

WESTERN RECCITER

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VOL. 110

LOUISVILLE, KENTUCKY, NOVEMBER 26, 1936

No. 48

Giving Thanks

We're giving thanks by giving things,
By weaving struggling spirits' wings,
By sharing with the hungry bread,
By rearing for each humble head

A friendly roof and for each back
By lending coats till none shall lack,
By making barren grates to glow
And hearts with joy to overflow.

We're giving thanks by giving hope
To those who halt and blindly grope,
By sitting by some bed of pain
Till healing sleep has come again.

We're giving thanks by giving self
Along with bits of shining pelf,
By turning earth from grime and gloom
To spots where sweetest blossoms bloom.

We're giving thanks by giving God
To sordid children of the clod.
Such thanks alone as these we give
Can move mankind to love and live.

Blue Mountain, Miss.

DAVID E. GUYTON

WESTERN RECORDER

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

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A Neglected Mission Task

ONE would hardly think that I am engaged in a missionary task if one were to see me at my work here in the British Museum, buried in the midst of four million books. But the conviction is growing upon me that God has led me into one of the most important—and presently you will agree that it is the most unique—of all missionary enterprises.

It was Dr. David L. Cooper to whom God first revealed the plan of giving the Gospel to the Jews by the literary method. He and Mrs. Cooper and I are busy combing the libraries for every shred of evidence for the historicity of Jesus.

Enough has been written already; then why multiply books? We found two large index volumes on the subject of Jesus Christ alone! But when one looks into this vast collection, which is certainly the fairest representation of the world's literary production, one's impression is that the old orthodox faith is fighting a losing battle.

This is especially true of works of a heavier nature, those that undertake in a more scholarly way to dig down into the historical origins and sources of Christianity. Whenever the champions of the faith have taken the trouble to do so, they have left us a clear and convincing testimony. But in book after book we find Jesus volatalized into a myth or degraded into an imposter and the Gospel records reduced to a collection of unreliable fictions, mostly of late date and shot through with textual corruptions. It is distressing in our search for knowledge of Christian origins to have to run to the enemy's camp to beg or borrow nearly everything we need.

I

IF OUR Gospel is too lame to defend itself, why bolster it up any longer? The unbeliever cannot escape this logic, nor can we blame him. We would think the same thing if we were in his place, for every man must see things through the eyes that he has. When a Jew, for instance, reared and educated in an anti-Trinitarian atmosphere, decides to study into the origin and foundation of Christianity, who is there to tell him what books to read? He wants the latest and most reliable work of scholarship. If you do not believe that, imagine yourself in his place and see what you would do.

He sees a shelf with, say, seven books on it, all by authors whom he knows to be recognized for their learning. One book is by a conservative and the rest by miracle-denying Modernists or infidels. What is one against so many? He concludes that all real scholars have got their eyes open and have been compelled to abandon the Old-Time Religion as untenable.

Not one in ten seekers after truth, however sincere, are on to the tricks of the Modernist. But we are. Christianity is not lame; it has simply not received fair treatment at the hands of its critics. Let me quote Dr. Robert Eisler, a profound German scholar, on the method he uses in his book "The Messiah Jesus:" "Since whatever is handed down about supernatural beings cannot be history, but mythology, saga, or legend, it follows that no amount of rationalizing Euhemerism will ever recover an historic account of Jesus the man from Gospels the obvious tendency of which is to present him as the Superhuman Christ, the Son of God."

WILLIAM T. BRUNER, JR.,

Writing from London, Eng.

The author, who is a son of Dr. W. T. Bruner, Sr., of Louisville, graduated with a Ph.D. degree at the Southern Baptist Theological Seminary about five years ago. He has been engaged mainly in teaching since graduation, and is now Professor of Greek and Hebrew at the Bob Jones College, at Cleveland, Tenn. Dr. Bruner writes of special investigation work that he is undertaking as an associate of Dr. David L. Cooper, a graduate of the Louisville Seminary at an earlier period, and now President of the Biblical Research Society, in Los Angeles. The effort of these scholars to comb the libraries of the world for every shred of evidence of the historicity of the Christ will intrigue the interest of the reader and the application our contributor makes of the effort to the present need of the Jews underscores the importance of the service.—Editorial Note.

Starting with the assumption that everything supernatural is bound to be false, these scholars warp and twist the facts or totally ignore the records of history to make out a case against Christianity.

II

FEW people realize that Christianity is now coming face to face with a task for which it has not prepared itself. It is that of winning a nation which, more than any other, has been fed up on the type of literature I have just been describing. It is a duty that we can no longer shirk. The leaders of Israel realize that the traditional faith is fast losing all hold upon the people. Many of them are earnestly looking for something better. Shall it be infidelity? Or perhaps Christianity?

Now the Scriptures abundantly teach that God is going to bring the fullest Gospel blessings to this world not through the Gentile church but through His chosen people (Gen. 12:1-3). We well know that salvation is from the Jews, and it is my conviction that the time is fast approaching when God will place the task of evangelizing the world into their hands again. In fact the last charge of the Gentiles, before they are taken up to meet the Lord, will be to prepare the Jew for his divine calling. This idea is new to many people and needs to be discussed more at length, and I purpose to do so in a later article.

Hosea 5:15-6:3 prophesies an acknowledgement of the national sin and a wholesale turning to the Lord. "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly." The Lord will not reveal Himself until Israel makes this first move.

But how can they acknowledge their offence until some one tells them what their offence is? And how can we reach them with the message that will produce this result? The Jewish nation is shut off by a positive intellectual bulwark which is built to stand a siege. The veil has become a wall, and prejudice has been fortified by learning. The Jews are the most scholarly people in the world. They are thinkers; they must have the proof down in black and white. Furthermore, their leaders have studied Christianity and know how not only to resist it but to assail it. When we consider this fact, we can see why it is that we cannot hope to budge them through a handful of tracts. In fact, the tools we have been using can only scratch the surface of the thick intellectual ice under which Jewish unbelief has been preserved in cold storage for nineteen centuries.

III

NOW I am ready to describe a new method. Recognizing that a people will never advance ahead of its leaders, we begin with the rabbis, teachers, and scholars, and set them to thinking along the right lines. We prepare a literature that will command the respect of the most learned.

A more elementary edition is provided for the laity. Then, instead of recommending a good book to a Jew and hoping he will buy it, we give it to him free, without even a postage charge. In these books the problems in which he is interested—those of the Trinity, the Messiah, chronology, historical research, and language—are worked out instead of leaving this for the modernist to do for him.

Can this be done? It is being done now. Already the Biblical Research Society has published and given away approximately a million copies of Dr. Cooper's books and tracts in eight languages. The Jews are reading them. The tremendous cost of this work has been supplied by God through prayer, without ever asking a soul for a cent.

The trip we are on now, preparing for the next two volumes of the Messianic Series, is plainly directed by God. We are sowing the seed now. The harvest will come after the church is raptured, and in Rev. 7:1-8 we see the prophetic vision of 144,000 servants of God from every tribe of Israel preaching the Everlasting Gospel to the tribulation world.

Just What Does It Mean?

ARTHUR J. BARTON, Wilmington, N. C.

IN THE morning paper of November 6, 1936, I read a front page headline as follows: "Roosevelt Says He Will 'Try to Balance Budget.'" Under this headline two dispatches are published. The first one is brief, telling of Mr. Roosevelt's departure from Hyde Park for Washington and a brief talk which he made to the crowd gathered at Hyde Park Station. He told the crowd that he would "try to balance the budget."

The second dispatch is far more lengthy and far from important. I quote as follows:

The President who, limited his official activities today to a luncheon with Eugenio Cardinal Pacelli, papal secretary of state and prominent American dignitaries and laymen of the Catholic Church, is expected to remain in Washington about a week before going away on a cruise, probably to the Bahamas.

Those attending the luncheon at the Roosevelt estate besides Cardinal Pacelli, were Bishops Francis J. Spellman of Boston and Stephen J. Donohue of St. Patrick's cathedral of New York; Enrico Galeazzi, secretary to the cardinal; Joseph P. Kennedy, former Chairman of the Securities and Exchange Commission, and Mrs. Kennedy; and Frank G. Walker, former director of the national emergency council, and Mrs. Walker.

Interviewed on his train at nearby Poughkeepsie, the Vatican dignitary, dressed in the scarlet robes of his church, said he "enjoyed the visit very much," and was happy to have had the opportunity of seeing and congratulating the president.

There was some hesitation in his escort over whether "congratulating" was the proper word under the circumstances, but it was agreed to let it stand.

Bishop Spellman halted all questions about possible subjects discussed at the luncheon table. He also prompted the cardinal several times as the latter described how he admired the scenes, the people and the churches and convents he had seen on his month's tour of America.

A reporter seeking information on whether the United States planned to establish diplomatic relations with the Vatican got only half through a query on this point when Bishop Spellman raised a hand to interrupt.

He said the cardinal was on a "private visit" and was not giving interviews on subjects on that sort.

In view of this statement, newspapermen refrained from asking whether the outspoken political statements of Father Charles F. Coughlin of Detroit had entered the discussion with Mr. Roosevelt.

Just what do the frequent conferences mean between the President and the Roman Catholic Cardinals, Bishops and

Priests? Is it possible that the United States government is to negotiate a treaty by which the Vatican will be recognized and will have a diplomatic representative at Washington City, and by which our Government will have a diplomatic representative at the Vatican? It has seemed for some time that the trend is in that direction. If so and if the treaty is neglected, will the American people, including Baptists, who believe in separation of Church and State, accept such an arrangement?

Aside from the question of possible formal diplomatic relations between our Government and the Vatican, does it not appear that we already have such relation existing in substance? If not, why should the President be receiving and entertaining Cardinal Pacelli, who is the papal Secretary of State, and according him such unusual honors?

What would the liquor press and the liquor politicians of the United States say if the President received and entertained as many prominent Baptist ministers or ministers of any other evangelical denomination as he has received and entertained Catholic cardinals, bishops and priests? "Father" Coughlin has uttered vigorous dissent for many of the policies of President Roosevelt and has been severe in his criticism of the President. In some cases undoubtedly he has gone too far and has been offensive. He has been subjected to severe criticism by different elements, including some of the evangelical papers. I have no commission to speak for "Father" Coughlin and no disposition to defend his extreme methods. But two or three observations may be made:

First, it appears that so far as the high-up official representative of Roman Catholicism are concerned "Father" Coughlin has made little impression.

Second, it seems a little strange and anomalous that many evangelical Christians should be severe in their condemnation of "Father" Coughlin's criticism of the President while they remain silent on the question of the President's frequent reception and entertainment of the chief representative of Roman Catholicism in America and of the Vatican Secretary of State sent to America undoubtedly to cultivate some kind of diplomatic relations with the United States Government.

Third, I believe that Coughlin had the right and that any other minister or priest has the right to criticize the principles espoused and the policies pursued by any national administration. If this right does not exist, human liberty is already a thing of the past. If Coughlin's criticisms of the administration are a violation of the principle of the separation of Church and State, surely the intimate relations maintained and the frequent conferences held between the President and Roman Catholic cardinals, priests and bishops would be a definite and radical violation of this fundamental American principle.

Just what does it all mean? Just what are we coming to in the United States, "The Land of the Free and the Home of the Brave?"

Communism Is False

COMMUNISM in this statement is to be understood as that system proposed by Karl Marx in his Communist Manifesto, and established in Russia by Lenin. This is not by any means the only form of Communism known to history, but it is the only form which today is making an aggressive assault upon the institution of a free Christian civilization. This communism is manifestly false. We are listing below some of its outstanding violations—both of human life and of basic truths:

1. Communism is false because its presupposition is materialism, a scientific theory already definitely outmoded.
2. Communism is false because of its denial of God: for atheism is a violation of one of the deepest principles of human nature. It is, as Karl Heim says, an irrationality, no more no less.
3. Communism is false because its principle of untruth makes dependable social relations impossible. The circumstance that so many of the original founders of the revolu-

tion have now been shot for conspiracy and falsehood lays bare this defect.

4. Communism is false because its total repudiation of the moral obligation unfounds the human race.

5. Communism is false because it puts an exaggerated emphasis on physical values, in violation of man's fundamental and essential spirituality. It has consequently magnified the economic out of all proportion, and too extensively degraded love into lust, and men into beasts.

6. Communism is false because, denying the spirit, it has no appreciation of the sanctity of the individual life, consequently it has both plundered man of his ennobling political freedom, unfounded his aspirations, and abolished his hopes.

7. Communism is false because in its approach to a classless society its organizing motive has been hatred, while cold-blooded murder has been its practical technique.

8. Communism is false because in Russia still after nineteen years it practices an oppressive censorship, disclosing its spirit of tyranny and its fear of truth.

9. Communism is false because its particular principle of mastership and control is through fear.

10. Communism is false because as a totalitarian dictatorship it cannot be reformed except by conspiracy, violence, and revolution.—The Christian Advocate.

Help the Old Ministers, Now!

E. P. ALLDREDGE, Nashville, Tenn.

SHAME rests upon Southern Baptists at this time, because of the way we were treating the old veterans of the cross. Many of them have given everything they had for Christ and His Gospel; whereas we are now handing back to them the pitiable sum, the shameful dole, of a little more than \$6.00 per month!

But this shame in no way rests upon our splendid Relief and Annuity Board at Dallas, which is giving to these old ministers all that Southern Baptists send in for this cause and then adding a considerable sum out of the Board's earnings in order to bring up these monthly payments to their present beggarly level of \$6.00 per month. Does any one believe that there is any sort of excuse for such a shameful situation among Southern Baptists?

But a deeper shame will rest upon all of us unless we speedily rise up and change this condition, change it while our old ministers are still living and while they are in actual need. For to know that our old ministers are being left in neglect, to suffer for food and clothing and shelter and, worse still, to know that they are being left to feel that they are no longer loved and appreciated—this is truly heartbreaking! But to understand all this, and then deliberately to go on and do nothing about it, adopt no constructive program to remedy this terrible situation—this is worst of all! I have wondered if the great Apostle was not talking to neglectful Southern Baptists when he said: "He that provideth not for his own has denied the faith and is worse than an infidel" (1 Tim. 5:8).

Happily, two blessed movements have been launched in recent months which, if speedily adopted by all our people, will relieve this great need and do away with this terrible shame, in one twelve months!

First, our devoted women of the Texas W. M. U. (God bless them for their compassionate hearts!) have adopted a special "Day of Prayer for Pioneer Baptist Ministers," in which they propose to meet together all over the state, recount the deeds of the heroic men and women who laid the foundations of Baptist life and work in that great state, pray for these old veterans of the cross and their families and then make a special love-offering to be sent to the Relief Board for their immediate needs. If the W. M. U.'s of all the states would join immediately with the Texas women in observing such a special day of prayer and love-offering for the

relief of our old ministers once each year, it would go very far toward wiping out this shameful situation for all time to come.

In the meantime, a second great movement, equally worthy and blessed from every standpoint, has been launched in some of our churches—and should be speedily adopted in all our churches.

The plan is that some one of the fellowship offerings, made by most all our churches at the close of each observance of the Lord's Supper, as agreed upon by the church in conference, should go to swell the old minister's relief fund. That is to say, if the church observes the Lord's Supper monthly, let the fellowship offering taken at the close of the service in some one month in the year be counted as holy and set aside and sent into the Baptist State headquarters for old ministers relief in that state. If the church observes the Lord's Supper only once each quarter, then let some one quarter's fellowship offering be set aside for old ministers' relief and immediately sent into headquarters. Now, what church could not set aside one fine fellowship offering for the old ministers in 1937 and each year thereafter?

Already it has been demonstrated that if each state W. M. U. of the South should adopt and observe this special "Day of Prayer for Pioneer Baptist Ministers" and make love-offerings comparable to that of our Texas women; and if even one-half of our Baptist churches would set aside one fellowship offering each year for this cause, and make the amount of the offering worthy of the cause, the Relief and Annuity Board would speedily be able to double and treble, if not quadruple, the monthly payments given to all our old ministers, many of whom are now, practically speaking, objects of charity in their respective communities.

I appeal, therefore, to the good women of the South, and I appeal to our devoted pastors: **Let us not wait longer, but early in the good year of 1937, let us rise up together and put away the stain and shame of Southern Baptist neglect of our old ministers!**

[We share with Dr. Alldredge the concern he expresses for a more adequate provision for the old ministers through the Relief and Annuity Board, but we question the wisdom of seeking this through the diversion of the poor fund through which churches seek to serve the poor and needy of their own membership and community. This service for their own poor should be enlarged in most churches.—Ed.]

Modernism

Modern? Nay, ancient as sin itself;
Professing themselves to be wise
Men became fools and sought to cast God
Down from His throne in the skies.

Voices sonorous and high-sounding words
Wresting the truth of the Word;
Loudly extolling the doctrines of men,
Making them equal with God.

God, in derision, shall laugh on His throne!
Where will their wisdom then be,
When to the rocks and the mountains, in shame
From the wrath of the Lamb they shall see?
—Helen Burlingame, in S. S. Times.

The will of Fleet H. Goodridge, deacon of the Broadway Baptist Church, Louisville, and active in many Baptist organizations for the last forty years, left \$5,000 to the Louisville Baptist Orphan's Home; \$5,000 to the Baptist W. M. U. Training School; and \$5,000 to the Broadway Baptist Church, and many other amounts to relatives. The income from the entire estate is to go to the widow of the deceased during her lifetime, and it is our understanding that the institutions named will not receive their amounts during the lifetime of Mrs. Goodridge.

A Century of Baptist Progress In China

MATTHEW T. ANDREWS, Texarkana, Texas.

WRITTEN BY DR. ANDREWS FROM SHANGHAI, CHINA, ON HIS TOUR OF ORIENTAL MISSION FIELDS WITH DR. JOHN R. SAMPEY

IN 1836 a small sailboat turned into the river at Hongkong. Coursing up the stream it landed in Canton in South China. Among its passengers were two Baptist missionaries, Dr. J. L. Shuck, and his young wife, Henrietta Hall Shuck, from South Carolina and Virginia respectively. They were the first Baptist missionaries to come to China from any land. They opened work in Canton, and in Macao.

At that time there was not a Baptist in all China. The attitude of the Chinese was hostile, bitterly so. The early missionaries faced dangers and difficulties that none of us in America can appreciate. Fifty years of missionary history in China were written in bitter persecution and not infrequently in martyrdom.

Periods extending into years passed with no visible results. The long seasons of waiting were heart-breaking. The story of the heroism of the early missionaries to China cannot be matched this side of the Acts of the Apostles. Such men as Drs. Robert Morrison, R. H. Graves and Matthew T. Yates—among the greatest missionaries of all time—sometimes stood along in this vast empire, with no backing here or at home, financial or otherwise. The record is one of the most pathetic pages of Baptist history.

The last fifty years, though by no means free from hardships and suffering, have been more fruitful in results. Most that we have in China today in the way of churches, institutions, and organized efforts, has come within the last fifty years. Now the several Baptist groups in China have 653 churches, 301 of these self-supporting, these churches baptizing the past year 6,708 converts. They have a total membership of approximately 70,000 counted and perhaps enough uncounted to approximate 100,000. They have 477 foreign missionaries, with native 2,222 workers ordained and unordained, making 2,699 in all, not including Bible women and other workers.

Now what I am going to say may sound fit for the "Believe it or not" column in the dailies, but I affirm that the first hundred years of Baptist progress in China will compare favorably with the first hundred years of Baptist progress in America. Consider the background of the Christian pioneers in China, the thousands of years of pantheistic religions and pagan idolatry, every religious thought secular, knowing only the meaning of gods, but utterly ignorant of God.

Then consider our background in America, with centuries of religious history behind us, with the Anglo-Saxon race instead of an Oriental race, with a nucleus of people who had come seeking what Baptists stood for, political and religious freedom. We too, had our days of persecution, but who would dare say our pioneers did not have an easier time than those who came to China? I have said nothing of the interminable difficulties of dialect and a climate that is hard on brain and body.

It is my understanding that, at the end of the first hundred years of Baptist progress in America, we had not much in excess of 100,000 Baptists in the United States. If that is in the neighborhood of the truth, then let us be done with complaining at slow results in China. There are 5,000 Chinese Baptists attending this centennial gathering here in Canton. They have come from all parts of China.

This being the oldest Baptist center, the Baptist population here is perhaps stronger than elsewhere. The Tung Shang Baptist Church here, the strongest, has above 2,000 members, is self-supporting, with a number of paid helpers. The Baptist schools here have a vast compound on valuable lands, with forty or more splendid buildings and equipment, a seminary, and above 4,000 students enrolled.

These schools are owned, controlled and sustained by the Chinese Baptists, except the assignment of missionary teach-

ers whom we send here and pay. I am told there is not at this time a foreigner on their board of trustees, who are appointed by the Chinese Baptist Convention.

Our work in China at the present time is in strong hands. Dr. Maddry has shown wisdom in the selection and assignment of workers in China. The Baptist leaders in China believe in our foreign mission secretary and are looking for marked progress under his administration; in fact it has already come. Dr. M. T. Rankin, Dr. Maddry's choice for superintendent of missions in China, is a young missionary statesman, splendidly trained, a quick master of dialects, and a wise leader. His selection was a stroke in Christian diplomacy in China. He was a great missionary before he became our superintendent.

Dr. Sampey's influence through the pastors and missionaries he has taught at Louisville, scattered now throughout the Orient, is sweeping him on to victory after victory in all the centers we visit. He is a stranger nowhere. How fortunate for Southern Baptists that he could make this trip! Our people at home may be assured that he is sounding no uncertain note concerning our time honored Baptist principles. He speaks in love, but with firmness and clarity. This note is needed over here no less than at home.

Now let me become prophet and forecast the future in China. At the end of the second hundred years in China, there will be more Baptists in this vast country than we have now in all the world. China will be solidified politically, with a national language and monetary system, all shot through with the best in western civilization. Her quiet people, so patient under suffering, with a philosophy of life that puts nervous and discontented Americans to shame, will be at their best. They will be missionary to the core, sending the Gospel to the lands beyond; and if tendencies are not arrested, for aught I know China may be sending missionaries to America.

A Pastor's Witness to a Beautiful Life

MOST preachers could write wonderful stories if they had the time and space in which to tell about the good men and women whom they meet in their pastoral experience. I beg for space to say a word about one of God's noblest, Brother G. C. Flora of Campbellsville, who recently passed on. He loved the Lord, loved music, loved His Word, his church and his pastor, in a wonderful way.

One day a great collection for Campbellsville College was taken. He gave nobly and worked unselfishly for the success of the offering. He had watched the school grow with keen delight. A great layman had made a gripping speech in behalf of Christian Education, after he had made his contribution. It was the eleven o'clock hour. The pastor felt that Brother Flora had given sacrificially. That night as he came to the services, Mr. Flora plucked him aside and said:

"Pastor, that speech this morning tore me to pieces, I have been thinking all the afternoon. I want to double my subscription of this morning." This is a revelation of the man. The truth as he saw it was his guide. He did not shun it, nor run away from it. He always faced it. It was authority in his life, and he tried to live by it.

There was no place in his vocabulary or his time for foolishness. His good wife, who has been his true yoke-fellow through the years, his church, his community and his pastors, all greatly profited by this good man's life. The good that he did, and the man that he was will bless that community and church for ages to come. It was the joy of the writer to be his pastor for six years.

Pineville, Ky.

L. C. KELLY

EDITORIAL

Preaching, "Pep Talks" Or Pulpit Moratorium

A PROMINENT urban preacher recently won his way into newspaper fame by declaring himself in favor of a moratorium on preaching. Also a prominent layman, Mr. Roger W. Babson, who is the official head of the Congregationalist and Christian Convention, sent to the religious press of the country a declaration that sermons are too long and too preponderant. Mr. Babson seems to favor brief "pep talks," though he avoids calling them that.

These deliverances are the vocalizing of a growing unrest in regard to the pulpit. We live at a time of spiritual uncertainty, and such times call for great preaching. Great Gospel preaching more than all other forces combined will help men to find and stand upon adequate life foundations. Yet the feeling exists in some quarters that we are having too much preaching. And unless preaching can vindicate itself by an authoritative note often absent from it to-day, one may have to concede the point.

I

THIS questioning of the value of preaching may be traced in large part to long and determined effort on the part of rationalistic scholarship, both in the field of theology and of science, to discredit in the public mind the divine source and authority of the Holy Scriptures and the supernatural faith which they reveal. So far as this negative scholarship could, it has led the public mind to disbelieve the supernatural faith revealed in the Bible. In influential educational circles this has become a fad which has done its best, and not without success, to penetrate the educational field with naturalistic preconceptions, down to the very primary schools. This anti-supernatural scholastic atmosphere has deprived preaching of its power wherever it has been able to lead timid preachers to compromise their divinely-given message to the requirements of the worldly minded. This betrayal has also been fostered by the work of liberal theological seminaries and rationalistic writers of religious books, the effort of which is to captivate and make liberals out of the preachers.

Probably much more has been done to raise the question of the value of preaching by the effect which the emptying scholarship has had on ministers who still regard themselves orthodox, than by those who are open devotees of Modernistic theories. The hesitant "orthodox" minister utters the affirmations of grace, but does it without conviction or power.

The first reply to proposals that churches should have less preaching or none is that our Lord and His Apostles teach that the Gospel is to be spread abroad in the world through preaching. The Gospel was not made known by God writing it in mighty letters across the sky. Nor was it to be spread among men by the inspired Book itself, apart from preaching. Our Lord said, "As my Father hath sent me into the world, even so have I sent you into the world." "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be my witnesses." More than a hundred times in the New Testament the word "preach" and its derivatives are used to indicate how the knowledge of the Gospel of God is to be spread among men. Even the occasional Bible reader, remembers the Apostle's words, "It pleased God by the foolishness of preaching to save them that believe."

II

THERE is in preaching the impartation of truth through personality. The preacher preaches God's Message, and he is God's Witness. As God's witness it is necessary that He shall declare what he has learned through his own experience. The truth he declares is not something grasped merely by his intellect and uttered by his lips or through his pen. It is truth that has mastered him and built his character, his affections, his whole intellectual and moral being.

Before the disciples were fitted to bear this witness, it was necessary that they should have the experience of Pentecost. When the preacher has nothing to offer in the sermon more than his intellectual grasp of the facts of the Gospel, what he preaches will be devoid of the Spirit of Christ, who alone empowers the Gospel. Assuming that he is converted, but still an infant spiritually, the Christian doctrine he may preach will be shorn of most of the heart-searching power which God intends Gospel preaching to have. If the truth has not mastered all the areas of his life, his preaching will only dimly reveal to others God's power so to save them. Phillips Brooks, in his Yale Lectures on Preaching, declared that preparation for the ministry must be nothing less than the making of a man. He said:

It cannot be the mere training to certain tracks. It cannot be even the furnishing with abundant knowledge. It must be nothing less than the kneading and tempering of a man's whole nature. This is the largeness of the preacher's culture. It is not for me to depreciate the work which our theological schools do, nor to undervalue the usefulness of lectures on preaching or books on clerical manners. But none of these things makes the preacher. When you read the biographies of most successful ministers you are surprised to see how small a part of their culture came from their professional schools. It is a real part but it is a small part. Everything that opens their lives toward God and towards man makes part of their education.

Multiplicity of books and other mediums of thought impartation to the contrary, the true sermon, the utterance of living truth by living men, was never more powerful than it is today. People never came to it with more earnestness, or carried it away with more good results. This is true today, even though the world's devices for intriguing man's ears and fascinating his eyes have been multiplied almost beyond belief.

III

THERE is abroad much doubt and indifference about the value of preaching. Those who hear so little preaching that they have no real understanding of the matter, are naturally skeptical. But many church members have become infected, even some as keen and earnest as is Mr. Babson. Yes, there are even preachers who in their secret hearts have lost faith in the power, the necessity and the divine authority of the message which it is their business to utter. Every such preacher should repent or leave the ministry.

On the other hand, many preachers and unnumbered professing Christians bear their witness that there is a deep and broadspread hunger for the revealed Message of God, proclaimed by a preacher whose own life has first been transformed by the Message and who through this experience has become able to bear witness of that glorious Truth which God has made to revolutionize his own life. **Millions are hungry for such preaching!**

Churches do not need "pep talks." We must not give away to the superficial clamor for fifteen-minute sermonettes. Still less do we need to heed the sapient metropolitan pulpiteer who, finding no divine power in HIS message, concludes that there can be none in GOD'S MESSAGE and that therefore a moratorium on sermons is needed. We need to go back to God's Word for our message rather than to the newspaper, or to current topics of worldly interest. **But some may need before that to make sure that they are themselves divinely authenticated witnesses of this message.**

All down the ages, faith has most abounded where the Gospel was most faithfully preached. In America Baptists and Methodists forged far ahead by their zeal in this one thing. Well did Dr. J. B. Gambrell say, "He who made the world and all in it is going to master it, and He will master it through the preaching of the Gospel."

Building on the First Principles

IN THE opening verse of Hebrews six, Christians are admonished to leave "the principles of the doctrine of Christ," and to "go on to perfection," or as Weymouth translates, "leaving elementary instruction about Christ, let us advance to mature manhood, and not be continually relaying a foundation of repentance from lifeless works and of faith in God."

In the closing verses of the preceding chapter, at the conclusion of teaching on spiritual maturity as the fruit of understanding and appropriating the high-priestly work of Christ, the inspired writer says (Weymouth), "Of Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension. For although, considering the long time you have been believers, you ought now to be teachers of others, you really need someone to teach you over again, the very rudiments of the truth of God, and you have come to require milk instead of solid food . . . Such persons are merely babes. But solid food is . . . for those who through constant practice, have their spiritual faculties carefully trained to distinguish good from evil."

This teaching is exactly paralleled by that of Paul in 1 Corinthians Chapter 3, which may be profitably studied in this connection. Of the passage from Hebrews, Dr. A. T. Robertson exclaims in Word Pictures, "What a commentary on modern Christians!" Commenting upon the Corinthian passage, He says, "The pneumatikoi (spiritual) who continue to be sarkinoi (carnal) are still babes, while those who are still carnal have given away to the flesh as if they were psuchikoi (unregenerate)."

I

MODERN Christian teaching in general seems to have settled down into permanent neglect of the great and sustained New Testament doctrine which carefully differentiates carnal Christians from spiritual Christians, between babes and the mature. This we look upon as one of the main causes of the weakness with which millions of worldly-influential professing Christians are today handicapped in their efforts to bring the world to Christ. We regard it the one supreme cause of the present broadspread stalemate between Christianity and pagan worldliness.

So little has the teaching of spiritual maturity been stressed that those who write or speak of it rightly feel that they need to be extremely careful lest their words shall be set aside as those of extremism and sensationalism. Yet surely the duty is inescapable that those who are trusted from pulpit or through printed page to declare the whole counsel of God shall faithfully teach this great truth. **They must include in their orientation of God's revealed truth a teaching which the inspired Book undoubtedly places by the side of and on a parity with regeneration by the Holy Spirit in salvation of the soul through faith.**

The modern tendency has been to hide from sight or get rid of facing the fact of near-defeat through vastly enlarging our stress upon objective efforts put forth in the name of holy faith. Not only "social gospellers" but orthodox Christians do this. It is not that one would discourage these efforts. But it is essential to even our best efforts being empowered of God that they shall be the expression not of the energy of the flesh, but of Christ reigning in our hearts and lives. Apart from the work of the Holy Spirit, making the Christ real and regnant in the lives of God's people, their best efforts are inevitably largely shorn of spiritual power and ability to witness to Christ with saving power.

II

IN STRESSING the importance of trying to master in knowledge and experience and preaching the values of Pentecost, we would not depreciate the necessity of preaching justification by faith. Spiritual fulness is not an "either or" in relation to justification but a "both and." John Wesley warned his first preachers of this danger, yet there are some who fall

into it today, though the preponderance of one-sided emphasis among us lies in preaching justification all the while and spiritual maturity through Christ not at all.

We must not cease to magnify and seek for individual conversions. In every proper way we must encourage Scriptural evangelism. We must not forget that, elementary as the beginnings of spiritual life usually are, apart from spiritual growth after the beginning, still even the beginnings of faith in the soul are immeasurably better than a life entirely without Christ. If the convert can only say, "I am not what I ought to be, but I thank God I am not what I used to be," there is joy in heaven over one soul who has repented.

But it is inexcusable for God's people to be content to preach salvation for the soul, while we neglect to preach and teach the abounding Scripture doctrine of the purpose and provision of God for the **salvation of the life, for spiritual maturity.** The passages we have quoted above and scores of others point so directly to this being the purpose of God that it is a wonder how we have escaped seeing or in a sustained way teaching this truth. **To imagine that we are teaching it when we merely do what we call "enlisting" our people to commit themselves to this or that worthy objective effort is wholly unworthy of mature spiritual understanding.**

What happened at Pentecost was something that gave power for high Christian living, and for breaking down the strongholds of sin and worldliness under the ministry of the apostles and disciples, as recorded in the Acts and abundantly taught in the Epistles. Yet we know that the great mass of Christians—even many ministers—are not in possession of this singleness of mind and power to master opposing forces of evil, as were those New Testament Christians.

They were men of like passions as we. Before Pentecost they were true disciples, genuinely converted. Yet the story of the Upper Room and of events that cluster around it, reveals them as having the same measure of unsanctified self left in them that cripples the effectiveness of churches and church members today. After Pentecost that was gone. They were not "perfect" in any final sense. But a new power mastered and used their lives. A new song was in their hearts, and a vastly increased effectiveness was in their witness. They were transformed by identification with the risen Christ.

III

WH Y cannot we have that transformation? Why are so many Christians, like those admonished by the Apostle Paul, spiritual babes? Why are our mouths closed from effective answer when someone says, "Ours is a Christianity without force, passion, or effect, unfit to cope with the actual moral needs of the world. Our words of preaching are a lovely song. But when people hear them they do not fear God; they are enchanted but unchanged?"

We have Christ. He is our Saviour. We could not get along without Him. But so many of us, put to the test, have to say, "I have Christ, but I want Christ, and—," putting the particular slice of the world we want to hold on to after the "and." Or we say, "I must have Christ, but—," putting after the "but" some sacrifice we are not willing to make.

Reduced to the simplest terms, the price of spiritual power is that we shall give self to be crucified on the cross with Christ, and get rid of all the undying "ands" and "buts" with which we contrive to be His disciples and at the same time hold on to what good we think we must get from the world.

Revival would come, the world would find in our witness a new note of challenge it could not withstand, and God would be glorified, if we could bury the "ands" and "buts" and from our hearts say, "Christ ONLY."

Are such truths idle dreams? Are they so far from our beaten track that we cannot bring ourselves openly—even in our own secret hearts—to see and act upon the knowledge that here lies the difference between a Christianity that the world can ignore and flout and a Christianity that can and will conquer this world for God and His Christ?

Paragraphic Comment

RETROSPECT OF THE GENERAL ASSOCIATION

Readers will appreciate warmly the symposium this week in which a number of our Kentucky ministers briefly look upon the General Association meeting in Paducah in retrospect. It will be seen that each of these ministers went home with a song in his heart and with gratitude that fellowship and quest for deeper spiritual life were dominant notes. Undoubtedly the great mass of messengers went to Paducah with no set determinations of their own, but in the desire that God might through His Spirit, lead the meetings to such determinations as would honor Him and build His people up in the holy faith. Such religious meetings do not just happen. Human thought, apart from God, does not lead to spiritual receptivity and unity and fellowship—least of all in those gatherings that assemble in the name of God. God gave a spiritually-informed meeting because many have been longing and praying for it. He will help us each in his own place, following the meeting, to live in this high spirit, if we shall gladly pay the price of seeking His will rather than our own predetermined desires. Most of us preach it! Surely each of us can at least say with the father of the son who had a dumb spirit, "Lord, I believe; help thou my unbelief."

THE HOLY SPIRIT CHRIST'S ADMINISTRATIVE AGENT

We teach that the Spirit of Christ fills and administers the body of Christ, that is to say, His church. By necessary implication, we hold that He administers and directs co-operative conventions and meetings which are authenticated and empowered by the churches. Such is our dogma. Now if the Lord Jesus was present in any church or in any Baptist convention in His own Person, undoubtedly every one of us believes that we would gladly go to Him for counsel at every point, and would follow His teaching at every point. By parity, we claim to follow His Spirit as His Administrative Agent. But do we? We can only receive the guidance of His Spirit by searching through prayer and His written Word to be guided by Him. But do we not find ourselves in confusion when we face up to this Scriptural requirement? Both in churches and in denominational meetings have we not obviously been prone to give immeasurably more thought and attention to our own plannings and judgments than to seeking the mind of the Holy Spirit? Would that this thought might sink deeply into every one of us in regard to his own life, and into all of us in regard to corporate expressions of our life as God's people! It would surely humble us, but (Lu. 14:11), "He that humbleth himself shall be exalted."

AN ELECT LADY TELLS HER AGE

Recently we had a letter from Miss Lida B. Robertson, of Bessemer, Ala. Miss Robertson has had a full life in religious service as a Christian and Bible student. In her letter she tells that she recently passed her seventy-eighth birthday; yet her fervent witness of the Gospel remains unabated. We join friends in every section of the South in congratulation and the wish that yet many years may be added to her. In zeal to witness to Christ this lady is astonishingly young. She has a cheering word on our editorial on "We Preach Christ Crucified," and expresses herself in high appreciation of the great sermon preached by Dr. Truett before a concourse of 7,000 in a Louisville auditorium on that subject. With equal conviction she registers her disapproval of the address made by Dr. E. Stanley Jones near the close of the meetings in Louisville and in other cities in which the Federal Council of Churches Preaching Mission was held. Dr. Jones sought to sell to the concourse the belief that Christianity is doomed if the Christian denominations do not give up their names and all come together in one great religious aggregation. Thus the Preaching Mission sought to "cash in" on the momentum it hoped to gain during the preceding days by leading the assemblage to commit

itself to a radical move which was not even mentioned in the efforts to win broadspread support of the meetings by advance advertising. One who knows the record of the Federal Council is not surprised. It is a disappointment to many friends that Dr. Jones should act as the medium to try to stampede these meetings into church unionism. Writes Miss Robertson: "Think of importing a Methodist missionary all of the way from India to hasten all over the United States to tell Baptists and others how we must run the Lord's business to save civilization. Think of the presumption!"

ROBERT JOLLY ON BIBLE SCHOOLS AND PREACHERS

Superintendent Robert Jolly of the Memorial Hospital in Houston, Texas, in the Sunday School Builder of April pleads for action, especially in the large Sunday-schools, that will rebuild what he describes as a lost sense of unity. "There are boys and girls in our Bible schools that do not have the faintest idea what the entire school looks like and acts like, and there are deacons and others who have lost their conception of the whole. I believe we should periodically bring the whole school together that every member may get an idea what the whole school looks like, and perhaps become more sympathetic and co-operative." Mr. Jolly adds, "I think many pastors are making a mistake in not adapting their sermons to the young people in an effort to interest and win them." Preachers have many difficult accomplishments to master. One of them is simplicity in preaching great revealed truths concerning sin and life and salvation. Profound spiritual truth is capable of being set forth in simple language, but it takes high gifts to do it. One recalls the story of the old lady to whom her pastor had loaned a commentary to help in the study of the Bible. Later when he asked her how she like it, she replied: "Very well, but I found that the Bible helped me a lot by throwing light on what the commentator was saying." No preacher ought ever to preach down to children or to uneducated people or to any human creature. But most preachers do need to learn to set forth spiritual truth in simple terms, and preaching to children will help.

THE PRACTICAL MODERNISM OF MERE HEAD ORTHODOXY

Probably the largest recruiting ground for adherents to the theories of modern liberalism is to be found among those who are intellectually orthodox without being so in heart and life. Head orthodoxy often faces up to "having a form of godliness, but denying the power thereof" (2 Tim. 3:5) just about as well as does the Modernist with his negations. Having been born of the Spirit, only to try to work out their own religious growth through the flesh, brought the Galatian Christians into an all but hopeless morass, from which Paul labored to extricate them in his Epistle. Many of us today are of close spiritual kin to those Galatians. We have accepted Christ, but we have proposed to become mature and strong as Christians through education and organization—through what can do apart from God. It will not work. It has failed and will always fail to produce a vital witness to the Gospel of Christ. Basally, the way to get rid of empty pews in churches is for pulpit occupants and church members to find the way back to Christ for growth, for purity, for power to serve, just as we once came to Him for the removal of the penalty of sin. Intellectual orthodoxy in itself is needful, important. It is the mould within which the substance of an inner spiritual life is to be built. For so precious a structure we need the plans which were drawn by the Divine Architect. But the structure itself is spiritual, life transformed by the indwelling Christ. The chartered plans are not the house. The Modernist says the supernatural revelation of the Bible is not true, because the supernatural cannot be true. A merely intellectual faith says that the supernatural is true, and then proceeds to live and behave as if it were not. Such orthodoxy is a recruiting station for Modernism.

Modern Conquest of Palestine—J. McKEE ADAMS, Louisville, Ky.

IN POINT of time Abraham reached Palestine four thousand years ago. His arrival marked an advanced step in the redemptive movement which included the world in its sweep and in its sympathies.

Six hundred years after Abraham's tenure of Palestine through the grip of faith, Moses camped with the children of Israel on the eastern borders of the Land of Promise, and in a farewell message of passionate appeal and admonition committed to Joshua and the elders of the people the sacred mission of bringing to maturity the promise of God to Abraham, Isaac, and Jacob. The sequel to that religious crusade, the greatest since the birth of the nation at Mt. Sinai, was the over-running of the strongholds of Canaan through a period of years and the partial conquest of its territory in the interest of the sons of Jacob.

From the standpoint of the Hebrews that was the **FIRST** conquest of Palestine. Regarded from the standpoint of subsequent historical developments in ancient Israel there was no second conquest. The continuous effort of Israel was to retain that which was already won and then possessed. Through the military campaigns of Joshua, ordered by Jehovah, the Land of Promise became the actual possession of the Hebrew people to remain forever the symbolic reminder of the faith once pledged to the God of Israel and the apostasy that followed.

In the modern period the sons of Israel are attempting a **second** invasion of the land of Palestine, not by force of arms, but by the milder measures of an economic and cultural advance, mainly in the interest of Hebrew life and institutions. The objective of the present invasion is clearly that a complete conquest of the country, a re-possession of the lost fatherland in order that Hebrew life and thought may flower again as in the days of David, Solomon, and John Hyrcanus.

It is anticipated that the attainment of this goal will require years, perhaps many decades. But the forces set in motion by the manifold activities of Zionism are expected to move steadily and surely to the consummation of all dreams and hopes centering in the Jewish homeland. It is my purpose here to review briefly some of the outward evidences of Zionism's success in Palestine, and to indicate the probable extent to which it will succeed in rehabilitation repossession.

I
ZIONISM has been eminently successful in enlisting the sympathies of Jews all over the world. The urge of the homeland has found deep response in every country, particularly in those lands where economic, political and social conditions have adversely affected Jewish life.

As a consequence multitudes of Jews have fled to Palestine in the hope that there they would be able to establish themselves as a prosperous and independent people, unmolested in working out their own economic and social problems. Nobody knows how many Jews are now in Palestine, but it is likely their number exceeds 1,000,000. That is about fifty percent of the native Arab population. It is generally agreed, however, that the Arabs would not regard the numerical strength of

the Jewish population as a serious threat to their dominant position in the country, were it not that the increase has been phenomenal and with no sign of any decline in the near future.

It is this increase that sets forth clearly the strong determination of Zionism to forge ahead in its purposes and its programs. From the standpoint of the Jews the increased roll of immigrants has not been unjustified, but appears as the outworking of their plans and appeals.

The arrival of these thousands in the homeland has created the problem of population distribution. The Jews of the dispersion have been largely confined to great urban centers, where they have been unusually successful from an economic standpoint. But in no country have they majored in pastoral and agricultural pursuits, which were the main concern of their forefathers in ancient Palestine.

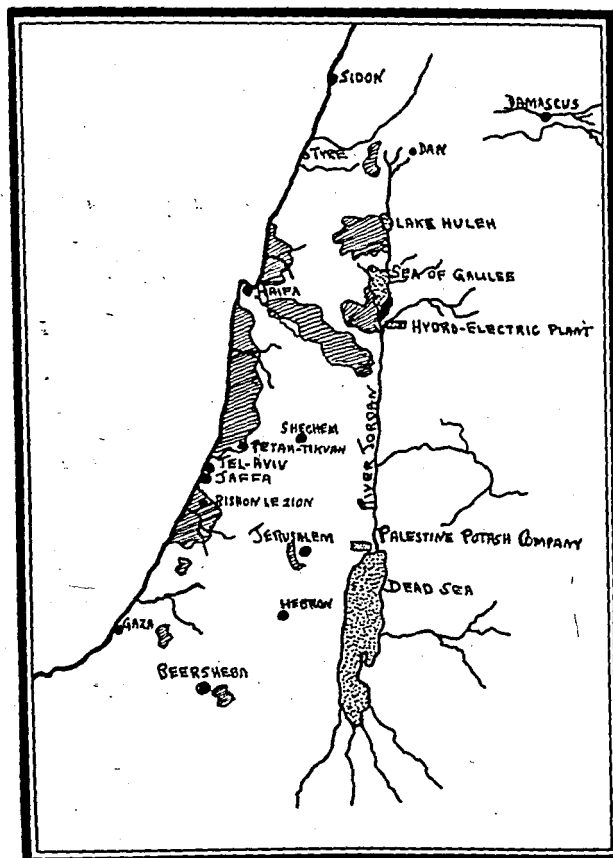
This is a point of large significance, for it means that for a large number of returning Jews there had to be a reversal of their way of living and a return to the soil. That they were willing to make this adjustment is an evidence of their spirit of determination to reach the goals of the Zionists' movement. On the basis of the present Jewish population of 375,000 (census figures), 1,000 are settled in rural areas while 284,000 reside in urban centers, principally Tel-Aviv (130,000), Jerusalem (75,000), and Haifa (35,000).

It will be readily seen that the urban population is relatively limited to the three outstanding cities of Palestine, whereas the rural population is much more extensive in its settlements. Reference to the accompanying map will show that, not only the location of the principal cities of Jewish interest, but the large areas in the plains of Acre, Sharon, Philistia and Esdraelon, are occupied by the Jews.

Furthermore, the map indicates additional settlements in Palestine both north and south, but shows no Jewish landholdings in Transjordan, with the exception of the colonies located at the southern end of the Sea of Galilee. The Jewish holdings represent the best agricultural areas in the country, roughly about sixty-two percent of Esdraelon, sixty-four percent of Acre, thirty-five percent of the upper Jordan Valley, and fifty percent of Sharon. Also considerable acreage is in the hands of the Jews in the Plain of Philistia. Nor does this summary take into consideration widely separated communities in all parts of Palestine, where Jewish settlements have been made.

II
FROM a financial standpoint Zionism has succeeded probably beyond the most sanguine expectations of its leaders. This is true not only because of the enormous wealth brought into the country by the immigrants (many of whom enjoyed economic independence), but because of the liberal support of the movement by Jews in all parts of the world (mainly the United States) who had no intention of returning to Palestine, but who were willing to share the burden of the repatriation movement.

Recent estimates place the total Jewish investments in Palestine (including the various funds and individual outlay) at approximately \$500,000,000. Of this amount there has been spent since



1921 the sum of \$50,000,000, half on the purchase of land and half on agricultural settlement, health and hygiene, public works, urban settlement, education and immigration. Within the past four years the enormous sum of \$150,000,000 has been invested in the main branches of the country's economic development—namely, citriculture, mixed farming, building, industry and transportation. As an evidence of financial stability within the period from 1933-1936, money in circulation increased 224 percent. From 1933-1936 bank and co-operative society deposits increased from \$35,000,000 to \$85,000,000.

Because of this phenomenal influx of money into the country Palestine has been saved from the general depression experienced by other countries during the past few years, nor has it suffered from any unemployment difficulties. Actually, because of strict enforcement of immigration requirements, and the careful disposition of new arrivals so that there was no danger of their becoming a public charge, there has been a shortage of labor. This condition has obtained through several years and is one of the arguments used by the Jews to justify increase in immigration.

During this period building activity has increased 412 percent. The major part of construction activity has been in the urban centers, of course, but great expansion has been witnessed in other sections of the country. Two projects of great magnitude bid fair to revolutionize the territory economically—the Rutenberg Hydro-Electric Plant on the Yarmuk-Jordan rivers and the Palestine Potash Company at the northern end of the Dead Sea. It is estimated that the chemical wealth deposited in the Dead Sea is sufficient to pay all of the indebtedness incurred by the Allies during the Great World War.

This wealth is now being extracted and the chemicals distributed in several countries throughout the world. The Electric Plant, on the other hand, supplies power for industrial purposes in various cities as well as the demand for domestic purposes, and eventually will be utilized on a large scale in irrigation projects. In these two great enterprises alone in 1933 there was invested the sum of \$7,025,000. At present there are approximately 3,400 Jewish industrial and handicraft establishments in the country employing more than 25,000 people, and representing capital investment of \$28,000,000.

One of the most interesting phases of this remarkable development is seen in the plains of Sharon and Philistia, where citrus fruits are produced on a large scale. Hundreds of thousands of trees—mainly orange, lemon and lime—have been planted, and are now being cultivated for the most part by artificial means. Neglected plains and valleys, abandoned areas by the seashore, have been reclaimed by irrigation and artesian water supply, and made to blossom like the rose. In 1913, 900,000 cases of oranges were shipped from Palestine to England and continental Europe, whereas in 1934 a total of 5,150,000 cases. This industry is in its infancy, but its potentialities are recognized on every hand.

III

TWO remaining phases of Zionism's advance in Palestine need to be mentioned, namely, the cultural and social. While the agricultural and industrial changes have been phenomenal, the re-awakening of Jewish life and thought is none the less pronounced. The revival of the Hebrew language, for example, is fraught with great significance. Once again the cities of Palestine and the hill country of Judah, Samaria and Galilee are hearing the language of David, Isaiah and Jeremiah.

The idealism of the great spiritual leaders of ancient Israel must surely come to the front with this reversion to the language of Zion. Educational institutions, ranging from the kindergarten to the Hebrew University, have been established in all Jewish communities, the tremendous financial outlay being met almost exclusively by Zionism. The most recent survey of Jewish education in Palestine shows that at the close of 1934 there were 167 kindergartens, 133 elementary schools, four seminaries for teachers, and three

technical and manual schools, with a total enrollment of 32,788.

The Hebrew university on Mount Scopus, Jerusalem, is one of the finest products of Zionism, whose avowed function is to inspire and to influence the life and civilization of the Hebrew people. The University is rapidly forging ahead as a spiritual and cultural center; its influence will be a sustaining and determinative factor in all of the activities of the Zionist movement.

On the other hand, the social activities of Zionism are of the first magnitude and exert a powerful influence on the life of all peoples in Palestine. Under this classification fall the religious agencies, community institutions, public health and sanitation. As an indication of the vital interest in public health, the creating of conditions conducive to wholesome living, within the period of 1921-1934 the sum of approximately \$1,600,000 was spent. In addition, the Hodassah Medical Organization has contributed wonderfully to the establishment of hospitals, clinics, laboratories, nurses' training schools, and school hygiene. A large amount of this work applies to all the people irrespective of race and religion.

IV

THIS rapid review of Zionist activities will show fairly well the deep earnestness of the Jews in rebuilding the land of their fathers. There are other aspects of the movement, however, which do not appear, namely, the spirit of sacrifice, the heroic devotion to a most difficult undertaking, and the unflinching consecration of young and old to the reclaimed homeland of a wandering and dispersed people.

If peace comes to the distracted little country and both Arabs and Jews live together in harmonious relations, the future of Palestine will glow with great success from a material standpoint. Furthermore, it is quite possible that back of all this re-possession of Palestine there is the abiding purpose of God to accomplish before our eyes a work that we will hardly believe even when we see it.

That He works in mysterious ways to accomplish His ends, is often true, but whether mysterious or plain the activities of God are always directed to chosen ends and goals the consummation of which is assured. He still has His purposes for Israel and it is obvious that some of these are on the very threshold of fulfillment. What should be our attitude toward all of this and particularly toward the Jew as he returns to the place where once he rejected his King? To this question we will come in a later article.

The First Church, Gainesville, Georgia, entered their reconstructed auditorium on November 1, the church having been demolished by a tornado on April 6. They began with revival services which ran through November 15. The pastor, Dr. Roland Q. Leavell did the preaching, and the music was led by the quartet of the Southern Baptist Theological Seminary. There were seventy-five additions to the church, of which forty-five came by baptism. The attendance was said to be the largest ever known during revival services there. Dr. Leavell will assume his new duties as Superintendent of Evangelism with the Home Mission Board, S. B. C., on January 1, 1937.

We appreciate a visit from Missionary Robert A. Jacob, native of Louisville, who is now a teacher in Pingtu Boy's School, Pingtu, China. He and his wife, Mrs. Floy Wright Jacob, and their four girls, are spending about a year on a furlough in the States, and will make their headquarters while here at Franklin, Ky. Mr. Jacob has been engaged in visiting a number of W. M. U. meetings throughout the Central Region of Kentucky. He is available for any church calling on him for special services during the remainder of the time he is here in Kentucky. If pastors of three or four churches in contiguous territory could arrange to have him on the same trip it would greatly facilitate his movements and also save considerable in traveling expenses. It would therefore be well for pastors desiring his services to consult neighboring pastors to expediate his movements.

A General Association Symposium

ESTIMATES OF THE RECENT KENTUCKY BAPTIST
GENERAL ASSOCIATION BY THOSE WHO ATTENDED

POSSESSED BY CHRIST'S SPIRIT

I NEVER have been in a better meeting of the General Association than the one at Paducah. The spirit was fine in every session. The brethren were free from insinuating remarks in their discussions. The Holy Spirit possessed the Ministers' Meeting in the very first session and held it throughout the General Association meeting. Dr. Breland's sermon was a masterpiece, filled with the Spirit.

Lexington, Ky.

W. L. SHEARER

A MEETING OF GENUINE SPIRITUAL PROGRESS

The meeting of the General Association in Paducah last week was one of real spiritual progress. The brethren faced bravely the issues confronting Kentucky Baptists, and disposed of them one by one in order.

The Ministers' Meeting was in high key from the beginning, and had much to do with the highly spiritual flavor of the sessions of the body. I vote to keep the Ministers' Meeting program going, allowing nothing to sidetrack it.

The 1937 session should reach a high peak in Louisville in its one hundredth anniversary. We trust the committee having this in charge will give us a program worthy of Kentucky Baptists. Let us begin now talking about it and planning the program.

Somerset, Ky.

W. E. HUNTER

BEST SPIRIT FOR YEARS WAS MANIFEST

The spirit of the Paducah Convention in my judgment was the best we have enjoyed in years.

I think the consolidation of reports to provide more time for a program of inspirational character, plans for the centennial observance next year, the Bible conference in Louisville and the debt-paying plan are marks of progress. However, I rather wished for a fuller discussion of the later two, as I fear that many of our plans are often hampered from the start by the lack of a definite conviction concerning them.

As a whole, I feel that we had a splendid meeting and I anticipate the best next year.

Danville, Ky.

C. C. WARREN

ONE OF THE BEST; GREAT DAYS AHEAD

I consider the recent session of the General Association in Paducah one of the best of the many I have attended. All things considered, the attendance was good, the interest heartening and the spirit truly for kingdom-building. Those charged with the responsibility of bringing reports and other matters to the attention of the body took their task seriously.

In the matter of interest the Georgetown College situation held the first place. While considerable time was taken in dealing with the problem, yet as we see it the spirit was fine. There was no row. In the main the speakers were agreed. The wise thing was overwhelmingly done.

The launching of the Debt-Paying Campaign of Kentucky and Southern Baptists with marked unanimity, promises a solution of a vexing problem. Under God, great days are ahead for Kentucky Baptists.

Louisville, Ky.

M. P. HUNT

FIDELITY TO PRINCIPLE WITH PATIENCE

Dear Dr. Masters: Gladly do I write a brief word regarding the recent General Association.

The Moderator was as fair as a man could be and the messengers had due respect for him at all times. The representatives from the churches and District Associations came to do business and from that business they were not to be

turned away by influences if any kind. The Association was patient while great and eternal principles of Baptists were being discussed strangely by some. Yet there was loyalty, fidelity to truth for which Baptists have suffered and will suffer whenever called on to suffer.

It was easy to see that, while the General Association was patient, there was not the least wavering of conviction. Could say much more but will stop right here.

Murray, Ky.

SAM P. MARTIN

WE ARE GROWING IN GRACE

My Dear Dr. Masters: I submit the following written estimate of our recent meeting in Paducah. If it does not appear in the paper I shall take no offense. I am terribly crowded just now.

After attending the General Association, I am inclined to think that we Kentucky Baptists are growing in grace. The fine Christian spirit shown at the very outset in the selection of a Moderator was continued throughout the subsequent discussions. I have enjoyed being able to correct the false and unfair impressions made by the sensational reports in the Louisville newspapers in regard to the discussion of Georgetown College.

The fellowship was fine and wholesome, the personal-group talk, optimistic and pleasant, discussion of our program and leaders constructive and on a high plane, and the Georgetown situation that is causing us so much heart-ache was handled carefully and, I think, wisely.

Surely we enter this new Associational year with higher hopes and greater faith in God and in our brethren.

Scottsville, Ky.

H. L. GREEN

"THE KIND OF MEETING I LOVE TO ATTEND"

"The preachers are so busy attending the meetings, they are not spending any time browsing among the books." Thus remarked Miss Stockmann, manager of the Baptist Book Store, who as usual had an attractive array of books on display at the Paducah meeting.

Browsing around among good books is one thing preachers love to do. You can almost gauge our convention gatherings by the crowds in the book rooms. Sessions dull, the brethren browse; sessions interesting, the brethren are there.

There was at Paducah a deep, steady, spiritual interest from first to last. Not a "worked-up" interest, but one of serious purpose, reflection and prayer. No "excitement"—the newspapers to the contrary. Just a firm, fervent, fixed purpose to be carried through in the wisest way we know.

In every message and report, sermon and address, fellowship and association, it was to me a good, worshipful, spiritual gathering—the kind of a meeting I love to attend.

Church and pastor were gracious hosts. Association officers, rightly chosen without much ado, moderated with ease and efficiency. And with all the changes, we do not forget what an asset we have in our beloved, efficient Secretary, Hollis Summers. We should elect him for life!

With the encouragement and inspiration of the Paducah meeting behind us, I am sure we face the future with hope, faith and courage.

Happily we go to Walnut Street, Louisville, next year, and for our Centennial. "Time marches on!"

Henderson, Ky.

BROWN B. SMITH

CROWNING SESSION OF A CENTURY

The Ninety-Ninth session of the General Association of Baptists in Kentucky has become history. It was a crowning session for a century of Kentucky Baptist effort and fellowship. To me there were three outstanding features.

First, a deep sense of spirituality. On every hand there was much evidence of fervent prayers. Second, the gracious spirit with which Kentucky's Debt-Paying Plan was received evinced a firm purpose to work together in the noble business of paying our debt. Such a spirit is sure to win. Third, the sanity with which the problem of Georgetown College was handled was evidence of love for a great institution which has served Baptists so worthily, and demonstrated the firmness of our great brotherhood for a great doctrinal principle.

The General Association feels deeply about conditions affecting our senior college, and yet exhibited patience in its efforts to better those conditions, confidence in the efforts of the trustees to establish harmony between the college and our Baptist people without unnecessary delay.

It was unfortunate that the daily newspapers reported so little of the truth about this matter and so much that was definitely misleading and contrary to the facts. If anyone gained the idea that Kentucky Baptists are weakening in their stand against alien immersion—as these newspaper reports would suggest—they did not sense the spirit of Kentucky Baptists, as it developed at the General Association. This pastor came home from Paducah with gratitude and increased confidence in the healthfulness of the fellowship and unity of Kentucky Baptists.

Louisville, Ky. LEWIS C. RAY.

FINE SPIRIT-CROWNS YEAR OF GOOD PROGRESS

The Paducah meeting began in a fine spirit on Monday night, and this spirit was in evidence till adjournment on the following Thursday. Some outstanding messages were delivered during the sessions the memory of which will remain in the mind of the hearers for a long time. As usual there was a crowded program all the way through. Much interest is held for the plan to co-ordinate and simplify the program for next year.

The report that the debts on our work were reduced during the year by more than \$60,000 was gratifying to all. Encouraging progress in the other phases of our work helped to keep up a cheerful disposition. Some matters which were expected to awaken tense interest came up for discussion, but were settled for the present in the spirit of Christian patience. The entertaining church and pastor should be highly commended for their service.

Glendale, Ky. J. E. DARTER.

HIGHEST NOTE HUNGER FOR DEEPER SPIRITUALITY

Dear Dr. Masters: Answering your request for an opinion concerning the General Association held at Paducah, I want to say that I did not get to remain until the end. However, I was

favorably impressed with the sessions attended. It seemed to me that there was present all the elements necessary to a great association—fellowship democracy, spirituality, vision. The most encouraging phase of the Association was the universal feeling that our great need is deeper spirituality. Our people are coming to recognize that, although we have buildings, equipment, trained workers, methods, these are not enough; that if we are to be successful in the true sense, we must have the power of God. The Association at Paducah seemed to point toward a new day in our work and fellowship.

ROBT. HUMPHREY,

Owensboro, Ky.

MOVING IN THE RIGHT DIRECTION

To me the most encouraging factor in the General Association meeting was its spiritual temper and fellowship. Undoubtedly our primary need as preachers and churches and as an organized body working to serve the churches, is an increased understanding of what Paul calls "the mind of the Spirit." In the Ministers' Meeting the quest for His mind was beautifully evident and in the General Association we did not lose this attitude, but sought in soberness and restraint to yield ourselves to His guidance. Growth here is surely our primary need.

Louisville, Ky. E. C. STEVENS.

PRUDEN WRITES OF HIS VISIT TO FRANKLIN, KY.

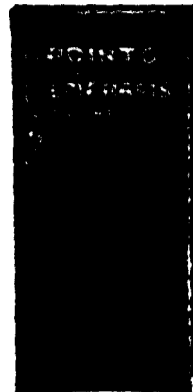
It was my good fortune recently to assist Brother J. G. Barbe in a meeting at his church, the First Baptist Church, of Franklin, Ky. It turned out to be one of the happiest experiences of my life.

I never worked among a more appreciative, loyal, and faithful group in all my life. Everything about the church and its spirit testified to the fine, constructive leadership the church has had in the persons of Mr. and Mrs. Barbe. The people of Franklin love these two Christian leaders, and I don't blame them bit. Mrs Pruden and I received a genuine blessing from our association with Mr. and Mrs. Barbe and their faithful membership. We feel that Kentucky Baptists are blessed in having such a pastor and pastor's wife, but we admit unblushingly that we want them back in Virginia as soon as we can persuade them to come.

Good wishes to our Kentucky friends.
EDWARD H. PRUDEN,
Chase City, Va.

Doran's Ministers Manual for 1937, edited by G. B. F. Hallock, published by Harper & Brothers, 549 pages, price \$2.00.

This annual has become very popular among pastors. The material is arranged with particular reference for



SUNDAY SCHOOL

Lesson Helps
1937

POINTS FOR EMPHASIS . . . 35c

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The author keeps pace with the times. There is a freshness of illustration and efficiency of teaching, a wealth of new suggestions throughout. With many illustrations, maps and diagrams.

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He makes the lessons interesting and human, discloses the character weakness or strength, indicates for students places where such judgments may apply to themselves and suggests for discussion further live topics.

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illustrative and homiletical suggestions for each Sunday in the year. The purpose has been to bring together practical help to the ministers in the pulpit and in his church work, and to add to the power and effectiveness of his sermons. The work has been produced now for twelve years, and appears to be growing in popularity.

Pastor Gordon S. Vincent, of the First Church of Wheeling, W. Va., for seven years, has been called to the West End Church, Halifax, N. S., in Canada.

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Balyersville, Kentucky

Bible School Department

Rev. W. A. Gardiner,
General Secretary

Mrs. W. A. Gardiner,
Elementary Secretary

E. Kirk, Field Worker

C. P. Hargis, Field Worker

A Crippled Girl Has Sunday School

Here is a story of heroism manifested by a mountain girl. It shows how handicaps do not prevent service when the heart is deeply stirred by the needs. Brother G. W. Nicholson of Hazard gives the story in the following words: "Our new Mission Sunday-school is carried on by one of our young lady members who is a crippled girl. She has the children come to her home and she teaches them there. She has been doing this for some time using her own Bible and two song books. When we learned of her work we took on the expense of literature. If you have used Sunday-school papers she could use them to good purpose."

This service is beautiful. Praise the Lord for a crippled girl who does not let her physical handicap keep her from serving her Lord and the people around her home. You men and women who are so engrossed with the things of this world should get a lesson from this story. Do various worldly things keep you from teaching and visiting for your church? No wonder the Bible says we crucify Christ anew. May God lead us to see clearly and do righteously.

"I Wish My Superintendent Would Do These Things"

Some months ago the following discussion was given by a brother in one of the Associational Sunday-school meetings. He has wonderfully well stated the fundamentals of the work of the Superintendents. In substance his talk was as follows:

"1. I wish my Superintendent would have the church elect the officers and teachers, thereby bring proper relation between the church and the school. I wish also he would make regular written reports to the church in its monthly business meeting and that the church clerk would copy these reports in his Minutes.

"2. I wish my Superintendent would lead us in going after the multitudes in our community in order to get them into our School, that they may study the Bible with us. I want him to feel his responsibility for his share of the 750,000 Baptist prospects in our State. I want him to see that spiritual welfare of this great host of people rests on him above anyone else except the pastor.

"3. I want my Superintendent to see that our school is so divided into classes on the age basis that we can effectively reach, teach and win the people on the

outside. I wish he would inform himself on the method for doing this. Since he is Superintendent it is his business to know how to do his work.

4. In this day of confusion as to what the Bible teaches I want him to see that the School has the lesson helps prepared by our own Baptist Sunday School Board that we may have Baptist interpretation of the Bible.

"5. I wish he would get the officers, teachers and pupils to study these lesson helps at home and get all the good possible from them but leave these at home on Sunday and bring the Bible to the Sunday School. He should see that the teachers have their pupils actually use the Bible during the lesson study on Sunday morning. He should have the Bibles used in his programs.

"6. I do wish he would see his obligation to keep the entire School for the preaching services. The Sunday-school should prepare in heart and in mind its members to participate in the great preaching service. He is the man to get his teachers to persuade the pupils to remain for preaching.

"7. I wish my Superintendent would become more interested in the salvation of the lost pupils and prospects. He and my pastor should co-operate in creating an evangelistic spirit and in leading the teachers to win the lost to the Saviour.

"8. I wish he would see the absolute necessity for having a good Officers' and Teachers' Meeting every week. This hour should be utilized for conference on the work and for lesson study, with suggestions as to how to teach. I realize that this meeting would guarantee co-operation and better teaching.

"9. I wish he would do the one thing that will do much to solve all his problems and that is to train his workers and prospective workers. The books in our Study Course, if properly taught, will result in the greatest possible good. He should get his pastor to teach these books. Two or more of these books should be taught each year. I wish he would get at this immediately as we need the training right now.

"10. I wish he would lead our school to be more missionary in knowledge, in spirit and in giving. He can do this by having good programs on our denominational causes and through training of teachers and officers. We have many pupils who do not give regularly to Missions therefore I wish he would take offerings on the denominational days and see that those offerings are sent to our State Secretary, Dr. C. M. Thompson."

What do you think of this brother's talk? I think he has hit on the very fundamentals of Sunday-school work. Fortunately we have literature on these things and will gladly mail it to any superintendent or pastor if he will make

request for it. Brother Superintendent, if you will do what is suggested in the discussion here you will be a successful servant of our church and of the Lord.

SUNDAY SCHOOL ATTENDANCE

November 15, 1936

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

Louisville, Walnut St.	1,320
Newport, First	1,019
Owensboro, First	881
Lexington, Calvary	808
Frankfort, First	737
Louisville, Ninth and O	682
Louisville, Carlisle Ave.	680
Lexington, Porter Memorial	612
Owensboro, Third	607
Louisville, West Broadway	607
Mayfield, First	604
Louisville, 23rd and Broadway	562
Louisville, Baptist Tabernacle	497
Somerset, First	487
Harrodsburg	480
Louisville, Franklin Street	479
Princeton, First	475
Danville, Lexington Avenue	474
Louisville, Eighteenth Street	464
Louisville, Clifton	463
Hopkinsville, First	449
Akron, Ohio, Calvary	427
Jellico, Tenn., First	400
Louisville, Third Avenue	399
Ashland, First	396
Covington, Latonia	380
Bellevue	367
Fulton, First	367
Louisville, Baptist Temple	317
Elizabethtown, Severns' Valley	293
Shepherdsville	214
Erlanger, Elsmere	210
Bruner's Chapel (Rose Hill)	209
Dawson Springs	208
Versailles	206
Farmdale (near Louisville)	203
Paducah, Twelfth Street	201
Louisville, Grace	200

INTRODUCING H. A. WEST TO KENTUCKY

May I say a word about Rev H. A. West who has been called as pastor to the churches at Milburn and Arlington, Ky., for half-time at each place. He will live at Arlington, Ky.

He was born and reared between Jackson and Union City, Tenn. He has spent twenty years of ministry in only four counties, as a resident pastor, in West Tennessee. He has touched and influenced the lives of many young preachers in this section of the State. He is a member of the Union City Baptist Church and I can say, as pastor, that he and his family are faithful, loyal, co-operating members. We wish for him the best in his new field of labor. My God richly bless his ministry. He is the Vice-Moderator of the Beulah Association.

E. L. CARNETT,
Union City, Tenn.

THE FIRESIDE

PAUL REVERE, PATRIOT AND JACK OF ALL TRADES

On January 1, 1735, Paul Revere, the story of whose midnight ride has become a part of American tradition, was born in Boston, Massachusetts. Apart from that one exciting incident in his career, little is generally known about him, although Revere crowded many activities into his long busy life. Indeed, he may, without stretching the truth, be called a jack of all trades. That he was a silversmith of great skill will not soon be forgotten, for products of his genius, considered the finest examples of the silversmith's art of the Colonial period, are treasured by museums and collectors.

In the years before the Revolution, while his reputation as a gold and silversmith was steadily growing, Revere found time to become proficient in many other lines, including copper engraving and wood carving. He designed bookplates, seals and billheads, and engraved the pages of music for hymnals as well as illustrating several books and carving wooden frames for some of the great Copley's paintings. Turning to portrait engraving, he executed likenesses of John Hancock and Samuel Adams. Long before the Revolution he achieved considerable renown as a political cartoonist. After eight years spent in the service of his country he returned to private life, achieving his greatest fame as designer of silverware. In 1781, he opened a bell and cannon foundry. A few years later he discovered a process of making malleable copper, thereby establishing the copper industry in the United States. He found time to practice dentistry, and achieved an extensive reputation for the excellence of his work. There is a well-founded legend to the effect that Revere once sent a customer a bill in which the first item, a charge for fixing teeth, was followed by a charge for shoeing a horse. A jack of all trades, indeed, and master of not a few!

This indefatigable man was born in a little house on North Street, Boston, two hundred years ago. He was named for his father, a Huguenot, who during the years of turmoil following the revocation of the Edict of Nantes, fled from his native France to seek freedom in the New World. Upon establishing himself in business as a goldsmith, the refugee changed his name from Apollon De Rivoire to Paul Revere. "merely on account the Bumpkins could pronounce it easier," as his famous son explained years later. After attending grammar school, young Paul entered his father's shop as apprentice, where he became skilled in engraving silver plate. Becoming interested in copper

engraving, he soon became proficient in that line of work. When the local dentist moved away, Revere soon added dentistry to his other accomplishments. It is said that he once repaired the teeth of Washington himself.

Revere early took active part in the disputes with the British. He was a zealous patriot. Joining the Sons of Liberty, he took part in the Boston Tea Party. As the trusted messenger of the Committee of Correspondence he brought the news of the Tea Party to the patriots in New York. This was one of the first of the many rides he was to make. When rumors were current to the effect that the British were preparing to make a raid on the munitions stores at Concord and to arrest Hancock and Adams at Lexington, Revere rode to those towns with a warning. The supplies were moved and hidden. The Minute Men began to mobilize. This half-forgotten journey of Revere was probably of more importance than his traditional ride which took place two days later, on April 18, 1774, for it prepared the countryside for the arrival of the British troops.

Paul Revere's services to his country did not end with his midnight ride. He became an intelligence officer and messenger for the Committee of Safety. In 1775, he was chosen to engrave plates and print the first paper currency ordered by the provincial congress. The same year he was sent to Philadelphia to study the working of the only powder mill in the colonies. Though he was allowed only to pass through the buildings he obtained sufficient information to enable him to set up a powder mill at Canton, Massachusetts. Acting as ordinance officer, he supervised tests of iron and brass cannon constructed at Titicut furnace. In 1776, he was placed on the newly formed governing body of the colony. He also became a member of the draft board. He was commissioned a major of infantry in the Massachusetts militia. Shortly afterward he was transferred to the artillery and promoted to the rank of lieutenant colonel. Stationed at Castle William, in Boston harbor, he finally received command of the fort. He saw little action, which must have irked him considerably.

After the war, a middle-aged man, his savings gone, Revere picked up life where he had left it. He opened a shop for the sale of silverware and jewelry, selling hardware and dry goods as a side line. At this period he created the masterpieces of silverware which are now so highly prized. Recognized as a leading citizen of Boston, Revere found time to take part in numerous civic activities. He was president of

the city's first board of health. For six years he was coroner of Suffolk County. He was founder and president of the Massachusetts Charitable Mechanic Association and an incorporator of the Massachusetts Mutual Life Insurance Company. He executed the new official state seal adopted in 1780, and in 1795, as Grand Master of the Masonic Fraternity, he laid the cornerstone of the New State House. A devoted husband and father, he was a regular churchgoer. Like his father he was a member of the New Brick church, and served for many years on the standing committee.

Revere had retained his interest in chemistry and metallurgy, and in his spare time he conducted numerous scientific experiments. In 1788, with his son, Joseph, he started a bell and cannon foundry. Soon Revere bells were sounding their weekly summons to worship in many New England towns and in places as far away from Boston as New Orleans. The bronze bells which struck the hours on many of the ships of the United States Navy were Revere products, including that of the Constitution—"Old Ironsides."

At the beginning of the nineteenth century there was great demand for copper to sheathe the hulls of ships. No one in this country knew the secret of making malleable copper. Revere became interested in the problem and experimented and studied endlessly and patiently. Finally success came. In a letter written to Harrison Gray Otis, member of Congress, he said: "It is the universal belief that no one in this country could make copper so malleable as to hammer it hot. I have further found it a secret that lay in very few breasts in England. I determined, if possible, to find the secret and have pleasure to say that after a great many trials and much expense, I gained it." The Government, realizing the importance to the nation of Revere's secret, made him a loan of \$10,000. In March, 1807, he bought the site of the mill at Canton, where twenty-five years ago he had worked out the process for making gunpowder. Here he erected a rolling-mill, the first in the country to smelt copper ore and refine and roll copper into sheets and bolts. Two years later the United States Navy alone took \$93,000 worth of Revere copper and brass.

Copper bolts, spikes, pumps and accessories made by Revere were used in the construction of the frigate, Constitution. Sheet copper made by Revere was used to resheathe many of the vessels which fought the British fleet in the War of 1812. Revere developed boilers

for the first steam man-of-war and for Fulton's steamboats.

In 1815, Revere lost his wife and his eldest son, Paul, who had been trained to carry on the Revere tradition in silver designing. Three years later, on May 10, 1818, Paul Revere, patriot, master craftsman and honored citizen, died. He was buried in the Old Granary Burying Ground. Near him lie John Hancock, Samuel Adams, the victims of the Boston Massacre, and others who, like him, helped to make American history. The little house on North Square where he lived from 1770 to 1788, is now a museum, keeping alive the memory of the man who, though he devoted his life to his country's welfare, is best remembered for one of the minor incidents of his career—his midnight ride.

—A. M. Wenny in *The Challenge*.

REPORT OF SOUTHWIDE SPECIAL COMMITTEE

In keeping with a resolution adopted by the Southern Baptist Education Commission at its annual meeting in Ridgecrest, August 21-22, 1936, and upon the call of Dr. Charles D. Johnson, Chairman of the Commission, the special committee appointed by him and of which he was ex-officio chairman, met at the Tutwyler Hotel, Birmingham, Ala., Friday, October 30, to confer with Dr. T. J. Watts, Executive Secretary of the Relief and Annuity Board, and with its actuary, Mr. George A. Huggins of Philadelphia.

After a preliminary statement by Dr. Watts with reference to the facilities and service of the Relief and Annuity Board, he presented Mr. Huggins, actuary of the Board and of a number of other insurance organizations and an expert in the insurance field, who outlined the field of annuities and pensions and showed the necessary steps to be taken, the method of financing and the benefits to be derived by Southern Baptist colleges that might cooperate with the Relief and Annuity Board in the establishment of a suitable organization.

The members of the committee composed of the executives of Blue Mountain College, Howard College, Furman University, Oklahoma Baptist University, Howard-Payne College and Mercer University, were in hearty sympathy with the general idea and with the emphasis given it by the National Social Security Act. After conference and discussion certain specifications and details were unanimously agreed upon and Dr. Watts and Mr. Huggins were requested to formulate a plan of organization and participation to be submitted to the Southern Baptist Education Commission and to the member colleges for approval and adoption.

The committee also by unanimous vote requested Dr. Watts and Mr. Hug-

gins to furnish to each college interested an exhibit based on data furnished by it and showing the practical operation for each member college.

In behalf of the committee and the Southern Baptist Education Commission Chairman Johnson extended to Dr. Watts, Mr. Huggins and the Relief and Annuity Board hearty and grateful appreciation for the courtesy and counsel given and for the great service rendered.

Those in attendance at the meeting were as follows: Dr. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Mr. George A. Huggins, Actuary, Dr. Charles D. Johnson, Chairman, Southern Baptist Education Commission, Dr. L. T. Lowrey, President, Blue Mountain College, Dr. J. W. Jent, representing Dr. J. W. Raley, President, Oklahoma Baptist University, Dr. Edward Long, representing Dr. B. E. Geer, President, Furman University, Dr. T. U. Taylor, President, Howard-Payne College, Dr. T. V. Neal, President, Howard College, Spright Dowell, President, Mercer University.

SPRIGT DOWELL, Secretary,
Southern Baptist Education
Macon, Ga. Commission.

LUDLOW, KY. PREACHER NOW PASTOR AT NEW RICHMOND, OHIO

It is time to renew my subscription to the Western Recorder. Although pastor in another State, I do not feel that I can do without my copy of the Western Recorder. Since moving into the parsonage at New Richmond, Ohio, I have deferred having my address changed on your mailing list, since I receive my copy but a few days later than usual.

I accepted a call to the church here the first part of June and moved into the parsonage June 27. The people here

are mostly former Kentuckians. New Richmond has the nickname of "Little Kentucky." The same friendliness, hospitality and doctrine prevail as in Kentucky. The Baptists here are partial to Southern Baptist literature and institutions, and insisted that their pastor be from among Southern Baptists. They will not tolerate a preacher with the slightest tendency toward Modernism.

The work is moving along nicely, with growing interest, and especially fine attendance at the evening evangelistic services. This week, we have just started a School of Music. There has been a fine enrollment, and those taking the course have manifested an in-

Blessed is that church which has a pension plan, for such a church will be relieved of much embarrassment when its minister retires on account of advanced age.

Blessed is that minister who has a pension plan, for it will be a godsend to him in his most trying hour.

Blessed are the church and the minister that have a pension plan, for such a plan will enable each to carry out Scriptural teachings on the subject. Prov. 6:6; Psalm 71:9; 1 Cor. 9:1-14; Luke 10:7; Acts 20:35.

BLESSED are those churches which adopt a pension plan, for they will help the denomination solve one of its most pressing problems.

These blessings will come to those churches and pastors who participate in the AGE SECURITY PLAN of the Relief and Annuity Board. Churches should include the Plan in their 1937 budgets. Write for further information to Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

KENTUCKY BAPTIST HOSPITAL

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H. L. DOBBS,
Superintendent

HELEN VINCENT, R. N.,
Supt. of Nurses

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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.)

creasing enthusiasm for the course, with the leaders of music in other denominations enlisting. It is to continue through the winter, meeting thirty-eight nights. The School includes work in theory and notation, sight singing, choir training, conducting and a lecture course in the place purpose and ministry of music.

VICTOR L. STEPHENSON,

224 Washington St.,
New Richmond, Ohio.

SUNDAY SCHOOL LESSON HELPS FOR TEACHERS AND PUPILS

Review by Dr. John L. Hill, Nashville

Ambitious teachers are eager to have all the help that they can get on the Lessons. They will major on the study of the Bible itself; there can be no substitute for the Book. But there are many studies by devout and capable scholars which the teacher will want to consult. We are happy to make mention of a few of these.


Points For Emphasis, by Hight C. Moore (Sunday School Board, 35 cents), enters its twentieth year. It is a vest pocket commentary on the lessons, featuring in each lesson the lesson outline, notes analytical and expository, the lesson of the lesson, the gold in the golden text, daily readings, and department titles. It is easily the most complete treatment in its field and may be used by classes as well as by teachers.

Peloubet's Select Notes, by Wilbur M. Smith (W. A. Wilde Co., \$2.00), is the most thorough treatment of the Sunday School lessons that we know. This sixty-third volume preserves the characteristics that have made this commentary famous, but comes with a freshness which even the best of its predecessors lacked. Doctor Smith is simply a great writer. He knows the teacher's task and he knows how to help him meet that task. If we could own only one "help" it would be Peloubet.

Tarbell's Teachers' Guide, by Martha Tarbell (Fleming H. Revell Co., \$2.00), comes to its thirty-second year with the seasoned experience of a veteran and the attractiveness of a beginner. This volume is just what it professes to be: a guide for teachers. It is noted for its beautiful pictures, its practical suggestions to teachers, and its wealth of illustrative material drawn from an almost unbelievable wide field. The teacher who dips into this Guide will fortify himself against stagnation.

Snowden's Sunday School Lessons, by James H. Snowden (The Macmillan Co., \$1.35), has been "an inspiration for effective teaching" for sixteen years. Beginning with an admirable discussion on "Teaching The Lesson," continuing with an introduction to each quarter, Doctor Snowden presents each lesson in what we would commonly call the topical form. He makes no pretense at notes or comment on the verses of the

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By JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its richness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

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FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. Each of the week-day stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.

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lesson passage, but with remarkable skill culls from the passage some five or six topics which he discusses in scholarly and practical fashion. One looking for stimulating suggestion will not be disappointed in this volume.

Arnold's Practical Commentary, by B. L. Olmstead Editor (Light and Life Press, \$1.00), makes its forty-third bow. Through the years this work has been recognized as both comprehensive and complete. In addition to what one would expect to find in the average volume of this kind, there are editorials, maps, pictures, questions, fifty-two blackboard exercises, and diagram. It is difficult to see how more material of practical nature could be brought together within the limits of a volume of this size.

Popular Commentary, by Eugenia Le Fils (Fleming H. Revell Co., 90 cents), is a new and very attractive commentary on the lessons. The editor served for twenty-five years as editor of

The Illustrator, during which time he deserved the reputation for spiritual quality. These studies outline the lesson, present rather extensive select notes in which scripture is explained by scripture, and give separate suggestions for teachers of Seniors and Adults and of Intermediates. An interesting feature is the Bible dictionary which pronounces and defines all of the proper names used in the lesson text during the year.

The Gist of the Lesson by R. A. Torrey (Fleming H. Revell Co. 35 cents), makes its thirty-eighth appearance. Fortunately Doctor Torrey left extended expository notes through which it is easily possible for those who were associated with him in life thus to continue his service through the printed page. This is also a vest pocket edition and stresses particularly the lesson outline and the expository notes.

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A Message From China

"At the beginning of this year the various young people's societies which had been carrying on independently, were united and headed up in a Young People's Committee for the church. There were nine of these societies. It was decided to try to have something special for them all together once each quarter. During the first quarter we had a Mission Study Rally which ended with our Young People's Day the first Sunday in May. On that day more than a hundred Mission Study diplomas and numbers of seals were presented. We were fortunate indeed to have as our guest speaker, Dr. Frank Leavell of Nashville, Tenn., B. S. U. Secretary. He brought our young people an earnest and challenging message and won their hearts. The second "special" was a social meeting held on the church grounds. This was well attended and thoroughly enjoyed. The young people themselves took the initiative, preparing an interesting program, good refreshments, etc. They are coming to realize that the work is theirs—for the young and by the young people. We plan in September or October to have a series of evangelistic meetings especially for them. Please pray that through these meetings many of our Christian young people may reconsecrate themselves and many others may be won to Christ. **If Christianity is to advance in China, it must do so in the hearts of the young people.** Perhaps the most encouraging thing connected with this work recently is the organizing of themselves into an evangelistic band by four of our fine young men. They wish to study the Bible in order better to serve, and at the same time be ready to serve anywhere they can at any time.—Thus, amid many encouragements as well as some real discouragements and problems and difficulties the work of our young people at the Old North Gate Church seems to be advancing.

"One of the four young men who formed the evangelistic band opened a summer school in the Wong Memorial Chapel at West Gate. So many children who seemed so eager to learn have come that we feel we must undertake another venture of faith. With Mr. Wong helping some, and others here and there contributing a little, we are planning to start a regular school this fall with one of our Tsing Tuh School girl graduates

as teacher. She has agreed to take a smaller salary than is usually given in order to help start the work. Women's meetings and classes for the illiterate will also be started. Later we hope Mr. Wong can give us a place and building suitable for Good Will Center work. We believe the beginning is being made for such work at this crowded section of Shanghai.

"I want to thank every one of you who through your gift to the Lottie Moon offering made a gift to us. We are now looking forward confidently to a new location and buildings for our church and schools in place of the old, dirty, noisy, crowded ones we have. We are going to have to be patient, for it may be several years, but the encouragement we have received through the deep interest shown by many, and the gift of the W. M. U. of the South, as well as one from the North Carolina W. M. U., makes us know assuredly that God is leading us on toward that big objective. Now I hope and pray that the waiting may not be long, and yet His is the work and in His own time He will provide what is needed, so I must be patient and not run before His plans and purposes.

"Please remember us, our work in all its phases, and our Chinese co-workers at the North Gate Church.

"My heart is full of deep appreciation to you, every one, for your interest in us and the work we are trying to do.

Roberta Pearle Johnson,
 466 Rue Lafayette,
 Shanghai, China

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

R. A. Focus Week

It was my privilege to be in the Pineville Baptist Church on Wednesday evening of the R. A. Focus Week. The Intermediate R. A. boys had charge and read the Scripture, led in prayer, then one told the history of the R. A. organization. The Junior R. A. Chapter gave the allegiance. It was an unusual opportunity to have Miss Emma Leachman, of the Home Mission Board, there and she spoke, thrilling the boys as she told of an Indian R. A. Chapter she visited in Oklahoma and of the work among the Indians.

Week of Prayer

Young People's Leaders will find a good deal of material in "Palestinian Tapestries" that can be used in their programs for the Season of Prayer. Especially interesting are the stories of Christmas parties in Palestine, as found on pages sixty-eight and seventy-four of "Palestinian Tapestries." This book is twenty-five cents and can be ordered

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Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Horace Bushnell.

JOE CLAPP, JR., ORDAINED AT FULTON

The First Church, Fulton, Ky., recently ordained one of its finest young men, Joe Clapp, Jr., to the Gospel ministry on Sunday night, October 18. The entire service was conducted before a large congregation in the church auditorium.

The pastor conducted the examination. Mr. J. O. Lewis led the Ordination Prayer. The charges were delivered by Rev. J. B. Hester and Rev. Hayward Highfill.

Rev. C. H. Warren, the pastor under whom Brother Clapp surrendered to preach delivered the splendid Ordination Sermon.

We believe Brother Clapp to be a young man of unusual ability. He has been called as pastor of Mt. Carmel Church in Fulton County. He is continuing his work in Union University where he is a Junior.

We have two other students for the ministry in our church. They both surrendered to preach this past summer. They are, Mr. Richard Williams, a Senior in Fulton High School and Mr. Warren Clapp, a Freshman in Union University.

WOODROW FULLER,

Fulton, Ky.

DEACONS ORDAINED AT McVEIGH

In response to an invitation of Pastor C. L. Young in behalf of the McVeigh Baptist Church, representatives were sent by the First Church of Williamson, W. Va.; the East Williamson Church; and the Stone Baptist Church, Stone, Ky., for the consideration of the ordination of two deacons, Luther Loftis and Del Lockhardt at McVeigh on Sunday, November 1. These representatives included: Pastors J. C. Jones, J. C. Hager, and Mr. Meade, of Williamson, W. Va.; C. L. Young, McVeigh, Ky.; and H. C. Frazier and Mr. New of Stone, Ky.; and Deacons Lowe, Poor and Robinson, of Stone, Ky.; West of McVeigh; and Price of Williamson, W. Va.

On motion of Brother Jones, seconded by Brother Frazier, Brother Young was elected Moderator of the Council and was given charge of taking the lead in questioning the candidates.

The candidate were called upon to give their Christian experience and were examined as to the doctrines of the church, and having satisfied the Council were ordained.

After prayer by Mr. New, and Scripture reading by Mr. Frazier, the Council proceeded to examine the candidates. It was voted to ordain them as deacons. Pastor Jones delivered a message, and Mr. Hager offered the ordination prayer, which was followed by the laying on of the hands.

Mr. Meade pronounced the benediction.
R. W. ROBINSON, Clerk
of the Ordaining Council,
McVeigh, Ky.

—○—

**THE CARVERS GO TO PEIPING
LANGUAGE SCHOOL FOR
ONE YEAR**

Inabelle G. Coleman, Foreign Mission Board, Richmond, Va.

Missionaries George A. and Saxon Carver took a year out of their Christian teaching service at Shanghai University and spent last year at Language School at Peiping. This opportunity should have been granted them years ago, but a depleted faculty forbade. Their record at the Language School tops the list. The Chinese scholar affectionately known as "Goldie" to Southern Baptist missionaries, the beloved teacher of long service in the Language School and his comrades, prophesy that Mr. Carver will some day become China's greatest foreign scholar. These say that his mastery of the technique of the language, his understanding of the classics, and his ready reading ability of scholarly literature are surpassingly superior.

Southern Baptists are glad to know that this splendid young couple and their young son, George A., Jr., are back at their post of duty and influence on Shanghai University campus. From the gifted Mrs. Carver comes the following reminiscences of one of the autumn campus vesper services:

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"There we were, outside Yates Hall, at the close of the beautiful service in charge of the Christian students' Fellowship Union of the University of Shanghai. On the balcony above the porch was an organ and the choir leading the several hundred voices in hymns. Below, standing in the quadrangle, on soft grass, we each held candles to see the words.

"How lovely and reverent it was, on the peaceful starlit night so akin to another night when the world first heard tidings of the Prince of Peace. And as we sang, I was so conscious of the truth of our song, 'I Need Thee, Oh, I Need Thee Every Hour, I Need Thee' and I breathed a prayer that this new school year would be increasingly fruitful in His kingdom. For how China needs Him now! How we Christians in China need Him! How those not yet Christian need to find Him! There we were, a group of college and middle-school students, Chinese and missionary faculty, and faculty children—all one in Christ, but all with our individual problems. In my heart I could feel their problems as well as my own."

—○—

**FOURTEEN BAPTIZED FOLLOWING
BENTON REVIVAL**

Dear Dr. Masters: I have intended to send you the results of our revival meeting, since Brother J. T. Odle and I were talking with you at the General Associational meeting at Paducah last week, but have been so rushed I haven't had time.

We had in many respects a wonderful meeting. Brother Odle brought us great messages every time. The church was revived and many lost were reached. There was a total of twenty-five additions to the church. I baptized fourteen at the close of the meeting Sunday night, November 8.

One of those I baptized was a whiskey dealer and had been for thirteen years. He was converted on Friday of the first

week of our meeting. On Thursday before his conversion he quit the liquor business and on Friday night came to unite with the church for baptism. He said, "I would not sell another drop for a thousand dollars." He has hardly missed a service since he united with the church. We had ten additions by letter and one came by statement which makes the total of twenty-five additions.

I have only been on the field six weeks during which time we have had twenty-seven additions to the church bringing our membership to 197. During the six weeks that I have been here our offerings have totaled \$459.93. This includes the money for the revival and all other items. We have had an average Sunday-school attendance of 144.

The Lord has blessed in a wonderful way and to Him be all the glory and praise. We are still enjoying the Recorder.

B. R. WINCHESTER.

Benton, Ky.

—○—

Mrs. Tolle, wife of Rev. Mr. R. H. Tolle, of Falmouth, died at Cynthia on Monday, November 16, at the home of her daughter, Mrs. K. W. Brumback. She is also survived by a son, Leon A. Wiglesworth, and two other daughters, Miss Lela Wiglesworth and Mrs. Paul B. Lall.

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SOUTHERN BAPTISTS ON THE UP AND UP

THE FIGURES TELL A TALE OF PROGRESS

By Walter M. Gilmore, Publicity Director Executive Committee, S. B. C. Nashville, Tenn.

While a ten percent increase is nothing to brag about, yet it shows a decided trend in the right direction. Southern Baptists are on the march, forward again, for which we thank God and take courage.

The following figures tell a tale of progress that is most encouraging: The total receipts of the Executive Committee of the Southern Baptist Convention for the first ten months in 1936 were \$1,241,395.68, an increase over the receipts for the same period in 1935 of \$125,540.76—more than ten percent! Of course the figures include only the Southwide and Worldwide causes.

LIFT UP

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And I, if I be lifted up, will draw all men unto me."

The primary business of Southern Baptists is to lift up Christ in their daily walk and conversation, to give to him the place of pre-eminence in their lives, to enthrone him in their affections. So that all who see them will take knowledge of them that they have been with Jesus and that the same spirit of devotion, that was manifested in him on the cross is in them.

Like the great apostle, our preachers should determine to know nothing save Jesus Christ and him crucified and lift him up not only in their preaching but in their daily living, and their messages reinforced by all who listen.

LOOK UP

"Look unto me all ye ends of the earth and be ye saved," saith Jehovah. Look and live! There is no other way of escape. Just as the Israelites in the wilderness, who had been bitten by the fiery serpents, were healed by a look at the brazen serpent, even so all those who have been bitten by the old Serpent may be healed of the poison of sin by a look at the Crucified One. There is no other way.

Look upon the fields! Right here in our own dear Southland, in our own state and in our own town or community there are countless opportunities for soul winning and uplifting service. It

is conservatively estimated that there are 18,000,000 in the South, that are not connected with any church organization.

Look at the teeming millions—more than a billion—of those in foreign lands who have never yet even so much as heard the precious name of Jesus. Many of these are doomed to eternal death and night unless we carry the light of the gospel to them. Furthermore, the great Captain of our salvation has ordered us to carry this gospel to every creature. To ignore this imperative command or to minimize its importance is to incur the disappointment and displeasure of him who commissioned us to perform this most difficult but glorious task. Our concern should be not so much as to whether or not non-Christians are lost without the gospel but whether we can be called God's friends if we do not what he says.

SIGN UP

As loyal Christians, we are happy to underwrite a program that has for its objective the doing of the will of God in making Christ known to every individual here in the homeland and around the world.

The church is the unit of organization in Christ's plan in promoting his Kingdom on the earth. Ample provision, therefore, should be made for the financial support of the local work of the church. Every member should contribute to this on the first day of every week (I Cor. 16:2). As the local church is strengthened it becomes an ever increasingly potent factor in building up the Kingdom of God.

The signed card below is significant. The salary of the one signing it is \$50.00 a week. The tithe is \$5.00. This is divided 50-50 between the support of local work and sending the gospel to others which is the ideal division. Of course there are exceptions to this general rule which each must determine.

We are perfectly familiar with signing agreements and contracts in connection with our every day business affairs—for water, lights, telephone, rent, automobile and a score of other things. There is no good reason, then, for any member to refuse to underwrite his share of the expenses of his church, which requires money for its successful operation just as any other organization.

THREE ESSENTIAL OBJECTIVES THAT REMAIN

By J. E. Dillard, Director of Promotion Ex. Com., S. B. C., Nashville, Tenn.

FINISH UP

Many a race is lost in the home stretch. Many a noble effort well begun is a failure because the workers grow weary. He that endureth to the end shall be saved. We Southern Baptists need to learn the fine art of finishing up, and finishing up on time the things we enthusiastically begin.

There is the Every Member Canvass: This should be put on and finished up during November and the first two weeks in December. The financing of all our denominational work, state and southwide, is dependent upon the intelligence, insistence and persistence with which the Every Member Canvass is put on and finished up. It is important both to reap and glean. We are tempted to make a general appeal and a hasty canvass and quit. It is not an Every Member Canvass until every member is canvassed. The job is not complete until done. Let's finish up!

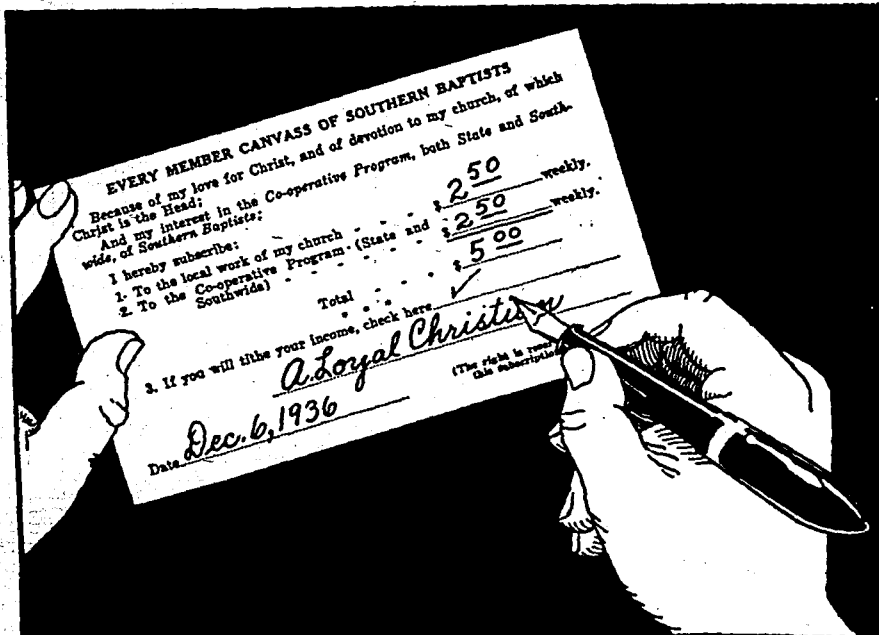
Then there is the Baptist Hundred Thousand Club. How this came to us in the dark night of debt and discouragement and well nigh despair! Like the morning star, it promised dawn and day. A thousand Southern Baptists hastened to join and others followed their example. "Surely we can find a hundred thousand Baptists who can and will give an extra dollar a month to free our denomination from these strangling debts." But we didn't; we didn't find the half of them, and many who began well grew weary and dropped out; others became careless and forgetful. We need to finish up!

PAY UP

Everybody admires the man who promptly pays his bills. We should be as prompt in paying our church pledges as in paying our grocer. Some people look upon a church pledge as Wilkins Micawber did upon a promissory note: the signing of the obligation ended it. "Thank God, that's paid." Paul admonishes us to owe no man anything save to love one another. If the unpaid pledges in our churches were paid promptly, pastors and church treasurers would be relieved of much embarrassment. If the pledges to the Co-operative Program and the Baptist Hundred Thousand Club were paid up to date we could greatly reduce the indebtedness of our Convention agencies, the morale of our people would be strengthened, and the work of our denomination would go forward in a great way. "Better is it that thou shouldst not vow, and not pay." Let's pay up!

SPEED UP

It is true that according to Aesop the tortoise won the race. But that was not because he was persistent and kept at it while the hare rested and slept. Some of our people have the speed of the hare, figuratively speaking, but spend so much time resting that they get nowhere. Perhaps there are more of us who have some persistency but we are tryingly slow. We need both speed and persistency. Let's speed up a bit. Have you put on your Every Member Canvass? Have you finished it up? Have you made your plans for promoting the Baptist Hundred Thousand Club in your own church? Have you taken a membership yourself? The King's business requires haste. Speed up!





R. H. Falwell, Jr.

Newly elected President of the Kentucky Baptist Student Union Convention at their meeting in Bowling Green, Ky., on October 24. Mr. Falwell is a graduate of Murray State Teachers' College, and is at present a student in the Southern Baptist Theological Seminary. He is the only son of Mr. and Mrs. R. H. Falwell, Sr., Murray, Ky.

GOOD MEETING AT LEBANON, KY.

Recently it was my privilege to be in a meeting with Dr. T. J. Porter and the First Baptist Church at Lebanon, Ky. Rev. J. C. Yelton, pastor of the Bardstown Road Church, Louisville, conducted the singing. His services, under God, contributed largely to the success of the meeting. The Lord was there to bless His people and save the lost. There were some twenty or more additions to the church as a result of the meeting and a spirit of revival was manifest in the church.

Our home was with the pastor and his good wife whose hospitality was all that could be desired. They are happy in the love of a loyal people. Dr. Porter has been pastor of this church for more than twenty-four years. He is strongly entrenched in the affections of his own people, and highly esteemed for his works' sake by the whole town and community. He made it easy for the visiting preacher to preach in the meeting. He is one of the most congenial pastors with whom it has ever been my privilege to work in a meeting.

The First Baptist Church of Lebanon is a choice body of God's saints. It is accustomed to long pastorates. Mention has already been made of Dr. Porter's lengthy service. His predecessor was pastor of the church for thirty-five years. In the membership of the church are people of real talent and consecration. They are loyal to their pastor and follow his leadership. In the meeting there was a beautiful spirit of co-opera-

tion on the part of the church and community. Large and interested congregations greeted us at every evening service, and at some of the day services more than a hundred people were present.

The fellowship with the singer, pastor, and the church was delightful, and best of all we had blessed fellowship with our Lord in His service. May our Father's richest blessings continue upon this faithful pastor and loyal church.

T. J. BARKSDALE Pastor,
Calvary Baptist Church,
Louisville, Ky.

REVIVAL AT MAYS LICK

The Mays Lick Baptist Church, organized in 1789, has in her 148 years of history, experienced many glorious seasons of revival.

In 1797 under the preaching of Rev. Donald Holmes, thirty were added by baptism. In 1813, Rev. Walter Warder, pastor, and Rev. Jeremiah Vardeman, Evangelist, a special revival effort saw 154 added to the church. Each succeeding year, the revival fires burned brightly. Fifty-one in 1817, forty-seven in 1820, thirty-nine in 1822.

In 1828, the greatest revival ever experienced in the community was conducted by Rev. Walter Warder and Rev. Jeremiah Vardeman. The meeting lasted for a period of ninety days. At the expiration of that period, 485 souls had been saved.

In 1838, under the leadership of Rev. Gilbert Mason, 152 were added. In 1844, Rev. S. L. Helm, pastor, 100 joined the church. In 1851, Dr. J. M. Frost, pastor; Dr. W. W. Gardner, Evangelist; sixty-two were added.

Space forbids a recital of other revival days. Suffice it to say that some over 1,000 members constituted the peak of membership. Ten churches have been organized within a five mile radius of Mays Lick, drawing very largely for their membership upon the mother church.

We have just concluded another season of spiritual refreshing under the able preaching of Rev. George Moore, former pastor, 1924-1927, and now pastor of the First Church at Ft. Pierce, Florida. Twelve fine young men and women came upon profession. Brother Vertner Saxton of Lexington, Ky., led the singing in a most helpful way.

A. D. ODOM, Pastor.

PASSING OF BROTHER I. N. SMITH, COLORED

Brother I. N. Smith, colored Baptist minister, died at his farm residence in Ballard County, September 15, 1936.

The story of "Uncle Ike's" life could be styled "Up From Slavery," for he was born a slave in Ballard County, March 18, 1851.

He evidently applied himself to his studies, for we find him in 1871 teaching

TWO FREE BOOKS For Ministers

Why God Used D. L. Moody
by R. A. Torrey

The Shorter Life of D. L. Moody
by Paul D. Moody and A. P. Hill

These two books will be given to the first 1,000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1927, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write A. F. GAYLORD, Director,
D. L. Moody Centenary Celebrations
The Moody Bible Institute of Chicago
151 Institute Place CHICAGO, ILL.

the first school for colored children in the county.

His heart, however, was in the ministry and as a preacher of the gospel he labored in the county for fifty-seven years.

He was instrumental in organizing several churches, and with one exception he was pastor of every church in the county.

"Uncle Ike" was highly respected by all, and his rare good sense has left an abiding impression upon the members of his own race. The sterling worth of Brother Smith's labors was not unnoticed by his brethren; for the college at Hopkinsville Ky., conferred on him the degree of Doctor of Divinity. Brother Smith's mantle fell on his elder son, Dr. Tom Smith, the only colored person who has obtained a degree from Bonebrake Seminary, Dayton, Ohio.

Dr. Tom Smith now holds a responsible position with the Columbia University of New York City.

In the simple life of this consecrated man, Bryce, the British historian, could find ample proof for his statement: "No people in the history of the world has made such advancements as the American Negro in the past sixty years."

E. R. RANSOM,

Blandville, Ky.


If churches will not pay 1% of their pastors' salaries to insure them against want in their old age, how otherwise do they hope to secure for them such a blessing? Think on this.—The Relief and Annuity Board, 2062 Tower Petroleum Building, Dallas, Texas.

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December

Southwide and State Calendar

Theme: Faith Is the Victory Oover the World.

Scripture: This is the victory that overcometh the world, even our faith (I John 5:4b).

What To Do: Co-operate with church plans to enlist every training union member as a systematic giver to the church. Demonstrate the life of faith through personal soul-winning.

Attention Long Run!

Let us not forget the Long Run Associational Rally on next Sunday, November 29, at the Fourth Avenue Church. Mr. H. E. Ingraham, of Nashville, Tennessee will be the special speaker. May we pray and work to make this a glorious beginning of a most successful week of training in Church Library work. Study carefully the program for the whole week. It is unusually worthwhile.

Central Surpasses All Regions In Convention Registration

Central Regional Convention meeting at the Lawrenceburg Church, November 6-7, registered 292, thus surpassing all other Regions.

Out of eleven associations in Central Region, eight were represented. With the exception of Baptist Association, in which the Convention met, Shelby County had the largest number, sixty-six. Long Run was next with twenty-two. Nelson was third with fifteen.

Words cannot express our appreciation to the pastor, Dr. E. N. Perry and the Lawrenceburg Church for the splendid way in which the Convention was entertained. The Committees served efficiently. In true hospitality the homes were opened to the visitors.

Thanks are due the regional officers for a splendid program and to all who accepted a place on it. Each filled it well. In the absence of Acting President George W. Cummins, Louisville, who was unable to be present, State President, D. H. Daniel, Jr., Louisville, presided well.

The music was under the direction of local Chorister, organist and pianist, assisted by others who gave special numbers. Other special songs were sung by Mrs. J. E. Darter, Glendale, and Dr. John G. Dickson, Eminence. Dr. Perry spoke the words of welcome.

The missionary message on Friday night was delivered by Pastor Y. C.

Ching, of Shanghai, China and the Seminary, Louisville. The keynote message was given on Friday morning by Pastor M. D. Morton, of Sand Spring Church. The closing address Saturday morning on "The Fruitfulness of True Discipleship" was brought by Pastor W. S. Rule, of Eastern Parkway Church, Louisville.

Pastor Campbell Jeffries, from the Seminary in Louisville, conducted the devotional and consecration services. At the early Saturday morning service quite a number responded to the call for dedication of life to Christian service.

Conferences were led and short talks were made by Misses Emma Middleton and Ruby Ransdell, of Shelbyville; Pastors D. H. Daniel, Jr. and W. S. Rule, of Louisville; and H. L. Bruce, of Louisville. It was my privilege to discuss the Five Year Promotional Program on Friday night. Dr. John G. Dickson spoke at the banquet which was presided over by J. W. Nevins, Lawrenceburg. It was fine.

In Senior Better Speakers' Contest Miss Lillian Martin, of Lawrenceburg won first place and will represent Central Region in the State Contest at Paducah during the State Convention at First Church April 15-18, 1937.

The officers elected were as follows: President, Rev. George W. Cummins, 537 Warnock Ave., Louisville; Vice-President, S. E. Lewis, Muldraugh; Secretary Treasurer, Mrs. H. L. Bruce, 2711 Taylor Blvd., Louisville; Chorister, Dr. John G. Dickson, Eminence; Reporter, Mrs. Franklin Martin, Lawrenceburg; Junior Leader, Miss Emma Hiddleton, Shelbyville; Intermediate Leader, Miss Emma Hatcher, Elizabethtown; Senior Leader, Miss Noemi Maddox, LaGrange; and Adult Leader, R. T. McGinity, 2909 Dumesnil St., Louisville.

Glasgow Successfully Entertains Southern Regional Convention

The Southern Regional Convention, the eighth and last, was beautifully taken care of by the Glasgow Church. It seemed that the pastor, Dr. J. A. Gaines, and the Committees of the Church left nothing undone in preparation for and during the meeting. Our appreciation is expressed to all who had any part, in the church or in the homes, or anywhere, in making the Convention a great success.

Acting President, L. C. Roberts, Bowling Green, prepared a helpful program and presided in a splendid manner. Our thanks are extended to him and to all who so kindly took a part on the program.

Of the eleven associations in Southern Region, eight were represented, the largest number, outside of Liberty where the Convention met, being fifty-two from Warren, and the next largest number being twenty-seven from Barren River. Bethel was next with six-

teen. The total number registered was 281, the second largest of all the eight Conventions.

The Song Services were directed by J. W. Wood, Jr., of Bowling Green, accompanied by organist and pianist of the Glasgow Church. Special music was furnished by Glasgow and Bowling Green.

Pastor W. A. Criswell, of Warren County, conducted the devotional and consecration services. At the sunrise service on Saturday morning, there were two volunteers for definite Christian service, one young woman for whatever the Lord may call her to do.

The keynote message was given by Dr. R. T. Skinner, Bowling Green. The missionary message was brought by Pastor W. C. Skinner, of Auburn. The closing message Saturday morning was delivered by Pastor W. E. Waterhouse, of Horse Cave. It was my privilege to talk on the Five Year Promotional Program on Friday night.

Short talks were made by Mrs. P. P. Dumas, Bowling Green; Mrs. W. P. Depp, Nashville, Tennessee; Mrs. W. E. Waterhouse, Horse Cave; the writer; and Pastor H. L. Green, of Scottsville. Mrs. Dumas, Mrs. Depp, Mrs. Waterhouse, and the writer also conducted conferences.

Officers elected for the coming year are as follows: President, Rev. C. R. Hill, Morgantown; Vice President, Rev. W. A. Criswell, 1349 College St., Bowling Green; Secretary Treasurer, Miss Catherine G. Dabbs, Morgantown; Chorister, J. W. Wood, Jr., 648 Eighth St., Bowling Green; Junior Leader, Miss Alice Rogers, Glasgow; Intermediate Leader, F. B. Hardy, Smith's Grove; Senior Leader, Mrs. W. E. Waterhouse, Horse Cave.

RECORD OF ATTENDANCE

November 15, 1936

Baptist Training Unions reporting enrollment of 100 or over

Bowling Green, First	185	33	259
Lexington, Porter Mem.	173	187
Lexington, Calvary	143	174
Louisville, Grace	128	8	135
Louisville, Franklin St.	122	35	160
Owensboro, Third	119	18	160
Newport, First	119	176
Owensboro, First	117	57	146
Covington, Latonia	114	24	193
Gatliff	109	16	121
Danville, Lexington Av.	108	17	175
Dawson Springs	104	11	115
Princeton, First	103	18	151
Louisville, Beechmont	100	18	138
Akron, Ohio, Calvary	97	25	122
Louisville, 23rd & Bdwy	95	18	113
Jellico, Tenn., First	95	7	102
Harrodsburg	94	25	143
Salem (near Shelbyville)	93	125
Louisville, Crescent Hill	91	8	137
Louisville, Temple	84	8	119
Hopkinsville, First	84	8	130
Taylorsville	76	9	107
Shively	72	20	112

Our Dead

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

MRS. NELLIE BERRY

Mrs. Nellie Berry a devoted Christian mother and a faithful member of Victory Memorial Baptist Church left her earthly home to join her Saviour.

Her place cannot be filled but some day there shall be another gathering where those who love her shall see her again.

Her death was unexpected for she had not been ill long but God knew best and some day we shall understand.

MRS. D. P. NALL,
MRS. CLAY CURRY,
MRS. A. J. MAYNARD, Com.

JAMES HUE ARNOLD

January 12, 1934-October 9, 1936

"He will gather the lambs in His arms. . . . James Hue, the son of Mr. and Mrs. Paul Arnold, was permitted to suffer only a short time before Jesus took Him up in His arms. With a perfect body, an unusual mind, attractive personality, consecrated parents, able to give him the best to produce a wonderful manhood, and the only son, we stand with heads bowed with these bereaved to say "we do not know why God permitted this." Only this giving up is so God-like; God so loved that He gave His only Son.

L. O. GRIFFITH,

Wheatley, Ky.

MRS. ELLA DUNCAN

On September 6, God in his infinite wisdom called to be with him Mrs. Ella Duncan. She was a member of Victory Memorial Baptist Church and her sweet spirit and sublime faith in the time of much suffering was an example of real courage.

She was 75 years of age at the time of her death and leaves two sons, a daughter, other relatives and a host of friends to mourn her loss.

"Some time all sorrow shall be o'er,
Some time all earthly cares be known no more,

O; what rejoicing on the golden shore
Sometime, sometime soon."

MRS. D. P. NALL,
MRS. A. J. MAYNARD,
MRS. CLAY CURRY, Com.

MRS. PETE GRAY

The death angel visited the home of Mr. Pete Gray, on Saturday night, October 10, at 8:15, and claimed the mother.

Mrs. Gray had a stroke of paralysis on Sunday morning, September 27, while sitting at her breakfast table. Looking up into the face of her faithful companion, said, "Take me away from here, I have had a stroke."

Mrs. Gray apparently was enjoying good health. She was of strong personality, always jolly with those with whom she came in contact. Inwardly however, she was making a brave fight to combat some maladies that held a strong grip. During her illness, she

spoke of her favorite song and passage of Scripture which was read by her much adored pastor, Brother Bush.

Her Bible was her closest companion. She kept one in her place of business and at home.

Mrs. Lavinia Percilla Gray (nee Miss Willcut) was born November 26, 1888, and died October 10, 1936. She was married to Peter Gray October, 1905. She leaves to mourn her loss, a husband, and four children, four grandchildren, a mother, three sisters and three brothers.

In 1907 she was converted and united with a Baptist Church. She later changed her membership to the Baptist Church of Central City, Ky.

ONE WHO LOVED HER.

WILLIAM HOWARD THRESHER

William Howard Thrasher was born August 8, 1908, near Lewisport, Ky. Left an orphan at an early age, he came to Owensboro to make his home with an uncle. He was converted in 1927, and joined the Methodist church. Was married in February, 1930, to Miss Catherine Adams. To this union was born one child, Mary Ann, four years of age, who survives. He was killed at the Murphy Chair Company, at 11:25 A. M., Saturday, October 24, by a flying splinter from a saw.

Funeral service was conducted by Rev. J. R. Gum, pastor of Methodist Church, assisted by Rev. Edward Hewlett, pastor Seven Hills Baptist Church on Monday afternoon, October 26, burial in Elmwood Cemetery.

MRS. D. J. WHITE.

MRS. CYNTHIA BALL

Resolutions of respect from New Liberty W. M. U. to Mr. W. S. Ball and family.

Whereas it has pleased our Heavenly Father in His divine wisdom, to call home the wife of W. S. Ball, and while we mourn with him and family, we bow in humble submission to the will of our Father, who doeth all things well.

While we mourn with him, we who have our companions with us do not know how deep the sorrow. We know God can give the comfort we are powerless to bestow, upon one called upon to give up a loved one.

We miss thee, oh we miss thee,
We miss thee everywhere,

No more will you stand before us

Or sit in the vacant chair,

Until in the coming morning

When Christ shall claim His own,

You'll meet your loved one yonder,

Around the Father's throne.

MRS. BEN GRONIMAR, President,
New Liberty, Ky.

MRS. SALLIE COCANOUGH

On Sunday, October 11, God in His infinite wisdom called Mrs. Sallie Cocanough from this world of suffering and sorrow to her eternal home of rest and peace. Her passing was so peaceful that the loved ones who watched by the bedside were made to feel that she had fallen asleep in Jesus.

"Safe in the arms of Jesus,

Safe on His gentle breast,

There by His love o'er shaded,

Sweetly her soul shall rest."

On September 4 Mrs. Cocanough was seventy-six years old, and from girlhood had been a faithful Christian. She was a charter member of the Lexington Avenue Baptist Church, Danville, Ky., and in her church, which she loved so dearly, her pastor, Dr. C. C.

Southern Baptist Hospital

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LOUIS J. BRISTOW
Superintendent

Warren conducted her funeral service. As a theme for his discourse, Dr. Warren used the thought expressed in a hymn that had been a favorite of hers during her illness—"When I Get to the End of the Way." At the close of the service he sang the hymn just as he had sung it many times for her.

Mrs. Cocanough leaves behind an adopted daughter, Mrs. Lillie Cocanough, whom she had reared from babyhood and who feels the sense of loss as keenly as though she had been her own mother, yet sustained by an unflinching trust, she looks beyond this veil of tears to a land that is fairer than day where one day the hosts of redeemed loved ones will be reunited around the great white throne.

And so shall we ever be with the Lord.

A LOVED ONE.

Listen, God Speaks, by Arno C. Gaebelin, published by Our Hope Publishing House, New York City, 184 pages, price \$1.00.

The author is a fertile writer for books of interpretation of great Bible teachings, especially in the field of prophecy and that of the Second Coming of Christ. In this volume he sets himself to develop in four parts and three times as many chapters the thesis that God has spoken, that he is still speaking, and that he will speak again. Very interesting are his two chapters on the Silence of God During the Gospel Dispensation, in which he acknowledges his indebtedness to the great work of Sir Robert Anderson, of London, on the same theme.

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Tired, itching, irritated eyes are soothed, refreshed and relieved by John R. Dickey's OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.

PASTORAL CHANGES**T. J. Barksdale****Called**

L. B. Kenley, Mallory Heights, Memphis, Tenn. Accepted.

Leonard Gassaway, Camden, Tenn.

E. L. Douglas, Hollandale, Miss.

J. A. Timmerman, Elba, Ala. Accepted.

J. S. Winn, Cherokee Heights, Macon, Ga. Accepted.

W. R. Belew, Parsons, Tenn. Accepted.

T. J. Tribble, Chamblee, Ga. Accepted.

Gordon C. Whiteley, First, Tell City, Ind. Accepted.

J. D. Grant, Fifth Street, Hannibal, Mo. Accepted.

Elmer Polk, First, Formfelt, Mo. Accepted.

G. E. Molett, Cainsville, Mo. Accepted.

W. P. Pope, Massey Hillfield, near Fayetteville, N. C. Accepted.

F. A. Bower, First, Kannapolic, N. C.

B. F. Bennett, Valera, Tex. Accepted.

Frederick E. Smith, First, Greenville, Miss. Accepted.

J. Elmo Rawlinson, First, Chester, S. C. Accepted.

I. E. Enlow, Burgin, Ky. Accepted.

W. B. Underwood, First, Franklin, N. C. Accepted.

L. E. McKenny, Eastville, Va. Accepted.

Hall Peyton, Frierson, DeSoto Parish, La. Accepted.

J. S. Richardson, Poteau, S. C. Accepted.

Clyde Fowler, Marshall, Okla. Accepted.

B. Clarence Evans, Taos, N. M. Accepted.

L. A. Brown, First, Raton, N. M. Accepted.

Resigned

J. C. Richardson, Bay Springs, and Sylvarena, Miss.

J. A. Timmerman, Hartford, Ala.

J. I. McGill, Brown Creek, N. C.

O. L. McGinnis, Cedar Lane, S. C.

R. Q. Leavell, First, Gainesville, Ga.

J. S. Winn, Byne Memorial, Albany, Ga.

Gordon C. Whiteley, Hawesville, Ky.

Elmer Polk, Cantell, Mo.

E. N. C. Andrews, Rich Fork, N. C.

W. P. Pope, Burgaw, N. C.

F. A. Bower, First, Albemarle, N. C.

E. G. Willis, Momeyer, Roanoke Association, N. C.

A. W. Talbert, Richland, Plain, Miss.

J. W. Truluck, Lamar, S. C.

J. Elmo Rawlinson, York, S. C.

I. E. Enlow, Whitesburg, Ky.

O. M. Schultz, Jenkins, Ky.

W. B. Underwood, Monticello, Ga.

L. A. Brown, Comer Ave., Joplin, Mo.

Frederick E. Smith, First, Augusta, Ga.

Ordained

Robert Powell, Fulton, Miss.

Carmen Savell, Clinton, Miss.

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

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

T. L. Junkins, Clinton, Miss.

Jack Merritt, Clinton, Miss.

Herbert McManus, Welsh, La.

Died

G. W. Quick, Chevy Chase Md.

Frank Farmer, Owensboro, Ky.

The First Baptist Church of Williamsburg, Va., where Dr. W. C. James resigned some months ago, has called Dr. Carter Helm Jones, of Murfreesboro, Tenn., to be their pastor.

The Fifth Street Church, Hannibal, Mo., has called as their pastor Joseph Pettie Grant, of Livonia, N. Y. Mr. Grant was born in Mayfield, Ky., but spent most of his younger life in Georgia. He is a grandson of the late Dr. A. S. Pettie.

Rev. C. M. Mellichamp, of Louisville, who visited the South Carolina Baptist Convention at Spartansburg last week as the representative of the Western Recorder, and to meet again friends of

his beloved native State, reports a very fine meeting of Baptists in the Palmetto State, with a large attendance. Fellowship and constructive spiritual outlook were in evidence. Dr. Charles E. Burts was elected President. Our representative was most courteously and fraternally treated, and he came home with a fine taste in his mouth and a number of new subscribers among South Carolina ministers to the Western Recorder. Dr. W. C. Allen, Editor of the Baptist Courier, was most kind to him, and he brought back personal messages from friends of this Editor, whose native heath is Carolina, which are warmly appreciated.

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