It is the sword of the Holy Spirit. He uses it to bring conviction of sin to the lost, to open up to blinded hearts the meaning of the Cross of Christ as the solvent for sin. The Word of God alone enables those who have believed to grow from spiritual infancy into capacity to understand and live daily the life which is both meat unto spiritual maturity and milk for spiritual infants.

I

PRESIDENT JOHN R. SAMPEY, of the Southern Baptist Convention, in the brief communication he has sent to the Baptist press and which we publish on page three of this issue, proposes again to all Baptists in the South a certain course of sustained Bible-reading to last through the Convention year.

It was fine that Dr. Sampey first of all used the prestige of his high office last year to ask our people to join him in reading during the year the latter part of Isaiah ten times and Ephesians forty times. Many read these great portions of Scriptures the number of times indicated, and even a larger number doubtless read them oftener than they would otherwise have done. Equally timely was the emphasis thus given to the importance of Bible study by all Christians.

We suspect that there are many Baptists, including more preachers than we may suppose, who found it difficult to read Ephesians with appreciation. It is one of the most profound expositions of spiritual truth in the Bible. Even so, for one to bring himself to face his limited ability to grasp the meaning of the great spiritual truth of Ephesians should bring about wholesome heart-searching as to the cause of this inability, and start him upon a course of remedying it.

We are delighted at the Scripture portions Dr. Sampey has named for intensive reading during the present year. The Acts of the Apostles was written by a layman. It has been truly said that it might more appropriately be named the Acts of the Holy Spirit. We know of no portion of the Bible in which the student may more properly begin his study of the relation of the inner spiritual life and its effective expression in service to the infilling of the Holy Spirit than Acts. Luke sets forth in plain terms what happened at Pentecost, at the house of Cornelius, and at every fresh infilling of the Holy Spirit. He also bears witness to the resultant irresistible power of the message of Christ, uttered by the Apostles and others.

The Gospel of John opens up the glorious Gospel of Grace. The Epistles of John contain advanced spiritual truth. Though the Apostle writes with simplicity, it is simplicity revealing the imponderables of spiritual truth intended to be grasped by and incorporated into the lives of Christians. Simple though it is, it is not truth easily grasped or understood by spiritual babes, carnal Christians.

II

DR. SAMPEY makes first use of his Presidential prestige to plead with us all to hark back with purpose and devotion to fresh contact with the divine sources of spiritual reality itself. Among the chief aids to such contact are Bible-reading, prayer and obedience to God. And of the three we think our President has chosen wisely in urging Bible-reading.

Writers and speakers have been warning us for years that there is a growing ignorance of the Bible abroad in the land, concurrently with vastly increased public education. But we think that not even the churches and their leaders are very generally awake as to the vast extent of ignorance of the Bible on the part of the public and also the majority of professing Christians.

A writer in the *Life of Faith*, an English publication, tells of the declaration of a speaker at a recent conference of evangelical churchmen at Oxford. He said that, though the young people of to-day are better educated than their fathers, yet they are not conversant with even the main facts of the New Testament. This writer tells of a church worker in London who brought together in her drawing-room 100 mothers of children of school age for talks on the Bible. She discovered that the ladies were, with few exceptions, totally unfamiliar with even the elementary truths of Christian faith. Of necessity their children would be equally ignorant. **Still she found many of these mothers hungry for a knowledge of spiritual things for themselves and for their children.**

Presumably they were church people. Presumably at church and in the various religious meetings and paper publications on religious matters these women had been fed on the run-of-the-mine teaching that emanates from these various quarters to-day in the name of imparting knowledge of the faith of the Bible. Unhappily many world-conforming preachers to-day preach only enough of the Bible to give a "religious" flavor to learning and philosophy they industriously imbibe from sources that know little of the Bible and show little respect for it, and are strangers to what Christian faith and life may be.

III

IF SO-CALLED religious homes are habitually living without Bible-reading or prayer or any effort to teach the young about spiritual matters, while providing for the starved hearts of their children a diet of moving pictures, "funny-paper" cartoons and radio jazz, it is clear why their children do not receive even the rudiments of religious education at their hands. Not only in the so-called pagan homes, therefore, has the Bible become a practically unknown book. Satan, who hates the Word of God and the Christ it reveals, knows better than we that

These hath God joined and no man may part—
Dust on the Bible and drought in the heart.

Among the forces that have wrought to discredit the Holy Scriptures must be named rational scholarship in tax-supported educational institutions and other universities. But lamentable as has been this influence, it is less so than the breaking down in the Christian home of reverence for God and the teaching of His revealed truth. There is now a hopeful fighting back from the morass of unbelieving philosophy by students in many universities.

The English writer we have mentioned tells of organizations among university students banded together to study and bear witness to the revealed faith of the Bible. These students have discovered that Modernism does not work, and that those who seek to destroy the Bible succeed only in destroying their own usefulness. There are some tokens of awakening to Bible study in America also. They merit encouragement.

Let us give thanks to God for a Convention President whose first concern for us all is that we shall turn back to God's Word and learn through it God's will for us. That way lies spiritual recovery and the healthfulness of those things we perform in God's name. That way lies new power in pulpits in which human lore and telling Caesar how to rule have been substituting for the living Word of God.

Nicodemus and the New Birth

NICODEMUS had high prestige and position among the Jews as a member of the Sanhedrin. His position made him a man whose teachings were held in high consideration on matters of religion and morals. Yet when he heard the teaching of Jesus, he recognized in it an authority and attractiveness which were lacking in his own.

In the opinion of the group of Jewish leaders to which he belonged, Jesus was at most only an humble itinerant preacher. Increasingly as they heard His teaching they were stirred up against Him, and regarded Him a dangerous pretender. But, the worldly opinion of his fellow ecclesiastics to the contrary, Nicodemus felt strangely drawn to the new teacher, and planned to interview Him, though under cover of the night.

He came for light, but he needed life far more than light, and it was of life—spiritual life, and how it was to be had—that our Lord instructed him. Nicodemus held the view, common to all teachers of morals and religion except those who have really learned of Christ, that life is to be builded out of increased light. The learned Sanhedrist was astonished and non-plussed when the Lord told him in effect that Life must precede Light in the Christian way. John 1:4, "In Him was LIFE; and the LIFE WAS THE LIGHT of men."

I

NO WONDER Nicodemus was astonished and confused. The world is equally so until this day. Human learning does not help the matter. Blindness afflicts the learned equally with the unlearned. They do not understand what it is all about. Until the Spirit of God works within them they never understand.

Professors of learning in Christian institutions, even preachers in pulpits, men set in high places to make known the things of God to blind-hearted humanity and to build up those who have through faith come into the life, may themselves still be blind and devoid of experience of the new life, which belongs only to the born-again.

It is suggestive that the Lord should have responded to the appeal of this man of religious learning by a direct statement that he must be born again of the Spirit before he could understand and make any real use of the light of the instruction that He had for men. Nicodemus came as a teacher receptive enough to be willing to learn from another teacher who seemed to have more than he. But our Lord declared that what He had for men was incommensurable with the system of religion which Nicodemus held. It was new life, not merely new and better thoughts about religion and morals.

When the Saviour taught the multitudes, it was with yearning love and simple invitation: "Come unto me all ye that labor and are heavy laden and I will give you rest." Though the necessity of the new birth is so clearly brought out in the interview with Nicodemus and elsewhere, our Lord and His Apostles in preaching to the people habitually held up before them the way of the Cross, the love of God for the lost as shown in the gift of His Son. On the basis of His sacrificial self-giving for sin an open door was set before each hungry heart that it come to God.

But in dealing with the learned Pharisee, the hopelessness of trying to find God apart from a new nature, which only God could implant, is thrust out to the front. We gather that the moral and the learned are in more need of having brought home to them the hopelessness of trying to find God through culture, respectability or good deeds than are the masses of mankind.

II

AND THE Saviour did not fail, even in the case of Nicodemus, to put forward the condition, on the human side, of acceptance with God. He showed Nicodemus how the miracle of regeneration could be wrought in him.

He said (John 3:12), "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life."

The Old Testament incident was familiar to every Jew. In response to the prayer of Moses for the deliverance of the Jews from the results of their murmuring, Moses was told to make a serpent of brass and put it upon a pole, and that everyone who was bitten by the poisonous reptiles when he looked upon it should live. One believing look at the serpent meant life to the poison-smitten Israelites. Just so, He said to Nicodemus, one believing look upon the Christ crucified on the Cross means life eternal. For (John 1:12, 13), "As many as RECEIVED Him, to them gave he power to become the sons of God, even to them that BELIEVE on His name. Which were BORN, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD."

Here was our Lord's answer to Nicodemus as to how the miracle of regeneration could be wrought in him. This is His answer to every inquiring soul. To receive Christ with confidence as God's own provided way of our justification from the penalty and guilt of sin is all the seeking soul needs to know about the new birth. He cannot "born" himself. But he can trust that God will do what He says He will do for every hungry, sin-weary soul who looks to, trusts, receives His Son for salvation.

Nothing less than a new nature is required. The old nature is the nature of self-will, self-pleasing, and self-centeredness. We inherit it from the human wreckage which Satan left in Eden. The trail of the serpent has spread wherever the descendants of the first pair have gone. The self-nature is not averse to self-improvement. One of the main elements of Satan's temptation to evil was the proposal of self-improvement, APART FROM GOD. A man may be moral and respected and cultured and learned and given to good deeds, and yet his life be centered in self. He may do much good, but he cannot reach the best. He cannot dethrone the self-principle in him. Only God can do that through the implantation of new, God-centered life.

III

THERE is need of largely increased emphasis on the necessity of the new birth. Yet we think there is much to be learned about the relative emphasis placed upon this and upon our Lord's suffering for sin and His resurrection from the dead. In John 16:9 the Saviour teaches that the Holy Spirit will convict the world of sin "because they believe not on Me."

It would not be convicted by its outrageous wickedness—by murder, drunkenness, lechery, cruelty, or the plundering of the poor—tragic and awful as are such sins of the flesh. It would be convicted by the Holy Spirit of its depravity and self-centered selfishness when it looks upon the Christ who lived and suffered and died that He might mediate between the Holy God and Father and His self-willed and disobedient people. When it senses the depravity and hardness of heart that can despise and nail to the shameful Cross the suffering Son of God, that it may pursue the lusts of its own fleshly heart—then its heart is convicted and brought to surrender.

This is the truth that convicts sinners of their sins. Rejecting Him, they live their lives out in sin and enter into eternal darkness. But every sinner whose heart melts and whose will surrenders at the spectacle of the Cross and receives the Christ—he is BORN AGAIN!

If we shall preach this Gospel of His Cross, with full committal of our own hearts, rather than hesitantly or perhaps with an effort to soften it or even empty it of its meaning, sinners will be born again, even though the miracle of the new birth remains unexplained. God will take care of that, as He has done for every soul who has received His Son.

Paragraphic Comment

REVEALED TRUTH IN PROPORTION

The truth of the substitutionary death of Christ without the correlative truth of participation in His Cross and in His death to sin, has led a large number of professing Christians into unfortunate confusion of thought. To receive Christ as our substitute, who bore the penalty of our sins that we might go free, and then refuse Him when He asks us to participate in the self-giving life which led Him to die on the Cross, by allowing our life "of the old man" to be nailed to the Cross, so that we may with Him be crucified to this old life and lifted out of the power as well as guilt of sin, is to have a one-sided Gospel. For He died and rose again that we might be saved both from the penalty and the power of sin. As the Apostle phrases it (Romans 5:10), "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 His life." We are not regenerated by His life; we are regenerated by the Holy Spirit convicting us of our guilt, melting our hearts before the spectacle of His death on the Cross for our sins. We are saved by His life from the old life of the natural man, which was wholly given to self and sin.

MEDITATION AND PRAYER FOR PREACHERS

In one of his books, Dr. A. H. Strong, the great Baptist theologian, published an address which he delivered at the inauguration of the president of a theological seminary. In it Dr. Strong declared that he would make theological schools at once training schools and devotional retreats, and that it was to him an open question whether the devotional element should not even have precedence. Declaring that the Lutheran and Wesleyan Reformations and the practice of Catholics and Episcopalians of fostering weeks and months in which ministers retire from the world to seek God, in this matter have followed the Biblical example, Dr. Strong says (speaking twenty-five years ago) that the present rushing and tumultuous age offers a still more obvious need for young ministers (and surely their elders) at all costs to learn the practice of meditation and prayer. He quotes Pastor Wagner as saying: "If one would speak for God, the first requisite is that he be silent. Silence before speech always. Every word that is not preceded by silent pondering and opening of the heart to receive the divine message is an empty word." How preachers in the maelstrom of life in this 1936 are to find time for quiet meditation and prayer is beyond our ken. But that they must do it or lack in the spiritual power requisite for God's message is plain.

AN APPRECIATED APPRECIATION

At the St. Louis Convention Rev. C. M. Mellichamp devoted his time to a Western Recorder booth, with the result of about 140 new subscriptions to the Western Recorder, mainly from ministers from every section of the country. Already we are receiving letters of appreciation from some of these new subscribers. A minister from a Southern State expresses his delight at the contents of the issues he has received, and adds: "Many so-called Gospel teachers and writers to-day hedge their articles about with question marks. Some evidently regard it an earmark of superior scholarship to call the Bible in question from Genesis to Revelation. I am happy to read a paper whose Editor and contributors look upon themselves as servants of Christ and responsible first of all to Him. All kinds of reading matter are thrust before our people to-day, much of it vulgar, debasing, and even filthy. We need more such papers as I find the Western Recorder to be." This minister seems to think the largest opportunity and responsibility of a religious paper is to bear witness through the printed page to the things of Christ, the things which God has made known for the redemption of men through His Holy inspired Book. We

share this conviction, and pray God daily that we may be faithful in the bearing of such witness in a day of confusion and doubt and much false religious teaching. The faithful Baptist paper has many things to serve through its printed pages. But first of all stands its opportunity to be a printed page reinforcement of the Gospel preached in every pulpit that enthrones the Christ and holds Him up as the only hope of a lost world.

THE DOCTRINE OF JUSTIFICATION

Forgiveness of sins is only the negative side of the first fruits of faith in Christ. The sinner needs to be reinstated in God's favor as well as redeemed. A pardoned criminal, after his release from prison, may return to the community in which he lived as a pardoned criminal. But no human judge has the power to reinstate him in society as if he had never sinned against society. God does for the sinner, however, what the human judge cannot do for the pardoned criminal. By Christ "all that believe are justified from all things" (Acts 13:39). When the Apostle writes (2 Cor. 5:21), "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him," he is first of all saying that the sins of believers are put to the account of Christ. Then he is saying that Christ's righteousness is put to the account of these believers. So that every true believer is perfect in position or standing before God. He is perfect in the perfection of Him who bore his sins. This perfection in position is not perfection of life. Growth toward spiritual blamelessness is had only as the believer takes the Lord daily to help him to be dead to the temptations of the flesh and the power of sin. His justification is in Christ's perfect work to that end; his spiritual growth is through daily saying "No" to the old life and "Yes" to Christ's resurrection life.

MEDITATION AND STUDY MUST PRECEDE REAL PREACHING

Following his conversion. Paul spent three years among the silences of the Arabian wilderness in meditation and prayer, in making a fresh orientation of his life in the light of the Christ whose bondservant he had become. Pointing out that Paul and other New Testament preachers in this respect are the best models for ministers to-day, Dr. A. H. Strong, in his "Miscellanies, Vol. I," declares, "We too are to be interpreters of God's past revelations, and we need to know our Bible. But the school of the prophets in our day should be a place where the study of Scripture goes hand in hand with prayer for insight, where human teachers lead their students to seek knowledge and power from God to be applied to the present needs of men." Before his classes Dr. John A. Broadus used to hold up the Bible in his hand and exclaim, "O that I knew the Book!" He did know it as few men of his times, both experimentally and through scholarly study. But it was knowledge that had apprized him of depths and reaches in the inspired Word of God to which he had not yet attained. Without the elements of meditation and prayer for which Dr. Strong pleads in theological education, the results of such education are bound to be disappointing. For what is left is intellectual apprehension of truth about the Bible without the grasp of the meaning and power of its inner spiritual message. To the intellectually self-sufficient Corinthian Christians, Paul at length insisted that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Intellectual laziness is a hopeless background for spiritual study or attainment. But spiritual obtuseness is even more hopeless. A major part of what the theological student needs in his scholastic tutelage will be attained through the solvents of prayer and meditation immeasurably better than through merely intellectual teaching, however brilliant.

The Mediation of Christ

J. E. SKINNER, Jackson, Tenn.

THERE is no principle more clearly stated in the Word of God than the doctrine of the Mediation of Christ. Without the slightest figure of speech or possibility of misunderstanding, Paul declares: "For there is one God, one Mediator also between God and men, Himself Man, Christ Jesus, Who gave Himself a ransom for all; the testimony to be borne in its own times" (1 Tim. 2:5. Am. R.).

In this passage there is not the slightest possibility of misinterpretation. One must accept it fully or reject it altogether, for there is no alternative. With this doctrine every other doctrine of grace stands or falls, for without it there isn't the slightest foundation for them. Begin where you will, whether in eternity past, in time, or in eternity future, and you will find that every blessing of salvation is "In Him" (Eph. 1:3-14), and that apart from Him there is no reconciliation nor peaceful approach between God and sinful men.

Yet, strange as it may seem, there are those who reject the doctrine of the Mediation of Christ and venture like the vain Pharisee to approach a thrice Holy God in their own name (Luke 18:11). Such is the attitude of every one who vainly talks of "the love of God" apart from Christ, the "One Mediator between God and men."

I

THE necessity of a Mediator between God and men arises from two other facts—the Holiness of God and the Sinfulness of men—and to reject the doctrine of Mediation is to reject the other two. It will be found true everywhere, that those who minimize the necessity of a Mediator minimize both the Holiness of God and the sinfulness of men. And it is equally true everywhere, that those who believe in the Holiness of God and the sinfulness of men magnify the doctrine of the Mediation of Christ and rejoice that it is true.

The very word implies an estrangement between two parties and the need of reconciliation, and the facts of an estrangement and the need of reconciliation between God and men are easily understood in the light of the widely separated natures of the two parties thus estranged—**HOLINESS AND SINFULNESS.**

With such an infinitely wide separation by nature and estrangement in affections, something must be done or reconciliation and peace can never exist between them. If no more were involved than mere association and fellowship, something would have to be done to bring them together, or their separation would have to continue forever. Can God abandon His own nature of Holiness and Justice and Truth and Righteousness to be at peace and in fellowship with men? Can the infinitely Holy God become like sinful men for the sake of peace and fellowship with them? No; and such a conclusion would reveal the very essence of depravity. But the problem must be solved, it will not down, and something must be done.

Can man change his nature, which every sensible person knows he has, and lift himself into a state of peace and fellowship with God? If one would be wise he will accept God's own answer to that question: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). No; men cannot change their nature. The separation remains, and the problem of reconciliation is still unsolved.

But the estrangement is deeper and more difficult than the mere matter of a widely separated nature and an impossible fellowship on that account. Every attribute of Deity, including His love, has been offended. Every law of His Moral Government has been violated, His Righteous Government despised and His infinite love rejected. To say that He is not offended at wilful rebellion against His Moral Government is to discredit every attribute of His Holy nature and cast contempt upon the very being of God! How hor-

rible the thought of it! But it is not only reasonable that God should be offended by the wilful rebellion of His intelligent creatures against His Moral Government. It is also one of the most outstanding facts of Scripture and of history.

II

THE very warnings of God against man's first disobedience reveal His uncompromising hatred for sin (Gen. 2:17), and the penalty He inflicted immediately reveals His righteous anger toward the offense (Gen. 3:22-24). And from that day forward, both by positive declarations and visitations of His wrath, God has revealed His righteous indignation toward sin and His unchangeable purpose to punish the offender. So that the very history of fallen humanity is a history of sin and death—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth (back) in unrighteousness" (Rom. 1:18)—"But after their hardness and impenitent heart treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

The pages of history, both sacred and profane, are packed full of the visitations of the wrath of God upon a world of sinners, and from Genesis to Revelation the Word of God is packed full of merciful warnings to flee from the wrath of God and the eternal punishment of the wicked. Thus it is seen from both angles of vision that a "Mediator," a "Days-man," a "Go-between" had to be found, or the estrangement between an offended God and sinful men could never be healed.

A normal sinner knows within himself that he is estranged from God, that he doesn't love Him and would have nothing to do with Him. He neither likes to speak to Him nor have others speak to him about Him. That God was displeased and offended by the sinner is beyond question, and that man has sinned and separated himself from God is the conscious conviction of his own heart. That a change in the nature and government of God is impossible must be admitted, and that a change in the nature and attitude of men is necessary to reconciliation with God must likewise be admitted.

So there the case stands in utter hopelessness, waiting for the just and final punishment of the sinner under the unchangeable government of a just God. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). It is therefore no fault of God, nor of His holy law, nor of His holy commandment in the conduct of His moral government that the sinner is lost—he did it himself.

III

BUT God's love, although insulted and offended, refuses to leave the case forever hopeless. And be it remembered that it is God, and not the sinner, nor any other creature, Who conceived the plan and provided the Mediator; so that "Christ crucified" becomes at once and exclusively, "the power of God and the wisdom of God" (1 Cor. 1:24). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jno. 4:10).

And be it further remembered, that the plan is wholly of grace; offended love exercising itself in mercy toward hell-deserving sinners who neither cared nor tried to help themselves. Let those who indulge in the sickly, sentimental, unreasonable and unscriptural view of the love of God, come near and be still, and for once behold the love of God in action—pouring forth in floods of grace through the "ONE MEDIATOR" between God and His rebellious creatures. It is not that "God so loved the world," that He ignored its rebellion, or forgave its sins, or abandoned His Justice and Holiness, but "that HE GAVE HIS ONLY BEGOTTEN SON, that whosoever believeth on Him should not perish, but have everlasting life" (Jno. 3:16). Thus the Mediation of Christ

proclaims God's Love, vindicates His Law, honors His Government and redeems the sinner.

In view of all this it should be easy to see that, as the "One Mediator," Christ's work was for both God and man. For God in all His work with men, and for men in all His obedience and sacrifice before God. His work for men is roundly told in a single statement: "Lo, I come to do thy will, O God" (Heb. 10:7). To do His will in a perfect obedience to Divine law, thus honoring His government; to do His will in vindicating Divine justice by paying the penalty of sin with His own blood, "That He might be just, and the justifier of him that believeth in Jesus" (Rom. 3:26).

This He did as man's Mediator—acting as man's Substitute before God in everything that He did. He was our Substitute in His life of perfect obedience to the law of God, so that "By the obedience of the One the many shall be made righteous" (Rom. 5:19). He was our Substitute in voluntarily laying down His life for our sins. "Because we thus judge, that One died for all, therefore all died; and that He died for all, that they that live should no longer live unto themselves, but unto Him Who for their sakes died and rose again" . . . "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5:15, 21. Am. R.). He was our Substitute in His resurrection. "He was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:11).

He was our Substitute when He entered His Mediatorial Throne at the right hand of the Father, and is so today, acting in our behalf. "Which hope we have as an anchor of the soul, both sure and steadfast and entering into that which is within the veil; whether as a forerunner Jesus entered for us, having become a High Priest for ever after the order of Melkizedek" (Heb. 6:19, 20. Am. R.). "And if any man sin, we have an Advocate with the Father, Jesus Christ: the righteous" (1 Jno. 2:1). Thus His obedience is "Our Righteousness" (Jer. 23:6); His death is our death to sin and its penalty (Rom. 6:7-11); His resurrection from the dead is "our life eternal" (Col. 3:3, 4); His acceptance at the right hand of the Father is our acceptance at "the Throne of Grace" (Heb. 4:14-16).

All this He has done for us, acting as our Mediator, representing us before God. And the whole story by Paul in a few well chosen words: "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses," but reckoning them to their Substitute (2 Cor. 5:18, 19).

IV

AND now His work as Mediator has been fully and gloriously accepted by God the Father on our behalf—the "Ransom" being fully paid and accepted. God has restored us with perfect justice to the Divine favor—having imputed our sins to our Sinbearer and accepted Him as a sufficient "Ransom"—and has turned the whole matter of man's destiny over to His well beloved Son. "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son (accepts God's Mediator) hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36).

His every attention is now turned toward the sinner, with absolutely nothing more demanded at his hands than that he shall accept what the Father has accepted, namely, reconciliation through the merits of His Son as the "One Mediator." To accept Him—with all that He has done for us—is to be reconciled to God. To reject Him is to have "the wrath of God abiding on him." His whole plea with the sinner therefore is, "Be ye reconciled to God," and to this end He is employing every consistent means available to Divine wisdom.

They must be told of His peaceful settlement of the claims of Divine Justice, that God has accepted His work of Mediation and is reconciled, and to this end He is sending "THE WORD OF RECONCILIATION"—that "God was in Christ reconciling the world unto Himself." And be it re-

membered, Oh, "Ambassadors of Christ," that this is the only "Word" you are sent to deliver, and that your only plea is, "Be ye reconciled to God!" (2 Cor. 5:18-21). "For after that in the wisdom of God the world by its wisdom knew not God, it pleased God through the foolishness of the preaching (of the Cross) to save them that believe" (1 Cor. 1:21).

To make this "more sure Word of testimony" doubly sure, He has sent forth the Holy Spirit, not only to empower His church for "the preaching of the cross, but to convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world hath been judged" (Jno. 16:8).

The sinner is spiritually blind, and his eyes must be opened. He is spiritually deaf, and his ears must be unstopped. He is spiritually dead, and must be "made alive." His "heart is deceitful above all things and desperately wicked," he must have "a new heart." His whole moral nature is depraved, he must have "a right spirit put within him." He was altogether born in sin, he "must be born again." He is "gone astray" and "lost," he must be found and brought back to God. He is in rebellion against God, with "no fear of God before his eyes," he must "be reconciled to God."

All this must be done by the "One Mediator between God and men," and it must be done through "the Word of the cross" and through the power of the Spirit of God. And no greater miracle was ever witnessed in this world than the miracle of redemption in Christ Jesus.

V

[FALL this be admitted—and it must be admitted or "make God a liar"—then it will be easy to see that this "One Mediator" is all that He claimed for Himself—both "Son of God" and "Son of man." That He combined in Himself both Deity and humanity. He had to be a man to obey God for men, and He had to be God to save lost sinners. He had been "born under the law to redeem them that were under the law," and He had to be the Son of God to "send forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:4-6).

He had to be all the prophet said He should be: "Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. 7:14). "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). To all this the New Testament bears its faithful and harmonious witness in literal fulfilment of all the Old Testament prophecies.

Time would fail to array all these witnesses, but we must let Peter speak for himself and the rest of His disciples: "Thou art the Christ, the Son of the Living God" (Mat. 16:16), and then let Jesus tell us how he knew it: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven" (V. 17).

And now my own heart would shout the same testimony, and for the same reason! Surely, our "Mediator" is "EMMANUEL"—"GOD WITH US!" (Mat. 1:18-23), for no other could have done what He has done for us with God, and for God with us, "so making peace."

John Imrie, evangelistic singer, has just returned from the St. Louis Convention, and is residing at Glendale, Ky.

Pastor Victor F. Crabtree, of the Central Baptist Church, Phoenix, Ariz., is now in meetings with Pastor Wiley S. Henton at the Baptist Church at Casa Grande, Ariz.

In recent months Pastor Harry Beckman, of Owensboro, Ky., has conducted evangelistic meetings at Spring Lake, Mich., and at Hall Street Church, Owensboro. He has conducted sixteen campaigns during the past year.

Report of Foreign Mission Board

CHARLES E. MADDRY, Richmond, Executive-Secretary

THE Board now has 400 missionaries in the following countries: Africa, Argentina, North and South Brazil, Chile, Central, Interior, North and South China, Hungary, Italy, Japan, Jugo-Slavia, Mexico, Palestine-Syria, Roumania and Spain.

The total receipts last year, exclusive of borrowed money, were \$1,294,613.71 and the total disbursements were \$1,293,426.35.

The objective of the W. M. U. for the last Lottie Moon Christmas offering was \$165,000. Up to April 15, \$240,000 has been received, \$75,000 in excess of the goal. Out of this offering 125 missionaries will be supported, totaling \$100,000. The remaining \$140,000 will be spent for school and church buildings, missionary homes, repairs on property, etc.

One of the new departures of the Board the past year has been the appointment of M. T. Rankin as Secretary for the Orient, W. C. Taylor for Latin-America and George Green for Nigeria. This was done in order that closer and more intelligent supervision might be given to our different missions. These three brethren will be missionaries at large in their respective fields and will receive the same salary as the regular missionaries.

There is a feeling of growing need to put on in the colleges, universities and seminaries a worthy and compelling program of missionary education. At the same time we must create a body of missionary literature that would equal the best put out by any mission board in America. Claude B. Bowen was recently elected as Educational Secretary of the Board to supply this need.

The Board fixed the budget for the calendar year 1938 at \$723,662.60, including specially supported missionaries. Of this amount \$471,754.50 goes direct to the missionaries in payment of their salaries, children's allowances, rent, travel and language study; \$78,387.84 to native workers; \$32,947.14 to schools; \$4,121.25 to medical work; \$10,114.46 to rents, homes and chapels; \$7,945.00 to literature and \$20,122.41 to miscellaneous; total \$625,392.60. The remainder of the budget is to be expended in promotion and administrative work, including \$22,500 for interest; \$21,000 for Woman's Missionary Union; \$3,000 for Baptist Brotherhood of the South; \$2,487.47 to minutes of the Southern Baptist Convention and \$49,282.53 to administrative expenses. The Board received during the past year \$17,487.25 in legacies and \$3,029.76 in endowment funds.

The first item in the program of the Board for the future calls for payment of the debt,—all of it—\$440,000, by the end of the year 1938. We propose to set aside for application on the debt all funds received from the Hundred Thousand Club, gifts through wills and annuities and all other special gifts that can be applied on our debt. We propose to put a definite and fixed sum in the budget for debt curtailment so that all the debt will be retired within the three-year period. We hope to send out a sufficient number of reinforcements and recruits to hold all mission stations until we can recover sufficiently to advance on all fields.

The Foreign Mission Board is making a careful and accurate survey of its work in all lands so that an intelligent and adequate program of rehabilitation and enlargement can be undertaken as soon as possible. To this end the Executive Secretary, accompanied by Dr. and Mrs. L. R. Scarborough, of Texas, will sail from New York on May 23 for a visit to our mission work in Brazil, Argentina, Uruguay and Chile.

At present there are ninety of our foreign missionaries at home on furlough; fifty-two returned to their work during the past year; forty-four new missionaries have been appointed and twelve old missionaries have been re-appointed; ten have resigned; sixteen retired on pension and one died.

FELLOWSHIP TIDINGS

Brother Luther M. Polhill has resigned at Vinton, Va., to become pastor of the First Church of Americus, Ga.

His many friends everywhere will rejoice to learn that Dr. J. B. Cranfill, of Dallas, Texas, who has been quite ill, is improving in health. May the Lord restore him fully. Dr. Cranfill has been an active and significant figure, a gifted personality, and a knightly and generous spirit in our Baptist fellowship and life in the South for many years. Full of years he is yet young in spirit. May the Lord restore him fully and use him still as a witness to the Gospel of Christ and His righteousness.

Dr. J. W. Storer, the bishop of the First Church in Tulsa, Okla., in the Religious Herald of May 28, has nearly two pages of "Unconventionalities," which turn out to be sprightly and vivid glimpses of persons and happenings at the St. Louis Convention. One is tempted to quote largely from them. This catches our eye: "Dr. Sampey makes a delightful presiding officer. He is fair, quick to sense the nuances of a situation, and thus prevent nuisances. He has been a wonderful influence in my life, though I never had the privilege of being one of his boys in theological study."

We deeply regret to learn through the Religious Herald of the recent death of Dr. George T. Waite, Virginia Baptist Secretary of Missions. Dr. Waite had served most acceptably in his responsible position for a number of years, succeeding the beloved and lamented Dr. Garland, who in turn succeeded that wonderful layman, Hon. William Ellyson, one of the most gracious laymen who ever gave his service to Baptists. This Mr. Ellyson did, in that he was a practising attorney, and would never take a salary for the Secretarial work. Dr. Waite was in the prime of his life, and had come to be broadly beloved and honored throughout the Southern Baptist Convention.

Carlisle Avenue Church, Louisville, Rev. S. F. Dowis, Pastor, will celebrate its twenty-fifth anniversary in a special program of five days beginning Wednesday evening, June 10. Organized June 11, 1911, in a residence at 1312 Berry Boulevard, with thirty-six members, Carlisle Avenue has probably made a more remarkable growth than any other Baptist church in Louisville during its period of service. There are approximately 1,200 members, a \$100,000 house of worship has been erected, and the church is an active supporter of missionary and benevolent work. There have been seven pastors, but Rev. Solomon F. Dowis, the beloved present pastor, has served for about one-half of the entire period.

We wanted to tell our readers about the music at the St. Louis Convention. We wanted to speak of J. Fred Scholfield, Sr., and how the sudden illness of Mrs. Scholfield prevented him from attending the Convention. But his fine upstanding six-footer boy, Fred Scholfield, did come on to the Convention, and we heard from the boy in a devotional period a vocal solo which was marvelous. Let the adjective pass. The lad's solo was just that, and the writer has not enough musical technique to differentiate what should be under it. The lad is modest as well as gifted, and we predict a great future of usefulness for him. Now let Dr. Storer, in one of his "Unconventionalities," say the rest about Convention music. Here it is: "The music-minded have had an enjoyable inning in this Convention. Prof. R. Inman Johnson gets the people to sing, and does it without resorting to hill-billy, grasshopper yodelling. Then, too, how lovely has been the singing of the quartets—men's and ladies'. The type of music has been high. I abominate jazzy, peppy, zippy, so-called church and Sunday-school music. Cheap stuff from cheap singers ruins musical digestion." We add our own "Amen" to this fine characterization of Professor Johnson's good work.

Fellowship Tidings

Dr. and Mrs. Fred Kendall are the proud parents of a son born May 22. Dr. Kendall is pastor of the First Baptist Church, Jellico, Tenn.

Dr. M. P. Hunt, pastor of the Eighteenth Street Baptist Church, Louisville, is now in a series of evangelistic meetings with Pastor J. S. Thompson, at Monterey, Ky.

Mrs. J. B. Wood, of Houston, Texas, and formerly of Hopkinsville, Ky., has moved to 19 South Emerson St., San Angelo, Texas. She has had the Western Recorder in her home for fifty years.

Rev. and Mrs. Maxie Collins, of Batesburg, S. C., are the proud parents of a son, John Barry Collins, born Wednesday, May 27. Mr. Collins, a graduate of the Southern Seminary here, was formerly Educational Director at Highland Baptist Church and held pastorates at Hiseville and Salem, Ky.

Pastor J. Hicks Shelton has resigned at the Salem Baptist Church, near Harrodsburg, in order to accept the call of the brethren at Cornishville, Ky., in South District Association, and Mt. Freedom Church in Baptist Association. He has moved to Cornishville. He is at the present writing in meetings at Centralia, Ill.

Missionary W. W. Parkinson, being unable to return to Japan on account of lack of financial assistance at the present time, has accepted the call of the church at Blackstone, Va. He and his wife have been missionaries under the Northern Board since his graduation from the Southern Baptist Theological Seminary about eight years ago.

Rev. A. F. Johnson, Southern evangelist, with headquarters at Fort Worth and Albuquerque, opened a campaign with the First Church of Estancia, New Mexico, with record crowds and interest. Pastor L. C. Wells writes that souls are being saved at every service. Meetings continue until May 16. Evangelist Johnson has conducted forty-six revivals and traveled 75,000 miles, in the past two years.

Just before the meeting of the Southern Baptist Convention the Editor and his wife were called to Greenwood, S. C., on account of the sudden death there of Mrs. Joel S. Aiken, sister of Mrs. Masters. Mrs. Aiken was greatly beloved by a broad circle of relatives and friends and leaves to mourn her homegoing the beloved husband and her sister and one brother, E. W. Wickliffe, of Bowman, Ga. She was a devoted Christian, and her life brightened the lives of all whom she touched.

The Trustees of the Eastern Baptist Theological Seminary have elected Dr. Gordon Palmer, pastor of the First Church, Pomona, Calif., to succeed

Austen K. deBlois as President of their institution. Native of England, Dr. Palmer came to America as a youth, and attended the University of Redlands and Berkeley Divinity School and took post-graduate courses in Rochester Theological Seminary. Dr. Palmer was pastor of the South Park Baptist Church in Los Angeles, Calif., for ten years, during which time the membership increased from 300 to 1,000. In 1928 he became pastor of the church at Pomona. In 1935 he was Vice President of the Northern Baptist Convention.

On Thursday, May 21, Mr. W. A. Frost, Business Manager of the Western Recorder, was called to Wingo, Ky., on account of the sudden death of his brother-in-law, H. D. Frizzell, a well-known farmer and business man of that section. It will be remembered that Brother Frost was called upon to mourn the death of his beloved wife less than a year and a half ago. The sympathy of many friends will go out to the loved ones who are bereft by this sudden passing of a devoted husband and family.

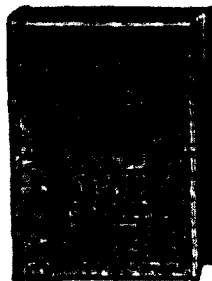
We have had a pleasant visit from Pastor W. G. Potts of Whitesville, Ky. Near the first of the year, before the Western Recorder campaign was on, Pastor Potts and his people wrought a wonderful thing in putting the paper into the homes of the church, securing 118 new subscriptions. Whitesville is in the great Daviess-McLean Association, and there are 375 members. We extend congratulations and thanks to the Whitesville Church and its pastor, and our assurances that the paper will do its best to reinforce the ministry of the church in the things of Christ.

The commencement of Bethel Woman's College was held at Hopkinsville this last week. Dr. Joseph A. Gaines, of Glasgow, preached the baccalaureate sermon at 10:45 o'clock Sunday morning at the First Baptist Church, Hopkinsville, where Dr. P. C. Walker is pastor. On Monday morning Dr. H. C. Wayman, of Newport, Ky., delivered the commencement address, bringing to a close the eighty-second annual session. Pastor George D. Heaton was guest speaker at the Saturday luncheon of the alumni association, after which Miss Mildred Jones, Harlan, was crowned Queen of the May.

Trevor H. Whayne, of Louisville, is suffering from a fractured hip sustained last Wednesday afternoon, May 27, while walking on the lawn at his home in the Highlands. He will be eighty years of age on June 7, and because of his advanced years it is feared by his friends that pneumonia will set in. Mr. Whayne is a deacon in the Highland Baptist Church, has been a member of the Finance Committee of the Board of Trustees of the Southern Baptist Theological Seminary, and was formerly President of the Louisville Real Estate

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Board. After the accident he was removed to the Kentucky Baptist Hospital, and Dr. W. O. Humphrey is attending him.

From an exchange we learn that Dr. W. Graham Scroggie, outstanding leader of vital evangelical preaching in Great Britain and Australia, will be in the United States this summer and conduct a prolonged series of meetings under the auspices of Movement for World Evangelism. The first part of his work will be in California. From there he will turn to Chicago to take part in the Moody Centenary under the direction of the Moody Bible Institute, of which Dr. Will H. Houghton is President. We regret that this library will not afford the opportunity that could be wished for this spiritual beer to be heard among Baptists of the South.

Bible School Department

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

Carlisle Sunday School Standard

We are glad to announce our seventy-first Standard Sunday-school for the year. The application just received is from Carlisle. R. R. Couey is pastor and G. T. Cowan is Superintendent. Let us have a large number of other applications before the fourth of July.

Clear Creek Sponsors Vacation Schools

Miss Jennie L. Newland

The Vacation Bible Schools to be sponsored by Clear Creek Springs will begin at Manchester, Tuesday, June 2. Among workers who have volunteered their services are Mr. and Mrs. Ortie Bradshaw, Butler; Miss Catherine Orem, Campbellsburg; Miss Reva Stamper, Covington; Miss Gladys McNeil, Pike Road, Alabama; T. E. Wortham, Leitchfield; Miss Mary Dean and Mrs. Hendrickson, Four Mile; and Miss Jennie L. Newland, Stanford.

Vacation Bible School Interest

We are grateful to God for the broadspread interest in the Vacation Bible School work. From all sections come reports that such Schools are to be held this Summer. The day will come when most of the Sunday-schools will extend their work to week days for from two to four weeks each Summer in Vacation Bible School work. It is not now too late for your church to have such work this Summer. We shall be glad to send you some free tracts explaining all the details.

Onward Kentucky Baptist Sunday School Workers

Following our Great Conference in Lexington, we Kentucky Baptists feel that there must be a Forward Movement immediately in our Sunday-school work. There are so many things that call for our best, one of which is the host of nearly three quarters of a million unreached Baptist prospects.

The urge is so great that we feel we cannot stop. The Scripture: "Be not weary in well doing" keeps constantly before our eyes. The ripe Harvest Fields give us stirrings of mind and heart which prompt renewed emphasis on the following objectives:

I. Reach Others for Bible Study

It will be glorious to have a net gain of 25,000 in enrollment this year. In attempting this we need more Sunday-schools and more classes in all the Schools. Workers should go regularly with warm hearts after the prospects.

II. Train the Workers

Every church should do some training—15,000 awards should be a reasonable goal for this year. All teachers and officers need training. You need it. I need it.

III. Make all Sunday Schools Better

In other words, make them Standard. Get the Sunday-schools of your Association to adopt the First Standard of Excellence as a program of work. Let us have 150 Standard Sunday-schools this year.

Clear Creek Activities

The Clear Creek Springs Encampment dates are August 3-13. Dr. J. Dean Crain is the speaker for the night services both weeks. Dr. A. Paul Bagby will have the Sunrise Devotion Service. Drs. H. C. Chiles and C. C. Warren will have charge of the Bible Hours. Wm. Hall Preston will have charge of fellowship and recreation. The Robinsons will conduct the music. Brother Ruiz of San Angelo, Texas will speak on Missions. Miss Jennie G. Bright will have the Story Hour. Rates during the Encampment will be one dollar and fifty cents per day for good bed and good meals.

What better program could be desired and what more could one ask? Make your plans now to be with us.

Oh yes, I failed to state that we shall have three Bible books taught at the Sunday-school hour: Outlines of Bible History, From Solomon to Malachi and From Bethlehem to Olivet. The first is a book which gives a general knowledge of the Bible as a whole. W. A. Gardiner will teach this. The Second is a study of the Minor prophets. C. P. Hargis will teach this. The third is a study of the life of Christ, to be taught by E. N. Perry. Come with the determination to study one of these books and enrich your life for service. Other Departments will have attractive courses which they will announce.

IV. Have Vacation Bible Schools

Hundreds of our churches should have Vacation Bible Schools this Summer and eventually every church should do this work—201 is our goal for 1936.

V. Completely Organize Your Association

Number of Associations have been organized with the full number of general and departmental officers. Utilize the Summer season. "Let us redeem the time."

Yes, that is a good question. Every-

thing we do is for the salvation of the lost either immediately or eventually. Kentucky Baptist Sunday School Workers, let us meet our obligations by attempting the most in this day of spiritual need, that the lost may be saved and that God may be glorified.

SUNDAY SCHOOL ATTENDANCE
May 24, 1936

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

Louisville, Walnut St.	1,266
Newport, First	1,036
Owensboro, First	925
Frankfort, First	806
Louisville, Ninth and O	712
Lexington, Porter Memorial	691
Louisville, West Broadway	614
Lexington, Calvary	593
Paducah, Immanuel	587
Mayfield, First	581
Owensboro, Third	576
Harrodsburg	563
Hopkinsville, First	553
Louisville, 23rd and Broadway	553
Danville, Lexington Avenue	535
Louisville, Baptist Tabernacle	523
Louisville, Clifton	515
Harlan	504
Somerset, First	453
Covington, Latonia	452
Louisville, Franklin Street	433
Madisonville, First	424
Princeton, First	414
Bellevue	364
Covington, Madison Avenue	354
Fulton, First	345
Elizabethtown, Severn's Valley	341
Louisville, West Side	328
Louisville, Third Avenue	324
Corbin, Central	315
Henderson, First	297
Pineville, First	273
Owensboro, Eaton Memorial	257
Versailles	250
Shepherdsville	231
Springfield	226
Louisville, Grace	219
Louisville, Shawnee	214

Boyce Van Osdel, grandson of the late Pastor W. O. Van Osdel, of Grand Rapids, Mich., and recent graduate of the Berkeley Divinity School, has been called to the Valley Church in Washington State.

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News and Truths About Our Home Mission Work

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

Ridgecrest Offers Superb Vacation

You are planning a vacation for the summer. Why not spend it in the cool, invigorating, spiritually quickening atmosphere of Ridgecrest

The State and Home Mission Conference, August 2-7, affords not only a place of restful relaxation and recreation in the mountains of North Carolina, but a week of genuine spiritual uplift and Christian fellowship.

The program this summer gives promise of attaining the heights of the conference last August, when one who was present for the entire week said: "I have known no meeting with a higher spiritual tide." One of our greatest preachers, Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, will conduct vesper services on the theme, "Thy Kingdom Come," a series of messages which will most certainly set every heart singing with the joys of new consecration to the happy task of bringing in the Kingdom.

A conference which presents home missionaries on the program is something different. As Jacob Gartenhaus aptly observes: "This meeting differs from most other missionary meetings. Usually you hear Americans tell about the triumphs of the Gospel on foreign soil. Here we listen to foreigners tell about the Gospel on American soil."

Twenty-five missionaries at last year's conference represented nine nationalities, three major races, spoke five languages, and read four other languages. These missionaries told of the work they are doing in evangelizing the underprivileged and the foreigners in our country. What they said was a revelation to all who were present.

One woman, a sincere student of missions, said: "This week has given me a new conception of Home Missions." You will have a new conception, too, of the needs of Home Missions and of the work that is being done if you attend the conference this summer, August 2-7.

El Paso Climate Ideal For Cure of Tuberculosis

El Paso, where the Southern Baptist Sanatorium is located, offers probably the best climate in this country for the cure of tuberculosis. Dr. W. W. Britton, superintendent of the Sanatorium, says: "All things considered the climate of El Paso is not likely excelled by any other location in America.

"The altitude of 4,000 feet makes the climate sufficiently stimulating. Low rainfall means few gloomy days. Exceedingly low humidity, all the year round, is a worthwhile factor contributing to the cure. Abundant sunshine, especially in winter, has an acknowledged value both as a mental and physical therapeutic agent. Pure mountain air, minus the contamination and irritating elements of lowlands and cities,

is helpful. The mild climate is sufficiently stimulating, and is cool enough in summer not to be debilitating."

In addition to this natural advantage in climate, the Sanatorium offers also a splendid building and equipment, competent medical advisors and nurses, and attractive rates. Present low charges range from fifty dollars and up per month.

It would be a service both to the Sanatorium and to those who may be suffering with the disease to put them in touch with Dr. Britton.

Armstrong Offering Goes Over Goal

The Annie W. Armstrong offering has already gone over the goal, the Home Mission Board having received more than \$106,000 and other amounts are still in transit. The offering has to date exceeded last year's by \$6,000.

Total receipts for Home Missions have also shown an increase over last year, according to the treasurer's report. The total for the first quarter has been \$156,864.79, as compared with \$137,076.87 in 1935, an increase of \$19,787.92.

L. W. Martin Grateful For Gifts On Purchase of Trailer

L. W. Martin, missionary in the Kentucky mountains, is grateful for contributions which have been received for the purchase of a house trailer. Several weeks ago the missionary wrote to the Home Mission Board about his need of a trailer which would provide economical and comfortable living quarters for himself and his wife, and would enable both of them to go into mountain communities for mission work where otherwise, because of unavailable living quarters, neither would be able to go.

In response to published requests, \$122 in cash has been received, \$25 more has been promised, and Brother Martin has been offered a \$400-trailer for \$300. "Really I had not thought of God sending in money," writes Brother Martin, "I thought He would let us know of a used trailer that someone might donate."

Of the money received, twenty dollars came from a woman in the Canal Zone, two dollars was sent to Dr. J. W. Beagle, and Miss Mary Nelle Lyne forwarded a check for \$100 from a woman in Fort Thomas, Ky. "We are praying," says Brother Martin, "that God will send in at least \$100 more. We feel that we can put in as much as fifty dollars ourselves."

Revivals On Mexican Field Marked By Good Interest

Missionary L. Ortiz, Uvalde, Texas, has recently concluded revival meetings at Sabinal and Pearsall and is now in a meeting at Eagle Pass. The two revivals just ended were marked by good attendance and increased interest.

One of the converts at Sabinal was an old man who had been a church

member for ten years, but, according to his statement, had not been saved. The first thing he did after his conversion, writes Brother Ortiz, was to pray. After he had prayed he said to the missionary: "I joined the church at Eagle Pass ten years ago, but never before have I been able to pray. Tonight I thank God that He permits me to pray."

Services were held at Sabinal in an abandoned Presbyterian church building which had not been used for worship for fifteen years. The pastor of the American Baptist Church helped with the expenses of putting in lights.

A thirty-year-old son of Missionary J. A. Lopez was one of the converts in the meeting at Pearsall. From Pearsall Brother Ortiz went to Eagle Pass, where eight candidates already await baptism into fellowship in the active little Mexican Baptist Church.

A. Pucciarelli Opens Mission on Promising Field

A. Pucciarelli began mission work at Littleton, near Birmingham, on a recent Sunday where for a number of years there had been no Baptist services. The missionary reports a good crowd, especially of young people, at the morning service and a larger group at night.

"The people seemed hungry for the Gospel," he says. "Many of them expressed the desire to get back with the Lord. Others asked for prayer to God that He might help them to come to a real repentance for their sins. I hope a Baptist church will be revived and rebuilt in this community."

During the past month Brother Pucciarelli preached thirteen sermons at five different places and conducted three cottage prayer meetings.

The missionary states that he is preparing for the summer revivals. He is very anxious about many unaved young people in the mission and church.

Stop To Hear Gospel

Three women one night were passing by the Mexican Baptist Church in Brownville and heard the hymn, "Safe In the Arms of Jesus," being sung by the congregation. They came to the door of the church in order to hear better and as the song was finished they heard the director tell the group of singers to come early the next Wednesday to practice the hymns again.

The women left then, but decided to come the following Wednesday to hear the singing. Thus they did but before the practice of hymns a Bible study was given by the pastor. They heard read part of the second chapter of Hebrews and were impressed by the words, "How shall we escape if we neglect so great salvation." They continued coming to the services, at first listening from the outside, but one day they asked the pastor to tell them how to "escape" and he told them of the plan of salvation. One of these women found peace and is now a member of the Brownville Church.—George B. Mixim, missionary.

Summary of Southern Baptists, 1935

E. P. ALLDREDGE, Secretary Survey, Statistics and Information, Baptist Sunday School Board, Nashville, Tenn.

FOR Southern Baptists the year 1935 was marked by distinct gains along many lines—and very few real losses.

A very notable thing transpired with Southern Baptists during 1935—they stepped up into the lead of the Methodist Episcopal Church and became numerically the largest single non-Catholic religious body in America—the Methodist Episcopal Church reporting 4,350,252 members, while Southern Baptists reported 4,389,417 members.

Another unusual feature of Southern Baptist progress in 1935 was the fact that, while the number of baptisms fell some 7,317 from the preceding year, the net gain in church membership increased 9,000 over the gains of 1934. The total number of baptisms for 1935 were 202,047 with a net gain in membership of 112,365. Total baptisms in the past sixteen years have been 3,270,317, an average of 204,269 baptisms annually. The total membership gains in sixteen years have been 1,497,159, an average of 93,198 each year.

Notwithstanding the splendid gains in Sunday School enrollment made during 1935, the statistics show conclusively

that all is not well with Southern Baptist Sunday Schools, that the great well-housed, well-equipped churches among Southern Baptists are letting up in their efforts to go out and bring in the people to study the Word of God; while the small churches, the poorly equipped churches, and particularly the new churches and the new Sunday Schools are saving the day for Southern Baptists.

The W. M. U., Auxiliary to the Southern Baptist Convention, presents the best record which it has made for several years. If one bears in mind that the figures which we give represent only the denominational achievements of this great auxiliary, and do not in any way tell the story of the equally great work which the W. M. U. organizations are doing within and for the local churches, then this record becomes truly remarkable.

The record of gifts during the past year shows that \$22,264,052 was contributed to local work and \$4,624,515 to missions; total \$26,888,567. This is \$5.07 per capita gifts to local work and \$1.05 per capita for missions and benevolence. This is a slight increase over the per capita gifts for the past two years.

Summary of Southern Baptist Gains in 1935

Items	1934	1935	Gain & Losses
Churches	24,360	24,537 Gain	177
Ordained ministers	23,272	21,967 Loss	1,305
Baptisms in year	209,364	202,047 Loss	7,317
Church members	4,277,052	4,389,417 Gain	112,365
Sunday Schools	22,072	22,883 Gain	811
Enrolment of S. S's	3,104,411	3,157,458 Gain	53,407
Baptist Training Unions	33,864	33,276 Loss	588
Enrolment of B. T. U 's.....	649,773	669,230 Gain	19,457
W. M. U. organizations	33,537	34,699 Gain	1,162
W. M. U. contributions	*\$ 2,858,164	*\$2,601,685 Loss	\$256,479
Church houses	22,069	22,326 Gain	257
Pastor's homes	3,544	3,613 Gain	69
Value all church property..	\$202,095,794	\$202,101,914 Gain	\$ 6,120
Gifts to local work	\$ 20,401,608	\$ 22,264,052 Gain	\$1,862,444
Gifts to missions and Benevolences	\$ 4,251,668	\$ 4,624,515 Gain	\$ 372,847
Total all gifts	\$ 24,653,276	\$ 26,888,567 Gain	\$2,235,291

*These amounts include gifts for local work of the church from several state.

SUNDAY SCHOOL WEEK AT RIDGECREST, JULY 19-24

The third Southern Baptist Summer Sunday School Conference will be conducted at Ridgecrest, North Carolina, the week of July 19-24. The inquiries concerning this conference indicate a capacity crowd. From Albuquerque to Baltimore and from Kansas City to Miami, Sunday School workers have indicated that they are coming to Ridgecrest for a blending of information, inspiration, fellowship, and recreation.

A comprehensive and practical program for all classes of Sunday School

officers and teachers has been provided, with the emphasis centering on Bible evangelism.

Dr. Wade H. Bryant of Richmond, Va., pastor of the Barton Heights Baptist Church, will lead an early morning devotional. Dr. E. P. Alldredge of the Sunday School Board will lead a special Bible study hour each day at noon. Dr. Ellis A. Fuller, pastor of the First Baptist Church of Atlanta, Georgia, will bring a special message each evening. Robert Jolly of Houston, Texas, will have charge of the music.

Dr. John Ingle Riddle, Supervisor of

Teacher Training, Alabama College, Montevallo, Alabama, will demonstrate teaching principles and methods in the Young People's and Adult Conferences. Dr. Homer L. Grice, of the Sunday School Board, will present Vacation Bible School work on the general program and will conduct conferences on teaching principles and methods in several of the department conferences.

Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, will speak during the conference. Dr. P. E. Burroughs, Secretary of the Educational Department of the Sunday School Board, will speak several times and conduct some conferences.

This year all of the eighteen State Sunday School Secretaries have been invited to attend this conference. They will have delegations from their states and will also have parts on the program.

Conferences on every phase of Sunday School work will be conducted under the direction of Arthur Flake, Secretary, and Harold E. Inbraham, Associate Secretary of the Department of Sunday School Administration, William P. Phillips, Secretary of the Department of Young People's and Adult Sunday School Work, Miss Mary Virginia Lee, Secretary of the Intermediate Department, and Miss Mattie C. Leatherwood, Acting Secretary of the Elementary Department, all of the Baptist Sunday School Board, Nashville, Tennessee.

The rates are in reach of all. Accommodations can be had for as low as a dollar and a half a day, including room and meals. Hotel accommodations can be had for as low as two dollars a day, including meals.

The afternoons will be free for recreation and rest. The nights are delightfully cool and refreshing. The surroundings are inspiring and uplifting. The opportunity is offered for fellowship with some of the choicest spirits from seventeen states.

The appeal of the conference is wide. Sunday-school field workers, associational officers, pastors, general superintendents, all other general and department officers, class officers, teachers, and other earnest Christian workers will find the best in Sunday-school methods and Christian fellowship.

Write to Perry Morgan, Ridgecrest, North Carolina, for prices and reservations, and to the Baptist Sunday School Board, Nashville, Tenn, for information relative to the program.

J. N. BARNETTE, Chm.,
Ridgecrest Publicity.

Mrs. William S. Tiffany, mother of Dr. Henry W. Tiffany, of Norfolk, Va., and formerly pastor of the Church of the Redeemer, Brooklyn, N. Y., and of the Deer Park Church in Louisville, Ky., did at her home in Washington, D. C. recently. She was eighty-six years of age.

GOSPEL CHOIR RADIO PROGRAM

A program of sacred and gospel music is presented over radio station W D S U at New Orleans by the Gospel Choir every Sunday.

The Gospel Choir program emphasizes the praise and devotion of sacred anthems, the spirit and power of gospel songs, and the authority and truth of the Bible. A brief evangelistic and scriptural sermon is a part of every broadcast. Dr. A. E. Tibbs of B. B. I. was a guest speaker recently. Dr. John A. Huff, pastor of the First Baptist Church of New Orleans, will speak on this program during the summer months.

This program comes every Sunday morning from 8:30 to 9:00 o'clock, on radio station W D S U, 1250 kilocycles.

NEW ASSOCIATE BROTHERHOOD SECRETARY

In April I accepted the appointment of Associate Secretary of the Baptist Brotherhood of the South. I was influenced in this by the conviction that there is a decided awakening among the men of our churches, and that no other department of our Denominational life presents quite so great a challenge as does the Brotherhood.

Our chief, in fact our only purpose, is to make available to our pastors the manhood and the manpower of our churches; and to this end we place our services at their disposal. It will be my personal pleasure to serve wherever I can render a service.

Until the middle of July, I may be reached at the Hotel Chisca, Memphis, Tennessee. My permanent address will be published later.

LAWSON H. COOKE,

Memphis, Tenn.

SULPHUR FORK ASSOCIATIONAL BAPTIST TRAINING UNION

The Sulphur Fork Associational Baptist Training Union met with Sligo Baptist Church, Sunday afternoon, May 24, 1936. The meeting was called to order by the director and was opened by singing "I love thy Kingdom Lord," led by Rev. J. O. Jones with Miss Reva Ford at the piano. The devotional was led by Rev. O. E. Graves who read a portion of the sixteenth chapter of Matthew and led in prayer. The theme of the program was built around "The Church." The next feature was a series of four-minute talks on what the church means to me as a member of the B. A. U., Senior, Junior, and Intermediate B. Y. P. U.

Miss Mildred Whitehouse spoke for the Seniors, Miss Eleanora Ewing for the Intermediates and the Associational Director made a few remarks in explanation of the B. A. U. and Junior B. Y. P. U. Special music was rendered by Mrs. Alberta Pickens and Miss Lois

Fendley. The inspirational address was delivered by Rev. James A. Adams, who discussed the work of the church under two main topics, the exercise of the church and the profit of the church.

Ballardsville won the award for the greatest number present. Other churches represented were Corn Creek, La-Grange, Sligo, Sulphur, and Westport. The Efficiency Cup awarded to our Associational Training Union at the State Convention at Newport was presented to the union by the director who explained the conditions under which it was received. A Nominating Committee was appointed to name a list of officers for the next year and present to our next meeting at Ballardsville, August 23. The committee was: Rev. T. E. Ennis, Paul Winburn, Jr., and Irvin Rockwell. At that time also it was announced, we would have our annual business meeting and Sword Drill contest.

ESTIL WALKER.

BIBLES FOR STRICKEN AREAS

To date nearly 10,000 Bibles, Testaments, and Portions of Scripture have been sent free by the American Bible Society into the areas affected by the heavy floods of last March and into the Southern states stricken later by tornadoes.

In the flooded section the waters rose to such a height in many of the churches as to completely cover the pews, thereby ruining the Bibles. One West Virginia town reported eighty percent of the homes inundated.

Situations describing Scripture needs as yet unmet will be welcomed by the American Bible Society, which may be addressed at Bible House, New York City.

SHEPHERDSVILLE PASTOR IN TWO INDIANA MEETINGS

I have recently held two revivals in Indianapolis, Indiana, with pastors I had been with before. The first was with the New Bethel Baptist Church, Brother Frank Buckner, pastor. He turned every detail of this revival over to his fine young people who had the selecting of the preacher, singer, caring for the announcements, entertainment, music, and the offering. As a choir they stood by the revival the best of any young people I ever knew, and did outstanding work. They have since driven 140 miles to my church one Sunday morning and gave a sacred concert much to the delight of all my people who heard them.

The next revival was with the Memorial Baptist church of Indianapolis, with Brother George Kimsey, pastor. The outstanding thing of this revival was my work with the boys and girls. There were 1,050 who attended ten special services I held for them in the afternoon after school. There were

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some thirty additions to each church as result of the services.

In the providence of God we are made to feel that our work at Shepherdsville, where we have been the happy pastor for twenty and a half months, is growing. On a recent Sunday we had more than half of the population of the town in our Sunday-school. The attendance of our school has increased 234 percent since coming.

We put on the "Prove Me Plan," and every one who signed a little pledge did so for an indefinite time except nineteen. The church soon paid out of debt, and now during the first five months of this associational year it has given over thirty-three percent more for the Co-operative Program than it gave altogether in the twelve months of last year.

The Lord has given the church two very outstanding revivals within this pastorate, with conversions of many drunkards of the county, and last Sunday voted to rent a tent and give the entire four weeks of July for the third revival, with Brother J. N. Binford, of Springfield, Ky., doing the preaching again. The tent will be located on one of the best lots on main street, within a block of the church. Some may feel that the day of mass evangelism is past, but not for Shepherdsville we trust. The pastor with his wife and son will have charge of the music.

We are to handle the music in a revival with the Sharon Baptist Church, Atlanta, Ga., Rev. S. M. White, pastor, beginning June 8.

H. EVAN MCKINLEY,

Shepherdsville, Ky.

A Homecoming was held at the Locust Church, in White's Run Association, on May 31. The program was arranged by Pastor W. J. Cordwell. Two former pastors, D. P. Rowlett, of Indiana, and W. G. Pettit, now of Whitesville, Ky., were present and participated in the exercises.

Woman's Missionary Union

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



Mrs. F. Y. O. Ling, Shanghai, China

Some years ago, in the upstairs room of a church known as the "Happy News Church" in Ningpo, there was born to the pastor and his wife a little girl—the seventh daughter among ten children. At that time the Chinese considered a big family of girls a real misfortune, but the home into which this little one came was in no way an ordinary home and the parents were quite unusual people. Instead of being angry and blaming the mother for giving him a house full of girls, this gentle, loving, godly pastor, with quiet reverence said, "God has given us this little girl here in His house, our Happy News Church. Let us call her our little 'Happy News' daughter." So right heartily did he welcome her into his heart and home. And what a wealth of love "Happy News" has always showered upon her father! The name chosen for her has seemed almost prophetic, so closely has the "Happy News" of the Gospel of Christ been linked up with her life. Always she has been happy-hearted and her ringing laugh and hearty good cheer have been her most outstanding characteristics. From a child she has loved the "Happy News" of the Gospel of Jesus Christ our Lord, and early in life she decided that she wanted to tell this news to others.

Little "Happy News" had an imagination which ran riot at times. She loved to charm her sisters and brothers with marvelous tales of the pussy cat that played the flute, the dog that loved

his violin, and the monkey that danced and sang, stories strikingly like some of our "Mother Goose" stories, yet not based on those stories for she had never heard them. She would beg her father to take her in his arms, declaring solemnly, "When you were a little boy, I would carry you. I was always kind to you. Why can't you be good to me now?" Like Joseph she was a dreamer who told her dreams, but fortunately her mother and sisters to whom she told them were not jealous as Joseph's brothers were, so her dreams never got her into trouble or disfavor. She well remembers the first foreign woman she ever saw wearing a veil, and how she ran off to ask her father, "Why does that woman wear a fish net over her face?"

She delighted in teasing others, especially her father. One evening as he started to prayer-meeting, his long queue gently swaying to and fro, she seized it in her little hands and swinging it vigorously from side to side, shouted gleefully, "Ding, dong, ding, dong, prayer-meeting bell." She liked foreign food and drinks but best of all lemonade. Her request for this being rather too frequent, sometimes was refused. Then putting on a pathetic, forlorn manner she would say, "Never mind, I may die soon!" Her meaning, of course, was, "Then you'll be sorry you didn't give me what I asked for."

It was considered very discourteous for a Chinese child ever to speak her parents' names, but the little tease learned her father's name was "Celery" and her mother's "Golden Jade," so she made up big tales to tell her father about "Celery" and Golden Jade." He would reprove her, saying she was impolite, to which she would politely reply, "Oh, father, excuse me, but I didn't say anything about you or mother, I didn't call your names, I was merely talking about celery and golden jade," and off she would go again with her story. She liked to eat the slices of the big Chinese honey oranges, then carefully place the empty rinds on the plate in a shape to look just like the orange, so that someone would be disappointed when he or she wanted to eat an orange. Once she broke a very much prized piece of porcelain belonging to her mother and was fearful of the consequences. She planned how to save herself. Very carefully she placed the pieces back together so that they seemed all right on the table. Then she induced her sister next younger than herself to put her hand on it. When it fell to pieces she gleefully danced about the room showing to her mother the misdeed of the little sister. But she could not enjoy her fun for long, for her conscience would not let her alone, so like George Washington she had to tell the truth, "Mother, I broke your pretty piece of porcelain myself. It was not little sister."

There was nothing she loved more to

play than that she was a doctor, healing the disease of others. That game ended almost disastrously for the sixth sister one day. Little "Happy News" took an old knife none too clean, and not at all disinfected and opened a number of small boils on her sixth sister's face. The places got badly infected and the sixth sister had pretty serious trouble.

She doted on getting her toes into the tiny shoes her mother wore on her little bound feet and hobbling about as if her own feet were bound.

When "Happy News" was about fifteen years old, during evangelistic services in the school, she gave her heart to Jesus. One day after the preacher had led in prayer, something seemed to constrain her to lead in prayer also, so, to the surprise of all—herself no less than others—she began to pour out her heart to God in confession and consecration. There came to her at that time the definite impression that she must dedicate herself fully to the Lord's work, and she yielded her will to His then.

(To be continued next week.)

ASSOCIATIONAL MEETINGS

At the meeting of the Executive Board on May 25, the following schedule was accepted:

First Quarter: March—Inspirational program. Annual reports given.

Second Quarter: June—Young People's Work.

Third Quarter: September—Associational Mission Study Class.

Fourth Quarter: November—Methods Institute. Election of officers to take office first of January.

We hope that this program may be started with the November meetings, and urge that no plans for the summer be changed.

The idea is that, beginning with the fourth quarter this year, every Association will hold its quarterly meeting in November, in March, etc. The Superintendent will please confer with her Vice-president in regard to the grouping of the meetings.

It was deemed necessary to change the original plans for the second and third quarters, making the program of the Young People's work come in June next year, and the Associational Mission Study class, in September.

Home Mission Offering

We are rejoiced to announce that the amount of the Kentucky Annie W. Armstrong offering is still growing. On May 25 it was \$8,467.41.

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

Ridgecrest Y. W. A. Camp

The time is drawing near for our Southwide Y. W. A. Camp, at Ridge-

crest, N. C., "in the land of the sky." The dates are June 23-July 3. Ridgecrest is an ideal place and the program, from the recreation to the inspiration, is the best. Every day will be one to be long remembered.

The Kentucky bus will leave Louisville on June 22, the cost in it for the round trip \$6.00. The cost at Ridgecrest \$1.50 to \$2.00 a day. Write this office if you are the least bit interested.

Speakers At Kentucky Baptist Boy's Camp

Here are some speakers for the Boys' Camp that have not been announced heretofore: Judson Jackson, Brazil, William Harris, a Cherokee Indian from North Carolina and Leo Green, a student at the Seminary, who has been quite active and fine in Student Evangelistic meetings. William Harris was at Camp last year and will be welcomed back very heartily by the boys who were there. We are fortunate in securing these three young men to live with and speak to our boys at Camp. We hope, too, that Mr. Djang, from China, will be one of the speakers.

Remember the dates of the Camp are: June 18-26 and the place, Clear Creek Springs. The cost is \$4.00.

MEN'S RALLY IN ST. LOUIS, MAY 13

The conditions were unfavorable for a large attendance. There were five other Baptist meetings under the auspices of different departments of the Convention at the same hour, the place of meeting was remote from the leading hotels, and the Rally had received little publicity in the city. The promoters, however, were surprised and very much gratified to find from the enrollment cards that every state in the South, with perhaps the exception of Arizona, was represented and the first floor of the large auditorium of the Third Baptist Church was filled with representative men.

The worship in song under the leadership of John S. Ramond, the reading of Scripture with the fervent prayer that followed by George E. Hays, created a fine atmosphere for the program that was to follow.

In the Welcome Address, W. M. Martin not only made us feel at home, but gave us very interesting data regarding St. Louis. The response of J. H. Anderson was brief, but entirely appropriate.

The reports of achievement by leaders from several of the states were brief and yet comprehensive; they indicated progress and sounded a note of optimism.

Associate Secretary Lawson H. Cooke discussed "Men and Missions" in a very unique and forcible way. The men were deeply impressed with his address.

The closing address by J. L. Kraft, Chicago, President of the Kraft-Phenix

Cheese Corporation, magnified faith as "The Yardstick of Christ." He made no effort at oratory, but gave some human interest stories in a very simple way, which strikingly illustrated how unflinching faith in God will enable the Christian man to triumph in the hour of temptation or misfortune, and emerge a stronger and better Christian. His address was greatly appreciated because of its real practical value.

Following his address, Chairman Anderson very fittingly invited Dr. H. W. Virgin, Mr. Kraft's pastor, to come to the platform and lead the closing prayer. Long will we all remember that comprehensive and appropriate prayer.

J. T. HENDERSON,
General Secretary.

Knoxville, Tenn.

REGARDING EVANGELISM

Baptists have always thrived on Evangelism through the centuries. We have a message for a lost world. Evangelism was the keynote sounded at the Southern Baptist Convention, St. Louis.

The result of Revivals in our Baptist churches recently is encouraging and the pulse of Evangelism seems to be quickening.

In my recent meetings where I have directed the singing, there have been not less than fifty additions and conversions in any one revival series and many reached around the one hundred mark.

If our churches will strive to meet the challenge in our Summer Revivals, I believe we will reap a harvest for the Lord and our work increase all along the line including missions.

At the close of every revival I wish that our State paper could be presented to our people and in their homes for subscriptions. I am making it a plan to try to make one hundred calls in personal soul-winning for the Lord, in every Revival and support the Baptist State paper.

I will be helping a limited number of our Baptist churches in their summer meetings.

May the note of optimism bring forth great results in evangelism, is my prayer.

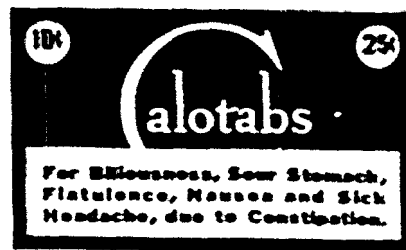
CARLYLE BROOKS,

Southwide Baptist Singer,

Box 607, Atlanta, Ga.

THE COLORED SEMINARY SINGERS

As most of our people know, there has been established at Nashville, Tenn., the American Baptist Theological Seminary, for the training of Negro theological students and lay leaders in the Negro churches. This school was founded under the leadership of Dr. O. L. Hailey of blessed memory, and is jointly supported by the Southern Baptist Convention and the National (Negro) Baptist Convention. It is now closing



its twelfth year of successful operation, with sixty students enrolled.

This Seminary has employed a group of six splendid colored boys—five singers and a pianist—to travel over the country, advertise the Seminary and give concerts and special programs of spiritual songs and entertainments for churches and church organizations, both white and colored.

They are under contract with the Seminary authorities, to whom they must report twice each month and to whom they are under bond to send one-fourth of whatever funds they collect from individuals and churches where they give their concerts.

These young men, headed by W. H. Adams, are high-minded, talented and worthy Christian boys. They represent a worthy cause, and render a splendid service to all churches where they give their concerts.

We wish, therefore, that all the churches and especially our Baptist churches, both white and colored, might know these boys, hear them sing, give them generous free-will offerings for their services and speed them onward in the good work which they are doing.

E. P. ALLDREDGE,

Acting General Secretary,

White's Creek Pike,
Nashville, Tenn.



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THE FIRESIDE

MY HEART'S TREASURE

Playthings lying on the floor,
Papers on the chair,
Finger prints on window panes,
Sure—But I don't care!

By and by they'll all grow up,
Not be around at all;
Some folks like to have them grow,
But I like them small.

Like to see their toys around
Autos, dolls and boats,
Little dresses, shoes and sox,
Soiled old caps and coats.

Writing made by childish hands
Almost brings the tears,
Thinking how I'll miss them so,
In the after years.

You may have your perfect house,
Nothing out of line;
Costly rugs and furniture,
Draperies so fine.

Give me little chairs and beds,
Playthings everywhere,
Finger prints and scratches, too,
I am glad they're there.

I will treasure finger prints
In the after years;
I will treasure broken toys
Of my little dears;

I will wish them back again
Noises, muss and all
Just to kiss the hurt away
When they get a fall.

I don't need a symphony
To delight my ear;
"Mamma," called by baby lips,
All I crave to hear.

Sweetest music ever heard,
Keenest pleasure given,
Don't expect a sweeter sound
On this side of heaven.

—Mrs. C. W. Mitchell,
in Baptist Observer.

A WONDERFUL SURPRISE

Every summer as soon as school closed the Morgans used to go to the country where they had a little brown house with a great wooden veranda all around it in which the boys used to sleep on fine nights. Then there was an orchard and a garden and a river with real fish in it and a swimming pool that was considered safe if children paid attention to the posts and did not go beyond them.

Oh, it was a lovely place. Then of course the children had their pets. There was the old turkey gobbler that used to follow Bob all about, but spread out his wings, ruffle up his feathers and gobble horribly if any of the other children came near him. There were the big silvery rabbits in their clean

white house, and then, last but not least, there was Sandy, the big white collie with beautiful soft brown eyes and a big sandy ruff around his neck, that gave him his name of "Sandy," who followed the children everywhere and loved them all. Then there was Bess, the little Jersey cow who used to push her soft nose through the bars and ask as plainly as possible for an apple. And, of course, the children always gave her something.

Now, you would think that would have been enough for any three children, but one morning at breakfast Mr. Morgan said, "Now, children, I have a surprise for you outside, but before I let you see it I want you all to promise you'll play fair with it, for it is for the three of you. Each one of you have an equal share in the gift, but if I see any one of you being selfish over it and trying to cut the others out I will take his share away and give it to the others. Now, what do you suppose it is?"

"I bet it's a jointed fishing rod," said eleven-year-old Bob, who loved to fish.

"Oh, go on," said practical nine-year-old Fred, "it's for us all, and Joan couldn't fish. I bet it's a boat."

"I think it's a new carriage for my dolly, an' Bob can use it to put his old gobbler in," lisped little five-year-old Joan.

Every one laughed at that, but Mr. Morgan told them they were all wrong. "There isn't one of you that's even warm," he said, "so come out with me and see for yourselves, come Joan," and he picked her up in his arms and led the way while Mother followed after with two boys, who were just pumping with curiosity.

"I know it's something alive," said Bob wisely, "for I saw Dad put a whole fistful of lumps of sugar in his pocket."

That set them all guessing again, but by this time they were in the orchard and Dad stood still and whistled.

"Oh, gee, another dog," Bob cried.

"A dog wouldn't eat sugar," said Fred scornfully.

"Oh, wouldn't he! That's all you know, smarty. Just try him with it. I bet he'd eat all you could give him."

"Be quiet, boys," ordered Dad. "Keep quite still." Then he whistled again and held out his hand with a lump of sugar in it and a little black head with a white star on the forehead peeped out from behind a big apple tree. Dad held out his hand and coaxed invitingly.

"Here, Will. Here, Will."

And cautiously a little black pony emerged and came trotting slowly up. He was the prettiest little fellow you could ever wish to see, with a big bushy mane and a long flowing tail. He took

the sugar daintily and then went scampering off. The children were wild with delight.

"Oh, Dad, is he ours?" "Can we ride him?" "Give me some sugar for him." "Here, Well, here." "Oh, my isn't he swell!" they exclaimed, while the pony who was not much bigger than a large dog, stood watching them. Evidently he liked them, for he came trotting back and took lumps of sugar out of their hands and stood quite still to be petted and admired.

Joan being the youngest had the first ride, but she wasn't the least bit afraid and with Will's bushy mane grasped firmly in her two chubby hands and her feet sticking out on either side, she was soon protesting energetically against Dad's holding her on.

"Now, remember, all of you, this pony belongs to you all and you must be quite fair to one another over him or you lose your share," Dad said again. "I want to teach you to share and share."

It was not long before the children and the pony were the best of friends, but the one he liked the best of all was Joan, I think because she was the smallest, and he was the most independent little pony you ever saw. Soon they added a syllable to his name and called him "Willful," because he was so fond of his own way.

Bob was a big, lazy boy and Willful, who was a lazy little fellow, did not like very much giving him a ride, so one day when Bob was on his back he just stood up on his hind legs and tumbled him off, and since the trick worked well the first time he tried it again whenever Bob got on his back. He liked to play better than to work.

At first it was funny, but Dad soon decided that Willful must be made to mind, so he told Bob that as he was the eldest it was his business to train him, and that the best way to do would be to tie him up close to a post whenever he was naughty and leave him alone till he would let him stay on his back.

Bob was very patient with him, but he was very firm, and when Mr. Willful declined to work and just tumbled him off and stood tossing his saucy little head, Bob would tie him to the nearest fence and leave him there till he was only too glad to let him stay on his back as long as he wanted to.

Now, of course, all this gave Bob a great deal more to do with Willful than the others. Joan never wanted more than a little ride around the drive, but Fred soon began to grumble that he never had a show, and Bob began to assume quite a possessive air and talk of "my pony."

Of course Fred was too much of a little gentleman to do any tale bearing, but that did not make him like it any better.

One day they were all going on a picnic and Bob said importantly:

"I won't go in the car. I'll ride my pony over. I've taught him his lesson and I bet he goes all right."

"When did you get a pony?" Dad asked.

"Well, gee, Dad, I trained him and I guess he ought to be mine."

"No, Bob, you remember quite well what I told you when he came, and as to training him, you were the only one he objected to carry, besides, as the eldest you ought to be willing to do something for your little brother and sister. I am afraid that after this you can only ride Willful when they let you, as he belongs to them now. You have been getting a little selfish and grabby, Bob, I am sorry to say, and I hope this will be a lesson to you."

Bob went off to a corner of the hay mow and cried till he could cry no more, then he wouldn't go to the picnic at all, because he was ashamed of his red eyes, and in short he was a very miserable little boy. But in the evening he had a joyful surprise, for Dad called him over to him and told him that Fred and Joan had both begged that he might have a share in Willful just the same.

"That's pretty white of them," Bob said, "for I have been a selfish pig. I know, but after this I will play fair in everything. You just see if I don't"—
L. E. S. in Canadian Churchman.

A BOOK SHOWER AT BEECHMONT

A book shower for a Library was given by the Training Union of the Beechmont Church, Louisville, Dr. Charles B. Althoff, pastor, on May 14. A talk on "The Power of a Book" was given by Hedwig Pormann, and a dialogue on "Her Inmost Self" by Misses Ruby and Eila G. Cartwright. Joe Cyrus gave a book review on "Silver Trumpet."

Characterizations of books was given as follows: Reader, Mary Wallis; Three Arrows, Sampey Head; Chinese Lanterns, Shirley Ann Epperson; The Japanese Grandmother, Mary Yaden; Pollyanna, Dolly Head; The Little Colonel, Kathryn Radmacher; Ann of Ava, Myrtle Wallis; Dorothy Page, Lily Derksen; Cloudy Jewel, Mrs. Seward, Julia Lucas and Joe Cyrus; The World in a Barn, Marion Lucas and others.

A number of splendid books were added to the shelves of the Library. One interesting feature of the program was the gift of the Long Run Association Minutes for forty years, which were given E. J. Bennett. They will be bound and kept in the church.

The benediction was offered by W. C. Head.

After the program a pleasant social hour was enjoyed by all in the basement

of the church, which had been attractively decorated by Mrs. Vernno Lucas, Mrs. William Baker, and others.

LILLIE B. WILSON.

Louisville, Ky.

GEORGETOWN COMMENCEMENT EXERCISES

The Georgetown College commencement program was held this week, beginning Sunday, May 31, and running through Wednesday, June 3.

Dr. Frank M. Powell, Professor of Church History at the Southern Baptist Theological Seminary, preached the baccalaureate sermon at the service held in the Gymnasium, on Sunday morning, at eleven o'clock. Dr. Powell's son, F. M. Junior, was one of the graduates in this year's senior class.

Two speakers addressed the evening service at the First Baptist Church of Georgetown: Dr. W. O. Carver, professor of Missions and Comparative Religion at the Seminary, spoke on "The 100th Anniversary of the Birth of Luther Rice;" and Dr. W. W. Stout, pastor of the local church, spoke on "The Rise of the Baptist Religion and Georgetown College."

The Woman's Association of the College held a session on Monday afternoon at 4:00 o'clock, with Dr. Louise Durley, member of the faculty of Stephens College, Columbia, Mo., as the speaker. The Senior Class gave a music recital that evening.

The annual community picnic and Alumni Association was held Tuesday afternoon and evening.

Prof. Roy Harper Gatton, Superintendent of the Madisonville Schools, delivered the commencement address on Wednesday morning. Professor Gatton is an alumnus of the 1912 Class of Georgetown, and has been a Trustee of that institution since 1916. The program will be concluded with a luncheon at 1:00 o'clock.

There are fifty-seven graduates for the bachelor of arts degree. President H. N. Sherwood conferred degrees upon the following seniors:

Chester Badgett, Stanford; Betsy Lee Bailey, Shelbyville; William Gardner, Cave City; Mae Elizabeth Glass, Versailles; Charles Finley Gibson, Georgetown; Helen Caudell, Blacky; Marie Caudill, Blacky; William Clark, Somerset; V. J. Edney, Hendersonville, N. C.; Robert Eison, Georgetown.

Joe Edward Johnson, Eminence; Harry Gates Jacobs, Harrisburg, Ark.; Bess Luella Houston, Newport; Nathan Hall, Georgetown; Patsy Hall, Georgetown; Irma Lucille Hardesty, Kosmosdale; Malcolm Hart, Henshaw; Charles W. Horner, Shelbyville; Cecil Haynes, Somerset; Cowan Jesse, Danville.

Maurice Lewis, Whitesburg; Julian Roberts, Pleasureville; Maxine Jones, Paducah; John Gordon Mein, Brazil, South America; Audrey L. Meacham, Hopkinsville; Isabella Moore, Louisville; Herbert Reichenbach, Stanford;

Avoid that SUMMER SLUMP!



Your Sunday school and Baptist Training Union need not wither and droop just because the sun is hot and the days are lary. Keep them alive, alert, and active by keeping your organization intact and effective. Build up a corps of trained reserves, associate officers and substitute teachers, who can "carry on" if they are needed.

To perfect and maintain your organization and build up your reserves, you need The Sunday School Builder, Sunday School Young People and Adults, The Teacher, the various teachers' quarterlies, The Intermediate Counselor, The Elementary Messenger, The Baptist Training Union Magazine and quarterlies. The Sunday School Board has created them for these purposes; their proper use will save your Sunday school and Training Union from seasonal slugs.

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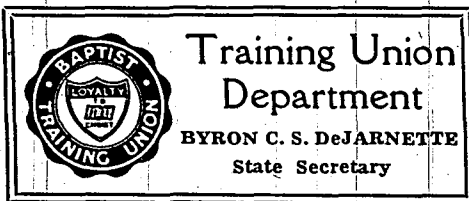
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The new catalogue of Campbellville College for 1936-37 is now off of the press, and the Western Recorder office has received a copy of same. Parents and interested patrons may secure a copy by addressing a letter to President D. J. Wright at Campbellville, Ky.



At St. Louis

The annual meeting of the Association of Sunday School, Training Union, and Student Union of the Southern Baptist Convention was held on the nights and day before the regular meeting of the Convention. This meeting of the Association was helpful. It was inspiring to hear reports from the various states as to the progress made on the Five Year Promotional Program. Of course Dr. Holcomb always challenges us when he speaks of the path from the front door of the Sunday School Board to every Baptist Church in the Southern Baptist Convention, and the desire of the Board to use the District Association as the major means of the promotion of all the work in every church.

Another great hour at St. Louis was at 6:00 P. M. on Sunday when something near eight thousand gathered in the great Auditorium for a Southwide Training Union Mass Meeting. About five hundred St. Louis young people formed a great choir on the platform. Addresses on "The Place of the Training Union in Baptist Life" were delivered by Mr. Lambdin, Mr. Harrell, Dr. Dobbins, Dr. Ferguson, and Dr. Holcomb. Following these Dr. Lawrence and Dr. Maddry spoke.

The 1937 Convention will be May 13-17 at New Orleans.

The Winning Speech

Below on this page you will find the winning speech which was delivered at our State Convention in Newport in the "Better Speakers' Contest" on the subject "Life or Liquor." This speech was prepared and delivered by Miss Amanda Belle Gibson, Whitesburg. Miss Gibson will represent Kentucky in the Southwide Better Speakers' Contest at Ridgecrest, N. C., on Wednesday, July 29 at 1:30 P. M. We congratulate her and wish for her the best there.

LIFE OR LIQUOR

Miss Amanda Belle Gibson,
Whitesburg, Ky.

"This span of life was lent for lofty duties, not for selfishness; not to be wiled away for aimless dreams but to improve ourselves and serve mankind." This quotation was taken from an article by Sir Aubrey deVere, and it gives us an idea how we should use our lives in service to mankind.

We should choose a career through which we may most effectively serve our fellow men. Every decent person believes we are in the world, not for what we can get out of it but for what we can put into it. We should then choose a career through which we can make

the largest contribution to the common good. If we use our life for this then we must be the right kind of person to gain followers. Would you want your boy or girl, sister or brother, to follow a person who is a drunkard? No, for they would be like the person they were following or who was the leader.

What will our young people be in the future if the use of alcohol isn't done away with. When a person drinks he should stop and think of the many people his actions might have an influence upon. When we drink it isn't only one life that is influenced or ruined but many others who might follow our example.

Let's take up the harm alcohol can do for a person physically, mentally, morally and spiritually.

First let's take up the harm alcohol will do for a person physically. Let's take up the harm alcohol will do for the heart. The effect of alcohol on the heart is very serious. It sometimes causes a paralysis of the muscles in the small vessels, thus causing them to be distended with blood, you may have seen an example of this in the face and eyes of a person who uses alcohol excessively. It weakens the arteries by causing the artery walls to become hardened. Apoplexy (a bursting of blood vessels in the brain) is more frequent among drinkers than abstainers.

Alcohol also causes great quantities of fat to be deposited upon the heart thus causing it not to do its best work. It also overworks the heart for it takes more work for the heart to pump blood from the heart into hardened artery walls than into elastic ones, and with such an important organ as the heart we should not take chances on weakening it in any way.

The power of self control is also weakened by alcohol. Self control is one of the most difficult human faculties to acquire and is one of the first things to be harmed by use of alcohol. If a certain amount is taken loss of power over some muscles is found. Speech becomes thick and gait is uncertain. The control of judgment will soon disappear.

Now let's take up the effect on a person mentally. Let's take the effect upon the brain. The blood vessels are dilated and the nerve cells stimulated. The brain may become more active and thoughts flow more rapidly but the power of right thinking is diminished and fluent speech is lacking in good sense. After the continued use of alcohol for several days a person's mental ability will weaken. The mind of an intoxicated person works no more accurately than do the muscles and we can safely say that drunkenness is temporary insanity.

The effect on a person morally. The once active will power of a person who is the victim of alcohol is a thing of the past. He can no longer resist the feeblest impulse to temptation. Self control is lost and as a result the baser instincts

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of his lower nature are uppermost. Moral power of such a man is dragged down to the lowest depths. Sensibilities of character are deadened, self-respect, proper regard for the good opinion of others, and even decency disappear. Conscience is silenced and dishonesty prevails.

In relation to alcohol and the spiritual side of life there is no need for me to say anything more than just quote some verses from the Bible.

"Neither thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."
—1 Cor. 6:10.

"He shall separate himself from wine and strong drinks. . ."—Numbers 6:3.

This question of the use of alcoholic drinks is one that agitates our nation continually and has been receiving the serious attention of the whole civilized world; but we still have people who maintain that alcohol in moderate quantities is beneficial to the body. If alcohol should be beneficial to the body then drinkers should live longer than abstainers. The United Kingdom Temperance and General Provident Institution of London, England, has kept records for more than fifty years to see which lived longest, a drinker or an abstainer. Their records show that for every 74.3 deaths among abstainers there are 100.4 deaths among drinkers.

Let's look at the condition of our country today. In Minnesota the Northwestern Mutual Life Insurance Company reports show that gain in alcohol is a factor causing many people to be refused insurance. Indulgence in alcohol shows an increase of 149 percent as a cause of uninsurability among men and women under thirty.

F. B. Squires wrote an article on the annual Wine and Liquor Convention of America which met in Chicago. Only forty-nine of the 20,000 members were present. He took down some parts of several speeches, some of which I will give to you now. "Teach American women how to drink. Invite and welcome them to your bars and taprooms." "Show young people how to enjoy the delightful wines of America."

In Washington, D. C., arrests for drunkenness among women increased 30.3 in 1934, and 53.5 percent in 1935

over the number reported for 1932. Increase is greater among white women than among colored.

We hear people say we get so much revenue from the sale of liquor that we ought to be glad. When Texas voted the repeal of her state wide prohibition law the governor said he was forced to sign the bill because it would yield so much revenue, almost \$10,000 a day. Grace Noll Crowell expressed her thoughts in a poem the main thought being: "What will God think of us, What will He say. . . Ten thousand dollars of revenue a day."

One thing we can do now is through education. We must try to teach the young people the harm it will do and in some way get them to realize they must not drink for the sake of others as well as for their own sake. We can try to do this by plays, lectures and songs.

We as Christians should put forth every effort to save the young people from such a doom. Since as we have learned alcohol harms one physically, mentally, morally and spiritually where will all our doctors, lawyers, and where will all our professional men be if the use of alcohol isn't done away with.

Let's do our best to keep the young people from drinking and make our state rank among the highest in the future. Let's not have to worry about what God will think of us or what He will say. Let's not think about the revenue we will get each day.

RECORD OF ATTENDANCE

May 24, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Lexington, Porter Memo.	112	11	188
Newport, First	111	16	209
Harrodsburg	108	33	136
Owensboro, Third	103	7	152
Louisville, Franklin St.	99	21	165
Louisville, Beechmont	93	14	130
Louisville, Ninth and O.	89	15	123
Princeton, First	88	10	154
Danville, Lexington Ave.	82	13	198
Louisville, W. Bdwy.	79	8	121
Owensboro, First	77	15	138
Gatliff	77	9	119
Madisonville, First	69	8	132
Paducah, Immanuel	68	5	152
Lexington, Grace	54	11	111

TRAINING SCHOOL HAS 22 GRADUATES READY FOR WORK

The twenty-ninth commencement of the W. M. U. Training School is now history. Twenty-two young women from eleven states of Southern Baptist territory received certificates and diplomas after two years of study in this institution.

It is to be hoped that our various boards, agencies, churches and institutions will avail themselves of the services of these young women who have tried faithfully to prepare themselves for the field of religious work.

Three of this number were from Kentucky: Miss Beulah Threlkeld and Mrs. June Winslow Carter receiving the Master of Religious Education degree, and Miss Nell McClung receiving a certificate.

The commencement address was made by Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Nashville, Tennessee. Under the topic, "The Sun Path Around the World" he discussed in an inspiring and challenging way the many and varied types of service into which our graduates have gone.

The following men and women serve on the faculty of this school, teaching regularly in its class rooms and giving freely of their time in guidance and counseling work with the students:

Miss Carrie U. Littlejohn, Principal and instructor in Social Work, Dr. John R. Sampey, President of the Seminary and occasional lecturer in Old Testament, Dr. C. L. McGinty, professor of Bible, Dr. W. O. Carver, professor of Missions, Comparative Religion, and Christianity and Current Thought, Dr. F. M. Powell, professor of Church History, Dr. G. S. Dobbins, professor of Religious Education, Dr. J. M. Adams, professor of Biblical Introduction, Dr. H. W. Tribble, professor of Theology, Mrs. Geo. J. Sutterlin, instructor in Public Speaking and Story Telling, Miss Claudia Edwards, instructor in Music, Miss Elsie J. Ragsdale, instructor in Missionary Education, Personal Evangelism and Worship.

Taking Hold of God, by Samuel M. Zwemer, published by Zondervan Publishing House, 188 pages, price cloth \$1.50, paper \$1.00.

This is a study of the nature, need and power of prayer. Dr. Zwemer is Professor of the History of Religions and Christians in Princeton Theological Seminary. Sensing the increasing falling away from prayer on the part of all of those who have been brought under the influence of rationalism, either directly or indirectly, the author sets forth the great present need of the rediscovery of the prayer life on the part of professing Christians, for he realizes that many real Christians have become almost prayerless. Realizing that many

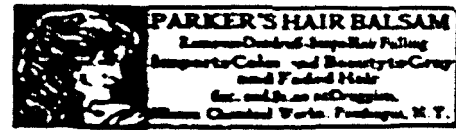
works are published on this theme, the author correctly understands that the theme is inexhaustible, and that constant fresh study and emphasis is needed. To this Dr. Zwemer has made a timely and helpful contribution.

Three: Sixteen, by M. E. Dodd, published by Wm. B. Eerdmans Publishing Co., 146 pages, price \$1.00.

In this work Dr. Dodd has done the odd thing of bringing together ten sermons, each preached upon the passage Three: Sixteen, in ten New Testament books. Dr. Dodd is known as an able speaker and preacher, and these sermons set forth very well his style and manner of preaching.

Safe Through the Blood of Jesus, by William Reid, published by Pickering & Inglis, ninety-five pages.

This is a remarkable little book. It is a fresh, vivid, vital, and needed setting forth of the great doctrine of justification through faith in the finished work of the Christ. It is done with the utmost simplicity and with the utmost faithfulness. It is done in a way that will bring even a preacher who has allowed his mind to get into the fog from much philosophy back down to the vital things in the relation of the human soul to the redemptive work of Christ. And, if the reader will take it from us, nearly every one of us preachers needs that today. However much we have, we need more of this. The reviewer greatly prizes this little book.



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EVANGELIST GIBSON AND PASTOR MITCHELL IN GREAT REVIVAL

We have just closed a most satisfactory revival in the First Baptist Church here at Greensburg, Indiana. The whole city and community has been greatly stirred by the power of God's Holy Spirit.

Evangelist W. Oscar Gibson, of Louisville, was with us for the three weeks' campaign, and as a result of the meeting many backsliders were reclaimed, great numbers reconsecrated themselves to a greater service, quite a number pledged themselves to tithe, and some forty-five were added to the church by baptism and letter.

I unhesitatingly commend Rev. Oscar Gibson as one of the greatest evangelists in America today, he has unusual talent, a message for both saved and unsaved, uses more of the word of God than any preacher I ever heard, and depends wholly upon the work of the Holy Spirit for results. Mr. Gibson and his good wife are both talented musicians and their work among the Juniors and young people is most effective and inspiring. We thank God for the Gibsons and what they did for our church.

Our church entertained the Indiana State Convention last October. Has a membership of over eleven hundred members, the largest in city of six thousand. I have been there seven and a half years, and have seen the church grow to the largest in the city.

J. F. MITCHELL, Pastor.
Greensburg, Ind.

MRS. BETTIE FRANCES KESSLER

Whereas, God, in His infinite wisdom called home on April 13, 1936, our beloved sister, Bettie Frances Kessler, and whereas, her passing has left a vacancy which no other one can fill in our Woman's Missionary Society, where she was a faithful and loyal worker;

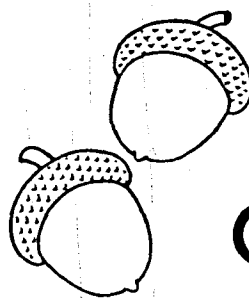
Therefore, be it resolved: First, that we the members of the Greensburg W. M. S. extend to her husband and brother, our deepest sympathy in this dark hour and commend them to Him, who is "Too wise to err, and too good to be unkind."

Second, That we enter upon the record of this society for a memorial, an expression of our gratitude for her untiring efforts in its behalf and may her memory ever be an inspiration to live after "The Master's Will."

- MRS. HOWARD JONES,
 - MRS. H. E. SHIVELY,
 - MRS. HOWARD PICKETT,
 - MRS. MYRTIE HOWARD JONES
- Committee.
- MRS. E. A. BURRESS, Sec'y.
- Greensburg W. M. S.

JAMES THOMAS HIND

We have been late in getting information regarding the death of James Thomas Hind, deacon of the Baptist Temple, Louisville, who died on March 7, 1936. Mr. Hind was a father of Pastor Charles F. Hind, of Tunica, Miss. Mr. Hind was born near Verona, Ky.,



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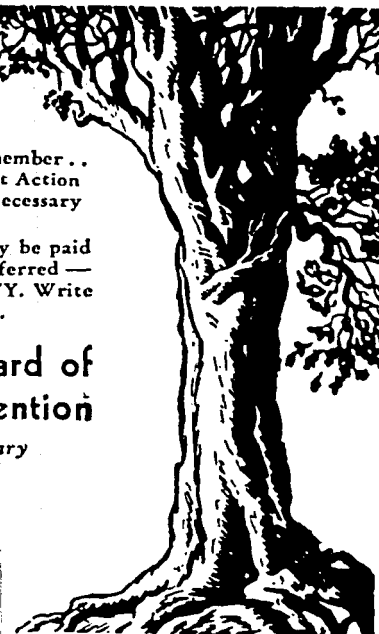
Let the Ministers Act Now } Remember...
Let the Churches Act Now } Joint Action
Is Necessary

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.



April 21, 1851, and was a son of Nathan and Arrelida J. Hind. He early taught school in his community, but later moved to a farm with his grandfather, James Stephenson, at Williamstown, Mo. While there he married Nannie Agnes Fretwell on September 16, 1878. He moved back to Verona in 1880, and removed to a farm near LeBelle, Mo., in 1909, where he lived with his family until 1917, when they went to live with their daughter and son-in-law, Mr. and Mrs. Charles Litchfield, near Colony, Mo. After living a short time in Westbourne, Tenn., they moved to Louisville, Ky. He has been a member of the Baptist Temple in this city for the last twelve years. He leaves to mourn his passing his wife, Mrs. Nannie Agnes Hind, Louisville; one son, Rev. Charlie F. Hind, Tunica, Miss., already mentioned; and three daughters, Miss Arrelida C. Hind, Louisville; Mrs. Anna G.

Litchfield, Rutledge, Mo.; and Mrs. Mary E. Gregory, Parlier, Calif.; one brother, J. K. Hind, Cincinnati; two sisters, Mrs. Belle Roberts, Verona, Ky.; and Mrs. Eliza Clore, Chatham, Va.; and six grandchildren. Funeral services were conducted by Pastor Frank B. Fitzgerald, and Messrs. Fred G. Tucker, M. R. Regan, and O. M. Huey. Burial was in the New Bethel Church cemetery at Verona, Ky.

Pastor W. T. Scott has resigned at Monata, Okla.; after a five year pastorate, and has moved to 9 South Maybelle St., Tulsa, Okla. Brother Scott is native of Barren County, Ky., and went to Oklahoma in 1902 as a pastor. He has been reading the Western Recorder for forty-five years.