

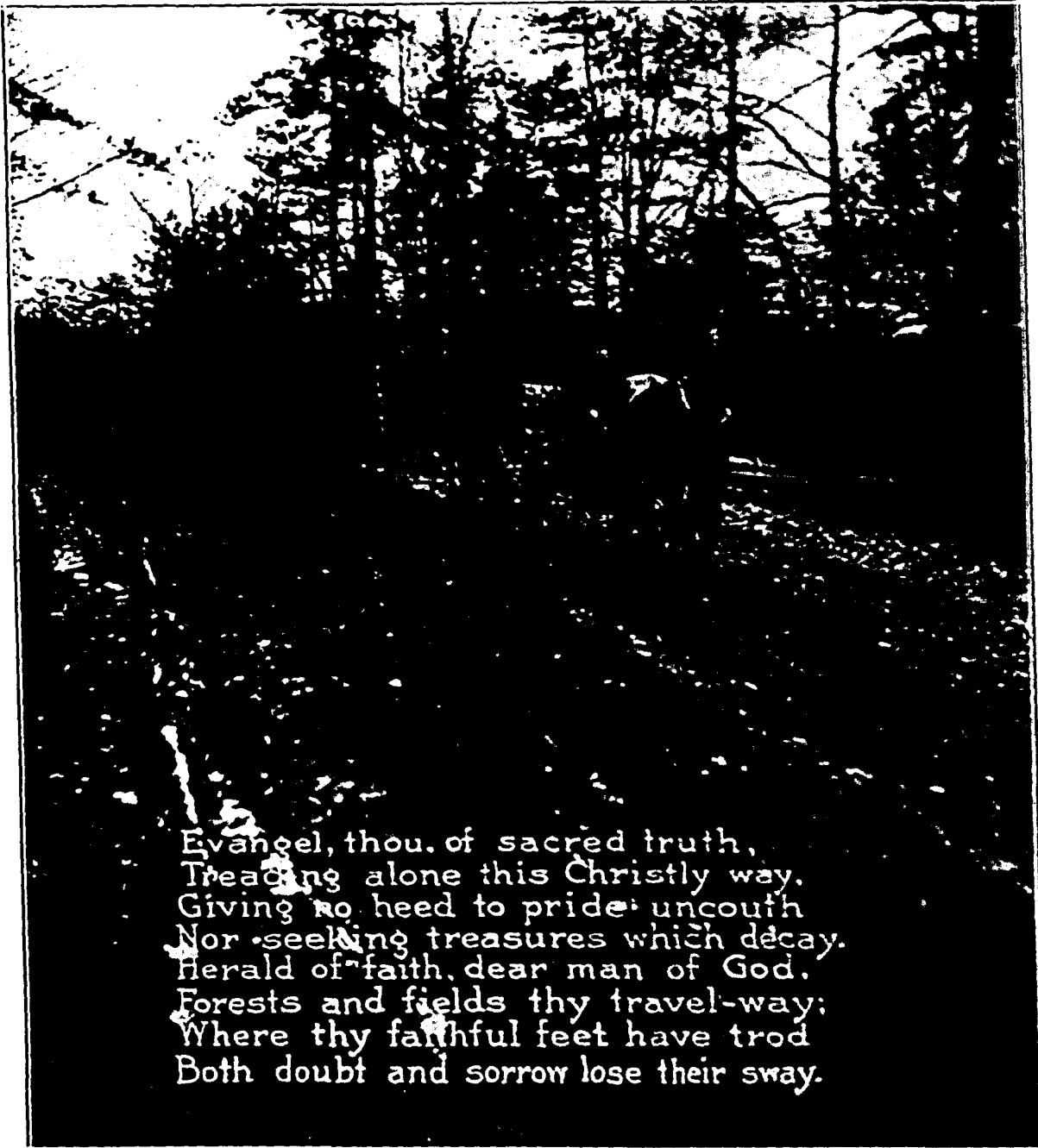
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VOL. 110

LOUISVILLE, KENTUCKY, NOVEMBER 12, 1936

No. 46



Evangel, thou, of sacred truth,
Treading alone this Christly way,
Giving no heed to pride uncouth
Nor seeking treasures which decay.
Herald of faith, dear man of God,
Forests and fields thy travel-way;
Where thy faithful feet have trod
Both doubt and sorrow lose their sway.

A RURAL PASTOR IN HORSE AND BUGGY DAYS

WESTERN RECORDER

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

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Which Way Co-operation Within the Church?

I HAVE read with interest the paragraphic comment on "Deacons Or Ruling Elders" and "The Preacher Is God-Called" in the Western Recorder of October 22. It forcefully reminded me of a conversation I once had with an honored deacon, in which he said: "The trouble with my church is that they won't co-operate with 'the deacons.'"

The paragraphic comment by our beloved Editor of the Western Recorder is restrained rather than strained. It presents naked facts under a veil of charity—as perhaps it should be done. He correctly insists that "there has been a tendency in many churches in the South for deacons by imperceptible processes to take over the initiative from the church, initiative which the church itself is responsible for exercising in directing its own affairs."

I

HE IS also correct in saying, "Many of them draw back from this tendency," and it might be truthfully added that practically all of them, if not all, would draw back from this tendency if they were properly taught by precept and example the principles that are violated by such practices. As a rule—and I have witnessed no exceptions in my own experience for more than forty years—deacons are among the soundest and most loyal and self-sacrificing men of our churches, and are as easily led in right paths by the pastor as any of the membership of the churches.

It is my firm conviction that this dangerously evil tendency can be fully and permanently corrected by the pastors themselves, (1) by exemplifying their own faith in a pure democracy in church government, and (2) by teaching this fundamental principle of our faith to their churches until the youngest of their members understand it and are consistently acting upon it. A pure democracy in church government is not only Scriptural. It is one of the most attractive principles we hold—winning the admiration and appreciation both of those who are within and those who are without. It therefore needs no hedging, side-stepping, nor apology anywhere, nor under any circumstances [our type emphasis.—Ed.].

This tendency does not require a lengthy discussion. All our Baptist people are of one mind on the subject. Yet it is my deliberate judgment that much of the unrest and dissatisfaction among pastors and churches may be traced to this very thing, and that by all means it ought to be corrected for the sake of both pastors and churches. It has unconsciously and unintentionally created situations which are not satisfactory and everybody connected with them is dissatisfied.

"The unity of the Spirit" has been lost and "the bond of peace" has been broken, and of course there is unrest. When such conditions prevail it is natural to want a change—of something—and since the pastor is considered less permanent than anybody else, it usually takes that turn, and it is a turn not always made by the church nor the deacons, but rather by the pastor himself. He becomes dissatisfied and feels that he is not doing his best work—and he isn't. Therefore he looks for "a low place in the fence" to jump into another field where conditions are better. But alas, he is

J. E. SKINNER, Jackson, Tenn.

Undoubtedly no purpose exists of dictation by pastors and deacons in our churches. But that methods of control within churches have tended to move in the same direction in which secular business organizations have been moving there can be no doubt, we think, in any thoughtful mind. We know no one better qualified to bring this matter before our people in frank discussion than the beloved Dr. J. E. Skinner. Behind him lies a record of nearly half a century of faithful pastoral service which God signally blessed. Dr. Skinner's teaching ministry centered always upon the great doctrines of grace and of Baptists and upon building the spiritual life which these doctrines enshrine. From his home have gone three sons into the ministry of a faith and devotion worthy of the noble father and gracious mother. We did not solicit this article from Dr. Skinner, but we do express the hope that he will consent to write for our readers one or more additional articles in which he shall develop the New Testament teaching on church polity, with special reference to the inner life of the church itself. And we invite others, who may feel so moved, to express themselves on this timely and important subject.—Editorial Note.

often disappointed in his expectation if the jump is made. He too often finds that his new field was left by another pastor for the same reasons—unrest and dissatisfaction between pastor and church.

II

WHAT can be done about it? There is much that can be done. But who is going to do it? There is the rub. We preachers, like our deacons, do not like to face our mistakes. But we must, if this evil is to be corrected. Like the age in which we are living, we have often been in too great a rush to keep, build and maintain Scriptural practices healthy for ourselves and for the churches.

We have given too little time to deliberating on and teaching Scriptural church polity. Perhaps we have surrendered to the business theory that efficiency requires centralization. We figured that material objectives of organization and building could be "put across" more quickly when sold to a small group (the deacons) rather than to the whole church body, if the deacons would "Recommend to the church that it be done." And it was "so ordered."

In the effort to "keep the unity of the Spirit in the bond of peace" no one voted against the proposal, though many did not vote at all and went away shaking their heads without understanding, to inquire of somebody next day, "What was that they (not we) did last night?"

Likely it was some "financial problem," and it was thought best for the "public" not to know all about it, innocently forgetting that the members of the Lord's body are the wrong "public" to be held in the dark, and also forgetting that such action undermines the very foundations of a real democratic church government—a principle no less dear to the pastor and deacons than to the church as a whole.

But we did it not once nor twice, but many times. In doing it we were training our deacons (let us say, innocently on our part and theirs) to take the initiative, if not the whole control of the church, into their own hands. "We didn't go to do it," and "they didn't go to do it," but it was done. And this "ruling elder" procedure controls many a Baptist church today.

If the deacons may take the exclusive initiative in solving all other problems and directing all other affairs of the

church, why not exercise the same authority in the coming in and going out of the pastor? Why not? There is not one deacon in a thousand (and they are above the average in intelligence) who can see any reason for such action in the one instance and not in the other. The fact that they largely or wholly initiated his coming—and too often, as a purely business transaction, rather than a spiritual act of the church under the guidance of God's Spirit—displaces in their thinking any conviction that God called him and the "Holy Spirit made him overseer of the flock" (Acts 20:28).

However reluctant we may be to believe this judgment on their part is justified, is it not obvious that such apparent assumption of determinative power by a limited group cannot fail to create the suspicion and, by so much, to strain and hinder church fellowship. In such cases about most of the members know about church government, or mis-government, they learned from their pastor at some time or another—either by precept or example, and the precept will not stick without the example.

I am not saying that the pastor and deacons should never recommend anything to the church. But I am saying that

neither pastor nor deacons, nor both combined, should ever recommend that anything, no matter how important, BE DONE. It is just as easy to recommend that it BE CONSIDERED. That takes no advantage of any other member nor of the church itself. It also takes care of a principle sacred to democratic church action and aids the church in "keeping the unity of the Spirit in the bond of peace" (Eph. 4:1-7).

Let pastors and deacons stop calling upon the churches for co-operation, and themselves learn the fine art of co-operating with their churches. When they do, all will be well again.

A church needs and must have leaders, and pastors and deacons are properly such. But leaders and dictators are not the same. Leaders seek to co-operate with their churches and serve them as such, while dictators seek to govern the churches according to their own plans and purposes. We need the former, but we do not need the latter, and a Baptist church cannot long be in peace with such, and would cease to be a Baptist church if it did.

The Inward Christ—C. L. BRELAND, Richmond, Ky.

BEING THE ANNUAL SERMON PREACHED BY DR. BRELAND BEFORE THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS MEETING AT PADUCAH, KY., ON WEDNESDAY NIGHT, NOVEMBER 10. THE TEXT USED WAS COLOSSIANS 1:27b, "CHRIST WITHIN YOU THE HOPE OF GLORY."

OUR TEXT is but a phrase from a larger whole, whose inspired message from the pen of Paul dazzles us with the splendor of its content. We are permitted to regard, in the background of our text, a thing of mysterious beauty, the realization of the fondest social dreams of the race.

A master of gentle irony, through a freak of the imagination, has pictured in literature of a Connecticut Yankee of the acquisitive nineteenth century, transported through a maze of impossibility backward into the primitive civilization of King Arthur's court. There he astounds his primitive contemporaries by the application of nineteenth century scientific knowledge to the simplicity of sixth century conditions.

But we witness a thing more startling still. For we behold the realization, in a first century civilization, of ideals which humanity as a whole yet awaits. The city is Colossae, long ago crumbled into dust. The society is an obscure church of Jesus Christ, scarce noted in its generation. Its members are largely nameless—deemed unworthy of recognition in their contemporary society, unknown to their posterity. Here a slave, Onesimus; there a master, Philemon.

I

HUMBLE folk, who conducted their affairs of heart and home and marketplace unnoticed by the world. But here, in the obscurity of that distant day, the arrogant Hebrew, Saul of Tarsus, Hebrew of Hebrews, of the tribe of Benjamin, blameless in the superiority of the law, addresses himself in terms of perfect brotherhood to the Gentile dogs! The accumulated culture and learning of the ages, in his person, finds a joy even in suffering for the sake of slaves and outcasts. Let us listen for a moment to his paean of joy: "Now I rejoice in my sufferings in your behalf, and fill up that which is lacking of the sufferings of Christ in my flesh for his body's sake, which is the church." Wealth and position, renounced by him, find a beautiful communism, of goods and a heart, with men of no degree. Beautiful to contemplate!

Such a phenomenon demands explanation. For it embraces circumstances which contravenes radically the inherent selfishness, the primitive instincts, of the human heart. Men do not act thus by nature. Despite all suggested panaceas, human nature abides essentially unchanged with the passing years. Despite the gropings of the race for the reali-

zation of a common brotherhood, selfishness, and greed, and wars, and innate savagery, lie always just beneath the thin veneer of our cultured civilization, ready to run in blood-red colors at the slightest prick of the pin.

The strong still prey upon the weak, the wary lamb dare not lie down with the lion, and virtue dare not vaunt itself. Wars, and rumors of wars continue, and shall until the end. An inspired prophet of old, speaking out of soul-rending experiences, testified that "The heart is deceitful above all things, and desperately wicked." Until human nature be revolutionized, we shall dream in vain of Utopia. Our generation knows too well, in common with all generations, that

"Man's inhumanity to man
Makes countless thousands mourn."

But here IS Utopia—a realm whose only law is love, whose only government is of the Spirit. Like a verdant oasis amidst stormy desert sands, it offers cooling waters to a thirsty race. It offers shelter from life's discordant winds. It slakes the thirst of the weary from a hidden spring. It offers manna to those of hungry heart—a manna which rises all unseen in the morning mists.

II

THAT it is mysterious—richly and gloriously mysterious—Paul declares: "the riches of the glory of this mystery." But it is a mystery whose secret is known to him, and to the saints. If one seeks the secret of this study in contrasts, he has to ask of Paul: "Paul, how does this come about? How does one find this social serenity, undisturbed, undaunted, in the midst of a chaotic world? Where is there a motive so powerful as to sustain it?" And Paul answers, in words of deathless triumph, "Christ in you, the hope of glory."

Christ in you! A Christ beyond the cosmic, beyond the historic, beyond the conventional. A living Christ, a personal Christ, an intimate Christ, an indwelling Christ, the Friend that sticketh closer than a brother. Therein is our motivation, our secret, our song of triumph, our hope, our faith, our love! Christ within!

We live in a world which is sick, and knows that it is sick. Desperately ill, and threatened with dissolution, it seeks a physician. And, like many another patient in such circumstances, it suffers many things of many physicians and cannot be healed of any. This world needs its God; it cannot survive without Him.

How strange that, within a world so harnessed and afflicted, there are so many doctors who offer it only an emasculated Jesus—a teaching Jesus—a Jesus who knows what ails the world, to be sure; and a Jesus who can point out what personal and social health would be—but a Jesus who offers a despairing world no remedy whereby a fallen race may find wholeness.

"Where Christ ten times in Bethlehem born,
And not in me, my hope were still forlorn."

III

SOME months ago I listened enrapt to a marvelous discourse from the lips of one who had scaled the Matterhorn. He pictured for us the mists of the morning clustering round its head in magnificent beauty. With him, in gorgeous imagination, we followed our guide over precipitous steeps and dangerous crags until, breathlessly triumphant, we stood in conquest on the summit. "Christ," said he, "is the guide to life's mountainpeaks—He knows the way." My soul was enraptured with the marvelous picture—but some sure instinct within me felt that something vital was lacking from its perfection. "Christ is the guide?" Ah, yes, He is the Good Shepherd. But He is more! And I found the gracious complement when I sat again with Him within the Upper Room and heard Him say anew: "I AM the WAY. No man cometh to the Father but through Me." Beyond the teaching Christ, the Christ of ethics, there stands the crucified, the Healing Christ, the Great Physician. This sin-sick world needs more than an ethic; it needs a healing flood. It needs—and needs supremely—to find that "the blood of Jesus, His Son, cleanseth from all sin." Healing does not come through the philosophy of Jesus; nor does it come through His marvelous ethic. It comes only through an experience of heart—a reception of Him—at the Cross.

I sat down with a little lad within his humble home. I placed my arms about him and told him the awful story of human sin and guilt, and the sweet, sweet story of the Cross. I challenged his heart in childlike simplicity to open itself to this gracious Jesus. The heart was opened, and heaven's peace radiated from his face. He had found the secret—the secret for which a learned world searches in vain. He had found the indwelling Christ.

A family of Mexican peons, camping for the night in the shelter of a haystack near our little city, inadvertently set fire to the stack and were horribly burned. I visited the stricken mother in our little hospital the next day. Sinking toward the end, amidst strangers, she knew no word of English. Standing besides her bed, I knew no word of Spanish. What should I say? What could I do? In my perplexity, there came the inspiration. Bending low above her bed of pain, I spoke the one word, "Jesus!" And heaven's smile shone through flame-blackened lips, as hers responded, "Jesu!" It is the Name that is above every name, the Name that melts the heart of stone and makes of one blood all nations.

IV

NICODEMUS still comes to Jesus, with the keen logic of the ages, and with unanswerable syllogism still does he say, "We have found God in Jesus. Our premises are beyond question. Our major premise is true: 'If any man do mighty works, he is of God.' Our minor premise is unassailable: 'This man does mighty works.' Wherever His Name goes, humanity receives a blessing. Mercy follows in His wake, the poor find riches and the broken-hearted find healing. And thus our conclusion is inevitable: 'Thou art a Teacher sent from God.'"

"A God-sent Teacher." It is the conclusion of cold logic. It is as far as logic can go. But Jesus still answers the Nicodemus of every age in the age-old words, "Except a man be born anew, he cannot see the Kingdom of God." Scientific truth is a thing of the laboratory, to be ascertained with scientific instruments. Spiritual truth requires spiritual instruments there is no other approach. God is not found with

a syllogism; He is found with the heart. "They that seek me with their whole heart shall find me." With the heart man believeth unto righteousness." And true righteousness, whether social, economic or personal, can come in no other way.

It has been said that every generation must face anew the task of world evangelization, since generations begin without Christ. One must go further and say that every individual must face Christ alone. This business of finding an indwelling Presence is not one to be performed en masse. The first Czar of Russia could lead his armies to the river for wholesale baptismal rites; but he could not so Christianize them. Regimentation may allure to more immediate results. But our Christ challenges the heart. Without the regeneration of the heart, all panaceas must ultimately fail.

V

IT IS the hope of earth's glory. The ancient prophets stood upon Judea's barren crags and beheld the dim vista of the future when "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." And they shall beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more."

John from his island prison could sing in rapture of "a new heaven and a new earth, wherein dwelleth righteousness." He could behold a "City of God" beside which the Utopia of More, or of Plato, or of Augustine, fades into nothingness. But it shall be a city in which the triumphant refrain is, "Worthy is the Lamb that was slain to receive glory, and honor, and power, and dominion." He hath "broken down the middle wall of fragments," and has abolished every false distinction of race, or sex, or condition. His city knows no prohibitions written upon tables of stone. It knows no government but the dominion of Jesus, for "His throne shall be in it."

This indwelling presence is the hope of our glory. The rich young ruler went away sorrowfully, not merely because he "had great possessions," but because he refused to receive the Spirit of Jesus. The rich man found the torments of Hades not because he failed to feed a hungry beggar at his door, but rather because he lacked the indwelling Presence through which all worthy benevolence is born. "If any man lack the Spirit of Christ, he is none of His."

This indwelling Presence is the hope of HIS glory. Isaiah, through Spirit-breathed foresight, saw the day when "His resting-place shall be glory." And it shall—it shall! We worship a triumphant, a conquering Christ. The Kingdoms of this world shall become the kingdoms of our Lord and His Christ. We serve Him within an institution against which the "gates of hades shall not prevail." The glorious Gospel of God, oft-times preached in despair, shall one day prevail. The knowledge of Jehovah shall cover the earth as the waters cover the sea.

VI

DR. GEORGE C. LORIMER, great Kentucky preacher of another generation, was invited to attend a conference of religions held at the Chicago Exposition. Debating within himself whether to accept the invitation, he finally determined to attend, feeling that Christianity had nothing to lose in comparison with the ethnic faiths.

As he reported the event later, one by one the champions of the world's great religions presented their cases, until at length the spokesman for Christ arose. The strain was too heavy for him. His words were as lead, his speech halting, unconvincing. Dr. Lorimer found himself trying to arise, to speak the needed word in defense of the Master. But the etiquette of the occasion forbade. The speaker concluded in confusion, the case for Christ in the dust, as His people buried their faces in their hands in stark despair.

(Please turn to Page 21.)

Stop That Retreat!

EARL V. PIERCE, Minneapolis, Minn.

CHIEFLY all our problems of advance now center about four factors. They are prayer, pastors, processes of promotion and a true philosophy of life.

Our first great need is for prevailing prayer. We have not yet prayed it through. We must not leave it to "faith missions" alone to advance upon their knees. God's promise with its conditions still challenges us, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sins, and will heal their land." The kind of demons that are defeating our work go not out except by prayer, and it may be by fasting also.

It is for the pastors to stop this retreat by turning it into an advance. They can do it. Pastors are the leaders in prayer and in progress. The Lord has called them, and equipped them with the Holy Spirit and the truth, to be the moulders of his movement. Do not the times call for a deepening of their devotion to him? They must die to self, as every great spiritual leader has done, and live only for him, "who for their sakes died and rose again."

I

TOO many pastors seem to think that churches are made for pastors, and not pastors for the churches. Many are provincial and not cosmic in their outlook. Too often the ambition of the preacher is to be a pulpiteer, rather than a developer of the church into a missionary force. "God has given pastors and teachers for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." A pastor is thus a superintendent of construction for the Lord's building.

Pastors are also shepherds. Now shepherds are not only to feed, guide and guard the sheep, but also, as Bob Burdette pointed out, to shear them! Sheep are bred to produce. Some give their lives. These are the missionaries. Those of us who stay at home certainly should produce wool, and should be regularly sheared. A well-sheared sheep feels fine. Pastors ought to become experts in the art of shearing. And yet no seminary I have ever known until recently and then through my initiative, has ever given young preachers any instruction on the subject of passing importance—how to preach on giving.

Since the adoption of the united budget and centralized promotional agencies, the majority of pastors have allowed themselves largely to be displaced in missionary money raising. Seldom do they even preach missionary sermons, still less a separate sermon on each various phase of our missionary work. We have "let George—the secretaries and boards of promotion—do it."

But the fault does not lie with the pastors. Our processes of denominational procedure are not yet perfect, though we have reorganized again and again. The present processes have had a definite effect in producing atrophy of missionary zeal. They must become more personal. We have put too much trust in machinery. It has taken too much pressure to make it go. Attention has been diverted from goal to gear.

A budget has largely eclipsed our view of the world's need. We have been made to see figures, instead of folk; percentages, instead of persons. We developed the united budget to do away with friction and jealousy; but jealousy is not cured that way; and our plan has developed into a remote control that separates too widely the gift and the giver from the goal.

II

THERE are three great incentives to giving to be used in successful promotion. In the order of their importance they are needs, opportunities and accomplishments.

Our fatal error is that we have reversed this order. People will give money to meet great and appealing needs. Let

We publish here the major part of an address which was delivered by Dr. Pierce before the Northern Baptist Convention last May. Dr. Pierce's analysis is striking and convincing of the things essential to progress in and of the motives that lead to giving. His statement that preachers in the Northern Convention have largely ceased preaching on missions would apply equally to preachers in the Southern Baptist Convention, and doubtless in connection with the same conditions. His challenge to turn retreat or marking-time into advance should grapple every faithful pastor and church.—Editorial Note.

them see the needs and you will see the money. But we must remember that in missions the greatest needs are spiritual. The Son of Man came to seek and to save that which was lost. He was moved with compassion when He saw the multitudes spiritually defeated and destroyed. His true disciples are moved with compassion and they do something when they see the name. Missions never began as a merely eleemosynary enterprise, nor do they flourish on that motive. Our salvation is a restoration to God; our Gospel, the proclaiming of repentance and remission of sins through an atoning Saviour; our commission, to turn them "from darkness to light and from the power of Satan unto God."

You can never forward a major enterprise on a minor motive. Our people need to be made to see the vastness and viciousness of heathenism. They need to know that the deplorable, pitiable conditions, physical, social, economical and cultural, are due to the deplorable religious conditions, the separation of men from God by sin. The difference between America and India with her hundred million ever on the verge of starvation, and another hundred million who have never known what is one good full meal, is not because of our "rocks and rills, our woods and templed hills," not a difference of natural resources, but because for centuries our land has had the Gospel, and for centuries before our forebears in Europe had it, while for these same centuries of Gospel light Indians had centuries of pagan and heathen darkness.

But the souls of men are more than their bodies, and outward ills are parables of the lack of peace within. If we do not see men, women and children needing a Saviour we see less than Christ saw, and we thus lack his motive for sacrificial giving. To turn our retreat into a glorious advance we but need in our promotion to put first that which moved the Son of God to come to earth, and his apostles, Paul and Patrick, Augustine and Carey, the Judsons, Livingstone and Hudson Taylor to go forth with the Gospel into a sin darkened world.

The second thing that will move people to give is opportunity for the Gospel. Paul exhorts us to buy up the opportunity. His was nothing to ours. The opportunity of the ages, the harvest of the Christian centuries is upon us. I pity the pastor or the Christian who is not thrilled by this. Jesus said to His disciples, "Many prophets and righteous men desired to see the things which ye see, and saw them not." So today he says that many generations of Christian workers have desired to see the opportunities you have and saw them not. From the opportunity for Christian friendliness in our cities to the castes and outcastes of India the clock of opportunity is striking, and the favored hour may pass swiftly by. The foreign speaking peoples in America—Chinese, Japanese, Mexicans, and the races of Europe among us, as well as the peoples of Asia and Africa, are leaving their strongholds of ancient faiths and are ready to hear of Christ. The great middle class, the Sudra caste, of India, seeing what the Gospel has done of the outcastes, are now available to us and to our Saviour and the 75,000,000 outcastes, led by Dr. Ambedkar, who has come up from them, seem ready to shake off Hinduism as a religion together with its social shackles. This is our opportunity and Christ's through us.

(Please turn to Page 11)

EDITORIAL

Relation of Holy Living To Evangelism

AN ENGLISH writer declares that the pressure of rationalism upon the whole of Christian life as it is revealed in the Bible is a main cause of what he regards a present falling away in Great Britain of power in teaching holiness of life, of which message the Keswick Convention has become the able and outstanding exponent in the world today.

In effect this writer says that the onslaught all along the Christian front of the preconceptions of evolutionism and naturalism, and of the emptying rationalistic interpretation of the Scriptures which faint-hearted and world-conforming Christian leaders have invented with the purpose of coming to terms with the unproven anti-God and anti-Bible hypotheses of naturalistic scientists, has forced the voices of revealed Bible faith to give themselves first to defensive measures.

In America our situation has been somewhat different. Holiness of life has not been prominently taught in most churches or in the majority of theological schools. The Gospel of justification by faith and regeneration by the Holy Spirit has had its emphasis, but that of all-the-way-through Christian living has comparatively seldom been presented as its complement and its intended fruition. Such consecration of life is not now generally taught, though the growing sense of urgency and need among a number of God's people in recent years has driven them back to the Bible and to prayer that God may search their hearts and help them to understand His revealed Word and what His people must do to be acceptable to Him in these trying times.

I

THIS quest has opened up to them the fact that the power of God's Spirit, which was made available at Pentecost, is as able to give victory to those who will comply with His conditions today as it was to strengthen that humble but Spirit-filled group of disciples to go forth and conquer at once the might of the pagan world and of a spiritually-blinded ecclesiasticism. A thoughtful friend recently remarked:

It looks as if we shall not have a revival until we Christians first get right with God. At the same time it appears that we cannot get right with Him until God makes us right by revival. So we have a stalemate. If revival does not come until we get right by our own capacities, apart from God's work in our hearts, it will never come. Some ministers and leaders are saying we cannot have revival until our people get right. Yet we are supposed to be the trustworthy spiritual guides of those people, of all men readiest and ablest to show them what is necessary in order that their lives and witness may again have power with God and men.

Evangelism is abundantly taught and exemplified in the New Testament. And everywhere spiritual growth, holiness, self-crucified living, are similarly taught to believers. Traditionally the large majority of our teachers and preachers have with zeal and devotion evangelized the lost. But, though we have had among us men and women whose lives exemplified Scriptural holiness and purity, the great mass of us have not seriously undertaken to understand or teach to others the New Testament teachings on holy living.

This lack has now become part of our lessened ability to carry on in a triumphant way in our witness to the Gospel as God's provision to save the lost. Christian teaching that did not clearly set up the standard of the crucified life, but usually left the new convert with little or no understanding of the revealed teachings whereby he was intended to be nurtured into strength, left him poorly equipped to resist the seductions of materialism and of the God-minifying and Bible-emptying theories of rationalistic unbelief masquerading as Christianity.

II

FOR such reasons many Christians now appear to be oppressed by a sense of the need and of wonder as to how God will supply it. Is it not true that some are even half ready to believe that the power of the Gospel that mastered the pagan world within three centuries is not able to master the world which we now know of luxury and education and creature-comforts, even though there are millions of Christians with billions of wealth in the churches?

Yet many believers will at all costs answer this question for themselves negatively. They may not see the way out, but they know by faith and experience that the power of God and of the indwelling Christ in the lives of disciples who without reservation live to do His will, is stronger than all of the devices of Satan, and all of the complications and confusion of modern mechanized life.

It may not greatly matter that we know whether revival or evangelism must come first. Yet we know that the promise of God to bless and give power to the Israelites of old was conditioned upon spiritual revival. And such revivals awaited their repentance. It awaited confession and prayer and obedience. Second Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land."

In the messages of our Lord to the seven churches as recorded in Revelation, He urged upon five out of seven of them to repent their sins and backsliding. To not one of them does he utter a word about their winning the lost. This should not shock us, unless we need to be shocked before we can see what He means. It is not that He whose precious blood was shed that sinful and lost men might be saved, lacks concern for the tragic need of lost souls.

III

SELF-CENTERED Christians, infantile Christians, world-conforming Christians, backslidden Christians, are unfit to bear witness to the saving compassion and love of Christ. Such seldom bear purposeful witness of Him. But if they should, it lacks power and reality, and is negated by the inability of men to see the faith they profess in their lives.

In His revelation from heaven the Saviour speaks to the churches in Asia exclusively of their own spiritual condition—commending or rebuking. Thus he implies, what the Holy Spirit abundantly teaches in many places, that a backslidden church cannot be expected to bear a witness that He will honor and use to the turning of the lost God.

Revival means renewed strength and health for that which is already living, but in a state of decline. Evangelism means the proclamation of the Gospel to the unregenerate. Those who are backslidden cannot in a way to please God proclaim the Gospel or back up others who do.

A little child heard the pastor preach upon "Christ in the midst of seven golden candlesticks." He showed how much it means to churches to have Christ in the midst. But when the little theologian reached home she expounded another great teaching of the text. She said, "Mother, Dr. Brown preached about Christ in the midst of the candlesticks, and I could not help thinking, when the candles are all burning brightly, how lovely Jesus would look."

The open-hearted child had seen great truth that the learned often miss. Our Lord is indeed the great head of His church. But He has also set His church in this world that it may shine brightly upon the world, with the reflected light of His glory. Only as it does this does it really reveal Him to the sin-marred and darkened hearts of the lost.

Prophecy Fulfilled Under Our Eyes

MOST ministers and Bible teachers give small attention today to the study and exposition of predictive prophecy. Even the large bulk of space given in the Scriptures to prophetic writings would seem to suggest a different course. But it is still more embarrassing to consider that such neglect seems to ignore teachings to which the Spirit of God gives large prominence and emphasis.

Prophecy is forthtelling as well as foretelling. Old Testament prophets were spiritual guides and mentors to their own day as well as revealers of what the future contained. As forthtellers they were prototypes of the Christian minister, in whose witness the prophetic function is primary.

To truly forecast future events, to write history before it happens, is beyond the wisdom and power of man. To know the future as the present is an attribute of God alone. God Himself thus teaches. In Isaiah 41, verses 21 and 29, He challenges heathen gods to the test of predicting the future. In Isaiah 45 He says, "Who hath declared this from ancient times? Who hath told it from that time? Have not I the Lord? And there is no God else besides me."

In Isaiah 46:9, 10, we read, "I am God and there is none like me, declaring the end from the beginning, and from the ancient times the things that are not yet done." In many other passages God challenged men to believe in Him on the ground that He set forth before the event what the future contained—a thing men and false gods cannot do. Nor does the prophetic prevision of the Scriptures confine itself to generalities. Exact details of events that transpired many hundreds of years later are given in many prophecies. The fulfillment of scores of prophecies of the Old Testament may be easily verified.

I

OUR attention has been directed to a particular instance of prophecy which was uttered sixteen centuries B. C. and the fulfillment of which has transpired within the last few years. The prophecy relates to the future of Zebulon, one of the twelve tribes, and what should happen in their tribal allotment in Palestine. It was uttered first by Jacob in his blessing to the tribes, and later by Moses, as follows:

Zebulon shall dwell at the haven of the sea; and he shall be for a haven of ships; and his borders shall be unto Zidon.—Gen. 49:13.

And of Zebulon he said, Rejoice, Zebulon, in thy coming out . . . they shall call the peoples unto the mountain; there shall they offer sacrifices of righteousness, for they shall suck the abundance of the seas and the hidden treasures of the sands.—Deut. 33:18, 19.

Some Bible students have taught that Zebulon had no border on the Mediterranean, but Josephus includes Lake Genessaret to the northeast and "Carmel and the set" to the west, in defining the boundaries of Zebulon. And Joshua 19:11 says of the inheritance of Zebulon, "their border went up to the sea." In Old Testament Hebrew scholars declare the word "up" invariably means literal ascent, and there is such ascent from the eastern boundary of the tribal lot of Zebulon westward to the sea.

For nearly 3,600 years since the prophecy was uttered, no port of consequence was ever builded on the coast of Zebulon. But in October 1933 the British High Commissioner of Palestine opened at Haifa a magnificent new harbour, which is actually under the shadow of Carmel. This he did in preparation for the opening of the pipeline that had been laid to convey the oil from the great oil wells at Iraq, 1,100 miles eastward, westward to the coast.

The line is now being operated and it is declared that more than 4,000,000 tons of oil annually will be delivered to the sea at Haifa for transport. Not only will this make Zebulon increasingly "a haven for ships," but the commercial development of the land itself calls for the harbour.

Jaffa (old-time Joppa) was more suitably situated in relation to Jerusalem. But "all this was done that it might be

fulfilled which was spoken by the prophet, Zebulon shall . . . be a haven for ships." Little did those in authority know when they builded the harbour of Haifa that they were the instruments of God, fulfilling what the prophet had predicted more than 3,600 years ago.

II

IN THE prophecy of Moses concerning the lot of Zebulon, he said, "They shall suck of the abundance of the sea, and of the treasures hid in the sands." The wastes of Iraq—a vast desert land a thousand miles way, in which for hundreds of miles the eye is met by nothing but burning sands—are now discovered to be concealing fabulous wealth in the form of oil, which through all of the generations was hidden from human knowledge until God's appointed time arrived. Then Haifa, "a haven of ships in Zebulon," is made prosperous and wealthy by the pipeline which draws from far away to her harbour "treasures hid in the sands."

Striking as is the fulfillment of this prophecy made thousands of years ago, that fulfillment is no more complete or significant than have been scores of others made of the Christ, of Palestine and other nations, and of the future of various cities in those nations. We may not expect that the enemies of God will be converted to faith mainly by the amazing and incontrovertible facts of fulfilled prophecy. Unregenerate mankind has blinded its heart against God through having been deceived by Satan and fallen into sin. Man's spiritual inability requires something more vital than the most complete truth addressed to his intellect.

Yet God himself appeals to fulfilled prophecy as proof of His being and of the authority of His revelation concerning sin and salvation, and we need to do the same. Many Christian believers, who would not confess it in words, have been cowed and discouraged by their own weaknesses and by the insistent denial by the self-confessed wise of this world of the divine source and authority of the Holy Scriptures.

Weakened by their own flirtation with the world so that they scarcely know the manner of Spirit of which they have been born many Christians to-day appear to be ready to run so soon as an agnostic says "Boo!" from behind a tree in the dark. The testimony of fulfilled prophecy should and we believe will do much to shame them out of their faint-heartedness and bring them to a fuller committal of their lives to Him who said: "I am God . . . declaring the end from the beginning, and from the ancient times the things that are not yet done."

III

STRONG as this appeal is, it is by no means the strongest appeal to faith in God. That appeal comes to those who with feed upon and obey the Word of God. By their own experience they know the things which are revealed for salvation. We may grant—though some would not—that miracles do not happen today. In the history of God's dealing with man miracles have chiefly been used as the attestation of the hand of God, in crises which came in God's progressive revelation of himself to a lost world.

But God has left in the field of fulfilled prophecy—which is vaster and far more convincing than the average Christian knows—so to speak a perpetual miracle. It would be great gain in this time of unrest and of probably unequalled efforts to discredit the divine authority of the Bible inspired revelation, if we should with deliberate purpose turn back to the study of prophecy, both with regard to its predictive elements and to the present authority over life of its spiritual demands.

Undoubtedly constituted Christianity is under deep obligation to justify both to itself and to the world its present course in so largely ignoring this great department of revealed truth. Failing in such justification, it is obligated to orientate its teaching emphasis to that of the Bible.

Paragraphic Comment

SERMON BEFORE THE GENERAL ASSOCIATION

These lines are written after marking the sermon of Dr. Clyde L. Breland for publication which he is to deliver before the General Association at Paducah after this writing. The sermon is published on page four and following in this issue. We believe it will be highly appreciated by those who hear it. The reader will rejoice in the way in which it exalts the Christ. Timely is Dr. Breland's reminding us that the Christian life, to be an effective witness to Christ before the world, must be lived through the realization of the mystical truth of the indwelling Christ. This truth is great beyond exaggeration in the proper orientation of the Gospel. Lack of incorporating it into the general experience of Christians accounts largely for the present stalemate, or near stalemate of Christendom, in which, with unprecedented facilities of education and knowledge, with heaped-up wealth in the possession of church members, and with staggering numbers to impress worldly minds, Christianity in its human exponents stands much like a dazed man, wondering why its message is not mastering the sin-intoxicated world. The answer is to be found along the lines of this timely discourse.

WAYS OF LOOKING UPON THE CHRIST

We may look upon Christ as Saviour and feel that we are unable to live or die without Him, and yet say, "I want Christ and—." After the "and" we write in something out of that old trinity—the world, the flesh and the devil—that we want to hold on to. Then we may say, "I must have Christ, but—." We regard Him our Saviour, but somehow He does not seem to meet our present needs. So we worry and follow Him afar off, and grieve His Spirit. The New Testament standard of the Christian life undoubtedly teaches us to say, "I look to Christ only." It holds up the standard that Christ is enough to satisfy every need and aspiration of the human life and heart. But how few of us seem to live up to this standard! Our failure to do so lies back of our comparative powerlessness in bearing effective witness to Him before the world. It was this ability to throw themselves upon Christ only, through the empowering of the Holy Spirit, that gave to New Testament disciples marvelous power to sweep before them all that opposed them, and to bring multitudes in repentance and faith to the feet of their blessed Lord. Almost tragically God's people need this empowering as they face the present unrest of the world. The price of it is that we daily give ourselves to Christ wholly. And the price will not come down.

EXPERIMENTAL PREACHING

The pew and its needs give it the right to be heard as to what it wants and needs from the pulpit. By parity these paragraphs on pulpit needs voice truth in which pulpit and pew are equally concerned. We repeat an admonition of Dr. G. Campbell Morgan recently quoted by us. It was, "Young man, never try to preach beyond your own experience." We have a great Gospel, but it does not register through our spoken witness with power to those who hear us if its own divine power has not been permitted first to place its stamp upon the preacher's life in his own experience of it. Men may discourse on many subjects effectively without those subjects ever having grappled and transformed their lives. They cannot do this, however, with the Gospel of Christ. Our great Gospel becomes a tiny little Gospel when it has no background for its declaration other than the voice of one who in his own life has only a tiny experience of it. It is said that the wife of Pusey, an able English preacher of other days, wrote and asked him why he could not preach as well as Newman. He replied in part, "There are many reasons why John Newman's statement of truth should be

attractive. I have studied evidences when I should have been studying the Bible. I read German theology and became excited over it and thought I would do great things, and I concealed myself under a mass of activity. I wrote, he prayed and contemplated. I was busy, he tranquil. I was self-indulgent, he self-denying. I exalted, he humbled." The reason many a pulpit has been unable to preach the Gospel with power is that it has followed the course of Pusey rather than Newman. Surely nothing, under God, stands between the churches and spiritual revival which is so crucial as is the full surrender of the preacher to "This one thing I do," as Paul did.

CHOICE OF SOVEREIGNS

When we were converted, we made a choice between the continued sovereignty of Sin and that of sin's master, the Christ. What? Was not sin eradicated at conversion? It surely was not. What happened at conversion was the implantation within the heart of a new life from God. By its nature this new life opposes to the end the old life given to sin. But the old life is not eradicated. The new life is intended to drive out the operations of the old, day by day and utterly. But the old is there, and if the convert, instead of giving himself wholly to Christ, as he did at the time he was converted, now wills to give sanctuary within to the temptations of the old, he can do it. A multitude of professing Christians do just this. When Paul teaches that he died daily and that the life that he lived as a Christian was Christ living in Him, he meant that he yielded himself fully and daily to Christ as King and Lord. And he taught that this is what all believers are to do. "Let not sin therefore reign in your mortal bodies" (Roman 6:12). Look upon the old life as something to be crucified. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those who arise from the dead" (Romans 6:13). Every Christian has the power within himself to decide whether he will yield to God or whether he will let the old passions of the flesh have their innings. He is able to decide in his heart which sovereign shall reign in his life.

SIN TODAY AND YESTERDAY

Teaching a Bible class, the teacher asked for a definition of sin. One member of the class said, "That is difficult to give today, because what we called sin twenty-five years ago we do not call sin today." Alas, that is very true among multitudes of professing Christians. A study of the teachings of the Apostles concerning holiness of life will show that they habitually followed what they taught on spiritual sanctification with specific directions as to how this was to apply in the way believers should live. In America Pharisaic mockery of the strictness in which Puritans of another generation lived, has joined with the fleshly weaknesses of the professing Christians themselves, to break down more than ever before Christian standards of life and practice. Twenty-five years ago modesty frowned upon the public mention of a woman's "leg." She had only "limbs." Now the portrayal of bare female legs is the favored advertising eye-arrester of all sorts of propaganda and products, and many professing Christian women disport themselves in fig-leaf bathing costumes at public bathing beaches. Similarly men's standards of business morals and political and personal morals have suffered. There is only one cure for it—a new sense of sin and of responsibility to God. And this comes through a real vision of the holy Christ who loved us and gave Himself for us. The falling sense of sin among church members comes from our having fallen away from a sense of direct responsibility to the Christ who died for our sins. Back to Christ!

Low Doctrinal Visibility In America Has Reached China

WHILE we are thinking of centennials, it is not amiss to consider something of the theological views which obtained a hundred years ago and their influence on missions. God never changes but thoughts about Him do, and those views have a great influence on the actions of His followers. It is interesting to note the changes, on account of the effect they had on life in the churches.

Many centuries went by with few changes in theological views. Christian life was more or less static even in evangelical churches. But suddenly there came a new urge. What produced this and what changes in theological views engendered the modern missionary enterprise? Of course we know that the great missionary movement started at Pentecost, but for a thousand years or more there was little interest in the souls of men to the ends of the earth. What caused this new impetus?

Certainly it is most important to have God in the life and the Bible hidden in one's heart; that is that we may have that experiential knowledge of Him rather than theories about Him. Yet man's mind is so constituted that it builds up progressive ideals of thought. Since theology is what man thinks of God, we cannot get away from the fact that these ideas have changed from time to time.

Let us see if we can think of the systems of theology of other days in connection with our centennial of missionary work. A hundred years or more ago a wave of unbelief pervaded the colleges and universities, but the influence of the Puritans survived in America and Pietists and others had affected England and Europe. This led to an added appreciation of New Testament principles, which caused men to realize their responsibility for a lost world. Baptists were stirred as never before when Carey went to India in 1792, and when in 1813 Adoniram and Hasseltine Judson and Luther Rice were laid of the Holy Spirit at the very doorsteps of American Baptists. Those were great days and the beginnings of a new era in Baptist life and thought.

Carey never set his eyes again on his beloved England, and we know what terrible sufferings Dr. Judson went through in Burma, and in 1835, when J. Lewis and Henrietta Hall Shuck set forth for China, Mrs. Shuck was warned by her father, Rev. Addison Hall, that she must not expect to see her native land again. And she did not. Only eight years indeed was she spared to labor in her adopted China, and those years were not without hardships of which the brave little lady never complained.

The motives a hundred years ago were prompted by the conception that there was the message of salvation that the world needed and those who went forth to proclaim it had the faith to believe that it was important enough to give their very lives for. Wherever the Gospel of Jesus Christ has become a vital force in the lives of people, there has been the over-mastering urge to tell the good news to others. It is the same message that in the days of the Apostles "turned the world upside down." The Gospel has the same power today that it did then if we really appropriate it. In writing to the Church in Thessalonica, Paul reminded the followers of Christ "that our Gospel came not unto you in word only, but also in power, and in the Holy Ghost."

At the time the modern missionary movement began religious experience was intense and its appeals were deeply emotional and the Bible was quoted with authority. Large emphasis was laid on soul-winning and preaching the Gospel to the ends of the earth. It led to the slogan at the beginning of the present century—"The evangelization of the world in the present generation."

A hundred years ago great spiritual values were realized and were deemed imperative. There was a deep sense that the world was lost and that the responsibility rested upon Christians to give the world peoples the Gospel message before it was too late. That feeling has been substituted in too many cases by the idea that all religions are more or less

of equal value and lead up to the ideal in Christ—as some like to express it. One writer from China felt that Christ should be treated as "guest," and at the same time accept a seat along with Confucius, Laotsu and the Buddha. But Christ is Lord and must be so recognized. Though the Christian movement in China is a hundred or more years old, it has not yet built up any great system of theology. Perhaps too much emphasis has been placed upon ideas which have been carried over from America and Europe. **Definite ideas of God must be adopted before there can be that loyalty which will stand the tests of persecution and the hardships which one may have to encounter for his faith.**

Again, there was a definite acceptance of the Bible as the inspired Word of God a century ago. This made men feel the importance of propagating it. The Christian world is this year also celebrating the four hundredth anniversary of Tyndale, who suffered martyrdom for his translation of the Scriptures. Which reminds us that Dr. Marshman, a member of Carey's mission in India, made a translation of the Scriptures, which was published a year before the monumental work of Robert Morrison issued from the printer in 1823. The Word of God was important to the missionary pioneers.

Last, but not least, there was a definite consciousness of sin a hundred years ago, which has been lost sight of to an alarming extent. That is one of the tasks of the missionary. It is very difficult—the Chinese say, "impolite"—to remind one of sin. Yet sin is a fact and a tremendous one. As Dr. Charles E. Jefferson recently said: "Until a man has come to an evangelistic experience of the conviction of sin, all other doctrines are sounding brass and tinkling cymbals."

Just now there is one to be among us preaching Christ to the multitudes in China. As Dr. John Richard Sampey himself fittingly expressed it—"I am going to China to preach the Gospel . . . I am called to preach and I hope to exercise that gift fully during this trip." Blessing on him.

Waichow, S. China.

ARTHUR R. GALLIMORE

EDITORIAL COMMENT

The substance of the above article is 'hat minimized belief in the Scripture truths concerning God, the Lord Jesus, man's sin and salvation, has found its way from England, America and Europe to China. The heart-felt sympathy of many, and especially of Baptist editors, must often go out to our missionaries on far-flung, lonely missionary posts, as they see the creeping paralysis resultant upon modern emptying views of the Bible and its Gospel, which has laid its hand of slow death upon so many in the home-countries of the missionaries, silently penetrating the religious atmosphere about them, adding to the vast inertia of a long-crystallized paganism a new enemy to the penetration of the Light of the Gospel into sin-darkened lives.

How will the missionary write about it for home-consumption? Will the truth be meat too strong for stomachs that have not yet learned to digest milk very well? And what will one's Board say or think? Must the missionary take his cue from the silence or soft words through which his reading shows him some outstanding base-keepers at home react to the progressive rejection of the exclusiveness and final authority of the Bible and its Christ in matters of faith?

At least we are glad to pass on to our readers this restrained glimpse by our beloved Missionary Gallimore of how modern rationalistic theories of compromise find their way across the oceans to cripple and hinder the witness of our missionaries to the redemptive Gospel of Christ.

The Calhoun Baptist Church, Calhoun, Ky., has just closed a revival campaign in which there were thirty additions to the church, twenty-four by baptism and six by letter. H. Guy Moore, Kansas City, Mo., did the preaching, and J. Alton Morris is pastor of the Calhoun Church.

STOP THAT RETREAT

(Continued from Page 6)

III

VICTORY has its place, also, as an incentive. But Christian conquests have never been successfully carried on by the tabulation of encouraging statistics. Carey and Judson were not kept at their tasks, certainly at the beginning, by flattering returns. We have from every front heartening tales to tell. Let us tell these tales, but let us not major on them as we have been doing. Let us cease putting our shoulders out of joint by patting ourselves on the back, when these same shoulders are needed for vastly greater burdens.

The great word for stopping retreat and turning it into advance is philosophy, the right estimate of life. The philosophy of selfishness cannot produce the same fruit as the philosophy of service.

Baptists, to a large extent, do not believe their Bible. The most of them are liberals—in all but giving. Liberalism is the substitution of a human opinion for the Word of God. This is not confined to men who are called liberals. Many fundamentalists are liberals without their knowing it. They do not believe the central verse in the Bible. The central verse which coins the Bible's whole philosophy into a single phrase, is the word of our Lord Jesus, which Paul passed on to us, "It is more blessed to give than to receive." This is the divine wisdom that launched creation and our redemption. The Bible is but the story of God's giving and man's response to it. God is love—yes, but what is love? There is no loving apart from giving. "God so loved that he gave." "Love" says Martineau, "is that emotion which can satisfy itself only by giving."

Why is it more blessed to give than to receive? Because giving is the life of the Spirit in the higher world. Getting belongs to the lower world, the world of the flesh. I felt it a great and clarifying discovery when I saw that the physical universe is organized on the law of selfishness. Its genius is, I will get what is good for me, and give up only what is bad for me. This is the law of plant and animal. They give out, not to bless, but only what they cannot use. The plant lives on the excrement of the animal. I am constantly giving out carbon-dioxide, not because the plant needs it, but because it is bad for me. The plant gives out oxygen, not because I must have it, but to get rid of it. Only in the higher mammals during the brief period of the mother's care do we find anything approaching altruism.

IV

ON THE other hand God, the Father of our spirits, gives of Himself, His heart, His best, His Son. Giving, loving beneficence thus belongs to the higher kingdom, therefore it is more blessed. Giving is God-like; getting is only animal-like. Yet for most Christians, most Baptists, the fleshly philosophy prevails of "get all you can, and can all you get." Giving is looked upon not as the normal purpose for which life exists, but as something unnatural, a necessary evil, a nuisance to be avoided when possible. The church offering is not thought of as actually the center of worship, but rather as an unfortunate intrusion. The every member canvass is deemed a burden, to be put on with high-pressure methods and to be finished as one awakes from a nightmare.

Few Christians have advanced as far into the meaning of Christian life as had the members of the Baptist churches of Macedonia. They gave, Paul tells us, not as he had hoped but first they gave themselves to the Lord, and then as the Lord moved them, they gave to Paul. The joyous, abundant stream amazed him. The love of Christ was the constraining motive with them, as it was with Paul. It brought sufficient money, and it always will. Every one will give when he sees the glory of it.

The financial collapse of 1929 rendered many wealthy men among us incapable of making large gifts, as formerly; but it also revealed that churches had been depending too largely upon a few givers of means, as if giving were a load for the strong to carry, instead of the joyous function of all life.

The one who sees giving in the Christian light will gladly share with Christ the last crust, and giving to Christian work is sharing with Christ. In my first church we took up in the 90's with the project method put out by the Foreign Society, and undertook half support of a missionary family. One girl working in a home for two dollars a week, the prevailing wage, pledged and paid in one year fifty dollars for this, and gave also to other things. Some people were horrified that she should give, and that we should take so much from her. But they were not excited when her companions paid nearly as much for bicycles. In a few years the wheels were rust and rubbish. Her investment went on drawing, and will for eternity, ten thousand percent, according to Christ, and her love transformed her life. She got an ambition to read, to be educated, then to be a nurse, and the last I knew of her she was an outstanding nurse in the state hospital for epileptics—a place of great service. Thus does giving glorify the giver, because it is of God.

Glasgow Baptists Blest in Revival

GLASGOW Baptist Church has enjoyed some rich experiences recently, in a series of evangelistic meetings with Dr. J. Dean Crain, of Greenville, S. C., as preacher, and with Rev. Lucian C. Pinnix, a member of the famous Seminary Quartet, of Louisville, in charge of the song services. Both of these brethren made a great place for themselves in the affection and esteem of our church and of great throngs of the people of this vicinity who attended the meetings.

Dr. Crain is without doubt one of the most original personalities I have ever known, and also one of the truest, warmest hearted and earnest of preachers. He is big in mind and soul, as well as in the stature of his mountain-bred-and-born body. His gift of humor is unique and most refreshing, breaking out in unexpected sayings that often move his hearers to laughter; but this never diverts either the preacher or the congregation from the serious and reverent business upon which Dr. Crain is intent. Our church was greatly uplifted by his preaching. He did some deep plowing and wide sowing, from which we expect to be reaping for the Kingdom yet many days.

Our people were much pleased with the work of Brother Pinnix, who demonstrated his ability to lead congregations in triumphant song. His voice in solo work is of unusual and excellent quality, and he is a winsome leader of children and young people.

Glasgow, Ky.

JOSEPH A. GAINES, Pastor

Mr. and Mrs. Davis M. Hughes, musicians, are now assisting Pastor John Huss and his church at Mentor, Ky., in meetings.

Evangelist Jim Kramer, assisted by Singer David M. Hughes, of Newport, Ky., concluded meetings with Dr. H. C. Wayman at the First Church of Newport, Ky., on November 1. There were seventy additions, most of whom came by baptism.

Professor W. Hersey Davis has recently returned from Atlanta, Ga., where he was engaged with Pastor Louie D. Newton and his people in revival services at the Druid Hills Church. It was his second engagement of Dr. Davis for such service at Druid Hills, and the church bulletin informs us that they have already asked Dr. Davis to return to them next October for similar service. Pastor Newton bears this witness in the bulletin: "Dr. Davis has been richly used of the Holy Spirit in awakening our minds and hearts to a clearer understanding of the purpose of God in Christ and in us . . . Our hearts have burned within us as he has laid bare the meaning of many passages of Scripture. Surely we can never be quite the same people."

Our Helpless Children

WITH the summer ended and the harvest past, it is fitting that we as Baptists pause and turn our minds and hearts to the host of helpless children left to our love and care by our fallen brothers.

How they stand out before us, looking up to us, their rightful guardian, and pleading for a chance to live and face life squarely. Many of them have been gathered unto the covert of our two Baptist Orphanages—the Kentucky Baptist Children's Home, Glendale, and the Louisville Baptist Orphan's Home,—many others have been garnered into homes of other faiths—still others wait.

But they are our children. Whatever their past may have been—or the past of their fathers—they are ours. They are left by Baptist homes as a divine legacy to us from a common Father. What an array of them! There were 357 of them in our two Baptist Homes last year. Yes, 357 homeless underprivileged children looking up to Kentucky Baptists for food, shelter, raiment, guidance, love—Christ!

A Startling Revelation. These 357 children were cared for last year at an average cost of around \$176 each. This means that it took the gifts of some 900 or more Baptists to care for ONE of their unfortunate little ones. It means that the per capita gift of Kentucky Baptists to orphaned children last year was less than twenty cents. Just twenty cents—the price of a gallon of gasoline; or three packs of gum, or a package of cigarettes! Just twenty cents to represent the regard and interest of a Kentucky Baptist for fatherless children.

Impelling Needs. First—Increased annual income. Almost every week the committee on Admission has to refuse admission to worthy Baptist orphans because of inadequate equipment and provision for additional care. Moreover, the baby ward at our Louisville Baptist Orphan's Home was forced to close and cannot reopen until additional funds are secured.

Second—Increased endowment. If it had not been for legacies and bequests our Louisville Baptist Orphan's Home could hardly have kept its doors open during these last trying years. Dr. O. M. Huey recently expressed it well when he said, "We are living off of the dead." The Kentucky Baptist Children's Home is substantially aided by produce raised on its fine farmland.

Third—Increased prayerful interest and concern on the part of all Baptists throughout our State.

This is November—The month of the year in which our Orphanages are to be remembered by our churches in special offerings and interest. A fine opportunity to donate coal, clothing, provisions such as fruits and vegetables, chickens, eggs, turkeys—anything that your child can use, they can use. And no church is so poor but what it can give something.

R. PAUL CAUDILL,

Carrollton, Ky.

Pastor First Baptist Church

From a Valued Kentucky "Exile"

THE WESTERN RECORDER as it comes week by week is like a letter from home. I enjoy every word of it, especially editorials. I took the Editor's advice and subscribed for "The Life of Faith" published in England. I get it each week and enjoy it a lot. I noticed in the last issue there is an editorial commenting on an article in the Recorder.

We have just closed our Annual Revival meeting in which Dr. R. G. Lee did the preaching. He truly is a great preacher and the people were richly blessed under his ministry. Brother L. B. Cobb of Memphis had charge of the music and did a fine piece of work. The visible results were thirty-five additions, twenty-five of whom were for baptism.

Last Sunday night I baptized twenty-two, and the twenty-second one baptized made the 100th since I came here as

pastor. Added to these the ones who came by letter we have had 214 additions in the year and ten months of our ministry here. Humbly do we thank God for these manifestations of his blessings. Be assured of our prayers for you in the fine work you are doing.

Dyersburg, Tenn.

A. M. VOLLMER

This Week's Cover Page

THE picture on this week's cover-page was first used more than twenty years ago by Dr. Masters when he was Editor of The Home Field, Atlanta, Ga. Desiring to feature some flavor in the mission monthly of the routine work of the rural and mountain preacher in their circuits, Dr. Masters asked Pastor W. D. Hiott, then living at Easley, S. C., to take a photographer with him some Sunday that he might secure a good picture of a preacher at work in the highways and hedges. Unable to find a suitable poem to fit the photograph, Dr. Masters then composed the verse used thereon. Editor W. C. Allen recently reproduced the picture on The Baptist Courier, and it is through his courtesy that we carry the picture.

GEORGE R. JEWELL

Dr. Kyle M. Yates will be with Dr. A. Paul Bagby and the First Baptist Church in Williamsburg in a revival beginning November 8.

Much regret is felt in the passing of Mrs. M. T. Andrews, of Texas, while her husband, in company with Dr. John R. Sampey, was visiting in the Orient.

Dr. W. C. Boone has just completed four years of service with the First Church of Jackson, Tenn. There have been 775 additions to the church, and \$91,897 has been raised, of which about a third was given for missions and benevolences.

Rev. J. E. Douglas, pastor at the First Church of Cannelton, Ind., and formerly at Mystic, Ky., and Miss Cecil L. Gedling were married on October 20 at Owensboro, Ky., V. A. Polk officiating. They now reside at 210 Fourth Street, Cannelton, Ind.

The Glenville Baptist Church, Daviess-McLean County Association, has just closed an eleven-day revival in which the pastor, Rev. J. Alton Morris, did the preaching and Mr. Jimmie McNew, of Owensboro, led the singing. There were twenty-four additions, twenty-two by baptism and two by letter.

Pastor George Childress, of the Ninth and O Church, Louisville, is at the present time preaching in meetings every night at the Parkland Church, this city, where Dr. W. M. Bostick is pastor. The music is being led by Harry Dickinson, student in the Seminary. The meetings are to continue for two weeks.

Pastor Henry D. Allen, of the Madison Baptist Church, Covington, Ky., is to speak over WLW, the Nation's Station, at Cincinnati, Ohio, during the week of November 16-21, except Friday, during the devotional period at 7:15-30 A. M., Eastern Standard Time, or at 6:15-30 A. M. Central Time. His general topic will be, "God Guiding our Hearts."

Pastor Gordon C. Whiteley has resigned at the church at Hawesville, Ky., to become pastor of the First Church of Tell City, Ind. His new address will be at Tenth and Schiller Streets, in that city. He has labored at Hawesville for the last seven years, and at times has been pastor of other nearby churches. He has just closed his fifth revival since the first of June, and in December is to preach in another at Brazil, Ind.

Fellowship Tidings

Rev. H. G. M. Hatler has resigned at the Central Church, Corbin, Ky., to accept the pastorate at Hazard, Ky.

Rev. and Mrs. Floyd Montgomery, of Warsaw, Ky. have been directing the music in a revival meeting at Sparta, Kentucky.

Rev. and Mrs. M. P. Hunt, celebrated their fiftieth wedding anniversary on Monday, October 26, with a family reunion at their home at 825 Cecil Avenue, Louisville.

Evangelist O. J. Steger, Covington, Ky., and Mr. and Mrs. Hughes, Singer and Pianist, are to be in meetings at the Lynnhurst Baptist Church, Indianapolis, Ind., beginning November 15.

Rev. Harold Schaly, of Brazil, supplied the pulpit of the church at Jellico on October 11. His messages stirred the hearts of the church as they have seldom been stirred. He left a better and more zealous missionary spirit.

A number of young people of the Seventh Avenue Baptist Church, Huntington, W. Va., have been holding street meetings on the streets of Huntington for some time. The work has now been enlarged, and the pastors of the Baptist churches of the city have been enlisted to preach regularly at strategic points on the city streets.

Dr. William Herschel Ford, pastor of the Broadway Baptist Church of Knoxville, Tennessee, has recently organized in our church the Pastor's Wednesday Night Bible Class. In this class he is teaching the Bible verse by verse to the people. The class is averaging 330 in attendance every Wednesday night, and Dr. Ford feels that this is an evidence that the people really want to know more about the Bible.

An article, "Thanksgiving in Adversity," by Dr. K. Owen White, pastor of the Kirkwood Baptist Church in Atlanta, Ga., appears in the November issue of *The King's Business*, of Los Angeles. Dr. White a few years ago was a student in the Louisville Seminary, and was pastor at Silver Creek Church, near Speed, Ind., New Liberty Church, Henry, Ind., and later at New Salem Church, Deatsville, Ky.

The Senior B. Y. P. U. of the Bryant Station Baptist Church have just completed a study course. The Senior B. Y. P. U. Manual, the book we studied, was thoroughly explained and taught us by Pastor H. M. Patton. Miss Wilma Cobb Bush, Corresponding Secretary, Lexington, Ky., writes: "We will be proud of our diplomas I am sure, and I also feel that we, the members of this B. Y. P. U. pledge ourselves more earnestly to live for Jesus day by day, and diligently strive to win lost souls for Him."

CRULL RESIGNS AT HISEVILLE

The Reverend Nelson Crull of Louisville, Ky., has resigned as pastor of the Hiseville Baptist Church, having served as pastor since November, 1935.

We believe Brother Crull is a good man of high Christian character and an earnest consecrated preacher.

We earnestly hope and fervently pray that the Lord will bless his ministry and work wherever he may go.

EDGAR EVERETT,
W. C. PETERSON,
E. B. HATCHETT,
TERRY JONES,
C. G. DEPP,

Board of Deacons,

Hiseville Baptist Church,
Hiseville, Ky.

A CORRECTION

The headlines of my letter reporting our meetings at Madison Avenue are in error, on page twenty-one of the Recorder of issue October 29, in that "Bellevue" appears instead of Madison Avenue. Of course it was an oversight, which possibly you have already noticed and will correct in next week's issue.

HENRY D. ALLEN.

Covington, Ky.

VINE GROVE PASTOR AT HIGHSPLINT

C. L. Niceley, pastor of the Vine Grove Baptist Church, closed a two weeks' meeting on November 1, with the Highsplint Baptist Church, of Highsplint saints in a fine way. He brought very effective Gospel messages both morning and evening, and the result was fifty-six for baptism, with a general religious awakening in the entire community.

Brother Niceley's messages were filled with Bible truths and spiritual fervor from the beginning to the end, the church as a whole felt that a real revival was in their midst.

I know of no man who loves the Lord better than Brother Niceley, and it has been a great joy to work with him in this meeting. He knows the pastor's problems and helps to solve them in the right way.

Our hearts are filled with joy and praise to God for the fifty-six who were received on profession of faith in Christ.

We thank God for the fine work Brother Niceley did in Highsplint and for the fine spirit that exists in our church because of his coming. We pray God's blessing upon him in his fine work at Vine Grove.

The writer is only acting pastor at the present for the Highsplint Baptist Church, having returned to the State Board November 1 to do Field Work as in the past. The work in Upper Cumberland Association is moving along in a very fine way. We are now undertaking the organizing of the Brother-



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hood movement in this Association. Dr. J. T. Henderson will be in this field November 22, to complete plans for same. Our Sunday School Association and Training Union and W. M. S. are doing splendid work.

H. B. VEACH, Field Worker,
Highsplint, Ky.

The churches that are now making their budgets will do well seriously to consider the matter of including an amount equivalent to 3% of the pastors' monthly salaries for their old age and disability protection. Surely our churches want to meet this obligation to their ministers, and the Age Security Plan of The Relief and Annuity Board is the best way. It is thoroughly economical. Write to Thomas J. Walls, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

Bible School Department

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

Standard Sunday Schools

The following have qualified for the Standard Award within the past few days:

New Hope (Allen Association)—Pastor A. Earl Meador; Superintendent S. T. Stum.

Oak Ridge (Crittenden Association)—Pastor F. B. Taylor; Superintendent Gobel Earls.

Student Union Convention

The Baptist students of the colleges of Kentucky met in annual session in Bowling Green, October 23-25. The program was of high type with genuine interest in spiritual work among students. The writer appreciated the opportunity of speaking to these young people.

West Union Association

Brother Hargis and the writer were in West Union Association on October 25-26. Brother Hargis was with Pastor John Kloss at Olivet Church in the morning and at night with Pastor L. R. Riley of Lone Oak. At the morning hour the writer was with Pastor J. T. Odle and the East Church and at night with Pastor W. W. Webb at Bandanna. All these brethren are doing excellent work. Brother Webb is a new man in our State and it was a pleasure to have this association with him. On the afternoon of October 25 we met with the West Union Sunday School Association at Twelfth Street Church where Brother Paul Smith is the aggressive pastor. Brother Kloss is the Associational Superintendent and is doing a fine work. On Monday, October 26, we met with the pastors in their conference at Immanuel Church where Brother A. Mack Parrish is doing a great work. Brother Roy O. Beaman is Moderator of the Association and presided over the Conference.

Ohio River Association

A conference was held at the Second Church at Marion, for the Sunday School Workers of Ohio River Association on October 27. Moderator R. A. Barnes arranged for the meeting. This Association has some fine pastors and churches and we were impressed with the interest manifested in the meeting.

Caldwell County

On the twenty-eighth of October a Conference was held at the First Church of Princeton in the interest of the Sunday-school work of the Association. Pastor Cothran is a comparatively new

man in the State and it was a joy to see how the work has advanced under his leadership.

Banners Awarded

Some weeks ago we offered some banners for the study of the book, "The Grace of Giving." For the largest number of awards the banner goes to Pollard Church, Ashland, with 109 taking the examinations. For the highest percentage of awards the banner goes to Seven Hills, Owensboro, which had ninety-two awards. Brother W. K. Wood is pastor of Pollard Church and Brother J. E. Hewlett is pastor of Seven Hills. We congratulate these two pastors and their people.

Big Increase In Training

During the twenty-six months since the inauguration of the new Sunday School Training Course there have been issued to Kentucky nearly 5,000 more awards than for the same number of months just prior to the launching of the new Course. The total for the new Course is 19,102 awards as compared to 14,504 awards for the same period under the old Course. This is the best record Kentucky has ever made.

Vacation Bible Schools

We report 164 Vacation Bible Schools this year, an increase of fifty-one over the year 1935. What shall we make our total for 1937?

Best Report This Year

The Sunday School Department workers believe the report this year is the best for any year since the election of the first Sunday-school Secretary in 1865. Some may be surprised that Kentucky had a Sunday School Secretary as early as 1865. The General Association in 1861 instructed the State Board to elect a Sunday-school agent. The breaking out of the Civil War postponed action for four years but the Board acted at the close of the War. Many faithful men served effectively during the years since then and laid a foundation for the work that is being done now.

Library School In Louisville

Long Run Association is to have the first Associational Library School the week of November 29 to December 4. This is not only the first such school in Long Run but the first such School to be put on for an entire Association anywhere in the South. A most helpful program has been arranged. An afternoon rally will start off the School at Fourth Avenue Church on Sunday afternoon at 2:30 with an address by Brother H. E. Ingraham. Class work and lecture will feature the program each evening. Miss Leona Lavender is to teach the book she has prepared on Library work. We are hopeful that this will create interest in the establishment of church libraries and give help to those who have to do with their operation.

Now What?

A revival of genuine spiritual religion is needed in this nation. It should bring conviction of sin to both lost and saved. It should produce church attendance and Bible study. It should result in unselfish service and loving support of all the work which Christ gave in the Great Commission to our churches. Righteous living and prayer may be necessary before such a revival comes but it looks like the revival must come to get these results. Perhaps it may come from the faithful and consecrated Christians agonizing in prayer. Let us all begin such praying.

SUNDAY SCHOOL ATTENDANCE

November 1, 1936

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

Louisville, Walnut Street	1,124
Owensboro, First	690
Newport, First	675
Lexington, Calvary	660
Lexington, Porter Memorial	621
Paducah, Immanuel	616
Lexington, Ashland Ave.	610
Louisville, Carlisle Avenue	609
Mayfield, First	577
Frankfort, First	577
Louisville, Ninth and O	546
Louisville, 23rd and Broadway	540
Murray, First	532
Louisville, West Broadway	471
Owensboro, Third	463
Hopkinsville, First	458
Danville, Lexington Avenue	455
Somerset, First	445
Louisville, Franklin Street	437
Louisville, Baptist Tabernacle	428
Louisville, Clifton	428
Louisville, Eighteenth Street	422
Princeton, First	410
Harrodsburg	409
Ashland, First	392
Jellico, Tenn., First	373
Fulton, First	329
Lebanon Junction	310
Louisville Baptist Temple	295
Louisville, Hazelwood	269
London	258
Hopkinsville, Second	254
Shepherdsville	218
Brodhead	209
Versailles	206
Farmdale	203

ORDINATION SERVICE AT OAKLAND

One of the most impressive services ever witnessed in the Oakland Baptist Church was the ordination of five deacons Sunday afternoon, November 1, 1936. Churches from all over Warren Association sent representatives, and a presbytery was organized of twenty deacons and five ministers.

After the singing of that great, old hymn, "I Love Thy Kingdom, Lord," Dr. R. T. Skinner, pastor of the First Baptist Church at Bowling Green, delivered the sermon, an unusual mes-

sage on the two "deacons" in John's third Epistle, Diotrephes, the church boss, and Gaius, the brother beloved. J. R. Brunsen then led the ordination prayer, after which the laying on of hands set apart the five new deacons for their new work: H. H. Duke, Merritt Gossom, Proctor Jones, Albert Graham, and Clint Herrington.

With hearts and lives reconsecrated to the service of the Lord Jesus, the deacons and the church heard the charge given to the serving brethren by Brother Givens of the Greenwood Baptist Church, and the charge to the co-operating church by Brother C. W. Rigdon of the Plano Baptist Church. As the people all sang, "Blest Be the Tie that Binds," they shook hands with those just ordained, bidding them God-speed in their roles as servants of the church.

The congregation was dismissed by the five men upon whom the presbytery had just laid their hands, each praying.

W. A. CRISWELL, Moderator,
JOHN W. T. GIVENS, Clerk,

Bowling Green, Ky.

DEATH OF F. H. GOODRIDGE

The Board of Trustees and the Superintendent of the Kentucky Baptist Hospital desire to put to record and to express to his family, his church, and to the public, the loss that we feel has come to the Board of Trustees and the Kentucky Baptist Hospital, in the removal by death on October 31, of our fellow-member, Fleet H. Goodridge.

He was a continuous member of the Board of Trustees from the inception of the Hospital to the day of his death, being a successful business man, an outstanding Christian man, and a man who saw the need for the Hospital; he brought to the Board those elements of strength that have all through the years made him of great service. He was keenly alive to every interest of the Hospital, and gave to it both of his money and time.

No member on the Board has ever taken more interest and pride in the Institution. Since his retirement from active business, he has been a most frequent visitor to the Hospital, and the Superintendent has found in him an ever ready and helpful counselor as to the problems constantly arising in the life of the Institution. An outstanding work of his has been on committees to whom were committed various and sundry problems of the Hospital.

He was Vice-president of the Board of Trustees, and but for his insistence that another serve as President, he would have been President.

We, the Board of Trustees, count it a privilege in the midst of our sorrow and sense of our loss, to pay this humble tribute to the memory of our Brother, who has been promoted from the labors and worries of this life to the rest

that remaineth for the people of God. It is the loss of his strength that grieves us, and on the other hand, our strong faith as to the glories of the inheritance that has come to him that cheers us to go on.

We humbly pray the Benign Benediction of our Heavenly Father upon his sorrowing companion, and other loved ones, and upon his church, and the Kentucky Baptist Hospital, all of whom shall surely and sorely miss him.

Adopted by the Board of Trustees at a called meeting at the residence of Mr. A. G. Whitley on Sunday, November 1, 1936.

A. G. WHITLEY, President
M. P. HUNT, Secretary.

REVIVAL AT WHITESVILLE

The Whitesville Baptist Church was engaged in a good revival meeting from October 5-18, inclusive.

The attendance and interest were good from the beginning. On Wednesday morning of the second week most of the students from the graded and high school were with us. This gave us an attendance of nearly 300 for that day.

The local choir, under the direction of Dr. F. V. Chambers, had charge of the song service and special music. Rev. R. M. Gabbert, of Lancaster, Ky., did the preaching. Our people enjoyed his clear, forceful and instructive messages. Also his pleasant visits in their homes. Brother Gabbert condemns sin and holds up the crucified and risen Lord as the sinner's only hope of salvation. He is sound on both doctrine and duty.

The visible results were nineteen public professions of faith, with eighteen uniting with the church by baptism; eleven by letter and two re-dedicated themselves to God's work.

We feel that the work of our church will go on in a greater way after this season of refreshing from on High.

W. G. POTTS,

Whitesville, Ky.

MEETINGS CLOSED AT CATLETTSBURG

The meetings of which I wrote in recent issue, in which we were assisted by Brother Wm. H. Crofts, D.D., who did the preaching, closed Friday night, October 23. We had twenty-three applicants for membership, twenty of them being on a profession of faith. Eighteen have already been baptized. Three came under watchcare, one of them being Brother Crofts himself. Since the meeting closed Brother Crofts has moved here and his wife, son and daughter have come under our watchcare, awaiting their letters from the Berean Church, Sciotoville, Ohio.

Brother Crofts is now giving himself to evangelistic work and hopes to at-

tend the General Association and become acquainted with our Kentucky brethren and work.

He has a magic lantern that he uses where he can secure an engagement, showing Chinese people, places and customs. It is both interesting and instructive.

I trust we may have a great session of the Association

W. C. PIERCE,

Catlettsburg, Ky.

REVIVAL AT WALNUT STREET, OWENSBORO

The Walnut Street Church, Owensboro, Ky., has just closed a series of meetings, conducted by Rev. Daniel Rosoff and father. Many regard it as one of the greatest meetings we have ever had. These brethren won the hearts and ears of the people of Owensboro and vicinity as few men have. The messages were Scriptural, and, being orthodox Jews before their conversion, they had a background of Old Testament truth that few Gentiles have.

Brother Daniel Rosoff gave his Christian experience in true Apostolic fashion, and like Paul of old, he suffered much for the precious faith. The crowds came in large numbers, filling every available space and went away helped and strengthened.

The writer was stricken down before the meeting closed, but all reports indicate a splendid meeting. There were about fifty additions.

W. S. COAKLEY,

Owensboro, Ky.

The Kentucky countryside viewed from the highway in October is a riot of gorgeous colors, attractive perspectives, and far outlooks. On Monday morning, October 26, the writer made his way by private automobile and bus from Tompkinsville to Louisville. Killing frost had not come in Kentucky this season on Monday, though we had it four weeks earlier last year. We have not an artist's vocabulary to enable us to set down in proper terminology the component parts of nature's color ensemble. But the glory of green was still in full evidence. During the day it became cold. Probably killing frost was to spoil the green next morning. But Monday green grass still carpeted many fields. Green truck patches (especially turnips) and the green of tobacco leaves, shooting up from the cut-over stalks, were in the fields. Amid the rich autumn colors that have glorified the forest perspective, there still remains a modicum of the green leaves of summer. Winter lies ahead and nature will sleep while King Frost reigns. But how wonderful and lovely the Kentucky landscape has been during this exceptionally long autumn season!

PASTORAL CHANGES**T. J. Barksdale, Louisville, Ky.****Called**

J. H. Hooks, Rayville, La. Accepted.
 F. K. Horton, Columbia, Miss. Accepted.
 A. C. Parker, Carrollton, Tex. Accepted.
 Paul Hartsell, Johnson, S. C. Accepted.
 A. C. Hardin, Post, Tex. Accepted.
 Lusky Brown, Mt. Comfort, Tenn.
 Frank Fisher, Mt. Olivet, and Pleasant View, S. C. Accepted.
 L. G. Payne, Eau Claire, Columbia, S. C. Accepted.
 J. M. Parker, Morton, Tex. Accepted.
 B. S. Franklin, Vincent, Ala. Accepted.
 L. T. Reeves, Falkville, and Vine-mone, Ala. Accepted.
 J. R. Shuman, First, Columbiana, Ala.
 J. H. Avery, Orleans, Ind. Accepted.
 J. Frank Barton, St. Matthews, near Louisville, Ky. Accepted.
 W. L. Walters, Trinity, Covington, Va.
 J. Leo Green, Waddy, Ky. Accepted.
 G. L. Youman, Central, Ashland, Ky.
 L. H. Tipton, Unity, Ashland, Ky. Accepted.
 E. C. Ray, Tilden, and Fowler-ton, Tex. Accepted.
 J. P. Neal, First, Wellington, Tex. Accepted.
 Vernon Wheelless, Sour Lake, Tex. Accepted.
 Vertis Dameron, Keytesville, Mo.
 W. M. Pratt, First, Lonoke, Ark. Accepted.
 J. C. Williams, Mounds, Okla. Accepted.
 J. P. Crouch, Walnut Grove, Oklahoma City, Okla. Accepted.
 J. T. Summers, Life Line, Cypress Junction, Ark. Accepted.
 Raymond Pate, Hodges Chapel, near Dresden, Tenn. Accepted.
 Lawrence Tucker, Chafee, Mo. Accepted.
 A. B. Wood, Forest, Miss. Accepted.
 C. F. Hinds, Beechland, near Louisville, Ky. Accepted.
 T. B. Satterfield, Ashland, Okla. Accepted.
 R. H. Rush, Stillwell, Okla. Accepted.
 O. J. Robinson, First, Clarksville, Tex. Accepted.
 C. Hendricks, Newkirk, Okla. Accepted.
 L. B. Jones, Doyle, La. Accepted.
 C. H. Warren, First, Lebanon, Tenn. Accepted.
 O. L. Minks, McMinnville, Tenn. Accepted.
 Adriel J. Moncrief, Jr., First, Tampa, Fla. Accepted.
 Norman C. Harrington, First, Easton, Md. Accepted.
 J. L. Willis, Roanoke Rapids, N. C. Accepted.
 W. C. Skinner, Auburn, Ky. Accepted.
 James Horton, Benton, La. Accepted.
 H. F. Green, Florien, La. Accepted.

Helpless Orphans Depending On You

A Special Offering for the Kentucky Baptist Children's Home and the Louisville Baptist Orphan's Home will be taken Sunday, November 22, 1936.

Give your income for one day for their support.

The funds raised will be divided equally between the Orphanages.

Send all money to **C. M. THOMPSON, Treasurer**
 205 East Chestnut Street, Louisville, Kentucky

E. L. Vance, Logansport, La. Accepted.
 W. M. Averett, Kentwood, La. Accepted.
 W. F. Yarborough, Pickens, Miss. Accepted.
 H. G. M. Hatler, First, Hazard, Ky. Accepted.

Resigned

H. G. M. Hatler, Central, Corbin, Ky.
 C. E. Hendrix, Billings, Okla.
 J. T. King, Woodland Heights, Chattanooga, Tenn.
 L. B. Jones, Dry Prong, La.
 J. H. Hooks, Emmanuel, Baton Rouge, La.
 J. Leo Green, Forks-of-Elkhorn, Duckers, Ky.
 F. K. Horton, Magnolia, Miss.
 A. C. Parker, Petal-Harvey, Miss.
 Paul Hartsell, Brevard, S. C.
 Frank Fisher, Loris, S. C.
 F. W. Haynie, Roebuck, S. C.
 A. C. Hardin, Lorraine, Tex.
 A. B. Wood, Morton, N. C.
 W. L. Walters, Ranlo, Gastonia, N. C.
 H. A. Hilliker, Van Lear, and West Van Lear, Ky.
 Vernon Wheelless, Rosenberg, Tex.
 W. M. Pratt, Marion, Ark.
 J. P. Crouch, Perkins, Okla.
 Virgil Green, Cooperton, Okla.
 P. D. Bragg, Pickens, Miss.
 A. B. Wood, Maxton, N. C.
 C. F. Hinds, Tunica, Miss.
 T. B. Satterfield, Fort Tomson, Okla.
 Spurgeon Richardson, Fairfax, Okla.
 H. L. Griffin, Maud, Okla.

O. J. Robinson, Calvary, Tyler, Tex.
 L. G. Payne, Blackville, and Double Pond, Okla.
 E. E. Bomar, Fairview, Asheville, N. C.
 C. H. Warren, First, Greenville, Ky.
 J. H. Hughes, First, Chattanooga, Tenn.
 J. W. P. Hill, Bostic, and Mt. Lebanon, N. C.
 Norman C. Harrington, First, Brooklyn, Baltimore, Md.
 H. S. Benfield, Grandin, N. C.
 Leon Ivey, Elin Grove, Bossier Parish, La.
 W. M. Averett, Manly Memorial, Louisville, Ky.
 W. A. McComb, Flora, Miss.

Ordained

Lusky Brown, Huntingdon, Tenn.
 Vernon Pendleton, Jr., Trinity, Oklahoma City, Okla.
 O. A. Anderson, Wanamaker, S. C.
 J. D. Herndon, Russellville, Ky.

Died

J. C. Greenoe, Trenton, Mo.
 A. L. Johnston, Daingerfield, Tex.
 L. B. Fancher, Neshoba County, Miss.
 A. N. Woodward, Macedonia, Fla.
 O. G. Tillman, Pompano, Fla.

THE BEST WAY TO TREAT--

BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment

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Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

SOUTH JEFFERSON PASTOR AT BELMONT

The members of the Belmont Baptist Church are still rejoicing over the gracious revival meeting which they have experienced. T. W. Lamkin, pastor of the South Jefferson Baptist Church, was the guest preacher. He is an earnest, fearless, deeply consecrated servant of God. There were forty-three additions and ten reconsecrations. The membership was truly revived and every phase of the church life has taken on new interest.

All who attended said the meeting had the ear-marks of an old-fashioned revival. One of the outstanding features was the conversion and reclamation of many heads of families.

The Lord still has power to save and to quicken. "The Lord has done great things for us, whereof we are glad."

E. C. MASDEN, Pastor,
Louisville, Ky.

MEETINGS AT ROCKY HILL

The people and pastor at Rocky Hill, Ky., were greatly blessed in the two weeks' ministry of Brother E. W. Moon of the Southside Church in Louisville. Brother Moon came to us on October 12 and preached twice daily until October 23. This good man is big in heart, big in mind, and big in body. No man ever labored more faithfully than did this man. He gave his best to the cause, and in the face of many handicaps he led our people on to victory.

We rejoiced in having a total of eight to unite with the church. We are glad that the results of a revival may not be counted in only the visible number who come. In many respects our people consider this as one of the best meetings we have ever had. The spiritual life in the town and community was deeply strengthened. Much was accomplished that cannot be revealed in numbers.

The messages which Brother Moon brought went deep into the hearts of the people and called forth a response of interest and effort that proved to be of great help to the pastor. His work with the children proved to be of great interest to both children and grown-ups. His object sermons were very instructive and helpful. May the Lord ever bless this good preacher as he continues to labor so faithfully for the Cause of the Master.

E. M. HAM, Pastor,
Glasgow Junction, Ky.

JELICO PASTOR IN KNOXVILLE REVIVAL

It was the happy privilege of the writer to be associated with Rev. A. F. Baker and the Mt. View Church of Knoxville, Tenn., in a revival October 5-16.

Brother Baker will be remembered for the splendid work he did while pastor at Salem and Elmburg Churches

EVERY MEMBER CANVASS LITERATURE

Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

CO-OPERATIVE PROGRAM TRACTS:

- "Promoting Our Program"
- "Why I Like the Baptist Co-operative Program"
- "Laborers Together With God"
- "How Baptists Worship and Work Together"
- "Every Southern Baptist Should Know"
- "Twenty-four Reasons for Supporting the Co-operative Program"

SOUTH-WIDE INSTITUTIONS AND AGENCIES:

FOREIGN MISSIONS:

- "Catechism on the Work of the Foreign Board"

HOME MISSIONS:

- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky"

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "God's Message to Southern Baptists on Stewardship"
- "What is the Belmont Plan?"
- "God's Financial Plan"
- "Tithes and Offerings"

PLAN OF OPERATION:

- "How to Make a Success of the Every-Member Canvass"
- Every-Member Canvass Pledge Cards.

WHAT KENTUCKY BAPTISTS OWE:

- "Our Debts"

This literature can be secured from the Baptist State Board Headquarters. Let your order definitely state the number desired of each separate tract and also the number of Pledge Cards wanted.

Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

in Kentucky. Two services were conducted each day, at 10:30 A. M. and 7:30 P. M.

This meeting was but the continuation of a revival which has been in progress for several weeks in the hearts of the devoted members of the church. Many had been coming before the meeting for baptism and others to confess sin and re-dedicate their lives to Christ. During the meeting a large number of church members were saved and many others, including a great number of young people, came forward and re-dedicated themselves to Christ, stating that their lives were not what a Christian's life should be. There were several for baptism.

The Mt. View Church is located in a growing community within this growing city. Brother Baker is loved by all the church and is doing a wonderful work. He is an incessant worker and a consecrated pastor. There is a fine spirit of growth and a growing vision

in the church which point to a great future for both church and pastor.

It was my privilege to attend one session of the Knox County Association while there. This session was well attended. It was marked with a fine spirit of co-operation and fellowship. The Baptists of Knoxville are going forward in a splendid way.

W. F. KENDALL, Pastor,
First Baptist Church,
Jellico, Tenn.

The relief beneficiaries of the Relief and Annuity Board are clamoring for better support, and surely they need it. Our churches can help solve this problem by taking a "Fellowship Offering" in connection with the observance of the Lord's Supper at least once each year, and begin to do this very soon. Offerings should be sent designated for Ministerial Relief. The Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

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.

A Correction

Last week the statement was made that our special State Mission offering was \$49.00. This should have read \$4,900.00. This offering has now reached \$7,026.00.

Regional Meetings

Unusually fine meetings were reported from every Region. The weather was good most of the time and the attendance splendid. Challenging missionary messages were brought by Miss Rose Marlowe and Mr. L. W. Martin. How happy we were to have these outstanding missionaries, whom Kentucky is so happy to claim as their very own.

The Baptist Book Store had a very charming and very efficient representative in Miss Thelma Brown, from the Baptist Sunday School Board in Nashville. The W. M. U. Office had two representatives at each meeting.

Several of our Vice-presidents were new, but the programs were well planned and efficiently carried out. We are proud of our Vice-presidents.

Associational Meetings

Our new plan of having all of the Regions hold their Associational meeting during the same three weeks each quarter begins this month. During the first three weeks of November, in each Region, every Association will have its fourth quarterly meeting.

We are exceptionally fortunate in having three Southwide workers in our State for these Meetings. Mrs. Carter Wright, Southwide Stewardship Chairman, will join the Corresponding Secretary and attend all of the meetings in Western Region; Miss Emma Leachman, of the Home Mission Board, will be with Miss Josephine Jones and attend all the meetings in Southeastern Region and Mr. Jacob, missionary from China, is covering Central Region, the meetings being planned by Mrs. W. P. Stuart. Mrs. Eureka Whiteker will spend one week in Southern Region and Miss Betty Miller will spend one week in Southern Region and one in North Central Region.

FROM MISS CLOR

It was grand to get back and meet with the hearty welcome that greeted us. How quickly Palestine changes! Buildings everywhere! In 1935 around 70,000 Jews entered the country. In the ten months I was gone, buildings seven

stories high were built. It is unbelievable to us to think with what speed they are rebuilding this Holy Land, their promised land.

Upon our arrival we found Miss Fenderson very much in need of a rest, and as soon as I was unpacked, we sent her off for a few days change. Then came the most eventful time in the history of our Palestine and Syrian Mission. A conference of missionaries and workers of the S. B. C. met at Mt. Carmel, the first of its kind since I have been on the field. What a time of fellowship and spiritual uplift it was to all of us; all the missionaries and workers were present but one. I am sure it is the seal of God's blessings upon us as well as the beginnings of great things for Southern Baptists in this most needy country.

Yes! The work went forward. It's really marvelous what movements we are seeing among our people toward Christ. Our Jewish childrens' Sabbath School already more than fills the little chapel. We crowd them together on the twelve benches, and have to seat them all around on the platform and yet there is not enough room. So you see how your prayers are being answered in bringing them in.

Mothers' meetings, B. Y. P. U., Sunday-school, G. A.'s Jewish Young People's Bible Class, mid-week classes and services, all show a marked increase in interest as well as numbers. How grateful we are to our Heavenly Father for His promise to be with us.

Our new missionary we are sure is God sent and already is fitting in. He takes the Sunday service, prayer meeting and a Sunday School class. We do so praise God for bringing him to us. Pray much for him. He has two most difficult languages to learn, besides he must shoulder the responsibility for the whole Southern Baptist Mission in Palestine and Syria, while Mr. and Mrs. Owen and family are at home on their much needed furlough.

We are genuinely grateful to our dear women of the South (so many of whom I had the privilege of meeting and love), for the great part they had in the gift of the Lottie Moon Offering we received this year. Believe me, when I say we could not carry on without it! When I arrived at our Station in Jerusalem, there were so many needs for the Good Will Center, I hardly knew where to begin. Had it not been for the splendid gift of \$1,000 from the Virginia women and the \$350 from the Lottie Moon Offering, I fear I should have been dreadfully discouraged, but God does hear our prayers and never fails.

We are launching forward and we dare not stand still because of the challenge to press on in Jesus' Name. Christ said, "If ye ask anything in My Name I will do it."

Elsie B. Clor.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

State Y. W. A. House Party

A warm welcome, gracious hospitality, amusing entertainment, soul-stirring messages, lovely music—moments when each heart was drawn closer to the Master—all combined into a week-end to make the Y. W. A. House Party at "House Beautiful" one that will live forever in the memories of those who were there.

How much we enjoyed the happy get-acquainted party on Friday evening and the "spook" party on Saturday when all of the ghosts, witches and goblins turned out to give us a spine-chilling happy time. We are grateful to the Training School girls for their delightful entertainment.

What a privilege to have crowded into one week end, inspiring thoughts from four professors from our Seminary: Dr. Kyle M. Yates, Dr. Harold W. Tribble, Dr. H. C. Goerner and Dr. G. S. Dobbins. Each heart met the stirring challenge that God's Kingdom will triumph, and the kingdoms of the world can become Kingdoms of God through an application of the principles of Christ. Mrs. A. T. Robertson brought to our minds how Jesus came not to judge but to save.

Who could have more ably directed our thoughts on "How I Shall Choose My Life Work" than Miss Littlejohn, Principal of the Training School. Every girl there had a vision of the importance of prayerfully seeking to follow the guidance of His Spirit in making the important choice of her life's work.

How beautifully did those representatives from Foreign Fields witness for Jesus. Lois Hart, of Chile, and Mary Lucille Saunders, of China, two of our Margaret Fund Students, now in the Training School; Mr. A. I. Bagby and Mr. L. M. Bratcher, from Brazil; Mr. C. K. Djang and Mr. Peter H. H. Lee, from China, truly witnessed for our Lord Jesus, and Mr. Ozaki brought a heart-searching message from Japan.

Our hearts were further stirred by the thoughts brought to us by Mr. Roswell E. Owen, serving his Master in Palestine. How each of us realized the need for giving our very best that Christ's Kingdom might come in the land of our Lord as well as to the uttermost parts of the earth.

With each meeting presided over by our own Josephine Jones, in that charming way which is all her own, each girl has gone home having pledged anew to her Saviour the giving of herself, the very best that she has, on His altar for service.

Covington, Ky.

Catherine DuVal,

THE FIRESIDE

TEACHING TOMMY

"Oh, dear! There comes Tommy again. He'll want to take Pinky, and what shall I do!" cried Mildred, glancing out of the window. She and Faye were dressing paper dolls in the Browns' pleasant living room.

"Well, I know what I'd do," said Faye decidedly. "I wouldn't let him take Pinky. Why, he almost killed one of Bob's pet rabbits just squeezing and loving it too much."

"That's just the trouble with Tommy," sighed Mildred, looking perplexed. "I don't think he intends to be mean to pets and I do feel sorry for him. He has been sick a lot and his daddy doesn't like dogs and cats and rabbits and won't let him have pets of his own."

"He has all kinds of toys, though," said Faye.

"But you can't love toys," said Mildred. "Think of cuddling a toy tractor or racing and romping with a sand-dipper, like I do with my puppy, Spot!"

Both little girls giggled at the thought. But Mildred's face grew sober as she saw Tommy turning into the yard.

"I don't want to be selfish about letting Tommy take Pinky to play with, but I don't want my dear little kitten hurt and abused by too much handling. Mother says it isn't good for little kittens to be handled roughly, even in play. What shall I do?" Mildred wailed.

"I'll tell you! Let's teach Tommy," cried Faye. "His daddy is away at work all day and he doesn't have any brothers or sisters to play with. He must be lonesome and perhaps he doesn't know how to play with pets."

That thought had never occurred to Mildred before. She did not know that Tommy was considered spoiled and that he seemed to love to play at her house or at Faye's. But she and Faye each had pets, as many as they could care for. And they were taught to treat their pets kindly and not to neglect them.

Mildred had been taught to share her things and had enjoyed doing so until Tommy began borrowing Pinky. But she passed Tommy's house one day and saw Pinky dressed in a soldier suit. Tommy was making her march on two legs by dragging her across the lawn by her front feet, and Pinky was "meowing" piteously. And when at last he brought her home she looked all sad and rumped. Then Mildred wondered if it was right to be unselfish when being unselfish made a dear little kitten like Pinky so terribly unhappy.

She wanted to ask Faye how two little girls could teach a spoiled boy any-

thing, but Tommy was already at the door calling for her. Mildred and Faye went to the door together.

"May I take Pinky?" asked Tommy.

"No," said Faye promptly, before Mildred had time to answer.

"She isn't your kitten," began Tommy.

"But Mildred and I have decided it is wrong to let Pinky go where she will be abused, haven't we, Mildred?"

Mildred nodded her head in approval.

"I don't abuse her," cried Tommy.

"Maybe you don't mean to, Tommy," said Mildred. "But little kittens do not like to be toused and dressed up and made to walk on two legs when God gave them four to walk on. They love to play, to chase spools tied to strings, and when they are tired they like a nice saucer of milk. Then they like to curl up in a nice cozy place and take a nap."

"I didn't know that was the way you played with kittens. I love little Pinky. I didn't mean to hurt her. May I take her home with me if I promise to play with her like that?" pleaded Tommy.

"Yes," said Mildred.

Tommy kept Pinky an hour. When he brought her home she looked so happy that Mildred said he could borrow her again very soon.

"I'm glad we thought of teaching him, for now every one is happy." Mildred told Faye after Tommy had gone back home.

—Story World.



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

The Book of The Revelation, by William R. Newell. The Scripture Press, Chicago, Ill., 404 pages, price \$1.85 post-paid.

The author is a Bible preacher and evangelist. He has written a readable two-division treatment of the Revelation with separate treatment of each chapter in the book, a service which he has performed that would be much appreciated is that of frequent references in his text to passages of Scripture from other parts of the Bible which throw light upon the particular text being treated. Most of Revelation has

been printed at the head of the chapter expositions. The author declares that the book of Revelation is not sealed and therefore can be understood if Scripture is properly compared with Scripture. Readers of his book have been high in its praise.

Sources of Power in Famous Lives, by Walter C. Erdman, published by The Cokesbury Press, 160 pages, price \$1.00.

These chapters are addresses delivered over the principle radio station at Cleveland, Ohio. Beginning with Abraham, Bunyan and Columbus, the speaker came down to such characters as Jackson and Lee, Gladstone and Livingstone, Garfield and Henry M. Stanley, and closes with Marcus Whitman.

The Heritage of Saints, by Herbert Lockyer, published by Pickering & Inglis, Ltd., 127 pages.

We have here in eight chapters the studies in the Holy Spirit. They include, The Holy Spirit Himself, The Spirit of the Believer, In the Life of the Lord, The Spirit in Service, The Sufferings of the Holy Spirit, Manifestations of the Spirit, and The Holy Spirit as Fire. The chapters are inspiring and edifying.

A Number of Things, by John MacBeath, D.D., Marshall, Morgan & Scott, Ltd., London, Eng., 175 pages, \$1.00 through Zondervan Publishing House, Grand Rapids, Mich.

The author, a well-known British preacher, presents about thirty-five brief Scripture talks for young people. They are fresh, Scriptural, and spiritually inspiring. The book will be helpful especially to all who lead and talk for young people about the things of Christ.

The Way of a Man With a Maid, by Clarence E. Macartney, published by The Cokesbury Press, 176 pages, price \$1.50.

Dr. Macartney's sermons are always good reading. There are twelve of them in this volume, mainly built about the experiences of some of the obscure as well as some of the best known Biblical characters. When Dr. Macartney preaches one may be sure it is a vertebrate message brought from the Word of God.

The Bible in Our Day—A Symposium, published for the American Bible Society by the Oxford University Press, 184 pages, price \$1.00.

Seven outstanding American preachers, some of them theological teachers, contribute the chapters which form this book. Among them we find the name of Dr. A. W. Beaven, of Colgate-Rochester, who writes on "Rejoicing in
(Please turn to Page 23.)

Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

On the Way Back

CHARLES E. MADDRY

The high water mark for missionary personnel of the Foreign Mission Board was reached in 1927 when there were 544 missionaries in the active service of the Board. The number had dropped to 373 in 1934. We have appointed sixty-eight new missionary replacements and reappointed twenty-eight during the last three years. We now have 418 active missionaries at work in fifteen foreign lands.

A pension plan for aged and infirm missionaries went into effect January 1, 1934. Each missionary pays to the Relief and Annuity Board the sum of \$2.50 per month, and the Board pays \$2.50. This provides a pension of \$500 per year for all emeritus missionaries. There are now forty-seven emeritus missionaries receiving the benefit of this pension plan.

The Board paid \$69,000 for interest in 1932. The amount paid in 1936 will be \$13,000.

On January 1, 1933, the debt of the Board was \$1,110,000. On November 1, 1936, the debt was \$397,500.

The Lottie Moon Christmas Offering for 1932 was \$129,687.37. The offering for 1935 was \$240,455.12.

We have eight hospitals in China and two of these have been closed for years. They were re-opened last year and all of our hospitals have been repaired and greatly improved in equipment and efficiency.

Three theological seminaries have been re-opened and all of our colleges and seminaries have been strengthened in missionary personnel and physical equipment.

The missions and missionary work in all countries, except Africa and Mexico, have been visited by the secretary within two years and a half. The work has been re-organized in all lands, and much progress has been made in efficiency and self-government has been reestablished everywhere. Many thousands of dollars have been saved to the Board in the matter of self-support and more efficient methods of doing mission work in all countries.

The income of the Foreign Mission Board from the Co-operative Program for the current budget for 1932 was

\$582,856. The income from the same source for 1935 was \$642,754. Our treasurer estimates that the receipts for 1936 will be close to \$700,000.

The first fruits of a genuine revival are in evidence in several lands. In China, a great revival has been sweeping through the interior and north China mission for over five years and there are no signs of abatement. Everywhere in South America this past summer, we saw many evidences of a deep and genuine revival wave sweeping through the churches. There is a heart-hunger among the people that is heart-breaking in its intensity. Oh, that the revival fires may soon be kindled in the churches of the homeland.

RECEIPTS FOR OCTOBER—1936

Foreign Mission Board of the Southern Baptist Convention

Co-operative Program	\$43,900.52
Designated Gifts	20,509.34
Debt Account	8,163.79
Lottie Moon	
Christmas Offering	9.40
Miscellaneous Income	2,473.58
Total Income	\$75,056.63

In eighteen months our banks have voluntarily reduced the rates of interest on our loans. The first reduction came when the interest rate was cut from six to five percent. One year later there was another reduction of one-half percent, and now the rate has been cut to four percent. The credit of the Foreign Mission Board has been completely re-established.

Many of our finest young people in college and seminary are now offering themselves for the foreign fields. We want the best in all the land. We cannot afford to send second-rate and mediocre men and women to the foreign fields. Humanly speaking, about the only asset the Board has on the mission field, is the personality of the missionary. Building and physical equipment are essential and helpful in preaching the gospel on the foreign fields, but if the missionary is weak and unim-

pressive in personality and lacking in ability, the Foreign Mission Board is severely handicapped from the beginning and the gospel is poorly represented and often misrepresented in the house of its friends. In the selection of missionary candidates, henceforth, we are going on the assumption that "many are called but few are chosen."

A Question For Leaders and Pastors

Are you preparing for a School of Missions in your church? Every year the number of churches that are including the annual Church School of Missions in their calendar is steadily increasing. Nothing deepens the spiritual life of a church more than the information and inspiration obtained from a study of missions, whether state, home, or foreign missions. No church is too large or too small to have School of Missions and the blessings resulting therefrom.

A Church School of Missions is the whole church studying together in graded classes according to a definite plan and program. The whole church needs to be informed, mobilized and set to thinking about, praying for, and giving to missions. A united effort will create interest and enthusiasm, and give strength.

Wherever it is possible the school should be graded along the same age limits as the Sunday School, but in a small church it may be advisable to group the people differently.

It is an erroneous idea that much outside help is necessary to have great results from a School of Missions. The teaching can be done by local persons or from neighboring churches. If some missionary or special worker is desired for the inspirational address, he may be secured by writing the secretary at your State Headquarters, or to the Home or Foreign Mission Boards in Atlanta and Richmond. The missionaries at home on furlough will be glad to assist in promoting and conducting Schools of Missions.

Let's make this winter a period of mission study in your church and deepen the interest of your people in kingdom work at home and abroad.

Pamphlets giving information concerning books to be used and suggestions of how to promote a School of Missions may be secured by writing to the Home or Foreign Mission Boards.

—R S. Jones.

MISS TILFORD ARRIVES IN SHANGHAI

Miss Lorene Tilford, formerly Church Secretary at the Broadway Baptist Church, Louisville, has arrived in China and has taken up her new work as a missionary. She is to teach in the Shung Tak Girls' School, "El Dorado," East Athletic Road, Shanghai, China. But before going to the Shung Tak Girls' School at Shanghai she will spend a year at a language school in Canton, China.



Miss Lorene Tilford

While crossing the ocean on the S. S. President Grant, Miss Tilford and her traveling companion, Mrs. Ware, secured the permission of the Purser to let the Chinese children in the steerage come up for a Sunday-school lesson period. In teaching those children she really began her work among the Chinese before her arrival at her port. One of the children, she writes, had never heard of the word "Jesus."

In her party of Missionaries en route to their fields of labor were Mr. and Mrs. H. H. McMillan, John and Campbell; Mr. and Mrs. J. H. Ware, Emily, James and Carolyn; and Misses Jane Wilson Lide and Alma Graves.

Miss Tilford was born in Tullahoma, Tenn., and attended public schools of Shelbyville, Tenn., and Murfreesboro State Teachers' College. She graduated from the Baptist W. M. U. Training School in 1931 and from Tennessee College in 1933.

The parents of Miss Tilford reside at 3111 Easton Ave., Chattanooga, Tenn.

THE INWARD CHRIST (Continued from Page 5.)

Then the speaker for the cause of the Budha was introduced. Polished speaker he was as he began his case. The atmosphere became electric. The hearts of his auditors were melted into unresisting assent with his own. Elo-

quently, irresistibly, he swept his audience along with him to a conclusion of silence more telling than any applause could have been. The case for Christ seemed hopeless that day. All was black despair. Men who loved Jesus prayed—prayed that something might occur to break the deadly spell.

Then, faintly at first, then louder and louder unto a breath-taking crescendo, from the balcony came the strains of Handel's finale in the great "Messiah" oratorio, until the very walls seemed to vibrate with the chorus:

"He shall reign, hallelujah,
King of Kings, and Lord of Lords.
For He shall reign forever and ever."

Strong men wept tears of blinding joy. Doctor Loriner went to his hotel room through tears, and threw himself across his bed to sob out the ecstasy of his joy. Our Christ shall reign!

He shall reign! King of Kings, and Lord of Lords, he shall reign until every enemy hath been destroyed. And the last enemy that shall be destroyed is death. Then shall he deliver up the Kingdom to God the Father, that God may be all and in all.

And we shall reign with Him. Through the centuries His sweet voice challenges us anew: "Him that overcometh, I will give him to sit down with me upon my throne." This indwelling Presence—this inward Love of Christ constrains us. A world to be conquered for Him. The hosts of evil to be overthrown. His glory to be established. His Spirit our Paraclete. His presence our strength. His throne our eternal home. We march to victory.

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His Kingdom stretch from shore to shore
Till suns shall wax and wane no more."

BARKSDALE AND YELTON AT LEBANON

We have just closed one of the very best revivals we have ever had in the Lebanon Baptist Church. We had as our preacher Dr. T. J. Barksdale, pastor Calvary Baptist Church of Louisville, and Brother J. C. Yelton as our singer, pastor of the Bardstown Road Baptist Church, also of Louisville.

Dr. Barksdale is truly a great Gospel preacher. He preaches the old-time Gospel with power and victory. It is the opinion of all who heard him that he was one of the best preachers we have had in the Lebanon Baptist Church during my twenty-four years as pastor.

Brother Yelton gave perfect satisfaction as a Gospel singer and met with the approval of the church and town. He is not only a preacher of the Gospel but he is also a fine singer of the Gospel.

The results of the meeting was twenty-one additions. Thirteen by bap-

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LOUIS J. BRISTOW
Superintendent

tism and eight by letter. Dr. Barksdale and Brother Yelton will long be remembered by the people of Lebanon.

T. J. PORTER, Pastor,
Lebanon, Ky.

M. M. Fulmer has resigned at Calvary Church, Jackson, Tenn., to go to the First Church of Alpine, Texas.

Mr. John Imrie, well-known evangelistic singer and a member of the First Baptist Church of Springfield, Mo., is in Kentucky at the present time, hoping to assist pastors in revival meetings. Mr. Imrie may be addressed at General Delivery, Louisville, Ky.

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State Secretary
MISS JEWEL POTTER
Office Secretary
205 E. Chestnut, Louisville, Ky.

Southern Region Begins At Glasgow Tomorrow

The Southern Kentucky Regional Convention, the last of the eight, will begin in the morning, Friday, November 13, at 9:00 o'clock, with the Glasgow Church, and will close Saturday at noon. Fellowship supper, bed, and breakfast are free. Dr. J. A. Gaines is pastor of the entertaining church.

The Southern Region is composed of Allen, Barren River, Bethel, Edmonson, Freedom, Gaspel River, Liberty, Logan, Lynn, Simpson, and Warren Associations. Payment of pledges and other contributions should be made to Mr. L. C. Roberts, acting President, First Baptist Church, Bowling Green.

The program is planned to meet the needs of all ages. Any one session will be worth the trip to Glasgow, but it is hoped that large numbers from all churches in the region will come for the entire Convention.

If your church desires to entertain the 1937 Convention please come with an invitation.

More About The Long Run Library School

During the week of November 23-28 a library will be established and organized in the Fourth Avenue Church, Louisville, under the direction of Miss Leona Lavender, Secretary of Library Promotion, from the Sunday School Board.

On Sunday afternoon, November 29, from 2:30-3:30, will be held at the Fourth Avenue Church a general mass meeting of all churches. The speaker at that hour will be Mr. Harold E. Ingraham, Secretary of the Department of Sunday School Administration of the Sunday School Board.

During the week of November 30-December 4 at the Fourth Avenue Church, each evening from Monday through Friday, the library class will be taught by Miss Lavender from 7:15-8:15. This will be followed by song, prayer, and then a message by a different Louisville speaker each night. Speakers will be Dr. G. S. Dobbins, and Miss Mary Nelle Lyne. At 8:40 each night will be an address by a visiting speaker. These will be Dr. J. O. Williams, Dr. Clay I. Hudson, Dr. Homer L. Grice, Dr. John L. Hill, and one night the "Booketeria" by Miss Thelma Brown and Miss Christina Stokmann.

State B. S. U. Convention

It was a privilege to attend the State B. S. U. Convention at First Church,

Bowling Green, October 23-25 and to have a part on the program. The church, assisted by the B. S. U. of Western State Teachers' College and Bowling Green Business University B. S. U., entertained the Convention in an admirable manner.

The Keynote of the meeting was "The Will of God." The program was presented so that all parts of it pointed to the theme and came to a glorious climax on Sunday morning when Dr. T. L. Holcomb conducted the Consecration service. There was a fine response, on the part of the students present, to this call for service.

Surely our prayers and best wishes are extended in behalf of the new President, R. H. Falwell, Jr., of the Louisville Seminary, his associates in the State and local organizations, and the great host of Kentucky Baptist Students, that in every life "The Will of God" may be done.

It was a joyous privilege also to visit the Training Union, of which L. C. Roberts is Director and to occupy the pulpit of the First Church, Bowling Green on Sunday night. The Pastor, Dr. Skinner was away in a meeting, but the work was ably directed by the Assistant, L. C. Roberts.

Record Registration At Western Convention

Of the six Regional Conventions which have been held, the Western, meeting with the Central City Church, October 30-31, registered the largest number, 240. Nine of the eleven associations were represented. Outside of Muhlenburg, in which the convention met, Little Bethel registered the largest number, with Christian County second, and Caldwell County third.

The Central City Church under the leadership of Pastor O. P. Bush through the Training Union under the directorship of James Louis Foster, entertained the Convention in a most beautifully acceptable manner. Thanks are given to the people at church and in their homes for their kind hospitality.

Acting President E. C. Coleman rendered a fine service in preparing a most helpful program and presiding over the sessions. Appreciation is expressed to him, the other acting officers, and to all who so willingly accepted a place on the program, and filled it well.

The Song Services were directed by Mr. and Mrs. W. Earl Robinson, Owensboro. The Robinsons also rendered several special numbers. Other special numbers were given by J. Maxwell Chambers, Owensboro and singers from Central City.

John Berry, Central City, gave the welcome words. Short talks were made and conferences led by Mrs. H. S. Summers, Madisonville; Miss Grace Morehead, Owensboro; Pastor J. J. Bowman, Dawson Springs; J. Maxwell Chambers, Owensboro; and W. A. Harrell, Nashville, Tennessee. Mr. Harrell, who is

an Associate in the Training Union Department of the Sunday School Board, spoke Saturday morning on the Five-Year Promotional Program.

The Keynote address was delivered by Pastor J. L. Sullivan, Beaver Dam. The Devotionals were given by Dr. H. S. Summers, Madisonville. The climax was reached early Saturday morning when in the Consécration Service conducted by Dr. Summers, seventeen young men and women volunteered for the first time for Christian Service. The Missionary Message on Friday night was delivered by Pastor L. E. Martin, Hopkinsville. The closing message on "The Fruitfulness of True Discipleship," was given by Pastor J. G. Cothran, Princeton. The Five-Year Promotional Program was discussed on Friday night by Secretary DeJarnette.

Miss Roberta Morris, Central City, in the Senior Better Speakers' Contest, was awarded the right to represent Western Region in the State Contest at First Church, Paducah, April 15-18, 1937.

Officers elected for the coming year are as follows: President, E. C. Coleman, Madisonville; Vice President, James Louis Foster, Central City; Secretary Treasurer, Mrs. Henry Tudor, Madisonville; Chorister, W. Earl Robinson, Owensboro; Pianist, Mrs. W. Earl Robinson, Owensboro; Junior Intermediate Leader, Mrs. J. J. Bowman, Dawson Springs; Senior Adult Leader, L. M. Caldwell, Princeton.

Awards for October

Association	Methods	Others	Bks.
Bell County	34	....	....
Bethel	4	....	....
Blood River	6	....	....
Boone's Creek	36	....	....
Breckenridge	....	....	3
Campbell County	....	....	17
Elkhorn	16	....	....
Henry County	1	....	....
Lincoln County	24	....	....
Little Bethel	....	....	14
Long Run	8	45
Lynn	43
Tate's Creek	18	3
Upper Cumberland	1
West Union	36	19
White's Run	6

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RECORD OF ATTENDANCE

November 1, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Bowling Green, First	165	32	224
Latonia	140	....	171
Lexington, Calvary	121	11	169
Danville, Lexington Av.	118	7	175
Louisville, Franklin St.	117	37	174
Harrodsburg	105	24	138
Lebanon Junction	104	....	137
Akron, Ohio, Calvary	103	24	122
Louisville, Crescent Hill	102	15	136
Jellico, Tenn., First	102	9	102

Louisville, Beechmont	98	4	138
Princeton, First	96	32	136
Owensboro, Third	96	12	144
Louisville 23rd & Bdwy..	94	15	111
Gatliff	92	4	117
Louisville, Temple	89	14	117
Newport, First	86	2	171
Salem (near Shelbyville) 86	....	....	125
Louisville, Ninth and O..	85	14	110
Hopkinsville, First	81	8	124
Taylorville	80	17	107
Hazard, First	65	8	....
Lexington, Grace	61	4	103

BOOK REVIEWS

(Continued from Page 19.)

Hope," but who is generally understood among Baptists in the South to be enamoured of the new theories that have been brought into religious thought from the angle of evolution. Dr. James I. Vance is a Presbyterian writer, and Dr. Charles E. Jefferson of New York a Methodist. The Episcopalians the represented by W. R. Bouie, rector of a church in New York.

The Three Freds, by W. J. W. Roome, published by Marshall, Morgan & Scott, Ltd., London, Eng.

This is a fascinating and sad story of the lives and work of three martyr pioneers for Christ in Brazil, and is attractively illustrated. It will stir missionary interest in the reader. It may be had for forty cents from Zondervan Publishing House in Grand Rapids, Mich.

Religion and Revolution, by Adolf Keller, D.D., LL.D., Fleming H. Revell Co., 188 pages, price \$2.00.

The author is General Secretary of the International Social Institute, of Geneva. He undertakes to interpret the religious life of Europe for America. He explains much about what is going on in theology in Europe. He has much to say about the relation of current theology to social conditions and political conditions.

The Only Hope of Church or World, by W. B. Riley, published by Pickering & Inglis, Ltd., London, Eng., 158 pages.

The able pastor of the First Baptist Church in Minneapolis, Minn., in seven chapters presents the Second Coming of our Lord as the only hope of the world's final and complete delivery from sin. The key to the book is "That Blessed Hope." Specimen chapters are The Church and the Kingdom, The Gospel and that Blessed Hope, and The Apostasy and His Soon Appearance.

Biblical Basis of the Constitution, by Dan Gilbert, published by The Nanielle Publishers, 5472 Gilbert Drive, San Diego, Calif. 83 pages, seventy cents.

This little book gives a well reasoned answer to those discordant voices who today sneer at the American Constitution. The author believes that the Constitution has endured because it is an expression of divine principles in

human government. His work is done with patriotism and in full recognition of the indebtedness of America to the faith the early founders had in God. One chapter is on the Principles of Christ in the Constitution. Another defends the thesis that faith in God is implicit and imminent in the Constitution. It is most wholesome and informing.

"I Am Jesus," and Other Evangelistic Sermons, by J. C. Masee, published by Zondervan Publishing House, 117 pages, price cloth \$1.00, paper 65 cents.

Dr. Masee is broadly known among our readers as a minister and evangelist. In this volume are brought together six sermons, and the book takes its name from the first. Other sermons are on such themes as The Man of Sorrows, The Unchanging Christ, and Missing the Present. The sermons are very readable, stimulating and helpful.

Joseph W. Kemp, by His Wife, published by Marshall, Morgan & Scott, Ltd., 159 pages, price \$1.00 from the Zondervan Publishing House, Grand Rapids, Mich.

This story of a life filled with the Spirit of God is written by the wife of the subject of the biographical sketch. Joseph Kemp was a man who gave himself into the hands of God, and God greatly used him. He was a Baptist minister, and part of his life was spent in far-away New Zealand. Mrs. Kemp tells how for more than forty years he never once faltered in purpose, and how God signally honored his faith and devotion in his fruitful life.

Hearts That Understand, by Louise Harrison McCraw, published by The Moody Press, Chicago, 292 pages, price \$1.00.

Here is a love story which develops in a religious setting. When the preacher who served a worldly church and had no wife fell in love with the heroine, she was conscious of an inner doubt as to whether she should consent to marry him. Later she heard another preacher speak before a poor downtown church and his Gospel made her uncomfortable, but showed her there was something lacking in her life, and also why it was she was afraid of that fashionable preacher as a yoke-mate for life.

Educational Movements of Today, by W. A. Squires, D.D., Board of Christian Education of the Presbyterian Church of the U. S. A., Philadelphia, Penna., 266 pages.

We offer our apologies for having misplaced this book which came several years ago, inscribed with the name of the author, and sent with a personal letter. Dr. Squires writes most helpfully, setting forth what are the present movements in public education in relation to religion. Second, he develops in several chapters current movements in Religious Education. In the third



part are four chapters in which he seeks a synthesis for church and state in a national system of education. The author deals with that which is a tremendously important problem in American education today. Separation of Church and State in education has seemed to result largely in public education becoming anti-church in its attitude, also anti-God with many. No thoughtful man can look at the situation without anxiety. The author grapples with the situation and undertakes to show what may be done for its amelioration. It is an important book.

The Answer by Fire, by E. K. Cox, published by Erdmans Publishing Co., Grand Rapids, Mich., 154 pages, price \$1.00.

We have had this book for some time, but did not recognize in the author our esteemed friend, Dr. E. K. Cox, of Mississippi. On the booksheaf his name is given as Enos Kincheleoc Cox, D.D., but in Baptist fellowship he has always been known as E. K. Cox. We have now read most of the book, and with enthusiasm commend it to every preacher who has a dollar to put in a book that shows the way in which we must go if we are to find our way back to God in genuine spiritual revival. Others will enjoy, and others need, the book, but here as elsewhere, the preacher is the key man. Not only so, he has a way of backsliding when his people do. Still, the churches are not revived so long as they have shepherds who are at ease in Zion, satisfied with the way things go, so long as they keep their jobs and get by. In a brief introduction Dr. John R. Sampey highly commends the book. Representative chapters of the eleven are The Bewildered World, The Inner Weakness of Christians, The Waning Sense of Sin, God's Everlasting Remedy, and The Answer by Fire.

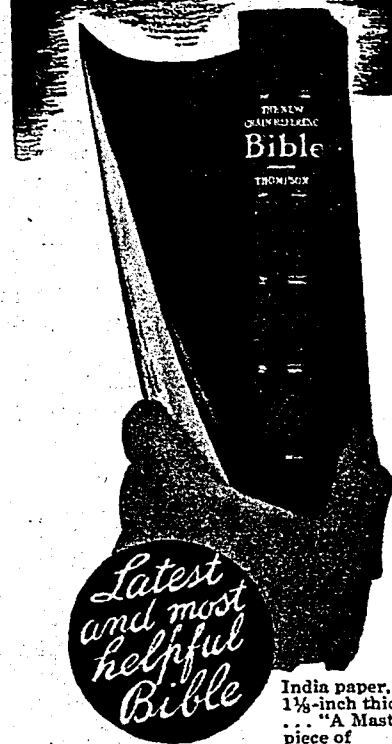
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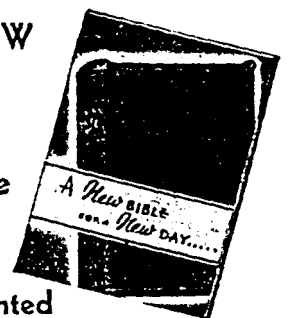
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