

WESTERN RECORDER

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No. 49

Prayer and Revival

THE history of spiritual revivals is that they are born in prayer and make progress bathed in this spirit. It would seem that no soul is ever converted except as some one has gone through travail for it.

What might not God's people do if they really believed in and practiced prayer? Pentecost fell upon a ten-day prayer meeting. The marvelous power of the witness of the disciples, as told in Acts of the Apostles, was a power won in the travail of prayer. "Pray without ceasing," admonished Paul. The Lord spent whole nights in prayer, sinless though He was, and in a parable taught that men ought always to pray.

Mary Queen of Scots said she feared the prayers of John Knox more than all the armies of Europe. A spy was hired to watch Luther when he spent a night in a hotel. Next morning he reported to the employer that Luther had prayed all night and he might as well know he could not conquer such a man.

Undoubtedly the greatest difficulty in the way now of nation-wide, world-wide revival, is not the greediness with which the world races after sin and material satisfactions, but the weakness of the present-day prayer life of the great mass of professing Christians. Instead of overcoming evil with good, too many church people are concerned to find how they can at once hold on to what the world offers and to their religious faith. Their attitude is a confession that their religion is little more to them than an insurance policy against future punishment. Such religion is the set enemy of spiritual revival.

When preachers and people learn to pray in the spiritual sector occupied by Whitefield when he cried, "O Lord, give me souls or take my soul," a revival will be on the way which will shake the dry bones and bring abounding life where formalism, intellectualism and organization may have covered from sight the near-spiritual bankruptcy which so broadly afflicts God's people.

- Devotional and Religious Thought -

THE WORSHIP OF GOD

If I had not been worshipping God for the last six days, I could not worship Him this (Sunday) morning. If there has been no song through my life to God, I am not prepared to sing His praise, and the reason why so often "Hosannahs languish on our tongues" is because "our devotion dies." The worship of the sanctuary is wholly meaningless and valueless save as it is preceded and prepared for by the worship of the life. And so I pray that when the service is over, and the Sabbath Day has passed, we may go back to know that in the shop, in the office, in the home and marketplace, in all the toil of the common places, we can worship the Lord in the beauty of holiness."

ALL THINGS THROUGH CHRIST

Once I took a sober faced little girl to school. She was going to a new school and was apprehensive about her teachers and her studies. As we drove in town I said, "You are a trifle nervous this morning and I want you to recite with me a verse from the Bible, 'I can do all things through Christ which strengthens me'." Together we recited it. Then we repeated it again and again until it made a deep scratch on her brain. By the time we had reached school she had regained her confidence and was radiant with joy. Before she left the car I prayed, asking the Lord to help her and again we repeated the text.

In the afternoon she returned home with a smile and said, "It really did help. I said it every time I felt afraid and then I became strong and was able to do what was requested." Then she added, "Isn't it wonderful! 'I can do all things through Christ which strengthens me'."

Then I told her that the Lord Jesus helps boys and girls as much as he helps men and women. She had not thought about that, but that day she learned to think of the Master as a living person, helping boys and girls in their studies at school.

If I were an artist, I would paint a picture of Jesus standing by the side of a school boy helping him with his work. Most of the pictures of the Master portray him in the company of angels or mature men and women. There are few pictures in which he is shown with children. I once saw a picture of a mother holding up a little boy in order that he might see the cross on which Jesus died. It is one of the pictures I have never forgotten. I hope our artists will not be as forgetful of children in the future as they have been in the past,

for we must teach them that the resources of Jesus are available to them.

Children have great sorrows. I experienced more sorrow as a boy than I ever have since. Children are sensitive and feel much more keenly than those who are older. How beautiful it is to see them take the story of their sorrows to the Master in prayer.

—Samuel Macaulay Lindsay in
Watchman-Examiner.

ABOUNDING IN RICHES OR IN POVERTY

A young preacher went away to school to prepare for his life work. He boarded with a very wealthy family. The wife and mother had servants to wait upon her at every turn. A beautiful carriage and a span of fine horses awaited her beck and call to go and come at all times. In fact, the world smiled upon her from every direction, and she was a Christian.

The young preacher went out to his work and after some years returned to visit this home. He found that the wheel of fortune had turned. Instead of finding the woman surrounded by plenty, he found her a poor, emaciated form, pale-faced, care-worn and surrounded with the most dreadful poverty. Even the necessities of life were but scantily provided. The preacher said to her, "My sister, how do you reconcile yourself to such poverty as is now your lot to your former life of plenty." From her sunken eyes there came a beam of heavenly light as she answered him with these words. "My Heavenly Father knows what is best for me." Oh, the sublimity of such simple faith in the fatherly care of our God! How such faith is needed by this age of restlessness, doubt and depression! If all professed Christians could exercise such faith as this, it would go far toward transforming this sin-cursed earth into a veritable paradise.

W. J. PUCKETT,

Cave City, Ky.

A GRAIN OF WHEAT

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."—John 12:24, 25. R. V.

All nature is the parable of how the losing of a life can be the way of securing a truer and a higher life. Every grain of wheat, every seed throughout the world, teaches the lesson that through death lies the path to beautiful and fruitful life.

It was so with the Son of God. He

had to pass through death in all its bitterness and suffering, before He could rise to heaven and impart His life to His redeemed people. And here under the shadow of the approaching cross He calls His disciples: "If any man will serve Me, let him follow Me." He repeats the words: "He that hateth his life in this world shall keep it unto life eternal."

One might have thought that Christ did not need to lose His holy life ere He could find it again. But so it was: God had laid upon Him the iniquity of us all, and he yielded to the inexorable law: Through death to life and to fruit.

How much more ought we, in the consciousness of that evil nature and that death which we inherited in Adam, be willing, yea, most grateful that there is a way open to us by which, in the fellowship of Christ and His cross, we can die to this accursed self! With what gratitude ought we to listen to the call to bear our cross, to yield our "old man" as crucified with Christ daily to that death which he deserves! Surely the thought that the power of the eternal Life is working in us, ought to make us willing and glad to die the death that brings us into the fellowship and the power of life in a risen Christ.

Alas, how little this is understood! Let us believe that what is impossible to man is possible to God. Let us believe that the law of the Spirit of Christ Jesus, the Risen Lord, can in very deed make His death and His life the daily experience of our souls.

—Andrew Murray.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

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Waiting On the Jew

WILLIAM T. BRUNER, Jr., Cleveland, Tenn. (writing from London, England).

IN GENESIS 12:1-3 and in 22:17-18 God promises to bless Abraham's seed and to make them a blessing to the entire world. "And in thy seed shall all the nations of the earth be blessed." Have they been a blessing? Some would say, "No." Others would say that the promise has been fulfilled in Christ alone. Now it does mean Christ, for Paul plainly says so in Gal. 3:16. But the word "seed" is used in a double sense and means not only the one Seed but also the whole Jewish race, which God speaks of multiply as the stars.

The fact is that this Scripture is until now short of fulfillment in at least two ways. First, the Jews are hardly so numerous as the stars of heaven—only seventeen million. Second, the Jews have been a blessing, far more than the world is willing to admit; but this promise of blessing still lacks much of a full and unqualified realization (Zech. 8:13). We may be sure that every prophecy that has not been completely and literally fulfilled will yet be filled in full some day. A glorious future awaits the Hebrew nation. When?

But of one other thing we may also be sure. Israel will never be the blessing that God intends her to be so long as she remains in unbelief. It is plain, then, that there is a great blessing in store for this world some day and that this blessing is wrapped up in the salvation of the Jewish nation. When Israel turns to Christ such a blessing will be poured out upon the Gentiles as this world has never known. What will this blessing be?

I

LET Scripture answer. Paul had great sorrow and unceasing pain in his heart for his own people, because they had through unbelief cut themselves off from the Gospel. But, he says, they have not cut themselves off from His eternal purpose. "They did not stumble so that they might fall, did they? By no means. But by their trespass salvation is come to the Gentiles so as to provoke them to jealousy. But if their trespass means the riches of the world and their loss the riches of the Gentiles, how much more so their fullness?"

In other words, when Israel rejected the Gospel, it was taken away from them and given to the Gentiles; but when Israel accepts this Gospel, then it will be given through them to the Gentiles, and far more abundantly than it is today. Israel is God's chosen vessel to bring the Gospel to the world.

When Israel rebelled God called the Gentiles and equipped them for the work. Have they done it? They have been at it nineteen centuries and have never yet carried the Gospel to the ends of the earth. Some of them have done much heroic work. But for the most part the time of the Gentiles has been one of endless delay and of concern with everything else under the sun besides the one thing needful.

No, this world will never be brought to Christ through the Gentiles; the nations are waiting on the Jew. Some day Israel will take up the Gospel ministry again; then there will be a mighty, sweeping revival such as this world has never seen. There will arise 144,000 Jewish servants of God; they will serve God by preaching the Word; and the characteristic intensity of the Jewish nature, once it has been set on fire for God, will stop at nothing until every creature has heard the message. Then indeed the seed of Abraham will

be a blessing, and God will multiply His seed like the stars of heaven and the sand of the seashore.

II

IT WOULD seem from this that the best missionary investment we could make would be the giving of the Gospel to the Jews. Yet the large majority of Christians are as unconcerned about this matter as the Jews themselves. There is an idea that God will do it all by Himself, by suddenly revealing Himself to them in their unbelief. Paul's miraculous conversion is cited as the example. The idea is that Jews are beyond our reach today, and there is little we can do for them except to preselyte a few stragglers here and there.

When I was in the Kentucky mountains I heard something very like this. Hardshell Baptist brethren used to tell me that there is no need of teaching their children to seek the Lord. If you are elect to salvation, they say, God will save you anyway. If you are not elect, no church or preacher can help you. Sit down and wait till God saves you, and then it is a "nice" thing to go to church.

These people believe in the good old doctrines of unmerited grace and eternal security just as much as I do, but they are not saving many souls. They went to seed on predestination, and the seed sprouted abundantly and produced a harvest of religious indifference with which the missionary reapers have had to labor in sorrow and tears.

Now if God saves Israel in this way, it will be contrary to the very principles of His dealings with man. God lays hands suddenly on no man. He saves men by first implanting the Truth in their hearts and then winning them to a voluntary acceptance through faith. Paul's case is no exception to the rule, for he had heard the Gospel and seen its power demonstrated at the stoning of Stephen.

III

WHEN Paul was agonizing and praying for the salvation of his own people, almost to the point of wishing that he might be accursed for their sake, I have an idea that he was not thinking of them alone. Did he not know that the salvation of the Gentiles themselves was waiting on the Jew?

Yes, and the Lord Himself is waiting on the Jew. God the Father said to God the Son when He came back home after His rejection and crucifixion: "Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110)." God the Son says: "I will go and return to my place, till they acknowledge their offense and seek my face: in their affliction they will seek me earnestly (Hos. 5:15)." Moreover, the Millennium is waiting on the Jew. But what is the Jew waiting on?

To the Jew first, and to the Greek. That is the Scriptural order. Paul seems to have followed this rule habitually. But we have reversed the order and put the Jew last. In these latter days, however, God has been putting it into the hearts of some of His saints to remember His chosen people. There is a constantly growing number who feel that the time of Jacob's trouble is drawing nigh.

The rapture of the saints, the rise of Antichrist, the conversion of Israel, and the great revival (Isa. 24:14-16) will all take place in one brief period of seven years (Dan. 9:27). For the Jew's preparation he is waiting on us.

Anniversary at Franklin Street Next Sunday

THE sixty-ninth anniversary of the Franklin Street Church, Louisville, and the twelfth anniversary of the present pastor, Lewis C. Ray, will be observed next Sunday, December 6. There will be three services during the day, Dr. C. M. Thompson speaking at the morning service, and Pastor Ray speaking in the evening. During the afternoon, at 2:30 o'clock, there will be a Home Coming Service for the former members, at which time Dr. Finley F. Gibson, of the Walnut Street Church, will speak.

Pastor Ray was called to the Franklin Street Church on November 30, 1924 at a time when the church was at a low ebb. It has greatly prospered under his ministry. A large Sunday-school annex was completed the first of January 1925, and the third floor was completed and entered two and a half years later. During all of those years the old church auditorium was being used. Then the final unit of the building, being the church auditorium with balcony and basement, was finished in the middle of 1931.



PASTOR LEWIS C. RAY

The total cost of the building was \$41,000, but the equipment is actually worth perhaps several times that amount. The reason the building was erected so economically was that the edifice was erected one unit at a time over a period of years, and the members pitched in and did much of the work themselves, contributing their services as brick-layers, carpenters, plasterers, etc. Only \$20,525 indebtedness remains on the plant, and that is being paid off gradually over a spread of years.

The Franklin Street church was started by a group of interested Christians in an old gymnasium on Maiden Lane, now called Washington Street, in 1865. Later they moved into the old First Ward School House on Fulton Street, and at that place the Pilgrim Baptist Church was organized on January 1, 1868. Their first pastor was W. B. Smith. Later on that same year the Walnut Street Church erected a frame structure for this church on Cable Street, to which premises the church moved, and changed its name to the Cable Street Church.

That building was occupied by the church for the next twenty years, and in 1888 the Walnut Street Church contributed the money received from the sale of the old building

toward the purchase of the Bethel Methodist building, a brick structure, standing at the corner of Wenzel and Franklin Streets. On June 17, 1888 the Cable Street Church marched from the old building to their new location, and called themselves the Franklin Street Church. That building was occupied until 1831. For ten years after 1888, or until 1898, the Walnut Street Church continued to operate the place as a mission church, but in that year they gave full title to the Franklin Street Church.

The Franklin Street Church is proud of at least three preachers who have grown up among them, and were ordained to preach from their fellowship. These include Dr. Charles L. Graham, pastor of the Crescent Hill Church, Louisville; Dr. Sam P. Martin, of the First Church of Murray, Ky., and R. E. Booker, long a missionary in the Kentucky mountains, but now residing in Lawrenceburg, Ky.

During the twelve years of the present pastorate \$86,000 has been raised for local purposes and more than \$11,000 has been given to missions. The church now has a membership of 669, and the Sunday-school enrollment has increased from 438 to 1,062.

Pastors who have served the Franklin Street Church have been Messrs. Smith, Clark, English, Stamps, Roberts, Jackson, Nash, Duncan, Shelton, Teaxell, Roberts, Edwards, Jenkins, Harrington, Duvall, Argabrite, Jackson, Davis, Duncan, Nicholas, Ray.

Pastor Ray and the Franklin Street Church are worthy of all the hearty congratulations they are receiving. When all the circumstances are considered, we do not know of a more enheartening instance of growth in any church during the last twelve years. Its secret has been that of salvation through faith and obedience to the Word of God. The pastor is deeply enshrined in the hearts and confidence of his people and the entire community in the church field has felt and been profited by the ministry of this faithful and loyal body of God's people.

Traces of the Red Menace in China

MATTHEW T. ANDREWS, Texarkana, Texas

FROM the Centennial ceremonies at Canton, October 13-18, I went to Shiuchow 150 miles north for five days of evangelistic work. This is the station where Dr. J. R. Sanders has given himself for years, and where Dr. Hal Buckner spent his ten years in China. It is a city of 200,000 people. It is strictly interior and you see China here in the raw, not much influenced yet by western civilization. Dr. M. M. Rankin, brother to our superintendent of missions in China, is in charge of the work at this time. It was a joy to know and work with him and his collaborators.

There is a thrill that nothing else gives in seeing grown men and women converted who have a background of thousands of years of rank idolatry, and in preaching to people who never before heard the name, Jesus. I had both these experiences in Shiuchow. We have a strong work there. Dr. Rankin is an evangelist of the first order to the Chinese people. With a group of native workers he makes long itineraries into the country villages, holding evangelistic meetings and establishing mission centers. The stories of the hardships he bears put me to shame.

In Shiuchow I saw the traces of the terrible destruction wrought by the Red armies when they overran China in 1926-27. It is not news even in America that Russian political leaders deceived the Chinese president, Yuan-Ki-Shek, on the pretext of helping him keep Japan off his back and establish his republic, and then when his Russian armies were once in China, they started out to propagate their Sovietistic cult and convert China into a Communist State. It was a culpable piece of political deceit.

Their armies came in and took possession of Shiuchow.

Our school properties are located a little distance from the heart of the city on a beautiful elevation. Our buildings were new, just completed two years. When it was seen that they would capture the city, our American consul ordered all missionaries to leave the city, and they did. The Reds came in, occupied our property, gutted all the buildings for destruction, ripped out all doors and windows, chopped furniture in pieces, rammed bayonets in the walls, and did all in their power to disfigure everything and render it unfit for use. It will cost \$17,000 in Chinese money to repair it, and the mission has not yet been able to pay the price of restoration. Much of the school work has had to be abandoned because of this destruction.

They posted the city and its environs with poster-pictures representing a big rough Russian official standing with his feet on an open Bible, his arms out-stretched, shouting, "Down with your God! Away with your Bible! I have conquered it and have it under my feet! Christians are dog-followers of foreign devils!" Some of their posters represented women as among the properties to be held in "common" in their utopian state.

When they reached Canton, the strongest Christian center in China, they put on one of the bloodiest massacres of modern times, in a few days butchering, hanging, burning, dragging by trucks and beating to death 10,000 people. They wreaked their vengeance especially on people of wealth and Christians. As soon as Yuan-Ki-Shek could get his armies into action he met them and routed and pushed them back to Russia, but not until they had told the world what was in them. I can scarcely restrain indignation when I remember that these were the cut-throat armies of the so-called Soviet Russia that our American President under the pressure of his "must legislation" had Congress to recognize. Unless black is white, it has nothing in common in the United States.

While I was in Shiuchow, Dr. Sampey had remained with the schools in Canton for evangelistic services. Revival tides ran high in the schools and in the churches, and 141 stood up and signed cards saying they accepted Christ. The ministry of our Seminary president is telling mightily among students in China. He has the rare gift of profound scholarship sanctified by evangelistic zeal. Students flock in great numbers and the multitudes hear him gladly.

On our way back to Shanghai, we spent a day with the missionaries and native pastors in Hongkong. They had arranged for us to hold a religious service at the grave of Mrs. Henrietta Hall Shuck, who with her husband, Dr. J. L. Shuck, were our first missionaries to China. Her body rests in "Happy Valley Cemetery" (English) in Hongkong. At two o'clock in the afternoon the group gathered at this grave. Hymns were sung and brief talks were made. Dr. Sampey and I had gone to a shop selling flowers and each of us purchased a beautiful floral offering and in the name of Southern Baptists laid them on the grave of this noble woman.

What of the Future?

JONATHAN J. ROBINSON, Louisville, Ky.

IS THE world getting better—or worse? Are our churches converting the world—or is the world converting the churches? Shall our United States win the world by the good example of that righteousness which exalteth a nation—or shall our beloved country be ruined by the forces of evil now active in Russia and also doing their utmost to destroy America by any and all means—from labor strikes to urging disarmament and abject poltrooney (through misguided leaders of the Federal Council of the Churches of Christ in America) to make it easy for atheistic Russia and other envious powers to conquer our nation?

These questions are supremely important for all Christians—most of all for those who have dear young people growing up. What will the world be like in ten years, if it keeps on the way it is going now? Various religious leaders and newspapers are calling all Christians to repent and

seek a great revival, insisting that if a great revival does NOT come, the world and Christian civilization are doomed!

We ought to pray for a great revival in all the churches—but here is something which perhaps most of us are not willing to face: **A REVIVAL IN THE CHURCHES MAY NOT SAVE CIVILIZATION!**

The Bible indicates rather strongly that "this present evil age" must end in a time of trouble such as the world never has seen in all its tragic history. An evil tree cannot bring forth good fruit. All the world, including our beloved country, has been sowing to the flesh. Need we be surprised if it must "reap corruption?"

In 2 Peter 3:8 we read: "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." What can this mean, which is thus made supremely important? Can it mean that the Creator, who established the week of seven solar days when Adam was created, saw the end from the beginning, and allowed one "week" of millennial "days" to deal with evil in the universe so effectively that when these 7,000 years are finished it will be safe for God to abolish all pain and death for all eternity to come?

The passover lamb in Egypt was kept "four days," and then slain. The LAMB OF GOD was kept 4,000 years from the creation of Adam! Were they four "days" in God's reckoning? If so, two such "days" would be left for humanity to labor and do all its work trying to make a success of the world in rebellion against God!

In Matthew 24:22 our Lord said: "And except those days had been shortened, no flesh would have been saved." What can this mean? He did not say the number of days would be made less, but the days themselves "shortened." Solar days are very short now, and could hardly be made shorter without throwing the sea off into space! Millennial "days" could be shortened, however, by counting the remaining two, of the six allowed for evil to try alternative to the will of God, as 2,000 lunar years instead of solar. If shortened "Evolution" (Satan's masterpiece of lies) insists that all things are getting better, and men will ultimately become gods. Our Lord, however, after His rejection, said, "I pray not for the world." "Love not the world." Therefore this present evil age, and its civilization, are hopeless! Even "The Millennium" shall end in calamity. Some men shall be rebels at heart all through it, and at its end, when Satan comes back like Napoleon came back from Elba (and France rose to rally around him), Satan shall be loosed to gather all rebels against God under his banner. Then Satan's Waterloo will overwhelm him and them swiftly!

The glorious "eighth day," of which the Christian Lord's Day is a type, shall see "new heavens and a new earth, wherein dwelleth righteousness." God shall triumph. Evil shall be utterly destroyed. Praise God!

What ought true Christians to do in the time which remains? Our Lord said: "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." We also ought to preach the Gospel to all humanity, to gather out all of God's "called-out ones." We have no times for schemes for "social service," and the many new devices with which Modernists seeks to supplant the old Gospel. "If any man love the world, the love of the Father is not in him."

Humanity might claim that, if it only had one chance, it could have succeeded in its plans apart from God or in defiance of Him, if it only could have had a second world to experiment with, after failing in the first. To meet this, "the earth was divided," about 2200 B. C., when Peleg was named. The race has had two worlds on one planet. After coming over to the new world in and since the sixteenth century—with the benefit of all kinds of new inventions, universal education, etc. It is failing in the new world also. The only hope is the early coming of Jesus Christ.

Many prophecies have been fulfilled in recent years. Our Lord said: "When these things begin to come to pass, look up, and lift up your heads; because redemption draweth nigh."

Sane Evangelism

T. C. SLEETE, Covington, Ky.

CONSIDER wherein evangelism today and yesterday differ. The practice of the early churches was to send out evangelists, "Separate me Paul and Barnabas to the work whereunto I have called them." These men were thus commissioned to evangelize by the authority of the church of the Lord Jesus.

Stephen, Philip and others went out conscious of the shepherding influence and authority of the churches. You will not find where God called or used any so-called "independents," that is, who worked independent of the church or apostles. We admit that a few did some preaching, of a sort, and on their own; but the genuineness of their results was somewhat questionable.

I

THE efforts of those early evangelists could be characterized as the "highway and hedge" type. They held meetings continuously from house to house, making every accessible home an auditorium. They preached in churches already established, in the streets, in the out-of-way places, in parks and at watering places.

Paul and Barnabas did some of their greatest work where there were no churches at all. When Paul and Silas visited the churches established on Paul's first journey, they preached in those churches and also in the immediate vicinity, but always with an eye to helping and strengthening them. They were not preaching a competitive evangelism.

There is an advantage in open-air meetings, provided they are under the supervision of the church, have the right spiritual temper and are conducted with decency and order. Such meetings reach people who could never be reached by our church house services.

Maybe Jesus had this in mind when He urged us to go out into the lanes, streets and highways and hedges. The type of preaching done in such meetings is the determining factor in the character of the results. We will do well to read again some of Paul's evangelistic sermons. He spent no time satisfying the ears of many by criticizing pastors and churches around him. He spent little or no time flaying the churches because of their supposed inconsistencies. If you seek his criticism, read his letters to the churches themselves. To the people he preached a straight-forward, convicting, and pungent Gospel. One cannot imagine Paul putting on a show to get a crowd so he could preach to it.

We can never forget that first great evangelistic meeting. The large results were brought into the church, "And the Lord added unto them daily such as should be saved." It was the church which fostered the meetings and which benefited by the results. Offerings were taken, but they went to the poor and to the weak and struggling churches.

II

THE writer doubts whether there is large need for the "independent" evangelist, and whether he can find scriptural authority for such evangelistic efforts. Assuming that all "independents" are seriously convinced of a call. Why do they not recognize the authority of the church of the Lord Jesus, and let the church determine their fitness and prescribe the limit of their endeavors?

Of course a direct obedience to authority would hinder the independent evangelist. While he would have unlimited freedom in preaching the Gospel, his liberty to deal with extraneous things in which most "independent" revel, would be greatly curtailed.

The failure of churches to participate in such independent evangelism is sure to bring down on their heads the wrath of the temporary lord of the tent or tabernacle. Religious blackmail is one of the things God's people are likely to have to endure for whatever virtues there are in democracy. The "independent" feels that he has the only inside track to truth and that his is a "voice crying in the wilderness," that he has the whole world to save and nobody to help him.

This paper was read by Pastor Sleete before the North Kentucky Baptist Pastors' Conference on October 12, and asked for publication by that body. We present it in a somewhat reduced form. It is a searching inquiry into what constitutes New Testament evangelism, and is made in part upon the background of the author's own contacts with wild-cat evangelism from his boyhood. Perhaps some may not agree with all Pastor Sleete may feel as to an independent evangelism, but his characterization of the presumption and unwarranted emotional extravagances of evangelists of a certain type constitutes an able and timely analysis and admonition. Just because Scriptural evangelism is so much needed and Scriptural evangelists so worthy of a high confidence and affection they may not always receive from some ministers, it is necessary that both responsible evangelists and pastors shall frankly face the fact of and definitely turn their backs upon the emotional extravagances and wild-cat-ism of a certain fringe of evangelists, such as the beloved pastor of the Immanuel Church of Covington, Ky., here describes.—Editorial Note.

We could do much more for Christ with a good deal more evangelistic preaching in our churches, jails, parks, streets, and other busy centers, but let us have Scriptural evangelism, under the direction and authority of the churches of the Lord Jesus established for that purpose.

The power of evangelism has suffered and the cause of Jesus Christ has been cheapened in evangelistic meetings by appealing to the flesh instead of the Spirit to get a crowd to hear the Gospel. It is a sad time when evangelists feel called upon to entertain before they preach.

If we could bring ourselves to dispense with the preaching of the Gospel and turn our meeting houses over to fun-making, joke-telling and laugh-provoking acrobatics, we could have the crowd for a while, but we couldn't hold it indefinitely nor do it real good while holding it. We would forever have to do the spectacular, and to repeat would be sacrilege. Billy Sunday was a master of mass psychology, but he knew that only for a time could he hold out.

Dr. Dargan warned against trying to entertain in the pulpit. He said, if you stand on your head this Sunday you will have to turn a somersault next Sunday.

The difference between Jesus and the "practitioner of religious antics" was that Jesus' supernatural doings were never studied. He never sought to draw a crowd by them nor were they announced before hand. The writer remembers an evangelist saying one night in this city, that on a certain night in the meeting he would "eat his hat." Of course he had a waiting crowd to see him do it.

III

SOME twenty-six years ago, I attended a great tabernacle meeting. I was young and tender and believed everything I heard. That one who stood behind the sacred desk would exaggerate or tell as his own an experience that belonged to another, was beyond my belief. My young mind was impressed with the "almost unbelievable" experiences the evangelist had. The evangelist was young, but for one so young, according to his own words, he had certainly been places and done things.

Night after night he would tell the most preposterous stories and his audiences were swept along with him. The apparent conversions in that meeting were in number beyond the fondest anticipations of the church people. It was a union meeting and therefore the Methodist evangelist could not preach the whole truth as he conceived it. If he had a conviction to preach on some doctrine of his church he had to bid God wait until he had a strictly Methodist audience.

The tears shed in that meeting were many. The preacher played expertly on the people's emotions. He had everyone feeling that the judgment day was imminent and he fairly swept the people to the front. I had my emotions so stirred that I drifted to the front with countless others, but my conversion was not made certain until months later.

(Please turn to Page 20.)

EDITORIAL

Subversive Activities of the Federal Council of Churches

IT IS or should be known that the outlook of the Federal Council of Churches religiously is that of Modern Liberalism. The recent preaching mission which was sponsored by it in urban centers throughout America included such well-known theological Liberals as Albert W. Beaven, Ivan Lee Holt, E. Stanley Jones, and L. H. Hough. In the entire group of twenty-six leading religious personalities, the only ministers set down as known conservatives were two prominently known preachers from the South.

Those who have checked the official statements sent out by the Federal Council announcing this mission and its purpose and message, say that not a word was uttered in it of salvation for lost souls or of spiritual growth. Consistent modernistic ministers do not as a matter of fact believe that souls are really lost without Christ, nor that He died as God's substitute for the sinner.

This fact alone about the Federal Council of Churches should lead all who wish to be loyal to the faith of Christ as revealed in the Scriptures, to avoid entangling alliances with that body. Further, it should lead all who are jealous for the faith of Christ diligently to teach their church constituencies the unpleasant truth about the matter. For instance, what is a Baptist paper worth that is willing in order to please men and conserve worldly favor, to keep itself carefully in a place of low visibility and compromise where the honor of Jesus Christ our blessed Lord and the truth of His Gospel are obviously at stake?

I

BUT our purpose now is to shed light upon the subversive political activities and alignments of the Federal Council of Churches. The material is abundant and the facts well authenticated. We can in the space set down only a small portion of the testimony.

The American Federation of Labor has with alertness and heroism fought constant subtle efforts on the part of Communists to penetrate its body. One of the outstanding gestures of the Federal Council of Churches has been that of securing "the more abundant life" for people who labor. But this has never for a moment deceived the Federation of Labor. In an address before the Chamber of Commerce in New York State in July of last year, Matthew Woll, Vice-president of the American Federation of Labor, said in part:

There has been an inter-locking board of directorates all of the way from the Federal Council of Churches to the most extreme Communists. Proof of this was furnished by Major-General Fries before the House Immigration Committee in 1932.

Mr. Woll warned that there is far more danger from the Communistic angle in America than people are aware. In justification of this, he showed how the general public is being mis-educated through the Federal Council of Churches and other subversive agencies, and quoted the following utterance by Sherwood Eddy in the book, *The Abolition of War*, written by Eddy and Kirby Page, another friend of Communism, which book was with Federal Council support pushed among preachers in America. Rounding off their preachment against "all wars, defensive as well as offensive," their book has this:

In the last war a few score of conscientious objectors went to prison for their faith. It is only fair to tell the Government frankly in advance that in the next war, not a few score, but many thousands will gladly go to prison or to death, rather than to take any destructive part **IN WHAT THEY BELIEVE WITH THE FEDERAL COUNCIL OF CHURCHES** is the world's chief collective sin [our type emphasis.—Ed.].

Page wrote another book entitled, *War, Its Causes, Consequences and Cure*; copies of which were sent by the Council

to 115,000 preachers in America, in which the following pledge was proposed for adoption by the churches.

We feel so certain that war is now un-Christian, futile, suicidal, that we renounce completely the whole war system. We will never again sanction, or participate in any war. We will not again give financial or moral support to any war.

Referring to that infamous proposed church pledge, General Pershing wrote the National Civic Federation that he would consider any citizen signing it guilty of a treasonable act, and that he would favor of the enactment of a law to disfranchise any such unworthy citizen.

After naming the Federal Council of Churches as one of the pacifist organizations lobbying in Washington against war, the Chicago Tribune in an editorial of September 21, 1935, came to the support of an article by Admiral Standley in protest against such activity in the name of religion, saying in part:

Admiral Standley's protest is especially worthy of public reflection in pointing out the ominous relationship between pacifist activity and that of radicalism. Many clerical politicians and lay-leaders in pacifist propaganda sympathize with Radicalism, Socialism, or Communists, enemies of the American order. There is a natural co-operation between men and women who want this country to be weak internally as well as externally. A defeat in war might well play into their hands. . . . **But loyal citizens and Christians cannot afford to tolerate their logic. There has been a deplorable indifference to this misrepresentation of the loyal body of church members and a flagrant abuse of their prestige to influence government and public policy [our type emphasis.—Ed.]**

II

WE NOW quote a few declarations of principles of the Federal Council of Churches, which show it to be an unpatriotic and anti-American political machine. Dr. S. Parkes Cadman, President of the Federal Council of Churches, had this on page seven of the *Handbook of the Churches* in 1930:

The day is past when any realm of our economic, industrial, social, political or international life will be regarded as outside the sphere of responsibility of the churches.

That he means political responsibility rather than that of building character in citizens through their faith in God, is shown in the whole course pursued by the Federal Council. The right of the church to direct the State through political lobbying is claimed by Bishop F. J. McConnell, President of the Federal Council, on page eighteen of the *Handbook* for 1931, as follows:

The church has a right to employ lobbyists to carrying through enterprises which it conceives to be for the public welfare.

The doctrine that a politician is immune from criticism, if he happens to be a liberal clergyman, was promulgated by this same high official in the following:

The first function of the church in public affairs is to guard the right of her ministers **TO SAY WHAT THEY FEEL CALLED UPON TO SAY.**

Ministers have a responsibility to their own constituencies on questions of morals. So far from having responsibility in deciding questions of economic policy for the State, or of its measures for defence, the vast majority of them—and this is no discredit to them—are exceptionally unfit to make any such decisions. Their business is to deal in the imponderables of spiritual life that fashion human character. It is significant that most preacher-leadership that would invade the realm of the State now are liberals, who have decided, but are usually not willing to confess, that they have no authoritative **DIVINE** message for mankind.

In February, 1930, there appeared in the Federal Council Bulletin an editorial which came to be known as "The Slack-er's Oath Editorial." It took the part of a professor of theology in Yale Divinity School who had come from another country and who refused to sign the oath of allegiance required for American citizenship. The judge who passed upon his petition for citizenship said of the professor that, "Considering his allegiance to be first to the will of God, he would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified" [the judge's type emphasis]. Judge Burrows decided that "The petitioner is not attached to the principles of the Constitution of the United States, and the petition for citizenship is denied."

In "considering his allegiance to be first to the will of God," the professor has in mind political rather than spiritual ends. For God has made known what is required of men by Him both in obedience to Him and to Caesar. "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's" (Matt. 22:21). "Let every individual be obedient to the ruling authorities, for there is no authority not under God's control" (Rom. 13:1, Weymouth). "Submit, for the Lord's sake, to every authority set up by man" (1 Pet. 2:13). This is not to argue for any special form of government, but for respect for law and order administered by government. It does not necessarily forbid even revolution; but it does oppose all lawlessness and disorder. It does oppose refusing to recognize the authority which God has given Caesar to bear the sword; even Nero (then Roman Emperor) was God's "minister" in this field. It does not even negative conscientious refusal for Christ's sake to bear arms, but it does require that the objector shall be willing to take his medicine for his scruples and his effort to destroy Caesar's God-given power. The whole Bible condemns the hatching of subtle plots under the very nose of civil authority that would hamstring it and destroy its power. The professor's conscience, should it become a pattern for American citizens, would destroy the nation.

To argue that the nation must administer the power which God has given it for the welfare of society, only as each individual whose happiness and security are conserved by it, shall decide for himself whether Caesar has any right to wield this power, is at once religious and political anarchy. Yet the whole Federal-Council-sponsored propaganda against war, defensive or offensive, is based upon this slacker quibble.

III

AND these sophisticated preachments of an anarchistic idealism are taking hold among American youth. It is not that our youth are bad. It is that they are young, and therefore easily misled into confusing idealism, even though it is spawned by Satan himself—as not infrequently happens—with spiritual religion. Youth has not gone wrong on this matter, except as it has been covertly and subtly misled by these seditious propagandists.

An instance of this kind took place in Memphis in January of this year when 5,000 delegates of the Methodist Young People's Conference were addressed by Dr. Ivan Lee Holt, now President of the Federal Council and by the notorious Communism-promoter, Kirby Page. Dr. Holt

defended the Soviet Union from attack. He declared that the aims of the dictatorship of the proletariat State in Russia was the establishment of a better life. The Russian government does not propose to do this through exploiting someone else, but through raising the general level of all. He warned the older generation that "among most of the youth of the world today there is a desire for change, . . . many preferring revolution. Youth is willing to die for a new order."

Because youth is generous and idealistic, it is always quick to give itself to that which it looks upon as generous and right and true. Given unscrupulous and astute elders who know how to play upon this generous spirit of youth, so as to make look heroic and altruistic that which is in fact utterly unworthy, and many of them will be for the "new order." But think of the Satanic wickedness of elders who deliberately and diligently work to fill youth with traitorous sophistical

falsehoods against God and country, and then have the effrontery to declare that youth demands a new order!

The communistic Kirby Page followed the address of Dr. Holt. He declared that "militarism" in colleges was a real force for evil. "If we had 400 or 500 students expelled for refusing to wear the Army uniform," said he, "we wouldn't have compulsory military training in our schools."

Mr. Page appears to think that 500 students expelled from school for refusing to take required military drill, would create a mass psychology in America that expert pro-communistic agitators could use to unhorse American common sense and patriotism. But he is mistaken. America has been all too slow waking up to the subversive plotting of this wolf in sheep's wool and his communistic and anti-God comrades. Do they not unhindered preach their false idealism in the name of God? and have not the people seemed hopelessly blind—churches included—so long as the white fleece of pious words covers the filthy wolf's hide? Yet America is at last awakening, and weasel words will not suffice those who would in the name of faith and justice, betray both faith and justice.

IV

THERE may be room for honest difference of opinion as to the value of military training in schools and colleges. As a boy this writer had three years of such training in the high school. It did not make him more war-like than he would have been otherwise, nor did it make his fellows so. but, wherever the preponderance of judgment, it is about the last thing the Christian pulpit has any business meddling in, and the American pulpit did not do so until Communistic propaganda from Russia began to spend money freely to propagandize America.

And to think—shame upon their common sense!—that many American preachers have swallowed this propaganda and galloped to the pulpit to shout it, so soon as it was fed to them through the Federal Council of Churches, which is friendly to and encouraged by A NATION THAT ITSELF NOW HAS THE LARGEST STANDING ARMY ON EARTH.

A factor that greatly helps this seditious and anti-Bible propaganda is the teaching many of these youth have been receiving in State universities, and other educational institutions. There is to be found at least one and sometimes two or three professors in most of these institutions who ram these false theories down the throats of their classes daily. The students have no even chance to answer back, and they are in danger of failing to pass examinations unless they give back to the misled professor in their examination papers the anti-religious and possibly seditious stuff he diligently feeds them. These teachers are usually enthusiastic at once for Modernism and Socialism or Communism. A religion that repudiates the authority of the Bible, and still calls itself Christian, seeks to save its face by expounding social utopias—and naturally turns to Russia's atheistic communism as its ideal.

We have only lifted slightly the edge of the curtain behind which may be found the principles and purposes of the Federal Council of Churches. Happy as it is that Southern Baptists have repeatedly refused to affiliate with the Federal Council group, that body does not propose to let our non-affiliation prevent it from bringing confusion among our Baptist people, as well as others. This it does by its propaganda sent out to our ministers and by various other devices, such as the Preaching Mission it has been fostering in various American centers—even adding two outstanding conservative ministers to its speakers, the better apparently to break down resistance among guileless and uninformed Conservative Christians.

The unhappy necessity exists of trying to inform our people as to the nature and purpose of the betrayal to historic faith and of American principles, to which the Federal Council of Churches has set itself. If American religionists are ready for that, they at least should go into it with their eyes open. If they are not—thank God, a vast company of God's people are not!—who is there that dares claim to be loyal to the God he worships or to the Republic that secures his liberties, if he refuses to bear witness to the truth?

Paragraphic Comment

PERFECTION IN THE NEW TESTAMENT

The word "perfection" in the New Testament never means absolute human freedom from the possibility of sin. It does mean saintliness of heart, or perfection in love—love of the kind Paul writes in 1 Corinthians 13. Matthew 5:48 reads: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The word here implies full development or growth into spiritual maturity, not sinless perfection (See Eph. 4:12, 13). Very interesting is the passage Philippians 3:12, 15. The first verse of the two presents Paul as imperfect and the second as perfect. The perfection taught in the New Testament is of adjustment rather than attainment, of aspiration rather than achievement, of motive rather than ministry, of heart and not of the head. The method of spiritual growth is through purity unto maturity. God does not demand perfect service from such imperfect people as we, but He does demand perfect love, and our failure to attain to holiness of character is because of our persistent refusal to make full sacrifice of self. Only perfect love can do that.

WHY SANCTIFICATION TEACHING IS FEARED

That the New Testament standard of the Christian life is the life lived through daily identification with Christ in His death for sin is abundantly taught in the Scriptures. It was in such identification that Paul spoke of himself as dying daily, and declared that the life which he now lived was through Christ. He daily died to the life of self and of sin, which is strikingly shown in its working in Romans 7. Why is it that this life seems to be so much feared today among Christians? Especially do they fear the word, "sanctification." We name three reasons. One is our ignorance of sanctification as it is revealed. Another is our revolt against unscriptural teaching about sanctification. Nowhere in the Bible is it taught that sanctification means the eradication of the old sinful nature so that for one to sin is no longer possible. Still another reason why this teaching is unpopular is that Scriptural sanctification makes greater demands upon us for the complete daily rendering up of heart and life to the Lord than we are willing to concede; so we resist the truth. We desire to keep a little leeway for self and sin. God who searches our hearts knows all about that, and He never makes any large use of a vessel not thoroughly cleansed, to build the things of His Spirit in men's lives. We all want power. But the price of spiritual power is death to sin—nothing less. And the price will not come down. Who will buy at the price?

A BIBLE THAT MANY WILL WANT

A multitude of ministers and teachers have long felt the need of a Bible with good type, neat enough for public use, and small and light enough to be carried in a coat pocket or a woman's satchel. Recently we were talking of this need to Miss Christina Stokmann, the gracious Manager of the Baptist Book Store in Louisville, and to our surprise and delight Miss Stokmann turned to a nearby shelf and brought forth just such a book. It weighs only twelve ounces. Most ministers and teachers have more than one copy of the Scriptures. The writer has eight or ten, and feels in need of several more. Different translations are valuable for the study; personally we have always regarded the King James version best for public and private devotional reading, though one may use to advantage the Authorized along with the better recent versions in his private reading. The large need of a volume that may be easily carried by a minister or teacher to the place where it will be used has increased much in connection with an odd circumstance we have mentioned before. It is that one almost never now finds a Bible on the pulpit stand. This is true from large city churches to once-a-month country churches. In some churches, where a pulpit Bible is still found, it is old with many of the pages often missing. This Bible Miss Stokmann has in stock is from the

Cambridge University Press, is beautifully and substantially bound, and printed on India paper, with gold edge. What a wonderful Christmas present it would make for a minister or Sunday-school teacher! It is a book that will hold its beauty under heavy use for many years. Yet it is for sale at the moderate price of only \$3.50 (thumb index tabs fifty cents extra). There is scarcely a preacher anywhere who will not be delighted with this book, neither a Bible teacher.

AND SATAN ALSO CAME

Our Lord Jesus promised His disciples, "Where two or three are gathered together in My Name, there am I in the midst of them." This blessed promise has been realized wherever men have gathered in the Spirit of Christ to worship Him. But this does not mean that Satan leaves alone God's people. In Job 16 we read, "The sons of God came to present themselves before the Lord, and Satan also came among them." One translation gives this as, "And Satan was in the midst." Satan in the midst of angels—and of God's people. No place is too sacred for him to violate by his intrusion. Our Lord conquered Satan in the conflict for Mansoul when He died on the Cross for sin and arose for justification. But the warrant for his being bound in prison will not be served unto He shall come again and shall cast him into the pit. Satan still works in the world. He attends church, as well as the Lord. He even steals into the pulpit and whispers into the preacher's ear, if he is permitted. "Resist the devil and he will flee from you." We are to resist him by prayer and by the Word of God. A preacher who is weak in his prayer-life and a novice in the Scripture is no match for Satan, though his eloquence and learning may impress crowds. The power that routs Satan is shown in Rev. 12:10, 11, "The accuser of our brethren is cast down . . . and they overcame him by the blood of the Lamb and the word of their testimony."

RIGHT SPIRITUAL ATMOSPHERE IN RELIGIOUS MEETINGS

Everyone is aware that religious meetings differ largely in the atmosphere which pervades them. And everyone of experience is aware that the spiritual possibilities of a religious meeting, either of the church or of other gatherings of Christians, are largely dependent upon the quality of this atmosphere. It is a commonplace among ministers that the same sermon preached at different places with equal faithfulness may bring responses that vary all the way from a deep gripping and impressing of the hearers to a flat and formal chilliness. How can Christians make the atmosphere of religious gatherings that of worship and spiritual reality? Every assembly has a soul of its own, that is something different from the souls of its units considered separately. Let us call it a composite soul. The individual who is a unit of the mass can do his part in making the atmosphere spiritually responsive by his preparing himself to be responsive spiritually. Spiritual atmosphere is not created by gifted singing or stirring organ anthems or by the ministry of a gifted song leader, nor yet even by eloquent preaching. Each of these has its place and usefulness. Eloquence is no mean gift in a preacher, but in itself it is without ability to grip men spiritually. A spiritual atmosphere is created by a company of spiritually-minded people bent on worshipping God and dispossessing Satan. Not a few churches and church groups resort to tricks and stunts to "work up the meeting." Asked why he had his long spell of choruses, antiphonal singing, etc., a revival song leader replied, "Oh, we sing these choruses in several ways to work up atmosphere." And the method does work up an aroused crowd spirit, but it is not of the kind God's Spirit blesses or uses. Spiritually-minded people in prayerful and reverent spirit create spiritual atmosphere. Every Christian can and should pray at least this when he takes a seat in church, "Lord, open my heart to hear Thy Message and make the minister Thy Messenger."

Building the Heart Life of the Preacher and His Flock

M. P. HUNT, Louisville, Ky.

BY HEART life I understand that which should come first in the life of the preacher and his flock. I also understand it to be a life into which one puts himself whole-heartedly. I take it the makers of our program had in mind all that enters into or that should enter into the making of the believer a growing, robust, vigorous, joyous servant of our Lord Jesus Christ.

There is constant temptation both to the preacher and to the members of his flock to neglect heart culture in the stresses of life. A careful and prayerful survey of the things we do, as well as those we do not, will for the most of us make manifest how both our doing and not doing rise up to accuse us of heart neglect.

Recently—it was mine to hear again and again a number of the outstanding leaders, intellectual and spiritual, of the Christian world. Here is a sentence from George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City, that to me was startling. I can hardly conceive of a busier man than he with his ministry, his lectureship in two theological seminaries, his writing of book after book, his many calls for special occasions. He says he seeks ever to give three hours between Thursday and Sunday to his morning prayer. Too often, alas less time than that is given to the sermon.

An intelligent layman recently told me that he had discovered again and again his pastor determining the text he would use, after he went into the pulpit to preach. Do you wonder that that church is not thriving? The wonder is that it is alive and that by strenuous effort manages to pay the preacher his stipend though always in arrears with him. That preacher has been a wonderously useful man. He is big-hearted. But alas in these last years he has half-way retired and his little farm and the problem of making ends meet have crowded the kingdom out of the place for many years occupied in his heart. Religiously, his heart life sadly needs building up, as does the heart life of his good people.

I

THE first and chief thing with preacher and layman is to make Christ pre-eminent. Paul revealed much of the secret of his wonderful life, in his, "This one thing I do." Preaching, teaching, admonishing, and comforting, constitute a job big enough for anybody. And the preacher that doesn't know how to grow spiritually cannot lead his people in growth. The preacher that takes care constantly to enrich his heart life by all the means of grace at his command, will find it easy to develop the heart life of his people.

Dr. J. B. Gambrell once used an illustration that we preachers would do well to lay to heart. He was talking of preachers who found it hard to get work and often hard to keep it when they did, and more so to live on what they got out of it. He said, "Why, I can take George W. Truett and place him in the most spiritually desolate region of all the mountain sections of Texas, and let him start, coatless, hatless and shoeless, and in six months he will be the best clothed, the best fed and the best housed man in all the land."

"But we are not Truett's." To be sure. Yet one of Truett's biggest assets is a heart passion for souls, and all of us can have that. Another has with point said, "When the pulpit is a fire, the people will come to see it burn." The thing that led John Knox to stay all night on his knees crying "Father, give me Scotland or I die," is too sadly wanting in our lives. When getting a living comes first in the preacher's thinking, he is sadly in need of heart-building.

What we need is that compassion that will make us first of all to hunger for the opportunity of witnessing. If we do not realize the fact that many people do not take us seriously in our preachments; it is time we are waking up to it. They think we are "just preaching." Heart power is lacking.

This paper was delivered as an address before the Kentucky Baptist Ministers' Meeting in Paducah recently and still more recently by request before the Louisville Baptist Pastors' Conference. It profoundly gripped and impressed the body of ministers who heard it at Paducah, as it will the reader. In it a faithful minister of long experience bared his heart to his fellows with regard to his spiritual experiences and aspirations. This Dr. Hunt did with the utmost simplicity and transparent honesty and humility. Both the address and the profound impression it made mightily suggest the direction which the major quest of every preacher should take.—Editorial Note.

II

FROM whence comes heart power? "Ye shall receive power after that the Holy Ghost is come upon you." The Spirit of God surcharges the heart as a dynamo charges a battery. "Come Holy Spirit, heavenly dove, with all thy quickening power," is the prayer that above all others we need to pray. And strange to say some of us have been raising that very petition for years and yet are still hungry and unsatisfied. This too, in the face of the teaching of Jesus, that our heavenly Father is more willing to give us the Holy Spirit than we are to give good gifts unto our children. What ever else this teaching of the Master may mean, it does certainly and beyond all question reveal that our failure to receive the Holy Spirit in satisfying measure cannot be laid at the door of our heavenly Father.

The difference between God's giving and ours is that we often give blindly and unwisely, while the very holiness of God forbids His giving so long as there is aught between the face of the petitioner and His. To give otherwise would not be goodness upon God's part. It would be a condoning of sin. It would cause a let-down as to God's ethical standards and as to the conditions of His giving the Holy Spirit. For God to give His Holy Spirit to one who is consciously or unconsciously holding on to that which is evil in His sight, would be to reflect on His own holiness. God's very perfections prevent His giving the Holy Spirit to any one whose life is not absolutely surrendered to His.

I can conceive of some who have for years sought to make the consecration, wondering how they are to know when they have made a complete surrender? At this point all of us, I judge, have been baffled again and again. This much can be said, Just as soon as the consecration is complete the giving of the Spirit, the filling of the Spirit, the enduement of the Spirit, will come.

Speaking out of experience and observation, I doubt whether any individual can tell another just how to make the consecration or surrender that will meet the conditions on which God will give the Holy Spirit. The road over which one must come is not the road for another. That is equivalent to saying the problem of no two is just alike.

III

I WONDER if you would pardon a bit of experience out of my poor blundering, sinning life. I have been filled with the Holy Spirit more than once. After the first intense hunger for such a filling was created, it was some ten years before the first wonderful filling came. Suffice it to say, things were between my face and the Saviour that had never occurred to me. He plainly put three questions to me.

(1) "To be filled with my spirit would you be willing for your denominational paper to brand you as a heretic and warn the brotherhood against you?" Here He waited until with a feeling that cannot be expressed I answered, "Lord if that is the price I pay it."

(2) "Would you be willing, in order to be filled with the Spirit, to have your church through its deacons say to you, 'We are sorry but we feel that your resignation as pastor is for the best interest of the church.'" Another struggle, another dying; but by and by I was enabled to say, "Lord, if that is the price, I pay it."

(3) Another question, "Would you be willing on this snowy morning to take your wife and child and step out of your humble home with nothing to go on, with the heavens for a covering and snow-covered earth for a bed and absolutely commit yourself and family into my keeping to be filled with the Spirit? Now the struggle titanic was on. But in the end I came to the place where I said: "Lord, if that is the price, I pay it."

Immediately He set before me His table in a richness that I had never beheld before, and said, Take, eat. And I did and was filled unutterably full. Such a rapture, such joy, I had never known before. I found myself gladly witnessing to the saved and the unsaved as to the marvelous grace of God. The surrender was made. In my soul the price was paid. But, as with Abraham and Isaac, I was spared any of the tests suggested.

Long years have intervened between that day and this. I am nearing the end of the road. The celestial city cannot be far away. "I would not live away, I ask not to stay." Sometimes I court homesickness for heaven. "'Tis not the whole of life to live or all of life to die." Though there have been other blessed experiences, yet unspeakably precious is the memory of that great and glorious hour in my life. And may I tell you, I am hungering, and have been for some time, for another great Pentecost in my life, before I go to be with Him who loved me and gave Himself for me.

Be assured of this that what God has done for this poor dust He waits to do for you, and will do for you, when in your heart, "the day of Pentecost is fully come." If He has done for you all and more than for me you know with me He waits to be gracious to all who meet the conditions.

Are some of you thinking, "He has missed his topic?" Yes and no. In a way I have missed the road I might have been expected to travel. But I have gone to the fountain source of all heart enrichment. The heart life without the indwelling of God's Spirit cannot be robust. But with the Holy Spirit's indwelling it cannot be other than what is pleasing to God and a blessing to the world.

So I am putting first the indwelling of the Holy Spirit because it is in every way first, in the building up and enrichment of the heart-life of the preacher and his flock. Without the indwelling of the Holy Spirit, the preacher cannot be what God would have him be, nor can he as he should minister to the heart life of his people.

IV

TO BE popular the preacher does not have to be spiritual. Nor to be entertaining and intellectually instructive must he be spiritual. But to effectively break the Bread of Life and live for the cure of souls, he must be. Paul was super-rich in heart life and he built up the heart life of all who heard and headed his message. And where did Paul feed? From whence did he get the manna upon which he fed those who waited on his ministry? "God forbid," he cried, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "I determined not to know anything among you save Jesus Christ and Him crucified."

In Christ he found a fountain of inexhaustible fullness. Everything in revelation and every experience of life he made to contribute to his setting forth of the Gospel of God's redeeming love. When the heart-life of our people is depleted, it is a symptom that should give concern and alarm to the shepherd as to the state of his own heart.

What as to his messages? Is there something lacking in them? Is he feeding the intellect or startling them with the curious, rather than giving them great heart-enriching messages of divine truth? Maybe his own heart-life has been neglected, in his quest for something new and brilliant and startling. Such preaching may cause people to admire the preacher's culture and extensive reading, but leaves their heart's starving for lack of spiritual food.

It is said that Jeremiah Black was asked as to his estimate of Talmage and of Spurgeon. He said, "Due to who I am as a jurist I hesitate lest I should wrong one or the

other by expressing myself; but I will give you an experience of mine that may help you in formulating your opinion.

"On an occasion I went to hear Talmage and stood at one of the doors as the people passed out. They were saying on every hand, "What a great man he is." Going to hear Spurgeon, I waited by one of the doors to hear what was being said and, lo, not one said aught of Spurgeon's greatness. But many were saying, "What a great Saviour he lifted up." The one ministered to the intellectual life, the other built up the inner spiritual life.

I am amazed, I am humiliated, I all but despise myself when I think how often in the making and uttering my message to my people, I have self slipping in where Christ should have been preeminent. I am persuaded, though I can speak definitely for none but myself, that all too often self-glory destroys or at least sadly mars the Christ glory. Of course I may be away off? All of you preachers may be dead to self-glory and the praise of men. But if so, one of you and not myself should be where I am at this moment.

I have died to all of this times without number. But the trouble is I don't stay dead. It seems, judging from my own experience and from observation, here is a place, where in the language of Paul, the preacher needs to "die daily."

I am, moreover, persuaded that this intrusion of self may be going on when little suspected. That makes it all the more dangerous. Its presence is destructive of the inner life of the preacher and sadly debilitates his power to build up the heart life of his flock.

V

TWO other words I must say. The first as to the place of devotional reading in the building up of the spiritual life of the preacher and his flock. Aside from the Bible, I mention the following books as having been wonderfully helpful to my soul: "Bringing in the Sheaves," by A. B. Earl; "How Christ Came to the Church" and the "Two-Fold Life," by A. J. Gordon; "Uncle John Vassar," by T. E. Vassar; "The Autobiography of Charles G. Finney." There are many others; but these in my life have been outstanding.

My second and last word as concerning a place of prayer in keeping a heart-life full and robust. I do not pray as much as I should or as fervently as I should or with the faith I should. But I do pray.

The greatest hunger I find among my people is for the voice of prayer. I make many calls. One minute, is a short call, three minutes a medium call and five minutes for me a long call. I am not a social functionary. Mine to contact homes and individuals for my God and His church. As a rule, I pray. They want me to pray. They expect it. Of any and all the things I do as a busy pastor, my going into the homes, with any special word that seems needed by those on whom I call and a prayer, has in my humble judgment been worth while in contributing to the building up of the inner life of my people.

I am deeply conscious of the imperfections of this paper. At least it has come from my heart and if it has reached any of your hearts, therein I am rewarded. I want more religion, more God-consciousness, more power with God and men. Don't you?

Nearly a Million Given to Baptist Causes By Colgate Will

MISS MARY COLGATE, daughter of the late James B. Colgate, soap manufacturer, and Mrs. Susan Colby Colgate, died at her home in Yonkers, N. Y., several weeks ago. Born and reared amid the palatial home of a millionaire, surrounded by culture and refinement, the Watchman-Examiner says that she was yet simple in her tastes and open-hearted in her hospitality. The New York Baptist paper further says that she was probably known more widely among our foreign missionaries than any other non-official Baptist worker. "With a brilliant mind, a tender heart and profound convictions as to Christian truth, she

diligently studied almost innumerable needy causes and when assured of their worthiness, contributed generously, but unostentatiously, to their maintenance and progress."

These words were said by the Watchman-Examiner a week before the publication of the will of Miss Colgate in the daily press. She left \$1,700,000. Her largest bequest was \$600,000 to her brother, James Colby Colgate, Bennington, Vt., but she left \$900,000 to Baptist, charitable, and educational institutions; distributed as follows:

Eastern Baptist Theological Seminary at Philadelphia, \$250,000; three bequests of \$100,000 each to the Woman's American Baptist Foreign Mission Society of New York, the Ministers and Missionaries Benefit Board of the Northern Baptist Convention of New York, and the Association of Baptists for Evangelism in the Orient of Philadelphia; two bequests of \$50,000 each to the American Baptist Foreign Mission Society of New York, and the Watchman-Examiner Foundation of New York; two bequests of \$25,000 each to the Gordon College of Theology and Missions at Boston, and the Virginia Union University (colored), Richmond, Va.; three \$10,000 gifts to three Baptist causes in New London, N. H., New London Baptist Church, New London Baptist Home for the Aged, and the Colby Junior College; and \$5,000 to the American Humane Society at Albany, N. Y. Also \$50,000 was left to Margaret Colgate Dennis, of Bennington, Vt., together with the contingent interest in the residue.

The True Spirit of Thanksgiving

EDWARD HAUN, Fork Mountain, Tennessee

BY PROCLAMATION our Chief Magistrate designates the date each year on which all the people are asked to meditate simultaneously upon the goodness and providence of God. It is not intended to be a gala day, a day of fun and pleasure, to be observed with splendor, display and gaudiness; but it should be a day of communication with Him from whom all blessings flow.

One may search histories and encyclopedias, volume upon volume, and never find the true spirit of Thanksgiving. It is not to be found on the printed page, but in the devout heart. It is not the spirit of human gladness and cheerfulness finding expression in an outward form, but the spirit of awe and reverence, of gratitude and affection for God, expressed in meekness, prayer, adoration and rejoicing in the Lord.

Neither does the brief record of the New England colonists, who first observed this day in America, reveal to us the true spirit of Thanksgiving, because many things have transpired in the history of Christendom to enhance the spirit of gratitude to God in our hearts. Casual readers, whose real thinking is given to the worldly pageant, along with folk prejudiced against Christianity, often express the idea that the colonists were an over-zealous, excessively pious—perhaps a stilted, sanctimonious—group of people, who went to extremes in their thanksgiving observance.

The Pilgrims had much to be thankful for. The motive which prompted them to set aside a day of Thanksgiving is not found on the pages of American history alone. We must go far back of the annals of New England, and peer into the blood-stained records of the Mother Country, to understand what moved them to recognize the merciful providences. The trail extends beyond England and Holland. It traverses a meandering course upon the Continent, the "bulls," "encyclicals," "councils" and persecutions of the Dark Ages, back to the rugged brow of Calvary where the hand of God touches the hearts of men.

It was not a haughty spirit of piosity or formality that emanated from the hearts of our Pilgrim ancestors upon that memorable day in 1621. Could we but take place amid the scenes, the hardships and the privations, of that primitive era, with memories aglow with the horrible experiences "back home," we might better understand their gratitude to God. Back of Massasoit, and his ninety red warriors, sitting

around the long luncheon table enjoying a bountiful repast with Governor Bradford, Elder Brewster and the other colonists, we would behold an assembly of Christian men and women thanking God, for the bountiful harvest and for their providential deliverance from the iron hand of persecution. Our vision would be that of happy, liberated souls, who had won the privilege of sitting down in a simple church, permeated with a real Christian atmosphere and the beauty of true holiness, to listen to the Word of the Lord proclaimed without molestation by the authorities.

Christians today should sense these things every autumn when the season for Thanksgiving arrives. We should feel something stir within our religious consciousness that may not have stimulated it before. We should have a definite consciousness that we are communing with our heavenly Father out of hearts that are grateful to Him for the Bread of Life as well as for material blessings. This day should take on deeper meaning. It should not be looked upon as a day of carnal celebration, or merely of thanking God for bountiful harvests. Our gratitude should reach up to the heavenly Father as the Source and Giver of all blessings.

Those trustful souls who landed on Plymouth Rock, December 21, 1620, had the true spirit of Thanksgiving. The embryonic principle of religious liberty, which manifested itself in their long pilgrimage to America, lay embosomed within their breasts. In later years, this same principle was wrought out to larger perfection and woven into the American Constitution mainly through Baptist initiative. Hidden in the innermost recesses of their hearts, we find more than the spirit of gratitude. There was courage, purpose, faith and loyalty.

Thanksgiving is an expression of the heart seeking to magnify God; it is gratitude in its highest and most Christ-like expression. David said, "I will praise the name of God with a song, and will magnify him with thanksgiving" (Ps. 69:30). He said, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Ps. 116:17). So true thanksgiving is the recognition of our reconciliation to God through Christ Jesus, who offered Himself as a sacrifice on the cross of Calvary.

In their hearts we unveil a true picture of courage. Timidity had no place in their lives. Souls of lesser courage would not have dared the dangers of the stormy Atlantic and the savage-haunted wilderness of America.

There is no room in the heart where fear abounds for true thanksgiving. In the Pilgrim heart could be found the spirit of Paul's words, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). The spirit of "courage" should have filled our hearts last Thursday all day long.

On the tendrils of their hearts was written a Divine purpose, the spirit to put into execution their desires—to worship God according to the dictates of conscience. They had definite ideas of their religious duty toward God and their fellow men, and they attempted to carry out their convictions.

Their dream of religious freedom was made mighty by their faith in God; they verily believed that He was leading them. They did not launch out on the sea in the rickety Mayflower resigned to a possible failure. Their convictions led them to believe that they would succeed in their venture. A century and a half later, this faith in Divine guidance was reflected in our declaration of Independence, and was subsequently carried over into the Constitution.

Loyalty was the key-word to their hearts—loyalty to God and to principles of righteousness. Oh, that we should each and all possess such conscientious convictions as these great colonial leaders!

Miss Martha Thomas Ellis, head of the English Department of the Clarke Memorial College for Women, at Newton, Miss., spent Thanksgiving and several holidays with friends at the Training School in Louisville, from which institution she graduated last year.

Fellowship Tidings

Miss Gladys Keith, Kilmichael, who attended Blue Mountain College, has been appointed director of the Goodwill Center New Orleans, Louisiana, by the Home Mission Board of the Southern Baptist Convention.

Pastor Joseph Pettie Grant, of Livonia, N. Y., has been called to be pastor of the Fifth Street Church, Hannibal, Mo. Mr. Grant was born in Mayfield, Ky., and is a grandson of the late Dr. A. S. Pettie, but spent most of his young life in Georgia.

Dr. Millard A. Jenkins, Abilene, Texas, is now in Kansas City, Mo., preaching in meetings at the Wornall Road Church, where Dr. O. R. Mangum is pastor. During his absence from Abilene young Kelly Barnett is supplying the First Church of that city.

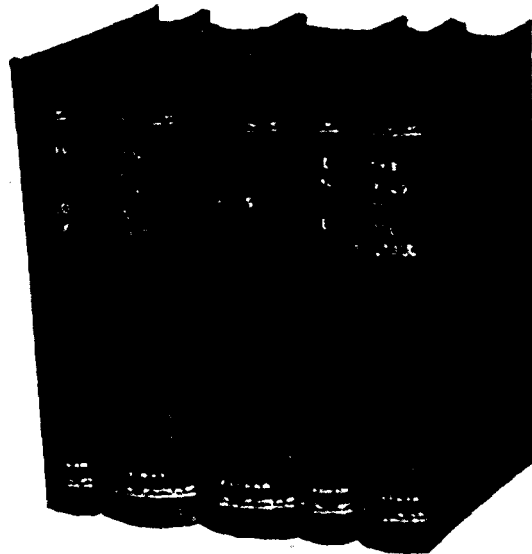
The eighty-first birthday of Dr. John Phelps Fruit was celebrated in the Gano Chapel of William Jewell College, at Liberty, Mo., at which time Dr. Fruit presented a collection of original manuscripts and autographs worth, it is estimated, about a hundred thousand dollars, to the college.

Evangelist John C. Cowell, Jr., of North Carolina, and Singer Carlyle Brooks, of Atlanta, Ga., have just concluded a series of meetings at the First Church of Sylacauga, Ala., where Dr. C. M. Crosswy is pastor. There were fifty seven added to the First Church of Sylacauga. Just previously they conducted meetings at Oxford, Ala., where more than fifty converts were received.

Dr. Everett Gill, Sr., Southern Baptist representative in Europe, has been in Missouri and Kentucky recently. He addressed the Louisville Baptist Pastor's Conference a week ago. He is now in the States because of the physical condition of Mrs. Gill. She was operated on at the Southern Baptist Hospital in New Orleans several weeks ago, and has now been removed to the residence of her son, C. Fairchild Gill, 4712 Charlotte, Kansas City, Mo. She is reported as doing nicely.

The eighty-ninth birthday of Dr. J. C. Armstrong, was observed on November 10 by William Jewell College. Dr. Armstrong has for many years been the scholarly librarian of that institution, and is at the present time the oldest living graduate of the institution, having graduated in 1874. The Calvary Church of Kansas City presented an oil portrait of Dr. Armstrong.

The members of the Shively Baptist Church, Louisville, gave a pantry shower and considerable wearing apparel to Pastor and Mrs. A. W. Walker, on Thursday night, November 19. Brother Walker has been pastor at Shively two years and three months. The work is progressing nicely at Shively. There



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ing.

BAPTIST BOOK STORE

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were three additions last Sunday, with 215 in the Sunday-school, and the Training Union is leading the Long Run Association in enrollment gain during the last year. It has gained forty-four in enrollment.

Rev. Homer W. Grimes, pastor of the First Baptist Church of Bisbee, Arizona, has just closed a revival campaign with the First Baptist Church of Tucson, Arizona. R. S. Beal, pastor. Attracted by the preaching of the evangelist and his piano playing and hymn compositions, large crowds were in constant attendance at all services and the interest was sustained throughout. During the two weeks, seventy-seven souls professed faith in Christ, and of this number twenty have been baptized with others to follow. Eight came by letter. Large numbers of young people, weeping and broken, came night after night consecrating themselves to the Saviour

for His service. It was a most beautiful sight. The church has been greatly refreshed. Arizona Baptists have welcomed into their midst Rev. and Mrs. Grimes as faithful and talented Christian workers.

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

Standard Sunday Schools

The following Sunday-schools have qualified as Standard. This brings our total to eight-nine for 1936. Several others should meet the requirements before Christmas.

Malvin Hill—Pastor Raymond Keith; Superintendent J. S. Hines.

Fort Thomas—Pastor J. M. Rogers; Superintendent J. H. White.

Spears Mill Grows

Pastor V. B. Filson writes a good word about the growth of the Spear's Mill Sunday-school as follows: "Will try to bring a good number from my little church twenty-seven miles away. We are making progress. When I went there our first month's average attendance was twenty-one. From August to October we averaged forty-one." The church membership is about seventy and evening attendance runs about sixty and seventy. We congratulate Brother Filson.

Glendale Campaign

We had a good week with Pastor J. E. Darter and the Glendale Church recently. Superintendent A. T. Hayes is doing a fine work and is going to build up the school. Pastor Darter is greatly loved by his people. The Kentucky Baptist Children's Home is accomplishing more than we Baptists realize. Brother and Mrs. C. K. Hoagland are rendering an effective service to the children and to the denomination.

One very striking thing of the campaign was the fact that nearly all the lost people located were those living around the community and not in the Home. There were very few of the older boys and girls in the Home not church members. The Children's Home is not only for the purpose of taking care of them in a spiritual way. I found myself wishing that our Homes in Kentucky could take in boys and girls in far greater numbers. Instead of ministering to hundreds of orphans we should be ministering to thousands. Yes, we had a good week. We realized that the church needs much more room to take care of the possibilities. And as the Home grows the need for larger quarters will grow. In spite of lack of room we know these faithful people will render a great service to both the Home and the Community.

Elkhorn Association

About 300 workers from twenty-three churches attended the Monthly Sunday School Associational meeting of

Elkhorn Association on the fourth Sunday in November. Pastor C. L. Hargrove was the host pastor at Porter Memorial Church. Superintendent W. R. Gabbert had a good program and the attendance speaks for his fine work in enlisting from the various churches.

Brother Gabbert always accomplishes what he starts out to do. He is a fine business man and is deeply consecrated to any task he accepts in the church or denomination. Such laymen greatly advance the cause of our Saviour. Elkhorn Association has some of the best superintendents and pastors we know of in all the South. We are grateful to God for the outlook in Elkhorn.

Each Must Do His Own Work.

H. C. Bass of Meridian, Miss., says: "The more I think about the emphasis that our Sunday School Board is placing on the Associational unit in promoting the Sunday-school work the more I am persuaded that it is wisdom. After all can be said, the average Baptist must do his own work. He is the man we must depend on. When he is given a task that is next door to his interests and one he can see with his own eyes he will do it. I am afraid that we, as a denomination, have forgotten the loyalty of our people when they once realize that the task is Scriptural and within the possibilities of the average man among us. This program does that better than any we have had."

The Main Thing

The main thing must not be overlooked by officers and teachers in our Sunday-schools. Plans and programs are necessary in doing our work but they are means to an end. The main thing is the winning of the lost to the Saviour. **This should never be lost sight of in any moment.** It is necessary to train and teach our saved people. The better trained Scripturally a Christian is, the better service he will render in evangelism, either directly or indirectly. Let each one of us constantly examine himself to see that he is right in attitude and in heart for this most important work in all the expanse of time.

Aids To Evangelism

There are at least six things a Sunday-school teacher can do in the matter of evangelism. Perhaps you may think of several others but I would like to emphasize these six things here.

1. Bring Lost Into Sunday-school. Seldom do we have an addition to a church for baptism who has not been taught at some time in the Sunday-school. Since this is true how terrifying binding is the obligation to bring the lost into the Sunday-school!

2. Bring Lost Into Preaching Service. Here is an opportunity I fear many of our teachers have failed to appreciate. After being taught in the class these lost should hear the pastor bring the message from the pulpit. A teacher's responsibility to get the pupils into the

preaching service is as great as is his obligation to get them into the Sunday-school, perhaps greater.

3. Teach Lost Faithfully. All along the teacher should from the Scriptures make the plan of salvation very clear. Do not mislead them and do not fail to lead them to know just how to be saved.

4. Pray For The Lost. No discussion is needed here. This is primary. It is a glorious opportunity.

5. Talk With Lost. Have personal talks with various individual lost pupils. Talk from a heart of love. Make them realize how important you think is the matter of salvation.

6. Live Before Lost. Many have been won to Christ through Christian lives. Teacher, live daily in private and in public, as Christ would have you live.

SUNDAY SCHOOL ATTENDANCE

November 22, 1936

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

Louisville, Walnut Street	1,371
Newport, First	1,073
Owensboro, First	954
Lexington, Calvary	849
Frankfort, First	773
Louisville, Ninth and O	702
Lexington, Porter Memorial	688
Paducah, Immanuel	632
Owensboro, Third	616
Louisville, West Broadway	603
Mayfield, First	576
Louisville, 23rd & Broadway	560
Murray	533
Somerset, First	524
Danville, Lexington Avenue	524
Louisville, Franklin Street	509
Louisville, 18th Street	506
Hopkinsville, First	501
Louisville, Baptist Tabernacle	500
Harrodsburg	490
Princeton, First	479
Louisville, Clifton	464
Akron, Ohio, Calvary	444
Covington, Latonia	433
Ashland, First	409
Louisville, Third Avenue	379
Covington, Madison Avenue	372
Jellico, Tenn., First	350
Richmond, First	337
Bellevue	334
Louisville, West Side	331
Severn Valley, Elizabethtown	313
Louisville, Baptist Temple	300
Danville, First	283
Pineville, First	277
Louisville, Beechmont	273
London	265
Cumberland	264
Erlanger, Elsmere	250
Shepherdsville	227
Glendale, Gilead	222
Paducah, East	217
Versailles	216
Shively	215
Paducah, Twelfth Street	208
Louisville, Grace	208
Lebanon Junction	206
Dawson Springs	200
Bruner's Chaper (near Rose Hill)..	200

THE FIRESIDE

RECOMPENSE

It may be I shall never see
 In glamorous isles afar
 The beauties of a flowering cherry tree
 Where languorous maidens are.
 But here I shall not miss the bloom
 Of trees that's trained my Orients,
 hard,
 I have one growing where there's room
 Out in my own back yard.
 I must forego and be content
 To miss what travelers see—
 The far famed lure of Orient.
 The wealth of lake and sea.
 But quest of books upon my shelves
 Enriches heart and brain,
 And liquid pearls, like sylvian elves
 Come jeweled lances of the rain.
 I may not see the Isles of spice,
 Or hear the song divine
 From jeweled throats of brilliant birds
 Or hear the wild beast's whine;
 But wonderous perfumes, sweet, still
 lift
 My soul in fragrance drawn
 While song of birds the air is rift
 Out on my own back lawn.

Sarah H. Terry.

LITTLE RED BOOTS

"One night at the supper table," said Grandma, "I noticed that Ma seemed sadly worried about Willie. And after we had eaten, she put him right off to bed. I felt a little frightened to think that Willie might be sick and Pa wouldn't be home for a week yet.

"It seemed as though I had been asleep a very long time that night, when Ma shook me awake. With a frightened voice she told me I must dress and run to Neighbor Briggs for help. 'Tell them Willie is sick and there is no one to go for the doctor! Tell them it is pneumonia!' she said.

"My stout heart sank as I thought of the mile and a half of darkness that lay between us and those nearest neighbors. Ma fairly pushed me out the door. 'I'll run, Ma, all the way,' I gasped.

"I don't know how I ever got there. I am sure that fear made my feet fly. The house was dark. I found a stick and hit the window. 'Willie's sick—Pa's gone—' I panted.

"Mr. Briggs was soon running to the barn, dressing as he went, and in another minute horse's hoofs rang out in the night.

"There now child,' Mrs. Briggs said to me comfortingly, 'drink this, and then you just curl up under these blankets and go to sleep. 'I'll go help your ma.'

"O God, don't let him die!' I prayed, 'Take me instead.' Then, exhausted I fell asleep.

"In the morning I sat up and rubbed my eyes. Where was I? Then I re-

membered. Oh, if Pa were only home, everything would be all right. He could pray to God to make it right.

"When I reached home I tried to slip in without being seen. Everything was so deathly quiet. The doctor was still there.

"It was all like a nightmare—fighting for Willie's life! The next morning about three o'clock his tired little heart could hold out no longer and he slipped away to Heaven.

"The day we expected Pa, Neighbor Briggs rode far down the road to meet him and break the news gently. I can't forget Pa's face as he came in that afternoon. What a contrast to the happy homecomings of other years, when we would all cluster around to see what he had bought in the big city! He kissed Ma tenderly, patted my head, and then turned on his heel and went to the barn. Up in the hayloft where he had so often gone to be alone with God, he went to find strength for this new sorrow.

"I wondered how my father could love God any more. If he could still trust God, I could too.

"That night around the supper table little was said. When he had finished eating, Pa brought the family Bible, as usual, and read to us that God is love. And then he prayed. Oh, what a prayer! I felt that God was very near to us.

"But Pa,' I asked him afterwards, 'if God loves us, why did He let—him—Willie—why did He let him die?'

"Little girl,' Pa said, 'God just took him away to be with Him in Heaven because He could take care of Willie better up there. Some day He will take the rest of us there and we will see your little brother again. Isn't that a loving God to plan that way for His children?'

"But I would rather have died myself,' I insisted. 'I told God so.'

"His heart was touched. 'You little dear,' he said, 'God was pleased that you felt that way, but He must have some work for you to do. There must be some reason He wanted you to live. I want my little girl to pray to Him and find out what her work for God is to be, and never forget that God knows best.'

"Ma,' Pa said, turning to her, 'where is that box I brought in?' In spite of everything I was awfully excited as he opened it. There, before me, lay two pairs of little red boots. He picked up the larger pair and handed them to me.

"I never could wear the little red boots, because Willie was not there to wear his. But I kept them carefully, often looking at them, remembering that Father still loved God. My own father trusted God. I trusted my father; I must also trust my Heavenly Father."

—Juniors Pleasure.

ANNIVERSARY AT RAVENNA

We have just celebrated our thirteenth anniversary as a church at Ravenna, Ky. Dr. George Ragland of Lexington, preached the Anniversary sermon. He brought a message that was soul-stirring on the subject: "Hither-to and Henceforth." Just before this great day, Dr. C. L. Breland, of Richmond, conducted a two-weeks' revival for us and we were lifted closer to the Lord through his preaching, a number of fine people of the city were added to the church during the meeting. Dr. Breland is a great gospel preacher, one of the strongest young preachers of the south. Since the meeting several have united with the church.

At the close of the meeting we celebrated the fourth anniversary of our present pastor, Rev. R. H. Turner. Since Brother Turner came to us there has been around 150 additions to the church mostly all by baptism. Our Bible School has grown to be one of the best in the Boone's Creek Association. It has been standard for the past three years, a number of our people hold the new diploma and two or more seals. We have just finished a class in the book "The Grace of Giving."

During Brother Turner's pastorate here he has taken care of the work at the Old Cow Creek Baptist Church, preaching there every Sunday afternoon. He organized a Bible school with an enrollment of around a hundred which meets every Sunday afternoon just before preaching. Cow Creek is one of the oldest churches in Boone's Creek Association.

Brother Turner is also Moderator of the association, serving his second term, he has given much time to mission work in the mission churches of the association. Despite the fact that Williams Memorial Church at Ravenna, has had several pastors during these thirteen years, Brother Turner is serving longer than any of the other men of God at this place. The work is moving along all lines.

GORDON QUISENBERRY, Clerk,
 Williams Memorial Baptist Church,
 Ravenna, Ky.

Pastor Fleetwood Ball has resigned at Lexington, Tenn., after a pastorate of thirty years. He is Clerk of the Tennessee Baptist Convention.

TO PROVIDE AGE SECURITY for pastors, churches are asked to match the pastor's payments, which are three percent of monthly salaries. Let our churches put this cost on their budgets for 1937. For full particulars write Dr. Thomas J. Watts, 2002 Tower Petroleum Building, Dallas, Texas.



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

The Clouds are Lifting, by Oswald J. Smith, published by Marshall, Morgan & Scott, Ltd., 96 pages, 40 cents, from Zondervan Publishing House.

It is astonishing how inexpensive are the Marshall, Morgan & Scott books through the Grand Rapids publishing house of Zondervan. The author is pastor of a large Gospel tabernacle in Toronto. The book presents studies in prophecy, including the vision of Daniel. Dr. Smith is the author of numerous stimulating and helpful books on prophecy and inner spiritual growth.

My Beloved Armenia, by Marie S. Banker, published by Bible Institute Colportage Association, Chicago, 205 pages, price \$1.25.

Here is a thrilling story of Armenia, of the persecution of its people by the church, whose terrible performance is without a counterpart in modern times. The author spent her early girlhood hiding in caves from the Turks, and she writes with graphic description of the sufferings of her people. The book is an unusual testimony of God's grace in answer to prayer and supplying the needs of His faithful children.

Pentecost, by J. I. Brice, published by Hodder and Stoughton, London, Eng., 270 pages.

This is a most gripping book on the inner spiritual life and how it is to be cultivated. The author exhibits wide knowledge of Christian spirituality, and in fourteen filled-to-the-brim chapters develops the thesis that "if the church would move to Pentecost nothing could arrest its triumph." We heartily recommend the book to those who are searching for the way out from disappointment in their own personal Christian growth and over the relative futility of a vast amount of church activity in these days.

The Stronghold of Prophecy, by Herbert Stewart, published by Messrs. Marshall, Morgan & Scott, Ltd., 127 pages.

Here is a book on prophecy that is different. Ministers to whom we have loaned our review copy for reading are gripped by it. Miss Stokmann, Manager of the Baptist Book Store at Louisville, has, on our recommendation, ordered a number of these volumes, and even now most of them are sold. Why? If the reader is a minister, we ask him to get the book and see for himself. The

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H. L. DOBBS,
Superintendent

HELEN VINCENT, R. N.,
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writer reviews many books, and he is frequently impressed with the difficulty in reviewing a large number of books of getting it across to a reader when a vital book is up for a word of review. For one thing, there are so many different kinds of readers, and their needs are different. For another, to emphasize one volume far more than others in the same category—well, it is a bit embarrassing to do. The author takes his stand on assured grounds in prophecy and presents the irrefutable evidence from abounding fulfilled prophecy that the Scriptures are the infallible Word of God. It should be good medicine for all who are holding to orthodox faith and yet are becoming hesitant in the face of the bold and assured and often blatant denials of the authority of the Word of God. Any preacher who gets this book will probably find himself preaching some sermons on prophecy, even if almost in spite of himself. Many preachers today will have to do it that way—for prophecy has a small place in their Bible orientation, more is the pity.

SPLENDID MEETING AT WILLIAMSBURG

It is not often that I write to give the results of any special efforts made by the church of which I am pastor; but just recently we have had such a season of grace that I think it only right that others rejoice with us in it.

On November 8 after quite an amount of preparation on the spiritual life of our church, Dr. Kyle M. Yates, of our Seminary, came to be with us for eight days. From the very beginning the revival fire appeared and we were swept by it. Dr. Yates preached with great power. The largest church was

soon filled at the night services, and even in the morning hours the main auditorium was well filled. The music of our choir and of the congregation showed the spirit of the meeting.

There were seventy-seven for baptism, over thirty of whom came from Cumberland College. Then there were twenty-one who came under the watch-care of our church, and fourteen came by letter. Besides these, and in some respects the greatest manifestation of the power of God in our midst, there were fifty-three who came quietly, but with full meaning, to reconsecrate their lives to God. Of these last, one of the young men of our college surrendered his life to medical missionary work and four others dedicated their lives to the ministry.

I do not believe there was a single meaningless move in the meeting. Naturally our entire church is happy and we are looking forward for great things in the future.

I wish I were able to say the things about Dr. Yates which are in my heart. He captured us all, and from now on is a part of us.

A. PAUL BAGBY, Pastor,
First Baptist Church,
Williamsburg, Ky.



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SHE NEEDS HELP**Louis J. Bristow, Superintendent**

She came into my office limping, using a walking-cane, taking steps of only a few inches; and it was with great difficulty she walked at all. Her home was several hundred miles from New Orleans, and she handed me a letter from her pastor and one from her doctor. Both letters told a pathetic story of poverty and suffering and woe, and asked us to admit the woman, who had been ill for several years.

She was thirty-eight years old, her husband had abandoned her when she became ill, and mental and moral suffering had aggravated her physical condition until only a complete change of environment and doctors and care would avail to cure her. So she was admitted. That was last May. She is improving right along, and there is good reason to hope for a restoration to health and strength. Such cases cost a world of money.

New Orleans, Louisiana.

MISS MARLOW ENJOYS VISIT TO BETHEL

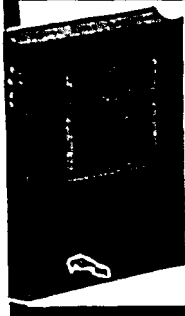
Miss Rose Marlowe, Missionary to China who has been spending some months on a furlough in the United States, writes in appreciation of the happy days she spent at Bethel Woman's College, at Hopkinsville, Ky. She says: "I shall remember those days as one of the happy memories of my furlough. The girls were so lovely and so interested that I was overjoyed because I knew that what I had heard about Bethel Woman's College was true—that Bethel places importance on first things, and seeks to lead her pupils to give their lives in unselfish service.

"My meeting in the Master's Minority," she continues, "was one of the sweetest experiences during my whole furlough. This experience with them, and with the whole student body, helps to bear out my conviction that young people of today are truly fine, and want to give themselves for the Lord if appealed to in the right way. I believe it is being done in Bethel Woman's College."

Miss Marlow conducted a mission study class at the First Baptist Church of Harlan, Ky., the latter part of November.

MEETINGS IN DANVILLE REGION

We have recently held a series of simultaneous revivals at mission points in and near Danville. Rev. W. H. Curl preached at Scudder Academy, Rev. W. H. Stezer at Walnut Hill School, Rev. H. M. Thouse at Mt. Freeman, Rev. I. C. Swaim at West Danville and I conducted the services at Hedgeville. We had a good meeting at each place, Christian people were strengthened and many were won to Christ.

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FOR SALE AT ALL BAPTIST BOOK STORES

Brother Kuhnle of the First Baptist Church and I are conducting a series of services in West Danville this week. We alternate in the preaching and large crowds are being built up in the faith.

C. C. WARREN.

Danville, Ky.

Pastor J. H. Ramsey has moved from Tompkinsville, Ky., to Cave City, Ky., where he has recently been called as pastor. He will continue to be pastor at the Tompkinsville and Flippin Churches, also.

We appreciated a visit from Pastor W. T. Anderson, who lives at Madisonville, Ky. Mr. Anderson is pastor of the Victory Church at Providence, and the Hanson and Liberty Churches. He has recently resigned at the Charleston Church.

Christian people will be interested in the news item from New York City stating that Magistrate Sylvester S. Sabbatino ruled, when Benjamin Wolfe, 25, was brought before him for failure to procure a license to sell Bibles in certain areas, that a canvasser can go anywhere—if he is peddling Bibles.

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State Mission Offering

On November 20 our offering had reached \$7,517.03. Our goal is \$7,500. I feel sure there are many societies who have not yet sent theirs in. Please do so at once, so we can get this completed before the Week of Prayer for Foreign Missions in December.

Associational Quarterly Meetings

In November we inaugurated the new plan of having each region hold its Associational quarterly meetings during the same month. During the first three weeks in November most all the Associations in the State were holding these meetings

Splendid reports are coming in from them. In spite of rain and a heavy snow the first week, the attendance was splendid under the circumstances.

Mrs. Whiteker and Miss Miller took turns and attended all the meetings in Southern Region, and Miss Miller spent the third week in North Central Region; Mr. Robt. Jacob, returned Missionary from China, was with Mrs. Stuart in Central Region; Miss Emma Leachman and Miss Josephine Jones covered Southeastern Region, and the Corresponding Secretary had the joy of having Mrs. Carter Wright with her at all the meetings in Western Region.

Everyone reported that our splendid guest speakers brought practical and stirring messages. We were indeed richly blessed in having them with us and we deeply appreciate the generosity of the Southern Union, the Home Mission Board and the Foreign Mission Board in sending them to us.

Our new State plans of reporting, outlining the duties of the eight chairmen, etc., were enthusiastically received by the women, and they pledged their heartiest support.

Remember that plans will mean nothing unless we have vision of the greatness of the Divine-given task, and a willingness to put our very best into the work. We are doing it for Jesus and He promises wisdom and power for the accomplishment of it.

From Mrs. Gill

Mr. Gill and I spent the month of April in Spain. I had not been there for ten years. Owing to financial and political reasons I did not visit the various stations, except in and around Barcelona. We held meetings for women in five churches where I had the joy of

speaking to them through Mrs. Bengston as interpreter. Though I had studied Spanish ten years ago and understand it, I cannot speak it before an audience. In each group there were splendid and capable women, but all felt the need of better training and a deeper knowledge of the Bible and of missionary literature. A training school for girls, though started on a very small scale, would soon have an unbounded influence on our Spanish Baptist work. Mr. Bengston is in America on furlough, seeking to build up his health, while Mrs. Bengston and their splendid son, Samuel, are "carrying on" in his absence.

Returning from Spain to Bucharest, we remained for a week and went on to Palestine for a visit to our work there. One of the objects of our trip was to accompany a group of our young leaders who had been for years saving up and preparing for this pilgrimage. No one thought, not even the British authorities in our part of Europe, that there would be such serious trouble and of such long duration. However, although the conditions were so unfavorable, and ship-loads of tourists did not land, through the influence and kindness of Mr. Hanna, our native missionary at Nazareth who was educated in America, and of Miss Clor and Mr. Edleman of Jerusalem, our pilgrims succeeded in seeing about all they had expected to see, besides learning at first hand much about a great international question which is not settled yet. When the end of the conflict will be no one knows. We can only pray that the land of our Lord may not again be drenched in blood.

After the unrest and uncertainty, even danger, in Spain and Palestine it was a relief to get back to Roumania. Mr. Gill spent a week in catching up with his correspondence and other work, and was off again to be gone a month holding Bible Courses and other work in Hungary and Jugoslavia.

Miss Hester went for a few days to attend and take part in a young people's assembly of Hungarian Baptists in Transylvania in Roumania. There were three hundred present, among whom were some very fine girls whom we hope to have in our School next term. The Hungarians have a faculty of having great summer assemblies both in Roumania and Hungary. Tahi (pronounced Ta-hee) on the Danube is their "Ridgecrest," and sometimes they have 1,000 in attendance.

The last two weeks of school are always exciting and interesting. This year we had the unusual and happy experience of having with us the two young missionaries from Budapest as visitors Misses Daniel and Cobb. They are to found a similar school in Budapest and wanted to see our school in action, as well as other activities of the James Memorial. Mrs. Everett Gill, Bucharest, Roumania.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Revival of Christmas Cheer

Mary Roberts Rinehart said, in speaking of the Readers' Digest, which someone gave her for a Christmas gift one year, that each month thereafter it brought a revival of Christmas cheer. That same thing will be true for those who receive "World Comrades" or "The Window of Y. W. A." as a Christmas gift. Each month they will bring a small Christmas of their own,—something that few Christmas gifts can do. Each costs \$1.00 a year and makes an interesting, attractive, worthwhile gift for girls and boys and "The Window of Y. W. A." for young women.

Meetings In Southeastern Region

It has been our unusual privilege to have Miss Emma Leachman in our State for the last three weeks. She and I traveled in Southeastern Region. She attended seven Associational meetings, taught four Mission Study classes and spoke eighteen times. The contribution she made to Kingdom advancement cannot be measured. There is no one in our entire denomination who can challenge and stir people to work more, than Miss Leachman can. We can be grateful that she was in our State for three weeks and that she is one of our very own. We love her and thank God for her.

Intermediate G. A. House Parties

The dates for the Intermediate G. A. House Parties are March 5-7 Georgetown College and March 12-14 Bethel Woman's College, Hopkinsville. It is good news that Miss Juliette Mather will be one of the speakers at both House Parties and that Mr. Roswell Owens will speak at Georgetown House Party and Mrs. Owens the one at Bethel. Other speakers will be announced later. Reservations will have to come in early, as many more girls of thirteen to sixteen years of age want to attend than the college can accommodate.

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News and Truths About Our Home Mission Work

J. B. Lawrence, Executive Sec'y.-Treas.

Survey Reveals Great Destitution on Mexican Field

In a recent survey, Rev. Paul C. Bell, missionary to the Mexicans, covered a section including parts of four counties in Texas which, with a Mexican population of 12,000, has no church of any kind, not even Catholic.

The missionary went into fifty homes, leaving portions of the scripture in each home. Of the fifty families visited, he reports that only two had ever heard the gospel.

"In every case," he writes, "the people were eager to know about Christ." Several missions are to be established in school houses in the communities visited, and Brother Bell plans to go once each month to two of the new missions.

Four Italian Missions Occupy Time of Tampa Missionary

J. F. Plainfield, Tampa, Fla.

The North Boulevard Baptist Church continues the good work loyally in spite of the exodus of so many families who have left and are leaving this town for other cities and states in search of a living.

We are now committed to do work in four centers, the North Boulevard Baptist Church, the C. C. Burns Baptist Mission, the Armenia Avenue Baptist Mission and the Brown Baptist Mission. In these we have full-time preaching with the help of some young preachers and laymen, Sunday-schools, G. A's, R. A's, prayer meetings, Women's organizations and many other activities peculiar to our field and people.

There are several boys in all these missions who are not definitely identified with the church but who are deeply interested in our work. With these I am working assiduously seeking to win them to the Lord.

Four of our young men are at Furman University, Greenville, S. C., and they are distinguishing themselves in studies and piety. The two youngest ones have a hard time financially and I have been hard put to provide scholarships and means to carry on. They write in glowing terms of the school and the Christian atmosphere they breathe through the local churches.

Rescue Mission Experiences Greatest Year Of Its History

J. W. Newbrough, New Orleans

This has been our greatest year of ingathering at the Baptist Rescue Mission in New Orleans. We have been reporting that which has been entirely beyond our ability ever before to report, as a result of any one year, around seven hundred professions of faith. This has been an inspiration to us and has been by the spirit of the Lord a means

Joe W. Burton, Publicity Sec'y.

of quickening interest generally in the significance of this work.

We are now entering on our fall and winter campaign, with increasing numbers coming to us now constantly, and promising to do as heretofore, really overrun our capacity properly to care for them.

Indeed, to feed and care for these many, many men and boys coming to us hungry and discouraged, is quite beyond our ability except as we shall receive the sympathetic support of the friends of this work. My heart longs to have the pastors call attention to it from the pulpit, requesting special prayers in its behalf for our nightly services.

No one but the Infinite One above can measure the possibilities of these next four or five months, and no one but He can supply that sufficiency that must be had to meet the demands on us in a material way, and especially in meeting them in the power of the gospel and the spirit of the Lord.

Church Will Distribute New Testaments As Christmas Gifts

Missionary E. V. Rodriguez, Keerville, Texas, writes that his church is buying 500 New Testaments to distribute at Christmas-time to Mexicans in Kerrville and in neighboring towns. What better gift could a church present at this season to those to whom it would minister?

Members of the Mexican church in Kerrville have also painted and papered their building, cash having been paid for all the work except seventy-five dollars.

The missionary baptized seven converts last month, all of whom had been Catholics.

Speaker Says Home Base Essential To Foreign Missions

"The Home Base and the Foreign Field" was the subject of an address delivered at the meeting of the Baptist General Association of Virginia by Dr. J. W. Decker, secretary of the Foreign Mission Board of the Northern Baptist Convention. Writing in *The Religious Herald*, J. W. Cammack says this about the speech:

"He pled that we recognize the necessity for unity in our foreign mission task; the emergence of a world culture; the economic, social and political interdependence throughout the world. The moral and spiritual vitality of the religious life in our churches here at the home base is essential to missionary work in the fields far away, in the opinion of Dr. Decker.

"Questions that arise are, Can our churches here hold the industrial community? Can we hold Shanghai if we lose Chicago or Birmingham? The church and the rural community is an-

other question that we must face. The one-room public schools have been replaced in the country by the consolidated schools and the school bus. But the one-room church in the country still remains with us. Will they hold the country district for Christ?"

Completes Mission In Illinois

Missionary G. O. Foulon, with the help of volunteer workers, has recently completed a chapel in Coello, Illinois, which will be used as a mission building by the foreigners.

Seats have been built to accommodate ninety, and pews and other furniture have been installed in the new building.

On a recent Sunday, with fifty-four in Sunday-school, a Polish man, present for the first time, was added to the enrollment, and a fine spirit characterized the services.

Brother Foulon has engaged in mission work in Illinois, chiefly among the French, for over twenty years. He has conducted many tent revivals in a number of mining camps in Southern Illinois. He was appointed by the Home Mission Board three years ago.

Song Saves Deaf From Suicide

Rev. A. O. Wilson, missionary to the deaf, says that sign-singing has a great influence on the deaf, even as singing does on those who hear. He gives the following examples:

"Recently at the close of a service, a deaf man handed me a piece of paper as he hurried out. In the note he said that that morning he had decided to end his life, but my hymns had given him new courage.

"I went after him, and in a talk found that the depression had hit him hard. He had lost all his money, had no job, and there was nothing to look forward to. He had a loaded gun with him. Now he is in good spirits and has a good position.

"The songs I used that morning were 'What A Friend We Have In Jesus' and 'Why Should I Feel Discouraged.'

"Once a song leader asked me to sing a solo, 'Lord, I Give My Life To Thee,' for the hearing congregation. He sang it orally and the organist played. We had practiced beforehand so that I was able to keep up. After we sang, when the pastor gave the invitation, a young man came forward and gave himself to Christ. He said that he had been touched by that silent hymn."

Spanish Missionary Conducts Service In Two Languages

Missionary J. B. Parker, who works among the Spanish-Americans in New Mexico, baptized a Spanish lady in an interesting service recently in the First Baptist Church (English-speaking) at Carlsbad.

The Spanish congregation joined the English-speaking congregation in a bilingual service. Part of the songs were in English and part were in Spanish; prayers, also, were offered in both lan-

guages. The acting pastor of the First Church made a talk in Spanish, and the missionary spoke briefly in both languages.

The baptismal service was in the Spanish language.

"This gives you a little picture of how our work is carried on much of the time out in the southwest in the bi-lingual territory," writes Brother Parker. "Our success depends much on the co-operation of our Anglo-American churches, as well as upon your prayers and support."

Large Attendance In Havana

On a recent Sunday the attendance in Sunday-school at the Baptist Temple in Havana was 274, according to a report from Dr. M N. McCall. The total attendance, including all missions of the church, was 643.

EX-KENTUCKIAN BLESSED IN WEST VIRGINIA SERVICE

Having formerly been pastor and also a native of Kentucky, my last pastorate having been Fairview Baptist Church of Ashland, Ky., I am interested in the work of Kentucky Baptists.

I moved to West Logan, W. Va., and became pastor of the West Logan Church the first Sunday in May of this year. The church had been without a pastor for a few months due to the death of their former pastor, Rev. J. C. Simpkins. We had real building to do. From the beginning the crowds increased in all of our services and on October 18 we started in a meeting, having with us, our brother, Rev. E. L. Branham of the First Guyandotte Church in Huntington, W. Va., who had charge of the singing and the young people. There were twelve additions during the meeting, nine of these by baptism.

I am a subscriber to the Western Recorder and have always appreciated its pages and think it is the best Baptist magazine I have ever read. May the Lord bless you as Editor of this great paper. S. L. BRANHAM, Peach Creek, W. Va.

SANE EVANGELISM (Continued from Page 6.)

The evangelist who can work successfully on emotions will get "results." He will get resolutions for better life and will bring many to the front seats. But after he is gone, and the atmosphere of the meeting is lost, what then? Unless the pastor of the church to which the results go for membership is of a hyper-emotional type, they in many instances lose to me that the main thing in a meeting is to "put them on the front seat, no matter how, but put them there." He once put one hundred and ten on the front seat in a meeting, but

inside of a few months only about ten could be accounted for.

The emotional evangelist is anxious to get the people to "feeling good." The better the people feel the more successful he wants the meeting and the more they give that, of course, is incidental. I do not mean that the stirring of people's emotion is sinful under all circumstances. The Lord knows human nature and He knows how to play upon it to get the most harmonious results. Once He had a man's emotions stirred, He directed them to the right end and therefore conserved the results.

The end in evangelism does not always justify the means employed. When evangelizers defend crowd-getting antics by saying they are following the example of Paul, who said, "I am become all things to all men that I may win some," they are barking up the wrong tree. We are indebted to Paul for two things which stand out. He reminded us that all things should be

done with decency and order, and then he gave us the highest example of sane and sensible evangelism—of preaching that will not only win the lost, but will conserve them once they are won.

Paul E. Crandall, who formerly worked with the Franklin Street Church, Louisville, during his four years in the Southern Seminary, has been called as Assistant Pastor and Director of Religious Education at the First Baptist Church of Richmond, Va., beginning his work November 1. He has been President of the Arkansas Baptist Student Union during the past year.

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- "Our Debts"

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STOVALL-NELSON WEDDING IN NEW ORLEANS

Edward Lee Stovall, D.D., and Mrs. J. A. Nelson, Founder and Superintendent Faith Only Mission, 1823 Dauphine Street, New Orleans, La. were united in the bonds of holy wedlock, Sunday at 3:00 P. M., November 15. Rev. W. O. Littlejohn, pastor Tabernacle Baptist Church, officiated.

The bride was a daughter of Dr. Douglas and Mrs. Margaret Roach, of Mansfield, La. She is a graduate of the Mansfield College, also a student at Natchitoches State Normal and the Baptist Bible Institute. She has fifteen years experience as a missionary in Louisiana, and founder of Agurs and Spanish Missions of First Baptist Church, Shreveport, having had seven years service under Pastor M. E. Dodd. Work begun in New Orleans under Ingleside Baptist Church, Shreveport, with Miss Clara Boswell a large contributing factor.

The groom is a son of Rev. William P. and Mrs. Margaret J. Stovall, Grassy, Mo., receiving both his Bachelor's and Doctor's degree from Oskaloosa College, Iowa, and received his theological training in Kansas City Baptist Theological Seminary and Southwestern Baptist Theological Seminary, also Crozer Theological Seminary, having done post-graduate and special work in Northwestern University, also Missouri State University, and has several years evangelistic and pastor experience in both Northern and Southern Baptist Conventions.

The Administration Building of San Marcus Academy, in Texas, was recently burned.

J. Fred Scholfield, Singer from Longwood, Fla., has just completed meetings at Arcadia, Fla., with sixty-three additions. He has a son, Fred G. Scholfield, who is also a fine singer, now a student in the Southern Baptist Theological Seminary.

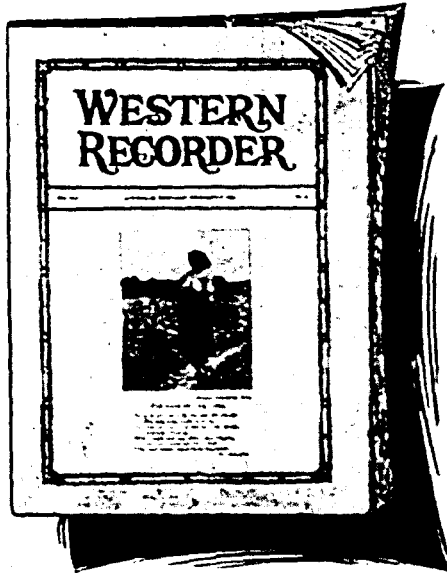
More than fifty foreign missionaries have begun to receive their pension checks from The Relief and Annuity Board, and all active foreign missionaries are participating in the Foreign Mission Board's pension plan administered by The Relief and Annuity Board.

Sixty percent of all Orphanage workers in the South are enrolled in a similar plan to that of the Foreign Mission Board.

Every church ought to do as well as this for its pastor, and all churches can do it through the Age Security Plan of The Relief and Annuity Board by paying an amount equal to three percent of the pastors' salaries, the pastors to pay a like amount. Address inquiries to Thomas J. Watts, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

YEAR 'ROUND Christmas Gifts

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NAME AND ADDRESS OF SENDER

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Street City State



Training Union Department
 BYRON C. S. DeJARNETTE
 State Secretary
 MISS JEWEL POTTER
 Office Secretary
 205 E. Chestnut, Louisville, Ky.

Tonight and Tomorrow Night

Have you, of Long Run Association, been attending the Association-wide Library School at Fourth Avenue Church at night this week? Remember, there are two more nights—tonight, Thursday, December 3 and tomorrow night, Friday, December 4.

If you have attended the other nights you will not want to miss the last two. If you have not been attending you ought to begin tonight.

The Library class taught by Miss Leona Lavender will be from 7:15 to 8:15. This will be followed by song and prayer. After this will be a brief talk tonight by Miss Mary Nelle Lyne and tomorrow night an open discussion. Following this period will be the "Booketeria" tonight by Miss Thelma Brown and Miss Christina Stokmann. Tomorrow night Dr. John L. Hill will speak on "The Inspirational Power of Books." Adjournment will be at 9:15 P. M.

Attention Unions With Enrollment of 100 or More

The record of attendance as reported on this page has been growing from week to week in number of unions reporting and in enrolment and attendance. The reports of these unions are encouraging and inspiring. We appreciate the co-operation of those who send in reports. At the same time we recognize the fact that many Unions which do not have an enrolment of as many as 100 are doing just as splendid work as some of these reporting and perhaps better than some.

For the benefit of the Unions reporting and those which have not been reporting but which ought to report we give here some important information.

First, if your Training Union has an enrolment of 100 members or more (not including the Story Hour) please send your report as soon as you can after Sunday night so that it may reach the Training Union Department, 205 East Chestnut Street, Louisville, Monday or Tuesday and not later than Wednesday.

Second, Please report three items always—total of Training Union enrolment (not including Story Hour), Visitors (including Story Hour), and Attendance (number of members of Training Union present) (Please do not include visitors).

**1,737 Attend 1936 Regional Conventions
 604 Increase Over Last Year**

Associations	Years 1935	1936
Allan	17	11
Baptist	.....	157

Barren River	.....	27
Bell County	.....	3
Bethel	.....	16
Blackford	.....	3
Blood River	.....	117
Boone's Creek	.....	35
Booneville	.....	9
Bracken	.....	18
Caldwell County	.....	12
Campbell County	.....	29
Central	.....	106
Christian County	.....	6
Daviess-McLean	.....	12
East Union	.....	14
Elkhorn	.....	99
Enterprise	.....	12
Franklin	.....	10
Freedom	.....	138
Gasper River	.....	10
Goshen	.....	11
Graves County	.....	15
Greenup	.....	41
Henry County	.....	158
Laurel River	.....	2
Liberty	.....	87
Lincoln	.....	138
Little Bethel	.....	6
Little River	.....	10
Long Run	.....	41
Lynn Camp	.....	7
Mt. Zion	.....	10
Muhlenburg	.....	22
Nelson	.....	1
North Bend	.....	21
North Concord	.....	102
Ohio County	.....	15
Ohio Valley	.....	7
Owen County	.....	4
Pulaski County	.....	10
Rockcastle	.....	23
Salem	.....	6
Severn's Valley	.....	3
Shelby County	.....	5
Simpson	.....	66
South District	.....	12
South Kentucky	.....	29
Sulphur Fork	.....	46
Tate's Creek	.....	9
Three Forks	.....	3
Union	.....	139
Upper Cumberland	.....	9
Warren	.....	1
West Kentucky	.....	14
West Union	.....	10
White's Run	.....	53
Visitors	.....	52
		23
		46
		3
		74
Total Registration	.....	1,133
		1,737


Registration Summary of 1936 Regional Conventions

North Central Region	.....	224
Southwestern Region	.....	147
South Central Region	.....	202
Noreastern Region	.....	188
Southeastern Region	.....	163
Western Region	.....	240
Central Region	.....	292
Southern Region	.....	281

Total Registration1,737

A District Association Organized For Training Union Work

In order to be fully organized as an Associational Baptist Training Union



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ready with the best Associational program of training to help every church, the following officers, or as many as can be secured, should be elected prayerfully and carefully by the Association:

- Associational Director
- Associate Associational Director
- Group Director for each group of churches (average number of groups is four)
- Associational Story Hour Leader
- Associational Junior Leader
- Associational Intermediate Leader
- Associational Senior Leader
- Associational Adult Leader
- Associational Secretary-Treasurer
- Associational Chorister
- Associational Pianist.

It is hoped that this organization will be completed in every Association within the next month or two. All of the above officers from each Association will be expected at the State Associational Conference at the Lexington Avenue Church, Danville, February 19-20.

RECORD OF ATTENDANCE

November 22, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Bowling Green, First	202	33	275
Lexington, Porter Mem.	164	50	198
Lexington, Calvary	149	17	184
Covington, Latonia	122	25	205
Danville, Lexington Av.	122	8	175
Owensboro, Third	120	25	167
Louisville, Franklin St.	113	47	161
Gatliff	109	16	126
Newport, First	108	23	.....
Louisville, 23rd & Bdwy.	106	19	116
Harrodsburg	103	30	141
Princeton, First	102	19	154
Akron, Ohio, Calvary	99	39	121
Jellico, Tenn., First	97	10	102
Lebanon Junction	97	.....	.....
Louisville, Crescent Hill	96	14	138
Salem (near Shelbyville)	91	.....	125
Cumberland	89	.....	133
Shively	88	15	112
Taylorsville	88	13	107
Louisville, Ninth & O.	85	17	111
Louisville, Temple	81	6	119
Louisville, Third Ave.	76	24	104
Lexington, Grace	52	10	103

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NEWS FROM GASPER RIVER ASSOCIATION

Superintendent C. K. Hoagland and Mrs. Hoagland, from the Kentucky Baptist Children's Home, Glendale, visited Union Church, together with three of the girls of the Home.

They arrived in time to be with us in our Sunday-school service. Our pastor, Brother S. P. Browning, turned the 11:00 o'clock service over to Brother Hoagland and his girls. The two largest girls sang together, and little Margie Lee King, four and one-half years old, sang several solos by herself.

Our own beloved A. B. Gardiner, of blessed memory, was the founder of this home and its first superintendent. The people of his old home were given a real treat, from the fruits of his labor of past days.

These dear girls and Mr. and Mrs. Hoagland have endeared themselves to the people of Union Church and vicinity. We are going to make an annual occasion of this.

The church is planning to send next week an offering of food to this Home. I think under the leadership of Eld. S. P. Browning, we are going to get on higher ground. The church is now taking into consideration the thought of having half-time preaching.

PEARL MCKINNEY, Clerk,
Gasper River Association,
Quality, Ky.

HOW TO VISIT YOUR HOSPITAL

One of the most difficult problems facing our hospitals today is that of visitors, states H. L. Dobbs, Superintendent of the Kentucky Baptist Hospital, and President of the Louisville Hospital Council.

Scores of people visit in the hospitals daily. Some of these visitors wish to see their relatives and friends; others come specifically to look through the institutions. No matter who the visitor may be or the nature of his visit, he is always treated with courtesy and consideration, and is always welcome.

The public is more hospital-minded today than ever before, and a great many people visit the hospitals to become better acquainted with hospital service. Hospital workers have found that people—as a general rule—are very much interested in the different phases of hospital departments and hospital routine. They are always interested in special departments, such as laboratories, X-ray equipment, operating-rooms, and the dietary division of every institution.

However, from the standpoint of the best interest of the patient, it is necessary for the Public to realize that their visiting in the hospitals must be systematized.

Every hospital tries to systematize the visiting by having regular visiting hours which are most suitable to the patient. A large percentage of the public does

not stop to consider the routine that each patient goes through every twenty-four hours while in the hospital. For instance, from the time the patient wakes up in the morning, until 10:00 o'clock, that patient is going through a certain routine which visitors can very easily interfere with. The doctors are usually making their calls to see the patients at that time and the nurses are performing various routine duties in the making patients more comfortable.

From 10:00 o'clock in the morning until 12:00 noon, the patient can usually have visitors, provided their condition will permit. On the other hand, not more than two visitors should see each patient at a time, and they should not stay so long as to tax the strength of the patient. Sometimes, visitors can tear down, within a few minutes, everything that the doctors and hospitals have taken days to accomplish.

Beginning at 12:00 noon and until 3:00 in the afternoon, the patients are receiving their food, are being made comfortable, and are requested by the doctors to have at least two hours sleep and rest, which the hospitals call the "Quiet Period." After going through all of the morning routine, it is very necessary that a patient have this "Quiet Period" in which to build up their strength. Visitors may again see the patient, provided their condition will permit, from 3:00 to 5:00 in the afternoon. Beginning at 5:00 o'clock in the afternoon the patient again receives their food, the doctors are making their daily rounds, and the nurses are going through certain routine with which to make the patient comfortable for the

evening. Visitors are again permitted at 7:00 P. M., and are requested to leave at 8:30 P. M., in order that the patient may be made comfortable for the night.

Visiting hours are not an easy thing to regulate in any hospital, but when the public begins to realize that it will help the patient to a more speedy recovery, they will be only too glad to co-operate with the hospitals and doctors in giving this consideration.

Patients and relatives are especially requested not to bring small children or children of twelve years of age and under, to the hospital when visiting. This is probably one of the most misunderstood requests of any hospital. It is not safe for children to visit the hospital since they might contract some illness; therefore, it is more for the protection of the children than for any other reason that they should not be brought to the hospital as visitors.

Our hospitals have no selfish motives in trying to regulate visiting hours in the hospitals, other than that which is for the best interest of their patients. If the public wishes to co-operate with our hospitals in this matter of visiting, the most consideration that they can give is to call their hospital and inquire about visiting hours and the patient's condition before leaving their home.

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Our Dead

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

EVART HAWKINS

The Womans Missionary Society of Finchville Baptist Church offer this tribute of love and esteem to the memory of our deceased co-worker, Mrs. Evert Hawkins, who died October 10. She was a shut-in for years but always patient in her suffering, looking forward to the time when she would be free from pain and be with her Saviour.

Therefore be it resolved:

First, That while we keenly feel the loss sustained in her passing, we thank our Heavenly Father for what her life meant to us.

Second, That we extend to her husband and daughter our deepest sympathy and commend them to Him who alone can comfort and sustain.

MRS. ERNEST DOOLAN,
MRS. C. V. WILLIAMS,

Finchville, Ky.

MRS. MARTHA JANE GILLASPIE

Whereas, God in His infinite wisdom, saw fit to take from us, Mrs. Martha Jane Gillaspie, therefore:

Be it resolved that in her going the W. M. S. of Morganfield Baptist Church has lost one of her truest and most devout members; a young woman of superb Christian character—one whose life was remarkable for her consideration and kindness towards others. She has left the vivid impression of her distinct personality upon all who knew her:

Resolved that the W. M. S. extends deep sympathy to the bereaved husband and family.

Be it further resolved that a copy of these resolutions be filed with the minutes of the W. M. S., a copy sent to the family, and one sent to the Western Recorder and the Union County Advocate for publication.

"Let our increasing earnest prayer be, too, for light—for strength to bear our portion of the weight of care, that crushes into dumb despair one-half the human race."

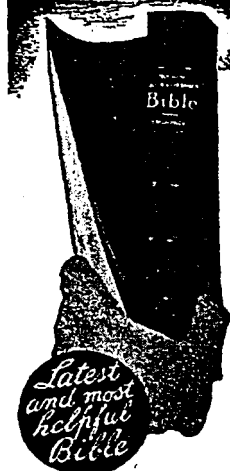
MRS. JOHN SPARKS,
MRS. P. J. JOHNSON,
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EDMUND PARISH WEATHERS

The David's Fork Baptist Church laments the passing of her oldest member, Deacon and Trustee, who was also Treasurer, Edmund Parish Weathers. He was a most faithful member in season and out of season. His home has always been near the church and as a consequence he really grew up in the church and has loved it since his childhood. He was born July 15 1850. At the time of his death, November 10, 1936, he was eighty-six years, three months, and sixteen days old. It seems to the community and the church that he must have spent all those many days serving the Lord. The present church building was erected in 1856 when he

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was only six years of age, thus he had a unique experience and worshipped in one church building almost all of his long life.

He supported the church and Baptist program liberally with his money as well as presence and activity. Truly he was a faithful member of the church, a loyal citizen of the community, a devoted husband, a loving father and grandfather, and a lovable man, even in his active old age, to all who had the pleasure of knowing him.

LEONARD A. STEPHENS, Pastor,
David's Fork Baptist Church,
Lexington, Ky., Route 4.

MRS. ANNIE DUVALL

On September 28, God called Mrs. Annie Duvall to come home. She left earth for the home prepared for her in Heaven. She was sixty-eight years old and had been a member of the Finchville Baptist Church for fifty-three years and was ever faithful to church and Sunday-school.

She has been a patient sufferer for years, but has borne it bravely. Her passing has left a vacancy which on one can fill, in her home, church and community. We extend to her children our heart-felt sympathy and pray the Heavenly Father will comfort them in their sorrow.

MRS. ERNEST DOOLAN,
MRS. C. O. WILLIAMS,

Finchville, Ky.

Rev. C. Richard Hill, Associational Sunday-school Superintendent in Gasper River Association, and Miss Catherine Glenn Dabbs, both of Morgantown, Ky., were married recently at the First Church of Bowling Green, Ky., the service being performed by Dr. R. T.

Skinner. Brother Hill was ordained at Morgantown two months ago, the council being composed of John W. T. Givens, Moderator; R. T. Davis, pastor of Ormsby Avenue Church, Louisville, Clerk; James Sullivan, Beaver Dam, Ky., who gave the charge to the church; C. Ford Deusner, who preached the ordaining sermon; and R. T. Skinner who questioned the candidate.



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