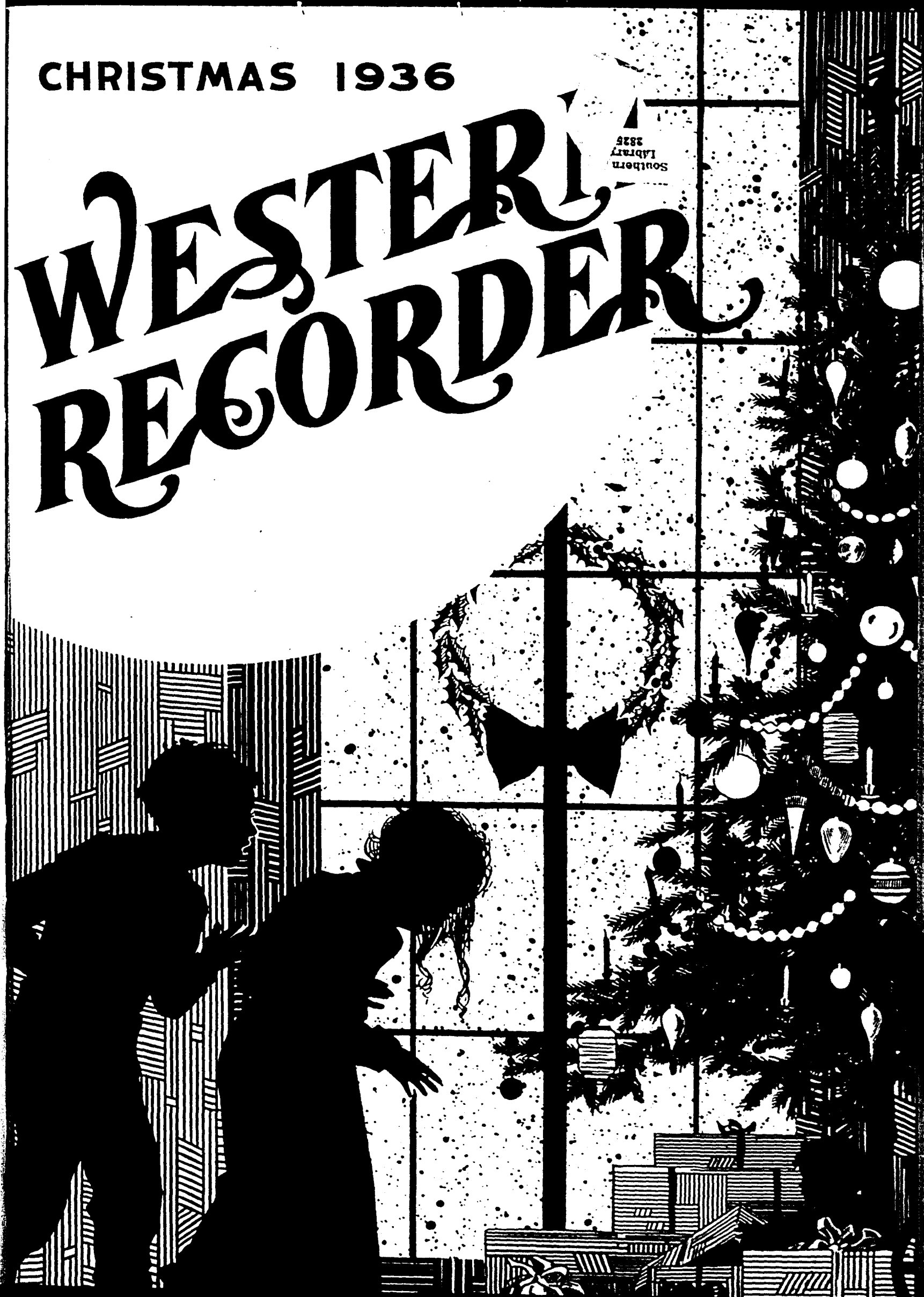


CHRISTMAS 1936

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WESTERN RECORDER

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

VOL. 110

LOUISVILLE, KENTUCKY, DECEMBER 17, 1936

No. 51

Simeon's Joy in the Christ Child—ALEXANDER MACLAREN

"Now, Lord, thou canst let thy servant go, and go in peace, as thou didst promise, for mine eyes have seen thy salvation which thou has prepared before the face of all the peoples"—Lu. 2:29-31, Moffatt.



THAT scene, when the old man took the Infant in his withered arms, is one of the most picturesque and striking in the Gospel narrative. Simeon's whole life appears, in its later years, to have been under the immediate direction of the Spirit of God. It is very remarkable to notice how, in the course of three consecutive verses the operation of that divine Spirit upon him is noted.

"It was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ." "And he came by the Spirit into the Temple." I suppose that means that some inward monition, which he recognized to be of God, sent him there, in the expectation that at last he was to "see the Lord's Christ." He was there before the Child was brought by His parents, for we read, "He came by the Spirit into the Temple, and when the parents brought in the Child Jesus . . . he took Him in his arms."

Think of the old man, waiting there in the Sanctuary, told by God that he was thus about to have the fulfillment of his life-long desire, and yet probably not knowing what kind of a shape the fulfillment would take. There is no reason to believe that he knew he was to see an infant; and he waits. And presently a peasant woman comes in with a child in her arms, and there arises in his soul the voice "Anoint Him! for this is He!" And so, whether he expected such a vision or no, he takes the Child in his arms, and says, "Lord! Now, now!—after all these years of waiting—lettest Thou Thy servant depart in peace."

I

IT IS striking to observe how the description of Simeon's character expresses the aim of the whole Old Testament Revelation. All that was meant by the preceding long series of manifestations through all these years was accomplished in this man. For hearken how he is described—"just and devout," that is the perfection of moral character, stated in the terms of the Old Testament; "waiting for the Consolation of Israel;" that is the ideal attitude which the whole of the gradual manifestation of God's increasing purpose running through the ages was intended to make the attitude of every true Israelite—an expectant, eager look forwards, and in the present, the discharge of all duties to God and man. "And the Holy Ghost was upon him;" that, too, in a measure, was the ultimate aim of the whole Revelation of Israel.

He exhibits, further, what God intended to secure by the previous processes of Revelation, in that he recognizes that they were transcended and done with, that all that they pointed to was accomplished when a devout Israelite took into his arms the Incarnate Messiah. So he rejoices in the Christ that he receives, and sings the swan-song of the

departing Israel, the Israel according to the Spirit. That is what Judaism was meant to do, and how it was meant to end.

That relation of the New to the Old is one that recurs, though in less sharp and decisive forms, in every generation, and in our generation in a very special manner. It is well for the New when it consents to be taken in the arms of the Old, and it is ill for the Old when, instead of welcoming, it frowns upon the New, and instead of playing the part of Simeon, and embracing and blessing the Infant, plays the part of a Herod, and seeks to destroy the child that seems to threaten its sovereignty. Old people who are conservative, if not by nature, by years, and young people who are revolutionary and innovating by reason of youth, may both find a lesson in that picture of Simeon with the Infant Christ in his arms.

II

THE word which is here employed for "Lord" is one that very seldom occurs in the New Testament in reference to God; only some four or five times in all. And it is the harshest and hardest word that can be picked out. If you clip the Greek termination off it, it is the English word "despot," and it conveys all that the word conveys to us, not only a lord in the sense of a constitutional monarch, not only a lord in the polite sense of a superior in dignity, but a despot in the sense of being the absolute owner of a man who has no rights against the owner, and is a slave. "Slave" is what logicians call the correlative of this word "despot," and as the latter asserts absolute ownership and authority, the former declares abject submission.

Simeon takes these two words to express his relation and feeling towards God. "Thou art the Owner, the Despot, and I am Thy slave." That relation of owner and slave, wicked as it is, when subsisting between two men, is the sum of all blessings when regarded as existing between man and God. For what does it imply? The right to command and the duty to obey, the sovereign will that is supreme over all, and the blessed attitude of yielding up one's will wholly, without reserve. Absolute authority calls for abject submission.

The slave-owner has entire possession of all the slave's possessions, and can take them and do what he likes with them. And so, all that I call mine is His. It was His before it became mine; it remains His whilst it is mine, because I am His, and so what seems to belong to me belongs to Him, no less truly.

What, then, do you do with your possessions? Use them for yourselves? Dispute His ownership? Forget His claims? Grudge that He should take them away sometimes, and grudge still more to yield them to Him in daily obedience, and when necessary, surrender them? Is such a temper what becomes the slave? What reason has he to grumble if the master comes to him and says, "This little bit of ground that I have given you to grow a few sugar-canes and melons on, I am going to take back again." What reason have we to set up our puny wills against Him, if He exercises His authority over and demands that we should regard ourselves not only as sons but also as slaves?

Now, all that sounds very harsh, does it not? Let in one thought into it, and it all becomes very gracious. The Apostle

Peter, who also once uses this word "despot," does so in a very remarkable connection. He speaks about men's "denying the despot that bought them." Perhaps it was just because he remembered his sin in the judgment hall that he used that word to express the very utmost degree of degeneration and departure from Jesus. Jesus Christ has bought us by His own precious blood; and so all that sounds harsh in the metaphor, worked out as I have been trying to do, changes its aspect when we think of the method by which He has acquired His rights and the purpose for which He exercises them. As the Psalmist said, "Oh, Lord! truly I am Thy slave. Thou hast loosed my bonds."

III

MOST people read these words, "Lord! now lettest Thou Thy servant depart in peace," as being a petition; "Lord! now let Thy servant depart." But they are not that at all. We have here not a petition or an aspiration, but a statement of the fact that Simeon recognizes the appointed token that his days were drawing to an end, and it is the glad recognition of that fact. "Lord! I see now that the time has come when I may put aside all this coil of weary waiting and burdened mortality, and go to rest."

Look how he regards approaching death. It is the technical word for relieving a sentry from his post. It conveys the idea of the hour having come when the slave who has been on the watch through all the long, weary night, or toiling through all the hot, dusty day, may extinguish his

lantern, or fling down his mattock, and go home to his little hut. "Lord! Thou dost dismiss me now, and I take the dismissal as the end of the long watch, as the end of the long toil."

Simeon welcomes the approach of death. "Thou lettest Thy servant depart in peace." There speaks a calm voice tranquilly accepting the permission. He feels no agitation, no flutter of any kind, but quietly slips away from his post. And the reason for that peaceful welcome of the end is "for mine eyes have seen Thy salvation." That sight is the reason, first of all, for his being sure that the curfew had rung for him, and that the day's work was done. But it is also the reason for the peacefulness of his departure. The weary, blurred, old eyes had seen all that any man needs to see to be satisfied and blessed. Life could yield nothing more.

Can it yield anything more to us, brethren? And may we not say, if we have seen that sight, what an unbelieving author said, with a touch of self-complacency not admirable, "I have warmed both hands at the fire of life, and I am ready to depart."

We may go in peace, if our eyes have seen Him who satisfies our vision, whose bright presence will go with us into the darkness, and whom we shall see more perfectly when we have passed from the sentry-box to the home above, and have ceased to be slaves in the far-off plantation, and are taken to be sons in the Father's house. "Thou lettest Thy servant depart in peace."

Looking at the Lesson—BROWN B. SMITH, Henderson, Ky.

January 3, 1937.

Lesson Text, John 1:1-18.

PRIOR TO HIS ADVENT (vs. 1-5)

Dr. Smith, whom we have been fortunate in securing to write the Sunday-school lessons for Western Recorder for 1937, presents here his treatment of the first lesson in January. Ordinarily the lessons will occupy about a half a page. Under exceptional circumstances the treatment may be longer. Dr. Smith proposes to develop the leading thought of each lesson rather than to comment on it verse by verse. The mechanical setting of the lesson in our pages may vary from week to week until it is felt that we have arrived at the most attractive form.—Editorial Note.



WE move into the "holy of holies" when we come to study the Fourth Gospel. The author is John, member of the "inner circle" distinguished as "the disciple whom Jesus loved," and into whose care Christ confidently entrusted His own mother. Philosophical, reflective, spiritual, John had taken the Word into his deepest heart, and now after many years and as one who had "come and seen," he gives us out of the residue of his rich experience this soulful picture of Jesus.

The Gospel is a portrait. The author makes no attempt to give a full biography of the Master. He realizes the hopelessness of that, for, as he says, "even the world itself would not contain the books which might be written" on that subject. His aim is to present Christ in such a way that the readers might see and believe Him and have life in His name (20:31). He selects the material and presents it with the finest artistry. He states doctrinal facts, tells an incident, records a conversation, cites a miracle, or otherwise adds to the story—all harmoniously toned in a picture that reflects the truth, grace and glory of the Only Begotten of the Father.

In the Lesson Text we have the prologue or preface of the Gospel. It is a forecast of what is to follow. These introductory verses plunge us at once into deep, central things which should be pondered and treasured reverently. Among the great first truths touched upon in these opening words are: The pre-existence of Christ; the deity of Christ; Christ is God; Christ the Agent of creation; Christ the Light of the World; Christ incarnate; Christ the revelation of the Father; redemption in Christ.

In the beginning was. One thinks of the first words of Genesis. But here that fine phrase is deepened—lengthened. Moses starts from the beginning of creation and moves forward, keeping us in the course of time. John immerses us into eternity preceding time. The absolute, eternal pre-existence of the Word is what he declares emphatically. Back in the beginning, the Word already was and had been. However far we might roll back time or eternity, Christ was already there and had been. With Him there is "neither beginning of days nor end of life."

This is vital. Christ's pre-advent life needs first to be grasped if the grace to follow is to be appreciated and appropriated. The acceptance of the pre-existence of Christ, involving His deity and Virgin Birth, is necessary for any faith in Him adequate to salvation and life. What Christ was and did historically is grounded in what He is eternally.

Though "launched out on the deeps of a great mystery," we are to learn from these opening words something about Christ eternally. This Eternal Word was in full concord with God—and was God. All things were made by Him. Not even one thing was made apart from Him. All that the telescope or the microscope can reveal, He made it. Matter is not eternal. The materialistic conception of the universe is swept aside. The ultimate Reality is Christ.

In Him was life. Its source and fountain. The life-principle in contrast with the sin and death principle. The active life-principle of the Word manifests itself gloriously in all things and creatures, and in man it becomes the light—of reason and conscience and holy urges. In spite of the black darkness of man's sin the Light kept on shining. It was never eclipsed.

God's eternal redemptive plan for the world links human agency into its divine processes. God sends forth a man. He was sent to herald the full day—dawn of the coming Light. There was a man—And what a man the Baptist was! Rugged, saintly, genuine, earnest, faithful, fearless, unselfish—he was a man of towering greatness. Only a "voice"—but how compelling! Disclaiming for himself everything, he witnessed to the true Light which shone out of eternity across the ages and now bursts into ineffable splendor.

Dark, tragic, cruel world! It would not receive its King. The world which He made and which now He visits refused

to acknowledge Him. Though He came according to prophecy and with powerful witness, He found not reception. Actually there was no room for Him in the inn. He came to His own house, and the door was bolted against Him. Heartlessly and cruelly He was repulsed. Those whose history had been a training to know and to receive Him, rejected and crucified Him.

While the people as a whole rejected Christ, there were individuals who received Him, and to them He gave the privilege and power to become the sons of God. Christ gave these receptive ones grace by which they were enabled, under the renewing influence of the Spirit, to be the children of God.

It is all effected by the power of God. Not from natural birth, not through self-development, not by any human device or system, but a gift from God.

INCARNATION OF THE WORD (vs. 14-18)

And the Word became flesh and dwelt among us. This is the startling, sublime, climatic fact towards which John directs the prologue. And he states it forcibly: The Word flesh became and tented among us. Traversing the distances from Creator to creature, from the Eternal Spirit to the temporal flesh, from the Divine to the human, Christ came. In "becoming" flesh He did not cease to be what He already was, but in addition thereto and for purposes of revelation and redemption, He became man. The supreme deity and the real humanity of Christ is the deep truth John here asserts.

And no part of explanation is possible without the Virgin Birth. But even so, "without controversy great is the mystery of godliness; God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory."

For himself and for others the author speaks exultantly of the dazzling glory of God-in-the-flesh. "Enraptured we gazed upon His glory," he says, a glory so unique that it could be none other than the glory of the Eternal Father. Of the fullness of His grace and truth "all we received," he

declares—wave upon wave of grace flowing out of ocean fullness.

This is the One, the Word incarnate, the only begotten of the Father, who has declared—"executed"—revealed God. God in human flesh showing the things of God to us in a way we can "come and see" and have life in His name. Great, glorious truth!

A Vital Institution

THE secular press is admittedly one of the most vital institutions of modern life. Every intelligent citizen is expected to be deeply interested in news of the world. Is it not equally true that every intelligent Christian should be expected to be vitally concerned about news of the field and in every part of the world, all for the price of just a few cents a week.

Here is a need which only the religious press can adequately supply. Nothing else can take the place of the church papers as channels of information on matters vital to the progress of the faith. The church paper, serving one of the essential needs of humanity, should have a place of utmost importance in the work of the Church and the life of the home. Its aim is to inform and inspire, to encourage in every member of the church a living interest in that which the urgent business of every follower of Christ, to develop the spiritual life of the community, and inform the membership concerning the progress of the Kingdom in every section of the field and in every part of the world.

There is something terribly amiss in the life of any Christian who shows little or no interest in what is happening in the realm of religion in his own country and beyond. No congregation can be alive to its task, and no Christian can be living up to his principles, without having and building up a keen hunger for news of his church and an immediate interest in all that concerns public morality and the welfare of Christ's Kingdom.—Exchange.

Christmas Greetings



Night, like a gentle, mothering spirit,
Was watching over the quiet, Judean hills;
One by one she happily lighted her lamps,
Giving each its place on her casement sills;
But One was burnished with infinite care
And the angels whispered as she placed it there.

Far below, on a dim, sheltered hillside,
Rugged men fumbled in leathern bags and talked,
As they exchanged and ate each other's barley cakes,
Of new, twin lambs, shearing time, and beasts that stalked
And longed to prey upon their flock. But hark!
An angel's voice rang out across the dark;

And the shepherds were "sore afraid" for a great Light
Shone "round about" the pasture field; and then
The angel said, "Fear not; behold, I bring
Good tidings of great joy for every race of men."
And a heavenly host sang of the Saviour-King's birth,
"Glory to God in the highest—peace on earth."

When the angels were gone, they came "with haste,"
These shepherds, to Bethlehem where the sandaled tread
Of centuries still echoed—and there they found Him,
The Christ-child, even as the angel had said.
They, His first ambassadors, told many others
Of Love divine that makes all peoples brothers.

Anniston, Ala.

MARY ELIZABETH GOLLING

The Christmas Home-Coming



IT HAS been my happy fortune to mix with the common people through all the years of my ministerial life. I have gone into their plain homes, ate many a meal which had been prepared with no thought of company, slept in their plain beds, talked far into the night around their fireside, and bowed with them at their altars and sought for heaven's blessing.

As a pastor, much of my best ministerial inspiration was caught in the little houses of my people. Sometimes in their plain little parlors, often by the fire in the dining-room, and times uncounced in the kitchens, where the housewife was cooking her simple meal, or possibly bending over her wash-tub. In some way, I loved God better when I was down among the poor, and really picked up more in the way of human sympathy, spiritual insight and heavenly thought than I ever got anywhere else.

I have felt sorry for ministers, who belittled or dreaded the pastoral visit, but I never sympathized with them. I never got much by visiting the rich, for they did not have much that I coveted, but my mixing with the godly poor always enriched me.

I

AT A certain railroad junction, not far from Richmond, there was a water station for the Narrow Gauge, as it was called, and the water was pumped by a noisy, wheezing little engine, and that engine was managed by quite an elderly man whom I used to see oftentimes when I passed that way, always in his working clothes and backed up with the smoke and cinders of the engine-room. We used to chat a little and I found him with a heart full of the love of God, of which he sometimes spoke with a gentleness and a glow that lasted me for days afterwards.

They built a little church a little way off and had some of us out from Richmond to dedicate it. It fell to my lot to go with this rugged old man home for my dinner. It was a full mile we walked, and he was sorely crippled in some way, and it took us quite a time to make the journey, and on the way he told me a story.

"My boys," he said, "are bad boys."

That was his solemn deliverance, and I prepared myself for a tragic story.

"Are they bad?" I asked, with undisguised anxiety.

He broke into a laugh that had in it the sweetness of a better world than this.

"If they were bad, as some boys are bad, mother would be a dead woman," he said.

The way he called that word "mother," evidently applying it to his wife, was a poem within itself. It told right out the greatness of his love, the devotion of the mother to the children, and incidentally let out the fact that their boys were just the boys for them to be proud of.

"Why did you call them bad?" I asked, in a dogmatic and unsatisfied tone.

"Why," he said, "every one of them takes to railroading. They wouldn't hurt a hair of my head, and as for mother, they'd die for her,—die any day it was necessary; but it looked like they were born with railroads in their blood. The toot of an engine made 'em crow when they were babies, and, like ducks to the water, they took to the railroad.

"It went awful hard with mother, but she made a condition that those boys have always stood up to, except the last time, and that was that they did not come home last Christmas. They might come any time and they'd git it good when they got there, and they might stay away and she would have nothing to say, but the law went forth that they were to eat their Christmas dinner with mother." They got on different roads and did different kinds of work. One of 'em was on this road, and he had a blow when he brought his

DR. WM. E. HATCHER

Dr. William E. Hatcher, of Virginia, was one of the largest and most versatile personalities the writer ever knew. He had in him a big intellect and a heart at least equally big and a genius for loving people of all classes. All this was informed and given blessed direction by the Christ who was enshrined in his life. This story is the closing chapter of his charming book, "Along the Trail of the Friendly Years," published by the Fleming H. Revell Company, of New York. If ministers or others who have not read this book want something that will at once refresh their spirits and renew within the longing with fuller understanding to serve God and man, they could scarcely do better than to read this impressionistic autobiography of Dr. Hatcher. The reader will understand why, after he has read this tender and beautiful Christmas story.—Editorial Note.

engine by—a blow for mother. You see, the road is not far from the house, and day or night she'd know that blow, and it did her most as much good as if the boy had kissed her. She lived all the year round for the joy of having the boys home for Christmas, that's what mother did. And they could come: they came years and years. Sometimes it would be way into the night of Christmas Eve, and once or twice in the Christmas morning.

II

AND YOU ought to have seen mother on Christmas Day. I told her she overdid it entirely and that Christmas dinners would see me in the poorhouse yet; but do you reckon she cared? She was at it for days and days beforehand, fixing her spareribs, her sausage, her pork ham, her turkey gobbler, her cakes, her pies of all sorts, her custards, her pig apples, her canned peaches; bless me, 'twas enough for a camp-meeting, and all of it for those railroading boys.

"I reckon I ought to say that they were worthy of all that they got; not a drop of whiskey would they touch; no bad company for them; no puttin' on airs when they come home. Mother said they were just as clean, innocent as when they used to lay sleeping on her breast. I reckon she was partial—all the mothers seem so to me, but I kinder felt about the same as mother did. In fact I couldn't wait to see 'em patient as she could, but I reckon she didn't talk about it much as I did and maybe felt it more than I did, for she thought all the world of her three boys.

"Well, on Christmas things went wrong. The boys didn't tell us certain they were coming; they didn't think it worth while; we knew they'd come when they could and there wasn't any time day or night when mother wasn't ready to open the door for them. Christmas Eve came and no boys. Christmas morning came; no boys. Dinner came and 'twas the biggest of all. Mother looked so serious when she was fixin' it that I had to go out into the back yard two or three times and cry because she looked so pale and uneasy.

III

WE HARDLY touched the dinner. Trains came along and we'd look down to see, but they didn't come, and the sun went down on Christmas Day and not one of our boys had stepped on our porch or jumped in to hug mother. I don't reckon I ever felt more awful, though I might have stood it if I could have kept my eyes off of mother's face. We sat up late and talked and wondered and felt very miserable, but just before late bedtime one of the boys, our baby boy, mother always calls him 'Baby,' he got home. It almost made the matters worse for us. It looked like Christmas was not only gone but that our family was broken up. We talked right late, but our poor boy had worked two solid nights so-as to get home at all, and he got sleepy and mother told him he must go up-stairs and rest. Our chamber was down-stairs; we always slept down there; though I don't think mother slept at all those nights.

"As for me I am a heavy-sleeper; I am so fleshy and knocked up with rheumatism that I'm dead tired when night comes and mother says that she sometimes thinks I am dead.

having died suddenly in the bed—so still she says I always lie.

"That night the trials of the day and the grief on mother's face knocked me up and for a long time I couldn't sleep a wink; but way towards day I dozed off, but suddenly I heard a step on the back porch. Mother sprang clean out of the bed and said as she sprang, "There he is; that's Ben's step; blessed be God, he has come at last."

"They had it out on the porch. All I had to do was to touch a match and start the blaze, and I did that before I saw Ben, and almost in no time the shavings and dry wood were shooting their blazes up the chimney. We sat and talked quite a while, when suddenly Ben said:

"What about the boys, mother? Have they come?"

"Just look at that," I said. "Ben, you filled us up so that we positively forgot that we had any other boys."

"Then it was that we told him that his little brother was up-stairs, and up he jumped and was about to dash up the steps, but mother said in a sweet way:

"Don't wake him, Ben; baby looked so tired tonight," and Ben gave it up and we talked some more.

"Mother," said Ben, "What's become of my 'cordion?"

IV

"I HAVEN'T told you that Ben was a musician. He always loved his accordion and mother never got tired of listening to him. You better believe that she had that 'cordion nicely wrapped up and put away where nothing could harm it. She was up quick enough, I tell you, and soon handed it to Ben. It made my eyes wet to see how glad Ben was to get the old instrument in his hands again. He worked it a little bit and got it fixed and then he struck to playing. Of course mother couldn't stand it; it brought up so much to her, and while she didn't move I saw the tears shining on her happy old face and I felt just too happy to move or speak.

"Presently Ben began to sing. He was a powerful singer, I tell you he was. He didn't have one of them loud, rough voices, but there was something on his singing that went to your bones. You could feel it going all through you, and folks used to come miles to our house before Ben went away to get him to sing for them, and he was always ready. He didn't put on any foolish airs about it.

"Mid scenes of confusion and creatures' complaints.' That of course was 'Home, Sweet Home.' It was always mother's favorite, and it looked like it come in that night nicer than anything as he went on singing it, and when he got to Home, Sweet Home, I really thought he would break down. I never heard his voice tremble so, and as for mother, she just put her head down on my shoulder and sobbed it out all right.

"I seemed to wake up something new in Ben, and he pretty soon got into the second verse, and when he struck the chorus I never heard anything like it. I really thought it could be heard all the way to heaven, and I reckon it was. It just topped off anything that I had ever heard. I don't know whether it was because Ben had improved or because he got inspired that night.

"His voice seemed to fill the whole house, I and I almost felt like I could fly, and when he repeated the chorus I heard a noise up-stairs. Little brother,—we never could stop calling him that,—had sprung out of bed, and he took up the tune,—he up-stairs and Ben down-stairs, and they both sang; but it wasn't long before they were in each other's arms, and there in the late night, us four were happy together,—too happy ever to tell; if heaven will be that happy when we get there it will be all that I could ask and a thousand times more than I could ever expect.

V

"PRESENTLY things quieted down some and we talked together until the dim light of the morning dawned on the window, and Ben struck up his song again and we all sang it. Mother sang like an angel; at least I thought so, and the boys just outwent themselves, and would you believe it, while we were all singing and fairly shouting to-

gether the back door flew wide open and in jumped somebody.

"It was Tom, our middle boy. He was the last to get there, but he was there. Don't forget that; he was there. It took him a long time and he was late, but there he was in the gray of that morning, and what do you reckon mother did? She sprang up on her feet and made a little speech. Just think of mother making a speech; but she did it just the same, and all right, and this is what she said:

"We got the almanac wrong. We thought it was Christmas yesterday, but we know better now. This is our Christmas. Our best Christmas; the best Christmas anybody ever had, and just as they had always done before my boys are home for Christmas Day."

"And, Doctor, would you believe it, I poor, blundering, stupid old me, had to turn round and make 'em a speech too. What did I say? I said, 'Mother, that's the way with our boys; they always come home. They will go away; we can't help that; we have to separate, but, mother, they always come back, and after a while you and I will move away ourselves, and we'll have another home far better than this, up in our Father's house, and we'll be looking out and wondering when our boys will come. They may be late; they may not come together, but they will come, and we'll all be home for a Christmas that will never end.'"

The Old, Old Story

A CHRISTMAS SONNET

Hugh Gaylord Barclay

Glad Christmas time! To every soul it brings
Fond memory of vanished childhood days—
That, to each one a tender carol sings—
Soft Sonata of hallowed purpose plays:

To keep our hearts atune to gracious gift
Of Heaven's love that planned world Christmas time!
The time for thankfulness and soul uplift.
Let Christmas bells ring out their praiseful chime.

So each New Year blest Christmas comes to greet
And cheer us with fond memories of the past;
And to us all, Love's orison repeat:
That Christ still lives, and Christmas time will last.

Each New Year hold for all in sacred store—
Christ's Natal day—'til time shall be no more.

The Brooksville Church in Mississippi has called Dr. Guy F. Winstead, and he has resigned at Beaufort, S. C., and moved on his new field, with Mrs. Winstead and their two daughters.

In renewing his subscription to the Western Recorder our long-time friend, Rev. W. A. McComb, who has been pastor at Flora, Miss., says that he has now resigned the pastorate, and will settle and live at Mississippi City, a lovely town on the Gulf, three miles east of Gulfport. Our friend was many years an evangelist of the Home Mission Board, and fruitful and blessed witness he bore in that service. He has been preaching fifty-two years, and has now reached the ripe age of seventy-six. That he is a bit old-fashioned is evidenced by his telling how old he is. Yet to do so is more beautiful than the squirming and dodging by which some ministers would save themselves from nemesis—that is, from the unforgivable sin of having a birthday once a year. Our friend gives us this fine word about the Western Recorder: "I have been publicly using quotations from the Western Recorder, and am glad you continue to stand for the old paths on all lines. That is the kind of paper I want to read." Brother McComb will engage in evangelistic and pastoral supply work. Those will be fortunate who have his service in either way.

When I Was a Country School Teacher



SIXTY years ago, when I visited my doctor brother at Crawford, twenty miles west of Waco, the village school was closing. There was no provision for a continuation of the public school, so I went over the countryside and made up a private school. By the middle of April, my private school was in full swing, with a student body of some fifty pupils. Meantime, I had interviewed the public school trustees and they had very kindly advised me that in the event I taught the private school during the vacation period, they would be happy to employ me as a public school teacher the following autumn. It was thus that the business details were amicably and promptly agreed upon and the school was begun under happy auspices.

The Crawford schoolhouse was the only building available for public meetings of any kind. There were no church buildings there. The village consisted of a tavern kept by a man named Robinson, a store, of which J. T. Fullen was proprietor, a little drug store, presided over by a veteran named Dennis, and a school house, to which I have already referred. My brother was the village doctor and was prospering quite nicely in his work as a physician. Several denominations used the school house as a place of worship. The Baptists had no church there then, but the Methodists had and so had the Christians, or Disciples.

Crawford was on the old Chisholm cattle trail, which passed out on the open plains in sight of the school house. Many a day during the period of my work there as teacher as many as 100,000 cattle would pass in sight of the school house door. That trail passed on up through Valley Mills, Clifton, Meredian, Cleburne, Fort Worth, Gainesville and on across Red River into what was then the Indian Territory.

My work as a school teacher I loved, but as I look back upon it now it seems to me that I was an unusually courageous youth to enter at eighteen upon the work of teaching. My own academic training had been spasmodic and desultory. I had no diploma and had never even come within speaking distance of graduation anywhere. The schools that I attended in the Hallmark's Prairie section, including my studies at the Hopkinsville Academy under G. W. Betts, were all country schools in which no pupils were ever graduated. A great deal of my mental training had been secured at home under the tutelage of my mother. She was herself not a college graduate, but was a woman of a very incisive turn of mind, and took a tender and affectionate interest in the scholastic advancement of her sons.

We had the old Webster blueback spelling book, McGuffey's readers, Ray's arithmetic, Composition and Rhetoric, by Quackenbos, the old-time copy books with the copy plate copies sitting bravely at the top of each page, blackboards, slates and pencils, chalk for the blackboards, a handy sponge to erase our mistakes and the traditional little table snugly out in front of the whole school at the rear of the building for the teacher, where he could look out upon the faces of all the pupils at the same time and studiously observe their conduct.

Of course, that country school was co-educational, just as all of them are now. In the school there were two young men older than I; and Miss Nannie Fullen, the storekeeper's daughter, was herself my senior. Taken by and large, I doubt if there was ever a happier group of school children or a happier teacher than those composing the Crawford School.

Following the example of teachers whose schools I had attended, I inaugurated some foolish rules, but I was young and inexperienced and felt that the pedagogues whose mistaken examples I was following were worthy of emulation.

The most nonsensical of those rules was that prohibiting the boys and girls from talking to each other during our play times. The boys would go on one side of the school

J. B. CRANFILL, Dallas, Texas

Dr. Cranfill offers our readers a charming story out of his own life sixty years ago as a young pedagogue in a frontier village out on the big Texas plains. The story carries a wholesome lesson too—needed by every generation.

grounds for their games and the girls away on the other side, and thus it was a matter of constant anxiety on the part of the teacher to keep these young hopefuls apart. As a matter of fact, they should not have been kept apart, but that was all the sense I had then, and I was following the rule of the Hopkinsville Academy, which was the model school of the old Hallmark's Prairie days.

The only serious trouble that ever came to me as school teacher grew out of this foolish requirement. Two of the men ventured one noon recess to talk to two of the grown young ladies, and I brought them all to book about it. The trouble did not prove serious, but it might have been, because those young Texans in those days were hot-blooded, impulsive and courageous. I managed the flareup with a degree of wisdom after it came, but I have often wondered why, even at that early age, I should have had as little judgment as I displayed in this very foolish rule.

An incident occurred during these school days that mystified me for more than forty years. At Coryell City twelve miles west of Crawford, there lived a beautiful young woman school teacher. She was also teaching a small school out some four miles from Coryell City and she and I met in the strangest way imaginable. One night I went up to Coryell City to sit up with a corpse and it was in this sad home that I met this very beautiful young school mistress. Through the long hours of the night she and I sat quietly and talked, growing more interested in each other as the hours passed, and when I bade her goodbye the following morning, she had agreed that I might write to her. Even then I boasted myself somewhat as a letter writer, so in a few days, I indited to this fair damsel the best letter I could possibly compose. I took great pains with it, writing it with violet ink on perfumed note paper. I addressed it in my kindest chirography, and committed it to the United States mail.

About four days thereafter, I received a fat, bulky letter, addressed in the prettiest and most delicate feminine handwriting that I could ever wish to see. It was laid on my desk by one of my pupils just about the time of the noon recess and I waited until playtime to devour its contents. I knew who it was from. I visualized this comely vision of feminine loveliness as I contemplated the bulging envelope that reposed gracefully on my little table.

At the noon recess I went for a walk and when out under the umbrageous shade of a big live oak tree, I settled myself down to open this letter and permit my yearning heart to feed upon its contents. I opened it. It did indeed contain a letter, but it was not written in the same delicate copy plate handwriting that appeared on the envelope, but, as it fell into my hands, behold! It was the very letter I had mailed to the dear damsel returned to me without note or comment! I was angry, but there was nobody there to kill. If anybody had seen my ruddy face at that time, he would have observed a glow of indignation that would have challenged the artistry of the greatest painter that ever put brush to canvas. I did not swear, but the only reason why I did not emit improper words at that time was that I kept my mouth closed.

I never saw this girl again, but through the years I wondered why she had treated me so rudely. Somehow we forget love and kindnesses, but slights and injustices linger in our memories poignantly through long years. Not long ago this mystery was solved. A Baptist preacher friend of mine told me that a youthtime friend of mine—an amiable matron, now a grandmother—was quite ill in a Dallas hospital and wished to see me. When I asked him who she was, he told me her married and her maiden name, and I at once recalled

the letter incident and the night she and I had spent in a kindly service for the dead, and decided I would go out and visit her.

When I entered the room at the hospital, I was greeted by her grownup son, a manly fellow some forty years of age. I then turned to the sick woman who, having recently had a major operation, had emerged from the danger zone and was making her way through convalescence back to health. She reached out a delicate, trembling hand and faintly called my name. After we had thus renewed our acquaintance, I told her of the mystery letter and that I had wondered about the matter through all the intervening years. The dear sick friend was startled and said,

"Why, I never received any letter from you at any time."

As we entered upon a further discussion of the matter, the whole secret was revealed. The letter had evidently fallen into the hands of her married sister, who did not want her to receive attentions from anybody, and this sister, having opened my letter, read it and remailed it to me without comment.

It was thus that a great injustice had been done us both. But meantime, her sister had passed into the land beyond and she lay there, prone upon her bed of pain, and I, with my wife, my children and my grand children, was still in the thick of the battle of life, doing my bit as best I could to help the world along. It was, however, another exhortation to me and I pass it on to you, to be more benignant in my judgments of my fellow creatures lest I might blame some friend or foe unjustly.

Important Announcement

THE Kentucky Baptist Bible Conference, which was first initiated in the thought of pastors in Louisville through the Louisville Baptist Pastors' Conference, was approved by the General Association at its meeting at Paducah, and that body further undertook the responsibility of supplying whatever funds may be found necessary within certain limits to finance expenses incurred by the Conference.

The Committee to whom arranging for and the conduct of the conference has been committed, consists of E. C. Stevens, T. D. Brown, C. L. Breland, H. C. Wayman, and R. T. Skinner. The Committee has met and has outlined a program for the week beginning Sunday, January 17, and extending through to the following Sunday, the meeting to be held by invitation in the Walnut Street Church at Louisville, Dr. Finley F. Gibson, pastor.

While the program is not quite ready for publication, Chairman E. C. Stevens has shown it to us, and we feel free to say that it promises a most fruitful, edifying, and inspiring week in the subjects which will be discussed either in formal addresses or in addresses of the relative informality suitable in teaching and round-table discussions. Outstanding speakers are being communicated with and it is confidently expected that the personnel will make use of the opportunity to high spiritual ends.

The Louisville Baptist Pastors' Conference is enthusiastically backing the Conference, and the prospect is of the best for a large attendance from Louisville and from throughout Kentucky, especially of pastors. The committee is communicating with churches and pastors, asking them to co-operate in seeing that the pastor does not fail to attend this Bible Conference. Pastors in Louisville are asking their members to co-operate with them by opening their homes for attendants upon the Conference from throughout the State, and it is believed that there will be a generous response to this request, especially when our people understand the nature of the Conference. These homes will be asked to entertain by giving rooms and breakfast. The visitors will get their own meals in the city during the day.

It should not be forgotten that the motive that lies back of this Bible Conference is inspirational, doctrinal, and devotional, rather than what we ordinarily call fostering of

methods or enlistment. Those who are fostering the conference are among the most active in all co-operative work, but spiritual dynamics is to be the objective of this Bible Conference. Those who do most in fostering objective undertakings in the service of the Lord, in this conference definitely purpose to search for deepening of motives and power in the inner life to project these wholesome works. In common phrase, more steam in the boiler is sought to speed the traffic on the railroad of Christian life.

Other announcements will be made from week to week. We now ask all who realize the need of the emphasis which is promised in this Conference to pray that God shall bless it and make it fruitful, and that He may use it to teach us afresh that the nearest way through on any project of our Baptist fellowship is the way that does not fail to go back by the Cross, where redemption was wrought and where alone the kind of Christian life that daily honors the Lord finds motive and power to serve Him fruitfully.

My Gifts

As three wise men of ages old.
Brought frankincense, and myrrh and gold
So unto Thee, my Lord and King.
The treasures of my heart I bring.

As prayers, like frankincense, ascend
My secret thoughts with thine to blend
Lord from the guilty spirit burn
The dross; may I Thy will discern.

As sacrifice, like myrrh imparts
Joy and peace to burdened hearts;
As rare perfumes, released, pervade,
May Christless lives my offering aid.

As gold the ancient sages brought
In holy quest the Saviour sought;
I bring my life at thy shrine to lay.
That pilgrims, lost, may find their way.

Lexington, Ky.

MRS. J. P. CARTER

Nashville papers have announced the engagement of Miss Leona Lavender, Librarian of the Sunday School Board, of that city, to Dr. C. B. Althoff, pastor of the Beechmont Baptist Church, Louisville.

Dr. Finley F. Gibson, pastor of the Walnut Street Baptist Church, Louisville, will be with Pastor Brown B. Smith and the First Church, Henderson, in a revival meeting beginning January 25. The Henderson Church is prayerfully looking forward to this series of evangelistic services.

Announcement has been made by Mr. and Mrs. Charles W. Barnes, 104 Wiltshire Avenue, St. Matthews, near Louisville, of the engagement of their daughter, Miss Sylvia Barnes to the Rev. C. Cleveland Kiser, Jr., student in the Southern Baptist Theological Seminary. Mr. Kiser is a son of Pastor C. C. Kiser, Sr., and Mrs. Kiser, of Quitman, Ga. The wedding is planned for the latter part of December. The Barnes family is active in the St. Matthews Baptist Church, and Mr. Kiser has been leading the music there this year.

In a meeting in which Pastor J. P. Carter, of Felix Memorial Church, Lexington, preached for Pastor W. J. Norton, at Irvine, Ky., which is reported elsewhere in this issue, fourteen came for baptism and five by letter. The evangelist taught the book of John at the day services, and this developed remarkable interest and attendance. Pastor Carter says of Brother Norton: "He is doing a fine work at Irvine, and his people love him dearly, and are supporting his leadership in a great way." Our friend also has this appreciative word for the Western Recorder, "I am enjoying the Western Recorder all of the while, though I believe I have never told you so—for which I am ashamed. Blessings on you."

The Supreme Miracle—G. H. O'DONNELL, Aurora, Ind.



THE incarnation of Jesus Christ is the supreme miracle. Accept it, and God's plan of redemption follows logically and becomes the one supreme concern of men. Reject the incarnation, and there is nothing left in Christianity which is worth keeping. The miracle of Bethlehem's Babe is the keystone without which everything else in the arch of Christianity falls in confusion and disaster.

This supreme miracle, the incarnation, and, in particular, the virgin birth as the method of the incarnation, have been vigorously denied by those who do not really believe in a Divine Christ who is both God and man. If the incarnation can be explained away, there remains only a human Christ, who was mistaken and who "palmed off" a gigantic mistake upon the world. Jesus was then merely a mistaken enthusiast.

But this supreme miracle cannot be shaken. The incarnation stands successfully the severest tests which historical investigation and human logic can bring to bear upon it.

I

THE facts are told in the Scripture records in simple, chaste, beautiful language. The Babe of Bethlehem was the crown of the preceding ages of Hebrew history. Toward that manger cradle the prophecies had converged. With that end in view, God had guided the march of Hebrew history through the centuries.

Then came the night when silently God stooped down to earth and laid the Child of Destiny in Mary's arms, and the world's King was born in a stable. God hung the redemption of the world on the feeble cry of a new born Babe, a Babe which was born in a stable and cradled in a manger. That child was God-Man, the Son of God and the Son of Man.

The incarnation is the logical explanation of everything that follows. The birth of Jesus from the virgin was no more exceptional than His life and work were exceptional. With the incarnation as the efficient cause all that follows is logically inevitable, viz., the life of perfect holiness, the divine power answering His word in miracles wrought, the atoning death on the cross, His resurrection in power from that grave in the garden, His ascension to the right hand of God, His future coming in glory to judge the living and the dead.

If the incarnation is a fact, then all these are recognized by human logic as necessary and inevitable results. There is no other possible explanation of the life and work of Christ and of his triumph in human history and in human experience. He was what He claimed to be, the Incarnate Son of God.

The method of the incarnation, the virgin birth, was logically necessary. The mind of man can conceive of no other possible way by which the union might come about. "God was in Christ reconciling the world unto himself." And the virgin birth was the only possible means of that incarnation. The purpose of the virgin birth was not, as is so often taken for granted, to secure sinlessness in Christ. Christ was indeed sinless, the only perfectly Holy One who ever lived on earth. But He was sinless because of His being the Son of God, and not because He was born of the virgin.

The necessity for His virgin birth lay in the fact that His parentage must be made perfectly plain to all. He was not to be the son of any man. Therefore He was born of the virgin. Jesus Christ was the Son of Man because He was not the son of any man. And His virgin birth, historically attested and beyond doubt by any fair mind proves that He was not the son of any man, but the Son of God. So the virgin birth was a necessity. We can find no logical substitute for it.

II

THE virgin birth of our Lord carries with it also the missionary obligation. Jesus was born a Jew, and yet He was more than a son of Abraham and more than a brother of the Jew. He was the Redeemer of mankind, and He could not be of one family or race alone.

It was fitting that He should be born of the Jewish race and in fulfillment of their prophecies of the Coming Messiah. Yet He was not merely a Jew. God was His Father, though Mary was His earthly mother. His nature was of our universal mankind, and He was not limited to one race or nation. He is always the Contemporary Christ, and He will continue to be the Contemporary Christ to every generation on the face of the earth.

So, because He is the Son of Man, and not the son of any man, He is the Saviour of all men of faith of whatever race or time. His light was not the "candle-glimmer" of the Jewish race alone. He was the Son of Righteousness for all the world because, though born of Mary, He was also the Son of God. Thus the fact of His virgin birth carries with it the missionary obligation to reveal Him to the whole world as Saviour.

The incarnation of Jesus is necessary to an authoritative revelation from God. The attack of those who do not believe in a Divine Christ of God is centered upon the New Testament. These deny that the New Testament is an authoritative revelation from God. They treat the New Testament as merely and only the result of human experience. But if the Christ of the New Testament is the Son of God, if his incarnation is a fact, the writings which reveal Him and His purpose are inspired and trustworthy. If Jesus Christ is the Son of God, then it is utter folly to quibble over any of the miracles in the New Testament records, or to deny the authority of that New Testament. It takes the Divine Christ to make the Divine Book.

If Jesus Christ is the Son of God and the Son of Man, as He claims to be, then the book which contains His revelation is the authoritative Word which none can ignore. And that book is the New Testament. We may follow the New Testament with all assurance, for it is the complete and perfect revelation of the Incarnate Christ of God.

III

THE incarnation of Jesus Christ was also the prophecy of His incarnation in all who will believe. The Christmas birth at Bethlehem was the prophecy of the "Christmas of the heart," the birth in believing hearts of the Divine Christ. We call this the new birth.

"O Holy Christ of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today."

Christ incarnates Himself in His disciples. This means "Christ in you, the hope of glory." He lives within us and works through us. Thus the new birth and the indwelling Christ in the hearts of believers is the universal application of the incarnation. Christ was born of the virgin at Bethlehem in order that He might be born in us who accept Him as our Saviour from sin. And the Christ within us guides, helps, and finally brings us to victory. Life would be dark and hopeless were it not for the Incarnate Christ within us.

Thus we see that the incarnation is the supreme miracle. Without the incarnation there would be nothing left of Christianity worth keeping. Without the incarnation we have no "Christ, the Son of Living God." Without it we have no Gospel which is "the power of God unto salvation to every one that believeth." But the incarnation stands. The Bethlehem Babe is the Christ of God. May He dwell in us forevermore.

EDITORIAL

Prophecies of the First Advent of the Christ



IT IS responsibly claimed that there are more than 300 prophecies in the Old Testament concerning the First Coming of Christ. A scientist recently said of this, "Every mathematical calculation, according to the laws of probability, denies the chance fulfillment of these prophecies. But as we look back now, with the pages of the completed Book before us, we see the exact fulfillment of these converging on one Man."

At this Christmas tide, while we are celebrating the anniversary of His First Coming, let us turn back to some of the numerous great prophecies of it, especially those that tell of His virgin birth. It was foretold even while the first member of the sin-wrecked race stood in the midst of his failure. The blessed God lightened the gloom that enshrouded the first pair by the promise of the ultimate bruising of the serpent's head by the seed of the woman, saying,

And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

This first prophecy, which was to be fulfilled 4,000 years later, was followed by others that gave clearer details. As the centuries passed God revealed fuller and more specific particulars of the coming Deliverer from Sin. To Abraham he said:

And in thy seed shall all of the nations of earth be blessed; because thou hast obeyed My voice (Genesis 22:18).

As time passed clearer details were given. Even the tribe from which the Messiah should spring was revealed to Jacob:

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall be the gathering of the people (Genesis 49:10).

Isaiah vies with the Psalms in the number of passages that definitely prophesy the coming Christ. Isaiah declares that Jesse was to be His ancestor.

And there shall come forth a Rod out of stem of Jesse, and a Branch shall grow out of his roots (Isaiah 11:1).

To Micah was made known even the little town in which Christ should be born:

But thou, Bethlehem Ephrathah, though thou be little, yet out of thee shall He come forth unto Me, that is to be ruler in Israel, whose goings forth have been of old from everlasting (Micah 5:2).

The Bethlehem of our Lord's birth is one of two towns of that name in the Promised Land. Bethlehem Ephrathah is the little town five miles south of Jerusalem. Consider the impossibility of some one "guessing," 700 years before it happened, the exact place and time of His birth. There were many nations, but the prophecy singled out one small nation, Judea. There are many cities in Judea, but one is chosen. Two of those cities were known as Bethlehem; Bethlehem-Ephrathah was chosen. And there the Lord of glory was born of the Virgin Mary 700 years later.

Daniel prophesied the very time in which the Christ was to be expected:

Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem until the Messiah, the Prince, shall be seven weeks, and three-score and two weeks (Daniel 9:25).

These are "weeks" or sevens of years—seventy weeks of seven years each. Forty-nine years after the prophecy, Jerusalem was to be rebuilt in "troubulous times," which was fulfilled. Sixty-two weeks, or 434 years, thereafter Messiah was to come. This was fulfilled in the date of the birth and manifestation of the Lord Jesus.

In Genesis 3:15 we learn that the seed of the woman is to bruise the serpent's head. In Isaiah 7:14 we learn that:

The Lord Himself shall give you a sign; behold, a virgin shall conceive and bear a son, and thou, O Virgin, shall call His name Immanuel.

This prophecy of the virgin birth was fulfilled, as recorded in Matthew and Luke. In Matthew 1:22, 23, we read

Now all this was done that it might be fulfilled which was spoken of by the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Immanuel, which, being interpreted, is, God with us.

We merely list some of the other prophecies of His First Coming, and their fulfillment. Let the reader look up the passages for himself. Adored by great men, Ps. 72:10, (fulfilled) Matt. 2:11; heralded by John, Isa 40:3, Matt. 3:1-3; ministry began in Galilee, Isaiah 9:2, Matt. 4:23; preached in parables, Ps. 78:2, Matt. 13:34; rejected by brethren, Ps. 69:8; John 7:5; betrayed by a friend, Ps. 41:9, John 13:18; forsaken by disciples, Zech. 13:7, Matt. 26:56; sold for thirty pieces of silver, Zech. 11:12, Matt. 26:15; smitten and spat upon, Is. 50:6, Matt. 26:67; dumb before accusers, Is. 53:7; Matt. 27:12-14; hands and feet pierced, Ps. 22:16, Luke 23:33; garments parted and lots casted, Ps. 22:18, John 19:23, 24; gall and vinegar given, Ps. 69:21, John 19:28, 29; bones not broken, Ps. 34:20, John 19:33, 36; side pierced, Zech. 12:10, John 19:34-37; buried in rich man's tomb, Is. 53:9, Matt. 27:57-60; resurrection, Ps. 16:10, Luke 24:34; ascension, Ps. 68:18, Luke 24:51.

How wonderfully God has condescended to our needs, and assured our weak faith in these glorious prophecies. We have not believed cunningly devised fables. Well as unbelieving human intellect thinks of its capacities, man has never with success prophesied the future. Only God can do that. And our God has done it to glorious ends and unto the revelation of that which means more to mankind than all things else. Shall we not let these glorious promises and their marvelous fulfillment lead us to join the angels who sang above where the shepherds watched the flock at night long ago amid Judean hills?—

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AND GOOD WILL TOWARD MEN."

"THE ANGEL OF THE LORD CAME UPON THEM AND THE GLORY OF THE LORD SHONE ABOUT THEM, AND THE ANGEL SAID . . . BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY . . . FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR WHICH IS CHRIST THE LORD."

Joy to the world; the Lord is come;
Let earth receive her King.
Let every heart prepare Him room,
And heav'n and nature sing.

Joy to the world! The Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

The Christian Observance of Christmas



HE observance of December twenty-fifth as the anniversary of the birth of the Saviour comes down from very early days. Some have argued that the birth of the Lord was not on December 25, and others have contended that the early pagan festival held at the winter solstice was the fount and source of the Christian celebration.

We need not here discuss either question. Recently some scholars have forcefully argued the belief that the birth was on December 25. The pagan winter festival, even though it may have injured by penetration the spiritual quality of the Christian Christmas observance, would not invalidate the observance itself.

I

IT CAN only be helpful to Christians to honor the anniversary of the birth of Him who Himself is Christianity. If we abuse the the occasion by turning it into fleshly indulgence and paganistic formulas, the debasement is of us, not of Christmas.

The Old and New Testaments are bound together in the birth at Bethlehem of Judea of the lowly Babe, the Son of the virgin. The hopes of the Old and the faith of the New clasp hands in Him. So we Gentile Christians of 1936 may and should with exultant note take up the prophetic words of Isaiah (Isa. 9:3, 6, 7).

Unto us a child is born, unto us a Son is given; and the government shall be on His shoulder. And His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and justice from henceforth forever. **THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS.**

The rationalistic contention against the virgin birth which has been insistent during the present generation, has centered itself upon undermining the full force of the witness it found in Matthew and Luke. Both defenders and critics have confined their arguments largely to these passages. The defenders have ably taken care of the revealed record before the court of intellect.

But is it not unfortunate that there is not broader understanding of the corroborative evidence of many other passages that definitely imply the virgin birth? Hebrews 10:5-7 is a striking passage which applies here. Quoting from Psalm 40:6-8, the writer repeats and explains the prophecy, "A body hast Thou prepared Me . . . Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God."

Other corroborative passages are those that speak of the Lord as the Son of God, and attribute to Him works and power beyond man. In the eighth chapter of John our Lord says, "I know whence I came . . . I proceeded forth and came from God . . . Verily, verily, I say unto you, before Abraham was I am." In the Pentecost sermon Peter applied to Him the words of the Psalm, "Thou shalt not suffer thine Holy One to see corruption." In Acts 4:30 the apostle spoke of Him as, "God's holy Child." Paul wrote of Him as (1 Cor. 15:47) "The Second Man, the Lord out of Heaven." John wrote (John 1:1-4, 10):

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was Life and the Life was the Light of men . . . He was in the world and the world was made by Him and the world knew Him not.

II

GLORIOUS is the Old Testament teaching of the Messiah that was to come. Numerous and exact were the prophecies of what He would do and be and suffer, and beyond quib-

ble the fulfillment of these prophecies was marvelous. It is proper for Christians to observe the anniversary of the birth of the Lord of glory who emptied Himself and came into this world to save His people from their sins. Let us with the angels sing, "Glory to God in high Heaven!"

It is well that the holiday should be made a joyous occasion. We do well to interchange greetings and the gifts of love. We do well to make of it a season in which we build afresh the sense of the sacredness of the home, for it was He who brought to men and women knowledge of the sacredness of the home and of childhood, and inspired in the home the offices of tenderness and sacrificial love, and gave sanctity to the holy memories that cluster about hearth and fireside.

Yet we must raise the question of the pagan observance of the Christmas season, even by many professing Christians. There is less occasion for us to trouble our minds by fears lest in the long ago this holy festival became contaminated by near association with pagan celebrations than there is to consider how many professing Christians now become so blinded by the world and infatuated with its ideals and outlooks that they observe Christmas far more like pagans than Christians.

What do we do? Let each of us ask himself. A bird's-eye view of what happens at Christmas, as it comes to us by observation or is mirrored in the daily press, convicts our so-called Christian nation of observing Christmas and other holidays much more like pagans than Christians. Drunkenness, murders, carousals, the spending of money needlessly, not only for that which perishes in the using but for that of which the intentional use is sinful and debasing.

What of Christians and the churches? Right well do we know that many professedly within Christian fellowship have become so enticed and blinded by the spirit of mammon and of worldly indulgence, that they join the world in its excesses, so that it is increasingly difficult to find where the world leaves off and Christian spirit begins. Increasingly the world wonders if there is indeed any difference at all. Increasingly is it difficult for those within to show any vital difference.

III

YET there are in the Christmas season immeasurable potencies of good. It affords a high opportunity in which we may let the truth ring out from the pulpit and in personal association of Christians with each other or with unsaved friends, the glorious truth of the Christ born at Bethlehem, through whom God was reconciling the world unto Himself. It is an opportunity to teach professing Christians that they have not believed fables, but God's revelation of a great salvation. It is an opportunity teach them that true religion is not a bit of ethics, painfully won in a supposed struggle of man up from ocean ooze to philosopher's theory. It is a glorious faith of the eternal love and gracious purposes of God the Father to save the world from its sins.

In the home, through its holy intimate offices, we can observe Christmas in a way that will honor the Lord and Saviour. It was the Christ who came into this world as a Babe who sanctified motherhood, beautified and made holy the significance of childhood, with its humility and trust, and made tender and true and loving the hearts of men to value and conserve these holy values.

The Babe of Bethlehem, God's incarnated Son, made possible the Christian home and its priceless tender offices. It is He alone through whom we have assurance that not even the cold and clammy hand of death shall crush and destroy the ineffable values of personality and love which make of the God-fearing home the earth's highest school of character. For He who loved children and sanctified the offices of the home has also conquered death and the grave, and He knows how to keep that which we have committed unto Him.

Paragraphic Comment

NO ISSUE

In conformity to our usual custom, we will omit one issue of the Western Recorder in connection with the Christmas holidays. We are this week giving our readers a paper of enlarged size and redolent with Christian Christmas spirit. Our Christmas Number comes to the reader a week earlier than heretofore, and the issue of next week will be omitted rather than that of December 31, largely for the reason that relatively few give much time to reading at the turn of the annual Christmas observance. Our next issue will bear the date of December 31. From our hearts we wish to reach of our readers a blessed and happy Christmas. Whatever the particular situation of any one of us may be at the Christmas time in relation to the objective facts of life—and they will vary, as they always do, from abounding worldly blessings to want and sorrow—may God give to each fulness of joy to join with the angels who sang for the shepherds at night above Judea's hills their pean of praise, "Glory to God in the highest, and on earth peace, good-will toward men."

NOTHING LEFT FOR HIM TO PREACH

We recently came across the published testimony of a great Baptist minister that when in his college days he preached his first sermon, he felt that he had told all he knew, and that it would be almost impossible to make another. This is rather a common experience with young preachers, and the feeling that there is no more material in sight for future discourses is not always absent among their elders. But a preacher who studies his Bible and really has a prayer life gets over the feeling that he has said all that he will ever be able to say. His own resources do give out. In point of fact, his resources have failed before he begins. Would that every young preacher could know that before he starts! But the resources that are made available in the Word of God and in his increasing apprehension of its meaning through actually living the Christ life—these never give out. The results of the reading of critical research are nearly always negative. Those that follow the study of ethics aside from revelation are usually stillborn. But the preacher that gets something out of the Bible for his own heart has found a perennial source of sermons.

THOU WORM

Any Baptist in mid-life or older will remember that when the first inklings of that Modern Liberalism that minifies Jesus and exalts natural human goodness, began to percolate down South of the Mason-Dixon line, one of its first expressions of resentment against the doctrine of human sin and corruption was to flout all expressions that presented man as a humble and needy figure before his God. The fathers in their prayers sometimes referred to man as a poor "worm of the dust." This had Biblical authority in such expressions as (Psalms 22:6) "But I am a worm, and no man," and (Isaiah 41:14) "Fear not thou worm, Jacob." But the proud of heart resent it. Our attitude toward such expressions will depend upon whether we have a sense of weakness and sin. If we feel ourselves equal of any emergency of this life or beyond it, we shall resent teachings and discount self-sufficiency and inculcate humility. Dr. A. H. Strong, in his book "One Hundred Chapel Talks," thus expresses himself on this theme: "Pride conceals its defects; humility is willing to confess them." Milton wrote of "the irresistible might of weakness," and Paul exclaimed, "When I am weak then am I strong." At his own request, there was inscribed on the tombstone of William Carey, along with the dates of his birth and death, these words: "A wretched, poor, and helpless worm, on thy kind arms I fall." Human pride revolts against this teaching. But the Holy Scriptures are replete with it, and the common experience of obedient faith has sanctioned and rejoiced in it down through the ages. It is the kind of faith that wins with the all-sufficient Christ, who for us endured the shame of the Cross. He did all and we could do

nothing for our salvation. His all-sufficiency is therefore available for humble and receptive hearts, and not for the proud and self-sufficient. "Not many wise, not many mighty, not many noble are called; but God chose the foolish things of the world . . . that He might bring to naught the things that are—that no flesh should glory before God."

KNOWLEDGE OF REGENERATION DERIVED FROM EXPERIENCE

Dr. A. H. Strong, in his Chapel Talks, tells that, when he was converted he had no thought of the Spirit of God working upon him. To him it seemed that he was working out his own salvation. He made his own decision to serve God, and so far as his consciousness was aware that was the end of it. Of it he says, "Mine was the genuinely Arminian experience." Then Dr. Strong tells that when he got out into active Christian life, he increasingly found the way to be hard. He soon discovered that it required more than his own strength of will to keep him firm in allegiance to Christ. He continues: "Then the thought struck me that, if I could not keep in the way of following Christ without God's help, how could I ever, without His help, have gotten into the way at first?" In this way the realization came that the Spirit of God had taken hold of him at first and produced a result that strength of his will could never have produced. "Thus there dawned upon me the doctrine of regeneration, and I learned the meaning of the Saviour's words, 'Ye must be born again.'" He adds that his conviction that the doctrine of regeneration is the truth of God was thus derived not only from Scripture, but from his own experience. The experience of this great theologian has doubtless been paralleled in the lives of untold numbers of Christians. We first learn our absolute dependence upon God, and later we come to understand the truth of God's regenerating grace. The saving of men is God's work in the human heart, and we must have evidence of His work in the heart before we admit seekers into church membership.

SUNDAY-SCHOOL LESSONS, 1937

This week we present Dr. Brown B. Smith, pastor of the First Baptist Church at Henderson, Ky., in the treatment of the Sunday-school lesson for January 3, 1937. We are glad to announce that Dr. Smith has consented to render this service in our pages next year. The lesson treatment will appear in our issue ten days ahead of the day on which the lesson is used in the Sunday-schools, unless it is found to be better for it to appear only three days ahead. We feel ourselves fortunate in being able to secure Dr. Smith for this service, for which he is eminently qualified. Next year the lessons for the first quarter will be from the Gospel of John, those of the second quarter from Genesis, those of the third quarter from historical books following Genesis that tell how God built the Hebrew nation. The fourth quarter will be from the New Testament, and will be given to lessons on building the Christian life. It appears to be a well-balanced selection of lessons material, except that a glimpse of the subjects in the fourth quarter leaves the writer regretting that more opportunity is not afforded to teach the work of the Holy Spirit in maturing the life implanted in regeneration. However, the November 28 lesson on Christian Fruitfulness is taken from John 15:1-16, and does present the truth that the Christian must abide in Christ, though the treatment we have seen does this less as a vital teaching than as a thing that may be expected to happen without special spiritual instruction and seeking—which it will not. One who speaks so plainly as we do on this may easily be accused of captiousness. We urge, however, with all that is in us that it is necessary that we shall wake up to a more just understanding of the abundant requirements of the New Testament for growth in inner spiritual life, and its teaching concerning how this life is to be had. Barring this, the lesson material for next year seems to be unusually well balanced.

New Testament Church Government—J. E. SKINNER, Jackson, Tenn.

Tell It To The Church—Matt. 16:18.



LIKE many other Baptist principles, our views of church government have become so universally accepted in principle (if not in practice) that it would seem unnecessary to discuss the subject at all, especially for Baptists who have persistently contended for a pure democracy in church government from the beginning. Yet it must be admitted that therein lies the chief danger of any principle—

taking it for granted that everybody believes it and understands it until it breeds indifference from sheer neglect.

Too, such neglect tends to allow the principal reason for the doctrine concerned to fade out of sight, especially with younger people. In such case they come to regard it not so much a binding principle of the New Testament as a matter of individual or denominational preference. In this way revealed doctrine is reduced to the level of a human invention. When that point is reached, either by Baptists or others, it is small wonder that the principle is violated at the preference and convenience of the individual or the group, as occasion may suggest.

But when it is understood that it is not an invention of Baptists but a fixed law of the New Testament for the government of the churches which Baptists have followed because it is Scriptural, its observance becomes a matter of conscientious obedience to Christ, and not a matter of human preference that may be set aside or changed for convenience. Baptists had nothing to do with making the laws governing New Testament churches, and neither they nor others have the right to change or modify them.

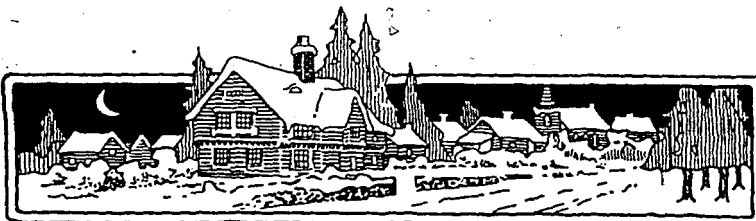
They were given by the Head of the church, and are therefore as unchangeable as the New Testament itself which is the only law of Christianity. Loyalty to Christ and to the New Testament is the only occasion for Baptists to glory in their form of church government, and to do so otherwise is to glory in their shame.

I

NOTWITHSTANDING the fact that a pure democracy in church government is the most beautiful and attractive government on earth, its value lies in the fellowship it creates and maintains, both with the Head of the church and with every member of the body itself. It goes beyond the sweetness of the most glorious fellowship on earth and roots itself in the most vital, living and unbreakable partnership this world has ever known.

A careful study of the difference between our best and most successful churches and those that are less successful and therefore unhappy and dissatisfied, will reveal in most instances that the difference is traceable to broken internal fellowship in the latter cases by a departure from the Divinely ordained means of a living partnership in the Lord's work. When the principle of "equal rights to all and exclusive privileges to none" in church government is abandoned and some other form of government is employed, the voluntary principle is destroyed and some (in principle, however disguised) coercive scheme must be used to secure co-operation.

But that will not work with Baptists! Not only is the voluntary principle in the Baptist conscience offended by such procedure, but the Holy Spirit is grieved by the violation of "the perfect law of liberty" in Christ Jesus; "the unity of the Spirit" is broken, and of course there can no longer be the "bond of peace" where such wilful violations prevail. And with Baptists any coercive scheme is a wilful violation for they know better and have no excuse for it.



If one has not respect for the will of Christ in such matters, and does not love the liberty of a pure democracy in church government, he is not at heart a Baptist. He should either seek the Truth or find fellowship in a more congenial atmosphere. Worldly wealth and prestige count for nothing in comparison with the vital fellowship of a Spirit-filled church of the Lord Jesus, functioning daily in its divinely-appointed task of winning the lost and training the saved. The first church had little wealth and no worldly prestige, but it soon "turned the world upside down" with the Gospel of the grace of God because it had the Living Christ dwelling "in the midst of them."

II

AN open-minded survey of the New Testament will discover that the only form of church government to be seen upon its pages is a pure spiritual democracy, not only exemplified in practice, but positively commanded by the Head of the church and His inspired writers.

The foundation for such a church government was carefully laid by the Master Himself. Said He to His little church: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister (servant); and whosoever will be chief among you, let him be your servant (bondservant)" (Mat. 20:25-27; Mk. 10:42-44; Luke 22:24-26).

The reader will observe from these passages that a pure democracy in church government is not merely suggested as a preferable form of government, but that such a government is positively commanded by its Founder and Head, and with a penalty of humiliation to any who would wilfully violate that command. Mark you, these sharp words were spoken as a warning to His own dear disciples who were thoughtlessly seeking pre-eminence and thereby causing division among them and breaking up their fellowship, as the context in each passage clearly shows. His irrevocable law of church government is, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8-10).

In Matthew 18:15-20 the power and finality of orderly church action is clearly and unmistakably set forth by the Master. Even in the settlement of personal and private disputes among the members of the church, when other appointed means of adjustment have been employed and failed, His command is, "Tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—showing not only a pure democracy in church government, but the finality of orderly church action in maintaining its fellowship with the "Father Who is in Heaven," with the "Christ Who is in Heaven," with the Christ Who is "in the midst of them," and with one another who compose its membership (read carefully verses 18-20).

III

THE first recorded action of the church after our Lord's ascension was the election of an apostle to succeed Judas (Acts 1:15-26), and this action shows clearly that they understood and acted upon the teachings of Jesus upon the question of church government, for the "one hundred and twenty present" (v. 15) "... gave forth their lots (votes); and the lot fell upon Matthias; and he was numbered with the eleven apostles" (v. 26). After the suggestion of Peter that a successor to Judas be chosen, the order of procedure was, (1) "They appointed two" ... (2) "They prayed" ... (3)

"They gave forth their lots," and the "they" in each statement refers to "the number of names together were about an hundred and twenty" (v. 15). Thus democratic church government was in full swing before Pentecost.

The coming of the Holy Spirit on Pentecost made no change in the form of church government, for the next recorded church action was the election of deacons (Acts 6:1-6), when the same procedure was again enacted.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we [the apostles] should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you [the multitude] seven men of honest report, full of the Holy Ghost and wisdom, whom we [the whole church] may appoint over this business (verses 2, 3) . . . And the saying pleased the whole multitude: and they [the whole multitude] chose [elected] Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they [the multitude] set before the apostles: and when they had prayed, they [the apostles] laid their hands on them" (verses 5, 6).

Much could be said as to why the apostles did not choose these men for the office of deacon. But it is sufficient for the present purpose to say that it would have been in flat violation of their church government and would have created more strife, instead of settling the trouble they had, and the apostles enlightened by the Holy Spirit, were wise enough to know it.

IV

A PURE democracy in New Testament church government is also in evidence in their reception of members. While no definite statement of church action is made in connection with the reception of the "three thousand" that were added at Pentecost, it is interesting to note that the same apostle (Peter) who presided at Pentecost would not take the liberty to receive for church membership the new converts at the house of Cornelius without the consent of the brethren "who came with him," for he inquired of them: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:44-47). Peter, though an apostle, did not presume to receive these genuine converts for baptism and church membership upon his own authority, but conformed to the usual custom of receiving members by a vote of church members who had come with him to aid him in the work.

That such was the practice of receiving members by church action is seen in Paul's command to the church at Rome: "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). That is, it was made the business of the church to receive members, and that, too, by unanimous vote—"but not to doubtful disputations."

Other passages could be cited, but these are sufficient to show the practice of church in New Testament days. There is in fact no other way by which a democratic organization can receive members except by a vote of the body itself, whether it be religious or otherwise. And the fact that they were democratic in government is established beyond all question.

V

FINALLY, the power of discipline, even the exclusion of disorderly members, rested alone in the hands of New Testament churches. This is established by the command given by our Lord in Matthew 18:15-17, to which reference has been made. But that His orders were in fact carried out by the churches is seen in Paul's instructions to the church at Corinth (1 Cor. 5:1-5). With reference to the incestuous man he says: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power (authority) of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Thus it is seen from every approach to the question, that the only form of church government known to the New Testament is a pure spiritual democracy, and that neither the apostles nor the churches themselves ever violated that principle of government. Let others violate it if they will. But let Baptists, whose only rule of faith and practice is the New Testament, and whose boast has ever been of their loyalty to the Scriptures, "contend earnestly for the faith once for all delivered to the saints "and practice it" in the beauty of holiness."

Death of Frank P. Drake, Lexington, Ky.

THE Calvary Baptist Church, The Mission Board of Elkhorn Association, and The Baptist Ministers' Conference, desire to put to record and to express to his family and our Baptist people, the loss that we feel has come to us in the removal by death of our fellow member and co-laborer Frank P. Drake. No Christian layman among us has taken more interest in the Lord's work than this beloved yoke-fellow. We have thought of him in the language of Paul in reference to Barnabus (Acts 11:24), "He was a good man and full of the Holy Ghost and faith: and much people were added unto the Lord."

We praise and compliment men, if a genius, educator, statesman, scientist, rich, poor, for position and many other things. God praises them for goodness, faith and for turning many to the Lord. Brother Drake was a good man, full of the Holy Ghost and of faith, and because of him many have been turned to the Lord.

He was a Christian steward. One of the most consistent stewards that we have ever known. He was a fine illustration of how a man may make money honestly and invest it wisely and give Scripturally. He was one of the most generous givers in our knowledge. He has given large amounts in the building of church houses in Lexington and elsewhere. In his will he has left large amounts to his church, to the Southern Baptist Theological Seminary, to the Kentucky Baptist Children's Home at Glendale, and to other Baptist objects. He was thoroughly missionary. He understood New Testament evangelism. He believed the Gospel was for the whole world. In his fifty dollar gift to his church each Sunday, eighteen dollars of it was for world missions. Perhaps this is the greatest test to a man's obedience to God—to give money to people and lands that he never saw or will see. He loved orphan children and sent out a bus each Sabbath to bring thirty or forty orphans to Sunday-school and church. We say of him that he was a great soul, a good man, full of Holy Ghost and faith, and because of him, his efforts and generosity, many have found the Lord.

Brother Drake has lived his life. God's call has come. Hospitals, nurses, doctors, friends, church and even his loved ones could not keep him. The world has lost a good citizen, the church and Kingdom of God a faithful steward, and his loved ones their best treasure.

As his brethren we count it a privilege, in the midst of our sorrow and loss, to pay this humble tribute to the memory of our brother, who has been promoted from his earthly labors to his heavenly rest that remaineth for the people of God. We humbly pray the benign benediction of our heavenly Father upon his sorrowing and faithful companion, Mrs. Drake and other loved ones and all of us adopting this tribute.

CALVARY BAPTIST CHURCH
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MERRY CHRISTMAS

Baptist Churches Began in the Days of Christ and His Apostles

M. P. HUNT, Louisville, Ky.

This article was written by Dr. Hunt to be used as a tract. The tract will be issued by the Kentucky Baptist State Board of Missions and will be circulated in a large edition. It is timely testimony to the continuity of Baptist faith and churches from the time of Christ until now. Particularly does the testimony Dr. Hunt brings from Christian scholars and leaders of other denominations than Baptists, constitute an unanswerable argument which should convince all fair-minded readers.—Editorial Note.

BAPTISTS believe, hold and teach that the churches of the New Testament were in organization, doctrine and polity the same as what are now known as Baptist churches. It is our contention that the orthodox Baptist church fits the pattern of the church of the New Testament as does no other in the world. Dr. R. J. W. Buckland, when pastor of Calvary Baptist Church, New York City, in a lecture on Baptist Church history, said,

The first formative period of church history is that of the Apostolic church. In this Christ is the central figure, its head, and life, and light. In His Advent, the fulness of time was come and the kingdom of heaven set up. By Him the nucleus of the church was gathered and fed and taught. Its laws and ordinances were given it by Him. By His atoning blood, He cemented its structure and fixed its foundations deep on the everlasting love and purpose of God. The spiritual power which should be its means of growth was imparted by him; and all its order and symmetry were unfolded by inspired apostles, guided by the Holy Spirit, so that when the labors of the apostles were ended, Christ's church was complete in every essential requirement for all time.

Following this deliverance he asks, "Was the Apostolic Church Baptist?" Answering, his own interrogation he said that,

As regards modern names, sects, and divisions, there were none. Christ's seamless mantle had not been rent in twain. But the reality of a perfect church was there; and ever since have our churches made it their pattern and their first obligation is to conform to this God-given example. All the Christian world was Baptist, one wide brotherhood of believers.

I AS A justification for this contention it is only necessary to call attention to how through the ages converts with an open mind and the New Testament before them have come to the Baptist position, though at the time unacquainted with Baptists and their faith.

Dr. Mullins in his "Axioms of Religion" has the following pertinent paragraph:

Another interesting illustration of the same law of ecclesiastical democracy in response to spiritual impulses and environment is seen in the rise of Baptist churches where men have only the New Testament for guidance. A striking instance was that of Oncken and his friends in 1834 in Hamburg, Germany. Coming into the

new light in Christ they were without ecclesiastical guides. They shut themselves up to the study of the New Testament. A Baptist church resulted and to this single congregation the Baptists of Germany in large trace their origin. Baron Uixkull of Russia, who has recently visited America in the interests of Russian Baptists, relates a similar origin of the Baptists within the Czar's dominions. Lutheran missionaries came and preached and left Bibles and then departed. With no guide but the Holy Spirit and the New Testament, the flourishing Baptist movement began in Russia. Other instances of the same principle are numerous in modern history. In Mexico and Brazil and elsewhere Baptist churches have sprung spontaneously into being, so to speak, as a result of the simple study of the New Testament under the sole tutelage of the Holy Spirit.

It may be well to remind the reader of how Luther Rice and Adoniram Judson going out as missionaries of the Congregational Church, were by the study of their Greek New Testament brought to see and accept the Baptist position. In a long life I have had occasion to note how—when one has found Christ, and is uncertain what church he should join and with all the evangelical churches after him, if the the Baptists can but get him to promise to compare the faiths of the various churches with that of New Testament churches and then join the one that most nearly fits the pattern—there and then Pede-Baptists give up the fight and the candidate lands in a Baptist church.

We live in an age when church membership is held much more loosely than of yore and many think it evidences broadness to say that it matters little what church one belongs to just so he is a sincere believer. Genuine Baptists have no sympathy with such views. With them the difference involves the question of obedience or disobedience to the plain and positive teachings of God's Word. In their contention that it makes much, very much, difference what one believes and how he regards the positive commands of God's word, Baptists are supported by Jesus in his declaration, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven."

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In opprobrium, Baptists are by some said to be "sticklers for the letter." But are in the spirit of loyalty to the commands of our risen Lord "sticklers" both for the spirit and the letter of the Word, and Jesus puts His emphatic approval upon our position. Baptists have been a great blessing to the world and I am sure Jesus will have a mission for the witness we bear to the end of time.

Baptists have always stood for the competency of the soul, the equality of all believers at the bar of God, and the absolute separation of Church and State. Baptists are needed to keep uncorrupted the way of life and to stand for "the vigorous defence of the faith once for all delivered to God's people" (Weymouth). At home and on the mission fields the clarion voice of Baptists is needed to urge the command of our God as recorded by Jeremiah (6:16) "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls."

II

I WILL set down now the testimony of others than Baptists to the Baptist position. Sir Isaac Newton, according to the American Encyclopedia, wrote, "The Baptists are the only body of Christians that have not symbolized with the church of Rome."



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Historians tell us that it was under the guiding hand of Augustine (A. D. 354-430), that apostate churches from the primitive faith were definitely shaped into what became in the Catholic Church. Thus you see the Roman Catholic Church came into existence nearly four centuries after the Baptists who clearly date from Christ and His apostles.

The historian Camp, says, "When Luther blew the trumpet of religious freedom, the Baptists came out of their hiding places to share in the general gladness and take part in the conflict. For years they lay in concealment worshipping God by stealth."

Mosheim, the Lutheran historian, asserts, "Before the rise of Luther and Calvin there lay concealed, in almost all the countries of Europe, persons who adhered tenaciously to the principles of the Dutch Baptists." In another connection he has it, "The origin of Baptists is lost in the remote depths of antiquity."

Zwingli, a co-laborer with John Calvin, says, "The Baptists have caused great disturbances in the church for 1,300 years." That is to say, from the very beginning of the formation of the apostate Catholic church. To be sure, as you may know, the Catholic church did not come into existence without the vigorous protest of true Baptists.

Catholic Cardinal Socius, President of the Council of Trent, 1570 wrote, "Were it not that Baptists have been grievously tormented and cut off with the knife these past twelve hundred years, they would swarm in greater numbers than all the Reformers." The Cardinal's statement takes us back to within some three hundred years of Christ and the apostles, the period in which the rapid growth of heresy made possible the Catholic Church.

Drs. Demont and Ypeig, named by the King of Holland to write a history of Christianity, say, "The Baptists may be considered the only Christian community which has stood since the days of Christ and the apostles, and which has preserved the doctrine pure through all the ages."

"Crossing the Centuries," edited by a corps of distinguished scholars, including Ex-presidents Theodore Roosevelt and Woodrow Wilson, together with Cardinal Gibbons of the Catholic church and Bishop Vincent of the Methodist church, has the following as to Baptists:

Of the Baptists it may be said they are not Reformers. These people, comprising bodies of believers known under different names in different countries, are entirely distinct and independent of the Roman and Greek Churches and have an unbroken continuity of existence from the apostolic days through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands and yet they swerved not

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from their New Testament faith, doctrine and adherence.

John Clark, author of Ridpath's History of the World, says, "In the year of 100 A. D. all Christians were Baptists."

III

TWO Baptists only will be heard here, out of many that might be quoted. John T. Christian, in his History of Baptists, says,

There has ever appeared the vital necessity of a regenerated life; a church pure and separate from the ungodly; believers' baptism; a simple form of church government; the right of free speech and soul liberty; and the permanent and paramount authority of the New Testament. Whatever may have been the variations in any or all these parties on the above or kindred subjects, the voice of Baptists has rung out clear and distinct.

From David Benedict's, History of Baptists in America and other parts of the world, the following two excerpts are taken of the first three centuries, he says.

I shall omit the recital of the common arguments of the Baptists in favor of their cause, from all that appears in the New Testament, and in the histories of primitive times, and will only say, that I have always considered their appeal to the records and commands of the great Christian lawgiver, the bulwark of their defense for their departure from the Pede-baptist system.

It is generally admitted that for the first three hundred years of the Christian era, although the original simplicity of the Gospel was in many cases perverted, yet there was still a semblance of the primitive model in the ordinances and institutions of the Gospel; and if we were anxious to trace the lineal succession of churches which we could recognize as our own that many of them might still be found up to the days of Constantine and Sylvester and perhaps for a long time after in different parts of the

world to which the gospel had been carried without going among the dissenters.

It is the writer's chief anxiety that Baptist churches of today fit the New Testament pattern. While glad for all the citations given and for others that could be added, my first concern is that we shall today walk in the steps of our Lord and the apostles. This much is certainly evident, our Rock is not as the Rock of other denominations, they themselves being the judges. We are a "peculiar people," in which fact we should glory.

Orthodoxy in faith, spirituality in life should be a slogan among us.

Reader, I do not know just how you may be feeling, but if a Baptist, I can imagine you are "kinder shaking hands with yourself." That is my attitude. I am grateful that in the providence of God I am Baptist. A Baptist that is not proud of his faith is not much of a Baptist.

The brilliant, epigrammatic T. T. Eaton had a way of saying, "If it is a sin to be proud you are a Baptist, then I hope to die a sinner."

If this tract shall contribute to the certitude of the correctness of the Baptist faith of any and stimulate them to live more worthily of the great name they bear, therein the author shall be abundantly rewarded for its preparation.

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

Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
C. P. Hargis, Field Worker
C. F. Barry, Field Secretary

First Church, Danville

Mrs. Gardiner and the writer had a very pleasant week of work with the First Baptist Church of Danville. Pastor H. B. Kuhnle and Mrs. Kuhnle are doing a very excellent work. It is expected that a debt of six thousand will be paid off by the first of January. This is quite an accomplishment. Superintendent Abercrombie backs up his pastor in a great way. I believe great progress will be made during the coming months, not only in the Sunday-school, but in all phases of church life.

Mt. Tabor Church in Tates Creek Association

Pastor Chris Lawson is happy over the results of a good Sunday-school campaign he has had in Mt. Tabor Church, located at Paint Lick, Ky. Fifteen hundred dollars was raised for the erection of an addition to the church building. Brother Lawson invited Mrs. Foster of South Carolina to assist him. They had worked together in South Carolina in the work.

Porter Memorial Grows

Brother C. L. Hargrove gives some very interesting facts about the growth of his Sunday-school since the enlargement campaign held there in September with Mr. Davis C. Cooper leading. Pastor Hargrove writes: "The average attendance for four Sundays preceeding the campaign was 555; the average attendance following the campaign for the past seven Sundays was 634. Additions since the campaign, without special meetings, have been thirty-one with twenty of them for baptism. The greatest blessings that have come to our church perhaps might be the deepened spiritual life, fourteen new classes, eight new class rooms, one new department, addition of twenty new workers and a renewed dedication on the part of our officers and teachers."

New Field Secretary

On our page this week is the likeness of Rev. C. F. Barry whom the State Board elected to start work on the first of January, in connection with the Sunday School Department. Brother Barry takes the place of Brother E. Kirk who has retired because of failing health. Just a word about Brother Barry will serve as an introduction of him to our Kentucky Baptists.

Brother Barry was reared a Lutheran. A few years ago Rev. A. O. Linger, then pastor of Beechland Church, won Mr. Barry to Christ as Saviour and the

Beechland Church received and baptized him. Mr. Barry had prepared himself for law, having graduated from the Jefferson School of Law. Soon after his conversion he felt called to religious work and the Beechland Church licensed him to preach. He entered the Seminary a year ago and again took up work in the Seminary this Fall. In taking up his work with the Sunday School Department he will give us his Seminary studies.



Mr. C. F. Barry

Brother Barry has aided us in Sunday-school campaigns over a period of two years and has acted as Superintendent of the Long Run Baptist Sunday School Association, where he has made himself felt. He has the love and confidence of all who know him. Many of our pastors have expressed joy that he is to work for the State Board. Personally your Sunday School Secretary is grateful to God for the privilege of having fellowship with Brother Barry in our great Sunday-school work in Kentucky.

An Appreciation of Brother E. Kirk

About fourteen or fifteen years ago Brother E. Kirk became associated with the Sunday School Department of the State Board. Kentucky Baptists soon came to know and love him. He has been a fine fellow-workman, never doing anything to cause his associates worry. His personality was always pleasing and he succeeded at all times in making friends not only for himself but for the Sunday-school work. For some months Brother Kirk has been unwell and it became necessary for him to give up most of his work. What work he may be able to do during the coming months will be in connection with our Sunday School Department. We trust our people will pray for the full recovery of his health.

Be Thinking!

Sunday School Superintendent, BE THINKING between now and the first

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

of the year as to what you will have as your goals as Superintendent. Take thirty minutes on each of five different days to study your Sunday-school and to decide on some definite things you will do during 1937. It is a tragedy for a man to serve as a leader in a Bible School and not give his very best in thought and in work to make the school effective in getting the Bible taught to the largest possible number of people. Your position stands next to that of your pastor in opportunity for genuine service to our Lord. Brother Superintendent, THINK!

Library School

The Library School for workers in Long Run Association was a most successful venture. It being the first Associational Library School to be held in the world we were all anxious that it be fruitful of good. Reports that have come to us indicate that large interest was aroused in the right kind of reading and in the establishment of church libraries. A fuller description of this school will be given by some one but we wanted to say this word from our Department.

**SUNDAY SCHOOL ATTENDANCE
December 6, 1936**

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

Louisville, Walnut St.	1,103
Newport, First	956
Lexington, Calvary	701
Owensboro, First	690

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Louisville, West Broadway	524
Lexington, Ashland Avenue	523
Louisville, 23rd & Broadway	457
Louisville, Franklin Street	456
Owensboro, Third	441
Louisville, 18th Street	441
Louisville, Baptist Tabernacle	431
Somerset, First	430
Danville, Lexington Avenue	424
Louisville, Third Avenue	391
Louisville, Clifton	346
Louisville, West Side	329
Covington, Latonia	323
Richmond, First	320
Mayfield, First	318
Princeton, First	290
Louisville, Baptist Temple	280
Louisville, Victory Memorial	279
Versailles	264
Jellico, Tenn., First	241
Louisville, Grace	219
Louisville, Beechmont	201

Fellowship Tidings

Dr. M. N. McCall baptized six Cuban converts in Havana recently, making three times he had baptized in four Sundays.

Overhead operating expenses amount to only a little more than three percent of the total 1937 budget of the Home Mission Board.

There are now 311 missionaries and workers of the Home Mission Board in all its fields of work, an increase of about 100 since 1933

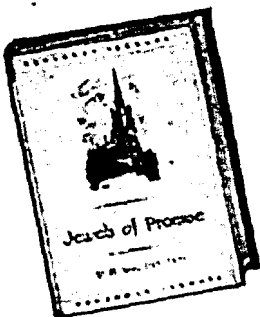
A young preacher who speaks Spanish has volunteered to preach each Sunday morning for the Spanish Baptist church in Carlsbad, New Mexico.

Rev. Arturo Sorugedo, Home Board missionary, writes that the Baptist church in Matanzas, Cuba, where he is pastor, is raising money to make needed improvements to their building.

There are ten Spanish Baptist churches and five missions, with a membership of 500 in New Mexico. Rev. J. G. Sanchez, missionary of the Home Mission Board, has been moderator for nine of the fourteen years of the existence of the Spanish-American Baptist Association.

The budget for 1937 adopted by the Home Mission Board at its annual meeting totals \$407,999. This is a very conservative estimate of anticipated receipts, since offerings for the first nine months this year have amounted to \$379,000, and total receipts in 1935 were well over \$400,000.

Dr. O. C. S. Wallace, long pastor in the Eutaw Place Baptist Church, Baltimore, is suffering from an infection on



JEWELS OF PROMISE - W. M. Seay

A beautiful gift book for ministers and laymen, for shut-ins and for general devotional reading. It lifts the heart Godward. As the title indicates, it shows that the promises of God are jewels which may be possessed by every true believer.

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This is a book of nature stories for boys, although girls will like it too. The author is well qualified from personal knowledge and experience to write. The stories are about wild animals and birds of the north country. One hundred and seventy-two pages of clean, instructive, thrilling adventure.

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Louisville, Kentucky

his good eye, which prevents him from being operated on for cataract on his blind eye. He has learned to use the touch system on his typewriter. He received a first edition copy of his new book, "Pastor and People," on Saturday, November 28, which was his eightieth birthday.

Dr. and Mrs. John W. Lowe, Missionaries participated in a unique service on Sunday night, November 29, in a Baltimore Church. There were twenty-two Chinese friends among the 160 present. Dr. Lowe spoke on "Victorious Living in China," and his daughter, Miss Florence Lowe, sang a solo.

The First Baptist Church of Chadron, Nebr., has just closed special meetings with Evangelist Alfred H. Hardy assisting Pastor A. Pierce Waltz. Not only were souls saved but the church was greatly revived. Mr. Waltz says: "Mr. Hardy is a sane evangelist—sane in doc-

trine and in methods. The true Gospel of salvation was forcefully preached, and yet there was no undue excitement nor embarrassment. He is tireless in doing personal work during the day time. Having been a pastor for a number of years he knows the pastor's problems and works with the pastor in a very happy way."

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Fellowship Tidings

Charles Haddon Spurgeon's youngest sister died some weeks ago, leaving her personal effects of her famous brother to Spurgeon's College, London, England.

Woodrow Wall, son of Pastor Zeno Wall of North Carolina, has signified his intention of entering the ministry. At the present time he is attending Mars Hill College.

Pastor J. L. Boyd, author of the History of Mississippi Baptists, resigned his pastorate at Bowmar Avenue Church where he has been for more than five years. He was recently elected Vice President of the Mississippi Baptist State Convention.

Pastor C. J. Olander, of Cruger, Miss., and formerly of Oakland, Ky., was in an automobile accident enroute to the Mississippi Baptist State Convention more than a week ago. He seems to have escaped injury, but Mrs. W. W. Bettis, of the same town, was badly hurt, and is yet in the hospital.

"The Bible in a Time of Confusion," by Paul B. Kern, is the name of a large tract published by the American Bible Society, which organization has been committed since 1816 to the single task of circulating the Scriptures. This new tract may be obtained by writing the American Bible Society, Bible House, Park Avenue and 57th St., New York City.

Dr. A. B. Wood has resigned as pastor at Thaxton, N. C., to become pastor at Forest, Miss., where he succeeds Dr. W. C. Howard. Dr. Wood was formerly a fellow in the department of Homiletics and Sociology while he was doing his post-graduate work at the Southern Baptist Theological Seminary. He has been at Maxton for the last nine years.

Brother Thomas P. Simmons, who resigned as pastor of the Second Church of Ashland, Ky., some weeks ago, is now pastor of the First Church of Eagle Lake, Fla., which has a membership of about 400. He has been succeeded at Ashland by W. T. Pelphrey. Other new pastors in Ashland churches are G. T. Long, at First Church; W. H. Tipton, at Unity Church, and V. M. Maggard, of Fairview. W. K. Wood, at Pollard Church, we believe, is now the senior pastor in that city.

Dr. Aquila Chamlee, President of Bessie Tift College, has been elected President of the Georgia Baptist Convention. Dr. Manuel A. Cooper, pastor of the West End Baptist Church, Atlanta, Ga., and who came out of the Louisville Baptist Orphans' Home, and was pastor in Kentucky for many years in such churches as Scottsville, Leitchfield, and Central City, was elected Vice-President. Pastor R. D. Dodd, of the First

Church of Thomaston; E. L. Baskin, Sylvester; and J. C. Solomon, of Fitzpatrick, were also elected Vice-Presidents. For the forty-second time Dr. B. D. Ragsdale was elected Clerk, and Spencer B. King was re-elected treasurer. Dr. King has been Treasurer since 1931, and was formerly Superintendent of State Missions in Georgia for about five years.

Dr. David M. Ramsey, who with Mrs. Ramsey, lived in Kentucky for a few years at Mrs. Ramsey's girlhood home at Versailles, following his resignation as President at Greenville Woman's College in South Carolina, returned to his native South Carolina to become pastor at Pelzer. After four years of service there which greatly endeared him to the people of that large church, Dr. Ramsey has given up the pastorate and he and Mrs. Ramsey are located at the Poinsett Hotel, in Greenville, S. C.

The Relief and Annuity Board has paid during 1936, \$278,010.24 in benefits to preachers and their widows, to missionaries or other denominational employees. Of this amount \$83,000 was paid in Relief benefits, leaving \$195,000 paid in the form of annuities. This amount will be multiplied many fold in the years ahead by reason of the participation of the churches with their pastors in the Age Security Plans of the Board.

The Plan that seems most satisfactory to preachers and churches is the Age Security Plan that require 3% from the preacher and 3% from the church monthly. Has your Budget Committee included this 3% on account of its minister? If not, by all means do it and do it now.—Thomas J. Watts, Executive Secretary, Relief and Annuity Board, S. B. C., 2002 Tower Petroleum Building, Dallas, Texas.—Adv.

SIX YEARS OF FRUITFUL LABOR IN TEXAS

Rev. E. S. Hutcherson began his seventh year as Pastor of Trinity Baptist Church on December 6, 1936. The success of these six years has been the result of a faithful pastor and a great-hearted people working together. Brother Hutcherson has never been a driver, but a leader, a true shepherd of his flock. There has existed all along the clearest understanding both in laying and execution of plans. Brother Hutcherson has always insisted on telling all there is to be told about the affairs of the church, and has requested at all times the advice and counsel of all the church in matters affecting the life of the church. His zeal for lost souls is clearly seen in the 554 candidates for baptism and the 667 who have united with the church by letter and statement.

The financial program of the church, although secondary in the church, is an

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achievement to be proud of. In 1930 our church indebtedness was \$59,117.54. This has been reduced to \$34,627.10, or a reduction of \$24,590.44 (during the depression years). The church, under Brother Hutcherson's leadership, has raised for all purposes during these six years \$94,092.56, which is truly remarkable. During the past year, \$23,746 was contributed (including the concession made by the bonding company). There were 171 additions to the church during the last year.

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REV. J. P. CARTER AT IRVINE

Rev. J. P. Carter, pastor of the Felix Memorial Baptist Church, Lexington, was with us for a ten-days' meeting the latter part of November. The meeting was both enjoyable and profitable, and there was a great quickening of the minds and hearts of the people as they listened to the messages of the speaker and as he opened up visions before our eyes.

Brother Carter used the Book of John for the basis of study during the morning hour. This was done in an interesting and helpful manner. The attendance at these day services was unusually good. The evening services were also well attended and the Lord added unto us fourteen for baptism and three by letter. The church as a whole was much revived and the good work is continuing, for last Lord's day we were given another, a fine mother, who comes for baptism, and a very fine, capable man who comes by letter.

The church appreciates the good work done by Brother Carter while with us. We congratulate Felix Memorial on having this fine man of God as their pastor. Our people came to love him, and are hoping that he may come again.

WILLIAM J. NORTON, Pastor,
First Baptist Church,
Irvine, Kentucky.

C. W. KNIGHT, JR., ORDAINED AT HARRODSBURG

On the night of December 2 at the Harrodsburg Baptist Church, Charles William Knight was ordained to the Christian ministry. An impressive and inspiring service, attended by a congregation which filled the auditorium of the church, was carried through under the very capable leadership of Pastor G. W. Ellers, who had made every arrangement possible to insure the execution of a happy program.

The presbytery was called by the Harrodsburg Church, of which Charles Knight's father was formerly pastor. Representatives were present from Burgin, Bruner's Chapel, Shawnee Run, Benton, Lexington Avenue, Danville, First Baptist, Danville, Perryville and Mackville. The examination was conducted by Dr. W. O. Carver of the Southern Baptist Theological Seminary, who has long been a friend of the family. The presbytery voted unanimously to recommend that the Harrodsburg Church proceed with the ordination.

An audience which taxed the capacity of the auditorium was waiting the beginning of the ordination service when the presbytery adjourned. The mother, sister, brother and many friends of the young man to receive ordination were among those in the congregation. After the invocation, a hymn and a beautiful special number by the male quartette, the sermon was preached by the writer.

The ordination prayer was prayed by Dr. Carver. The Bible was presented by Charles' brother, Malcolm Knight, himself a ministerial student and educational director at West Broadway Baptist Church, Louisville. The certificate of ordination was signed publicly by representatives from the churches attending the presbytery.

Charles Knight is a student at the Seminary and has been called to the pastorate of the Zion Baptist Church, Pride Station, Ky.

It is cause for joy among Christians when two sons of a minister, already called home from his labors, follow in the footsteps of their father. Harrodsburg Church may take pride in the two young men they have given to the Christian ministry.

EDWARD A. McDOWELL, Jr.,
"The Beeches,"
Louisville, Ky.

Nearly a quarter million of dollars will be paid to annuity beneficiaries by The Relief and Annuity Board during 1937. In a few years this Board will be paying several times this amount by reason of the co-operation of pastors and churches in the Age Security Plan which requires 3% payments by the preachers of their monthly salaries, and 3% by the churches. The Government is securing the old age of millions of workers through a contributory plan like this, but all denominational workers, preachers, missionaries, etc., are excluded from this Government contributory plan. Surely our churches will now take to heart the appeal of The Relief and Annuity Board in behalf of their ministers. The best time to do it is when the budget is being made. Thos. J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.—Adv.

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Dr. C. Sylvester Green was inaugurated as President of Coker College on December 1.

Dr. W. E. Farr, pastor at Goodman Miss., has been undergoing a spell of illness recently.

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Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
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 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

Christmas For Christ!

Are you putting Him FIRST on your Christmas list? Are you making the largest gift to Him on His birthday, or does someone else come first in your affections? After you have put your tithe in the church this year, divided there between local expenses (one-half) and the Co-operative Program (one-half) what sort of a love offering are you planning to make during the Week of Prayer for Foreign Missions? Let's make it a worthy one that will express our love for Him!

Departed This Life

Mrs. Loraine Bramble, president of Kentucky Woman's Missionary Union in its early days, passed away at her home in Cynthiana. Having lived to a good old age, she entered into the joys of the better land on December 2. We revere her memory for service rendered the Union and extend our sympathy to the sister and other relatives.

Word has reached us of the death of Mrs. Fanny McFtridge, mother of Mrs. Charles Ison, Harrodsburg, Vice-president of South Central Region. Mrs. McFtridge had not been well for some time, but we did not know her condition was serious. We extend to Mrs. Ison our sympathy in the loss of her mother and to the other members of the family, also.

Miss Marlowe's Sailing Date

Miss Rose Marlowe will sail for China on January 4. After her wonderful missionary messages, all over our State, I am sure many friends will want to send her a steamer letter.

Address: Miss Rose Marlowe, Steamship Tatsuta Maru, Sailing January 4, 1937, San Francisco, Calif.

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

This Would I Keep

This would I keep forever in my mind Among the things the ruthless years may leave:

The glad excitement, wonder, and delight of Christmas Eve.

This would I hold untarnished through the years.

Although the roads I take may lead me far:

The radiant molten glory of the light From one white star.

And oh, to keep the breathlessness, the thrill,

The heart's swift running out to meet surprise,

Never to lose entirely the light Of childhood from my eyes.

Never to lose the Christmas morning joy,

And never the quick bright eagerness to give—

God, somehow let my spirit keep the shine

Of Christmas while I live.

Grace Noll Crowell

Our Christmas Wish for the World

Our wish for the world at this Christmas season might be expressed in the words of the angels' song, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Today, when war is threatening the world again, we do well to use the splendid December programs in "World Comrades" and "The Window" on peace and let's have a special prayer, individually and in our meetings, for world peace. The following excerpts on war are from December "World Comrades."

War is Waste

"Waste of muscles, waste of brain, Waste of patience, waste of pain, Waste of manhood, waste of health, Waste of beauty, waste of wealth, Waste of blood, waste of tears, Waste of youth's most precious years, Waste of ways the saints have trod, Waste of glory, waste of God—War!"

—Studdert-Kennedy.

War is Murder

"Once Alexander the Great rebuked a pirate as a robber and murderer. Quickly the pirate responded, 'I have one ship and destroy others. You call me a robber. You with many ships destroy a nation, and yet are called an emperor. Which is the greater robber and murderer?'"

War is Expensive

"In the World War ten million men were killed; twenty million were maimed; nine million children were left orphans; five million women were left widows; over three hundred and eighty-five billion dollars were spent; millions died because of unsanitary conditions; and an unaccounted number of men and women suffered spiritually from its demoralizing and brutalizing effects.

"Today we are still paying for the last war in money and untold misery. Surely there must be some way of peace that can quiet the hearts of men and prevent such trouble again."

War is Wrong

"Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness for anyone."—Edith Cavell, English nurse in the World War.

SOME ITEMS FROM OUR THIRD QUARTER'S REPORTS

All eight Regions reporting

Region reporting	No. Associations	No. reporting
Central	11	6
North Central	11	9
South Central	9	9
Northeastern	4	3
Southeastern	14	9
Southern	11	6
Southwestern	4	4
Western	10	10
Total number W. M. S's in Kentucky		746
Using Standard of Excellent chart		209
Contributing to Clear Creek Encampment		52
Contributing to Associational and Regional expense fund		246
Apportionment cards first quarter		326
Number doing directed Personal Service		319
W. M. S. Members enrolled	16,419	active 10,362
Tithers [Are these the only honest stewards of the Lord's money we have?].		2,758
Resident women on church rolls [Why can't we enlist more of these?]		29,057
Subscriptions to Western Recorder		2,485
Subscriptions to Royal Service		3,916
Subscriptions to Home and Foreign Fields		449
Memberships in Hundred Thousand Club		1,137
(1,500 paid memberships is quota for the year)		
Mission Study classes this quarter		225
Church Schools of Missions this year		65
(Every Missionary Baptist Church should have one.)		
Members in Intercessory League		329

What a dynamo these can be who are at home praying as we are active in service! Get as many as you can who will be faithful in prayer, furnish them with the W. M. U. Calendar of Prayer each month (printed in Royal Service) and give each one a definite prayer assignment in addition to the calendar each month. Earnest prayer can accomplish miracles.

"Call no man a patriot who hates or has contempt for other nations or who wishes or approves of war."—Czechoslovakian Commandments.

"Blessed are the peace-makers."—Jesus Christ.

"Follow peace with all men."—Paul.

These evangelistic conventions have been a great lift to the churches in and near the convention city and should assist local churches in starting revival efforts.

STUART ELKINS REED,
Publicity Director,

Louisville, Ky.

NATIONAL EVANGELISTIC CONVENTION TO MEET IN LOUISVILLE

The widespread interest being shown in the coming National Convention of Evangelists and Christian workers is evidenced by the inquiries reaching the officers of this nation-wide Evangelistic Association. From all indications every state of the Union will be represented by evangelists, pastors, singing evangelists, Bible teachers, children's workers, young people's workers and other church and evangelistic workers.

Evangelist Elmer C. Miller, of South Bend, Ind., the Executive Secretary of the Association, will again be the director of the convention with convention headquarters established in the Kentucky Hotel in the next few days. Evangelist Mordecai F. Ham, of Louisville, the president of the association said, that in Huston, Texas, where he is now conducting an evangelistic campaign, many Christian workers are planning to attend this seventh annual convention of evangelists.

Several large railroads already have inquiries concerning the convention. The association has always stood for the highest type of evangelistic workers, sensational, publicity seeking workers not being invited into fellowship of the association. Almost every protestant denomination is represented in the membership of this organization.

The morning session of the convention will be devoted to the problems of the church and evangelistic workers, the afternoon and evening sessions will be open to the public and will be held in the Armory. These public sessions offer an unusual opportunity to those who take advantage of the chance to see and hear these evangelistic workers. Some of America's foremost singing evangelists have already announced their intention to attend and help in the services.

Pulpits in Louisville and nearby communities will be occupied by many of the evangelists. Many who are unable to attend the meetings of the convention will have a chance to hear evangelists about whom they have read many times. The evangelists and song directors and helpers will be available for services throughout the week of the convention.

One of the outstanding services of the convention will be the New Year's eve watch night service which has always been one of the greatest services of the convention. Instead of revelry the New Year will be greeted with prayer and praise.



CHURCH GETS RID OF LIQUOR ADS ON AUTOMOBILES

Some automobile owners use tire covers on their spare tire on the rear of their automobiles. Many of these tire covers have liquor advertisements. Some of these owners are church members.

The First Baptist Church in Irvine, Ky., has started a new publicity idea, and furnishes their members automobile tire covers in place of the beer covers.

On these covers are found the name of the church, the time of the Sunday-school and the church services. The members have come to realize how much better to advertise the church than the different liquors.

TO GO UP WE MUST GO DOWN

Jesus taught that humility is an essential grace to the Christian. In the parable of chief seats in Luke 14:1-11 and in the parable of the Pharisee and the Publican in Luke 19:9-14, he set this truth forth, clear as a jewel, in the final words of both parables saying: "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

In these words He simply said that if we are to go up to God, and go up before man, we must go down on our knees in sincere humility. Indeed a poor, humble, Godly man, on his knees in the cellar, is far higher and closer to God than a rich and famed Godless man on the roof. The man on his knees goes down to go up in harmony with God's cosmic law of exaltation. The man on the roof goes up to come down in answer to the physical law of gravi-



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tation. Thus the proud man will be brought low. The humble will be lifted up.

Then how necessary it is, and becoming, to a Christian to be humble. This is, according to Jesus, an essential grace of the Christian. Clearly He stated this in the closing words of these two parables with these words, "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Therefore to go down is the way up. H. G. HAMMETT.

An average of 1000 Indians attended each session of the four-day annual camp meeting of the Creek Baptist Association, according to Missionary G. Lee Phelps.

Pastor C. H. Franks has resigned the work at Hayti, Mo., to accept the pastorate of the First Baptist Church of West Helena, Ark. The West Helena Church has a new building, valued at \$80,000. The educational plant is a three-story building with fifty-two rooms. They have a beautiful auditorium with a fine pipe organ. He will be on the field by January 1.

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Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

Christmas Greetings

To Southern Baptists everywhere the Foreign Mission Board would send a Christmas greeting of love and gratitude for every prayer, for every gift, for every life dedicated this year to kingdom work in other nations.

The Sun Never Sets

The sun never sets on a Southern Baptist's gift to God's work in other nations. That gift to foreign missions is spread out over fifteen nations around the entire world. Four hundred and fourteen messengers proclaim the Christmas story to millions. In Africa there are thirty-six of these messengers of the gospel; in Argentina, twenty-one; in Brazil, ninety-one; in Chile, twelve; in China, two hundred and thirteen; in Hungary, one; in Italy, two; in Japan, fourteen; in Mexico, eleven; in Palestine and Syria, five; in Rumania and Yugoslavia, four; in Spain, two; in Uruguay, two.

Christmas On The Pacific

Eleven of the fifteen new missionaries appointed to replace vacancies in Southern Baptist missions in other lands, will spend Christmas on the Pacific. Sailing from Vancouver, December 18, aboard the S. S. Empress of Russia, the following expect to arrive in China the first of the New Year: Miss Jennie Alderman, Miss Ora Elizabeth Gray, Miss Jessie Green, Dr. and Mrs. J. H. Humphrey, Mr. and Mrs. B. L. Nichols, Mr. and Mrs. R. F. Ricketson, Miss Wilma Weeks, and Miss Thelma Williams.

Under Fourteen Flags

Southern Baptist messengers of the gospel are working in fifteen nations and under fourteen flags. These flags plus the Christian flag are on sale for twenty cents each. These flags add much to pageants and plays, to missionary programs, and to the general international missionary atmosphere of a church auditorium.

Book Giving World Survey

To the many requests for a book presenting all the fields in which Southern Baptists have foreign missionaries, **The Conquering Christ**, Coleman (25 cents), is the answer. Written with a deep spiritual appeal and with the note of Christmas running through the ninety pages, this little Yuletide book presents thoroughly and comprehensively Southern Baptist missions in the fifteen other nations of the world. Copies of the fifth edition of this book are practically exhausted.

Help These Women

While writing to his Philippian brethren, Paul exhorted them to help these

women." At this season Baptist women everywhere are holding the whole world warm within their hearts. They are praying around the world. They are pondering in their hearts their gifts for Christ whose birthday is near at hand. Along side their budget for filling their shopping list for Christmas gifts is a holy column in which a prayer-born figure stands, even the amount to be given to the Lottie Moon Christmas Offering. How the Board praises God for these women! How the four hundred and fourteen missionaries around the world praise God for these gifts! How the natives in lands afar lift their voices to God in praise for such love!

Like Paul of old, let's entreat the men to "help these women" make this year's Christmas gift to Christ worthy of the trust he has given Southern Baptists in fifteen nations.

Dr. Sampey In China

Mr. Hipps and the others have just returned from the China Baptist Centennial celebration in Canton, China. They bring fine reports. Dr. John R. Sampey made a splendid contribution, as he also did when he was on our campus. We were so glad to have him here at the unveiling of the cornerstone of the new chapel-auditorium. Virginia Hall nears completion, and Mrs. R. E. Chambers is living in her new house. So already the campus has changed its contour since you were here.—Mrs. J. B. Hipps, Shanghai University, Shanghai, China.

Europe: Christ or Chaos

The Board is honored to present to Southern Baptists a new book of the calibre of Dr. Everett Gill's most recent manuscript, **Europe: Christ or Chaos**. Most comprehensive, yet so simple and brief that the "busy average man" can

RECEIPTS FOR NOVEMBER

Foreign Mission Board of the Southern Baptist Convention

Co-operative Program	\$37,470.80
Designated Gifts	16,477.52
Debt Account	6,099.25
Lottie Moon	
Christmas Offering	60.19
Miscellaneous Income	1,444.33

Total Income\$61,552.09

Last year because in many churches the men and boys joined their wives, mothers and sisters so fervently in putting **Christ into their Christmas**, the goal for gifts was exceeded by nearly \$100,000. May it be so again this year!

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Orders may be filed now—paper binding, 40 cents; cloth, 75 cents. The book is on the press now and will be available January 15.

Maddy's Pertinent Paragraphics

President F. A. R. Morgan of our Annie Bagby College in Sao Paulo, writes that the enrolment has reached the high record of 438 for this session. The trustees are planning to make the school co-educational and it is imperatively necessary to enlarge the equipment of this great missionary agency. Missionary Morgan and wife are doing a great missionary work.

Missionary Clem D. Hardy of the vast Amazon Valley region is already preaching in Portuguese and has baptized several converts. The Nelsons have come home on furlough and this leaves Mr. and Mrs. Hardy the only missionaries of our Board in this vast and needy field. We ought to send at least three couples to reinforce them at the earliest possible moment.

The new training school for women in Buenos Aires, Argentina, will be opened April the first. We hope to send out a young woman in the near future for directress of this school.

The theological seminary at Buenos Aires has been closed for several years, except a few night classes. Missionaries L. C. Quarles, R. F. Elder, and Sidney M. Sowell are our teachers in this seminary. A number of Argentine pastors are associated with them on the teaching staff. The seminary will be opened on April the first, with a full day-time schedule. This is to be made the seminary for all Spanish speaking South America, south of Mexico. A new missionary teacher will be sent out shortly.

DEDICATION OF EDUCATIONAL ANNEX AT UPTON

The Upton Baptist Church witnessed a notable day on November 29. Having completed and having paid cash for the educational annex, the church met and dedicated its building wholly unto the Lord. The program was brief, informing and uplifting.

The local church had a part in both the morning and afternoon exercises. In the morning the "Representation of Church Organizations" was very im-

pressive. When banners were brought forth representing the various organizations and activities of our church, a stanza of an appropriate hymn was sung by the choir.

Theme songs were used for the various organizations of the W. M. U. and the Brotherhood. The Training Union came last. The director marched forth with this banner with four streamers: one for each of the Junior, Intermediate, Senior, and Adult Unions. When each union held its streamer to banner, the representatives of all organizations joined the choir in singing a song written for the occasion by Mrs. Splawn.

In the afternoon messages were brought on the general theme: "Church Growth." Brother W. R. Gaddie brought an interesting message on "Looking at the Past," which took up the history of the church up to the coming of the present pastor. Brother H. B. Burks spoke on "Looking at the Present," which dealt with the growth under the present leader. At the close of his message, the church was called into conference and voted unanimously to raise the pastor's salary \$200 per year. This was done without his suggesting or requesting it. Mrs. Roscoe Murray delivered the message on "Looking to the Future" in which she set up some worthy goals.

It was our privilege to hear our beloved secretary, Dr. C. M. Thompson, at the eleven o'clock hour. A billious attack early that morning caused him to be a bit weak physically but not spiritually. He brought a wonderful message on "The Conquering Church." It made us determine to win for our Lord.

Rev. Arthur Stovall, pastor of Severns Valley Baptist Church, Elizabethtown, brought an inspiring sermon in the afternoon on "Finding God in and

Church Treasurers

Attention!

The Financial Record of each Baptist Church in Kentucky for the calendar year of 1936 will be published early in 1937. All funds that should be credited this year must be in the hands of Dr. C. M. Thompson, Treasurer, 205 E. Chestnut Street, Louisville, Ky., not later than January 5, 1937.

Through Our Thanksgiving." Two more helpful, more fitting, and more uplifting messages could hardly have been brought. It was a time of great dedication. Not only was the building dedicated, but Christians dedicated themselves anew to their Master and His work.

GLOVER W. SPLAWN, Pastor,
Upton, Ky.

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

To Everyone

"With the season's greetings and a sincere wish for your happiness." May we follow the Star and worship the Christ for the Glory of God and good of others.

Report of Baptist Training Union Department—Nov. 1, 1935-Oct. 31, 1936
(Continued from Last Week)

Southwide and State Calendar for 1937
Theme: Be Ye Doers of the Word.

Scriptures: We must work the works of him that sent me, while it is day; the night cometh when no man can work (John 9:4 ASV). Blessed is that servant, whom his lord when he cometh shall find so doing (Matthew 24:46 ASV).

Conclusion

It is the prayer and dream of your Secretary that every church in the State shall organize and maintain a fully graded Training Union with just as many B. Y. P. U's and B. A. U's as are needed to take care of the entire membership of the church. Let us pray and work to that end.

I am grateful to God for His blessings and your continued prayerful co-operation.

Respectfully submitted,

Byron C. S. DeJarnette,
State Training Union Secretary.

See This Page Two Weeks Hence for the Record of Your Association

The above report of this department for the year November 1, 1935-October 13, 1936 will be concluded in the December 31 issue of the Recorder. There will be no Recorder next week. A full record of all associations will be displayed. The chart will show whether associations are organized or not, the number of churches in each, the number of churches with Training Unions, the number of churches with at least one B. Y. P. U. or B. A. U., the number of B. Y. P. U's and B. A. U's, and the number of awards issued to people in each association for the year. The plus and minus signs will show whether increase over last or decrease. This report was based on the information from the files in our office. Please study carefully the record of your association and if it contains any errors please notify us.

Winchester, First, Friendship

During the week of November 15-20 it was my privilege to be with the pastor, Dr. O. F. Herring and the First Church, Winchester in a Training

School, which was conducted by the Training Union, of which Henley M. McCready is Director. In the classes were also members of Central and North Side Churches.

There were three classes taught. Miss Grace Morehead, of Owensboro, State Intermediate Leader, taught the "Junior Manual" in the afternoon and "Training in Christian Service" for Intermediates at night. Miss Morehead also held conferences with Leaders, Sponsors, and General Officers. The writer taught "Planning A Life" and also conferred with the General Officers.

SPECIAL ANNOUNCEMENTS

1. The 1937 Calendar will soon be mailed from this office to each Director, Junior and Intermediate Leader, and Senior and Adult President. If you do not receive yours or if more copies are needed please write us.

2. Since the quarterlies are consulted most generally for the daily Bible readings, the Bible Readers' Leaflets will not be available after January 1, 1937.

3. The Story Hour Leader should be ordered at once from Nashville for every Story Hour Leader. It is sixty cents per year, fifteen cents per copy.

4. Three new Associational tracts are being sent to all Associational Directors. To any one needing these free copies will be mailed from this office on request. They are entirely new and will be most useful.

First Association-wide Library School Great Success

The first association-wide library school in the Southern Baptist Convention was most successfully conducted during the week of November 29-December 4 at the Fourth Avenue Church, Louisville. The school was under the auspices of Long Run Associational Training Union, Sunday School, and W. M. U.; the State Training Union, Sunday School, and W. M. U. Departments; and the Sunday School Board through the Department of Sunday School Administration, and the State Book Store.

With more than 600 volumes contributed by its members, the Fourth Avenue Church, directed by Miss Leona Lavender, Secretary of Library Promotion of the Sunday School Board, established and organized a library during the week of November 23-28.

On the afternoon of Sunday, November 29 at Fourth Avenue Church, Mr. Harold Ingraham, Secretary of the Department of Sunday School Administration, Sunday School Board, Nashville, addressed a mass meeting. Thirty-six

churches were represented and twenty pastors were present.

At the Fourth Avenue Church, each evening from Monday through Friday, Miss Lavender taught her book on Church Libraries. She was greeted by an interested class of more than 100. A good number of churches were represented each night by pastors, deacons, librarians, and Training Union, Sunday School, W. M. U., and Brotherhood workers.

Following the class there was a brief message each night by a Louisville speaker. Then the inspirational message was given each night by a different speaker from the Sunday School Board. These speakers were Dr. J. O. Williams, Dr. Clay I. Hudson, Dr. Homer L. Grice, and Dr. John L. Hill. One night Miss Thelma Brown of the Book Store at Nashville and Miss Christina Stokmann of the State Book Store, presented "The Booketeria."

The results of the school were very interesting and inspiring. It was announced on Friday night that several churches were beginning to organize or re-organize their Church Libraries. We are deeply indebted to all who had a part in planning for and directing this campaign. It will be followed up.

It is hoped and believed that other Associations in Kentucky will plan for such a school. Already calls are coming to Miss Lavender for such schools in other states.

Awards for November, 1936

Association	Methods	Other Bks
Blood River	12
Bracken	27
Christian County	8
Daviess-McLean	93	147
Friendship	9	18
Boone's Creek	5	5
Liberty	2
Long Run	58	65
Lynn	7



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Mt. Zion	7	12	
Nelson	20		
North Bend	8	12	
Ohio Valley	18		
Owen County	3	9	
Salem	39		
South Kentucky	2		
South District		11	
Three Forks	6		
West Kentucky	16		
West Union		28	
	306	341	
Indiana	7		
	313	341-654	

RECORD OF ATTENDANCE

December 6, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vls.	En.
Lexington, Porter Mem.	183		232
Louisville, Grace	128	3	135
Danville, Lexington Av.	127	5	175
Louisville, Franklin St.	126	62	170
Owensboro, First	113	21	175
Lexington, Calvary	110	8	182
Owensboro, Third	109	21	169
Covington, Latonia	107	22	212
Louisville, Crescent Hill	93	8	142
Newport, First	92	23	
Louisville, Beechmont	90	5	142
Louisville, Temple	89	17	119
Princeton, First	87	15	154
E'town, Severns Valley	80		118
Louisville, Ninth and O.	78	13	109
Gatliff	74	6	126
Taylorsville	74	2	109

PADUCAH PASTOR VISITS SLATER, MO.

I have just closed a wonderful meeting with the First Baptist Church of Slater, Missouri of which Dr. F. O. Criminger is the beloved pastor.

The First Baptist Church of Slater is the leading church in that Association. Dr. Criminger has been pastor for a little more than a year and something like 150 have been added to the membership. The members are loud in their praise of him. It is a real joy to conduct a revival and evangelistic campaign in a good church like the First Baptist Church of Slater and to be associated with such a high class, scholarly, Christian gentleman as is their under-shepherd.

A. M. PARRISH.

Immanuel Church,
Paducah, Ky.

STEWARDSHIP CAMPAIGN IN WARREN AND BETHEL

Dr. Austin Crouch, the Executive Secretary of the Executive Committee of the Southern Baptist Convention, spoke three times for us on Sunday, November 22. At the morning hour he spoke at Smith's Grove Church; in the afternoon at Jackson's Grove Church, and in the evening at Adairville. Then three days followed with

meetings at strategic centers throughout the two associations. On Monday, November 23, an all-day meeting was held in the Warren Associations with the Providence Church. The speakers included: The devotional by W. C. Skinner, Auburn; "Stewardship of Talents," by C. R. Widick, Trenton; "Stewardship of Opportunity," by Clyde R. Barrow, Guthrie; "Stewardship of Time," Marvin Stinson, Post Oak and Muddy River Churches; and the final message of the morning was by Dr. Crouch.

In the afternoon E. E. Spickard, Walnut Grove, spoke on "Stewardship of Influence; W. A. Criswell, Oakland and Woodburn, on "Stewardship of Possessions;" W. S. Hardin, Adairville, on "Stewardship of Prayer;" and J. Pendleton Scruggs, Russellville, on "Stewardship of Calling." The session was presided over by R. T. Skinner, Bowling Green, and W. E. Florer, Elkton, conducted the devotional. Dr. Crouch spoke at 7:30 o'clock at the Union Church.

On Tuesday evening, November 24, P. C. Walker, of the First Church, Hopkinsville, spoke on "Christian Giving." Following his message Dr. Austin Crouch spoke on the "Co-operative Program."

On Wednesday, November 25, an all day meeting was held in the Bethel Association with the Dripping Springs Baptist Church. At the morning service the devotional was by L. E. Martin, Second Church, Hopkinsville. Brother Martin had charge of the music through the entire program also. Other addresses were "Stewardship and the Preacher," J. Pendleton Scruggs; "Stewardship and the Sunday School," C. R. Barrow; "Stewardship and the Woman's Missionary Union," W. S. Hardin; Dr. Austin Crouch also speaking.

After lunch the devotion was by S. P. Browning, pastor of Whitaker's Grove Church. "Stewardship and the Baptist Training Union," was by W. A. Criswell; "Stewardship and the Deacons," by the writer because of illness in the one's home who was supposed to speak. Also "Stewardship and Business," C. P. Highsmith, New Union and Forest Grove Churches; "Stewardship and the Home," W. C. Skinner; "Stewardship

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and the Holy Spirit." R. T. Skinner, C. R. Widick presided over the meeting. Dr. Crouch spoke at 7:30 P. M. to the Walnut Grove Baptist Church.

There were some 800 persons attended these various meetings. These represented twenty-seven churches in the two associations. The Lord seems to have blessed the efforts, immediately, that were put forth in this campaign. Some of the members in one of the churches where Dr. Crouch spoke, wrote to their pastor asking him to take a special offering for missions at the next Sunday morning service. The pastor received the suggestion joyfully.

E. C. SISK.

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PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

E. L. Edens, Central, Corbin, Ky. Accepted.

J. H. Ramsey, Cave City, Ky. Accepted.

G. M. Haywood, Haleyville, Okla. Accepted.

H. L. Carter, Ridgely, Tenn. Accepted.

Earl McElroy, Charleston, Miss. Accepted.

R. W. Bailes, Memorial, St. George, S. C. Accepted.

H. M. Layman, Dora, Ala. Accepted.

J. L. Ardors, First, Pratt City, Ala. Accepted.

L. H. Welch, Sterley, Tex. Accepted.

H. B. Woodward, Bells, Tenn. Accepted.

N. V. Underwood, First, Mt. Dora, Fla. Accepted.

W. A. Farmer, Gleason, Tenn. Accepted.

E. H. Owen, Grandview, Okla. Accepted.

Robert Thorn, Hick's Grove, S. C. Accepted.

E. O. Edwards, Tabernacle, Pelzer, S. C. Accepted.

Fred Jones, Cleaver, Mo. Accepted.

Guy Wood, Maplewood, St. Louis, Mo. Accepted.

H. A. West, Arlington, and Milburn, Ky. Accepted.

Fayette Hall, Miller Memorial, Orlando, Fla. Accepted.

P. R. Wimberley, Franklin Street, Jacksonville, Fla. Accepted.

J. A. Smith, West End, Birmingham, Ala.

H. M. Herron, Loyall, Ky. Accepted.

W. F. Roaden, Kentucky King, Ky. Accepted.

C. J. Alford, First, Walton, Ky. Accepted.

D. L. Sturgis, Tunica, Miss. Accepted.

A. E. Pardue, Magnolia, Miss. Accepted.

G. F. Winstead, Brooksville, Miss. Accepted.

Carter Helm Jones, First, Williamsburg, Va.

E. B. Coon, Winina, Tex. Accepted.

Clarence Palmer, Rienzi, Miss. Accepted.

T. H. York, Fort Tampa, Fla. Accepted.

T. E. Swearingen, Okla, Mobile, Ala. Accepted.

Resigned

K. D. Turner, First, Mangum, Okla.

G. M. Haywood, Stillwell, Okla.

H. L. Carter, Halls, Tenn.

R. W. Porter, Long Beach, Miss.

J. L. Boyd, Bowmar Avenue, Vicksburg, Miss.

L. B. Traylor, First, Mountain Home, Ark.

H. M. Layman, Altoona, Ala.

J. L. Aders, East Birmingham, Ala.

W. T. Anderson, Charleston, Ky.

N. V. Underwood, Rockwood, Tenn.

W. I. Elledge, Fordyce, Ark.

C. H. Anderson, Bethel, Ga.

E. O. Edwards, First, Williamson, S. C.

Fred Jones, Long Lane, Mo.

Albert Linder, Southside, St. Louis, Mo.

P. R. Wimberley, Miller Memorial, Orlando, Fla. -

Fred G. Tucker, East, Louisville, Ky.

D. L. Sturgis, Indianola, Miss.

J. R. Wyatt, College Avenue, McGregor, Tex.

C. W. Rogers, Piedmont, S. C.

C. C. Griffith, Abernathy, Tex.

T. E. Swearingen, Notasulga, Ala.

H. F. Brinson, Lewiston, and Kelford, N. C.

J. T. Kirk, Dawson, and Halifax, N. C.

G. F. Winstead, Beaufort, S. C.

Earl McElroy, Eaton Memorial, Owensboro, Ky.

Ordained

Joe Clapp, Jr., Fulton, Ky.

Joseph Brown, Cornelia, Ga.

Ishmael Phillips, Immanuel Baptist Tabernacle, Henderson, Ky.

Died

R. M. Hunter, Mobile, Ala.

J. H. Lane, McComb, Miss.

A. H. Prince, Carrollton, Ga.

F. S. Taylor, Columbia, Mo.

CHRISTMAS GREETINGS FROM THE CARVERS IN CHINA

I attended a happy service at a joint meeting of our campus Chinese-speaking and English-speaking Sunday-schools on November 15, when little children of two nations gave mutual expressions of Thanksgiving in two languages. Since then the son of the principal of our Middle School and my boy have been having a game of blocks for hours. They talk in Chinese and are good companions. International peace can thus grow, can't it? This year in our college we have an exchange student from a Baptist college in Oregon. A sense of Christian unity can help solve the current ills of our world.

But the realization of the imminence of the Thanksgiving season gave me the impetus to write you now for Christmas, lest an article meant to carry all the glad wishes and hopes and prayers of the season not reach you in time.

Last year we were at Peiping, where we were students for twelve months. I can't begin to tell you the value of that experience. Not only have we some small command of the Chinese language—nothing remarkable, certainly, but enough to follow what is going on at

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meetings and churches and in the homes of Chinese friends—but also we have a deeper understanding of the Chinese people and their history. Although it is part of the regular routine for a missionary to have the year of study, still we shall never cease to appreciate it for ourselves. We had a nice summer, still studying, at the seaside near Peiping. "Near" in China and America aren't the same—we were nine hours by

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third-class train from the ancient capital. July and August were especially pleasant because my husband's sister, Dorothy, who is a missionary to Japan, spent them with us


When we reached the campus the first of September we found plenty of jobs awaiting us. It was thrilling to see our colleagues again; some of them had just returned, too, from furlough. Classes began, our daily Chinese lessons with a private teacher began, learning the names and personalities of our new students began, work in the East Shanghai Baptist Church (our campus church) Woman's Auxiliary began—and more and more that fill our days brimful. This year we are concentrating on a Senior and Junior B. Y. P. U. in the Middle School. We have scarcely had time to unpack from Peiping and now I wonder whether or not it is worth while to hang all the pictures, etc., when we shall be on our way again in July. It's America this time—for we are in our sixth year here. Our son, George, Jr., expects everything to be perfect there; he has built up for himself an imaginary Utopia that he fully plans to find on the other side of the Pacific.

We wish that you could be in China, or have television, this next week-end when on November 20-21 the University of Shanghai celebrates her thirtieth

Anniversary. There is a full program—speeches, exhibits, parades, a bonfire, a historical pageant which I was asked to write and direct. It has consumed no small proportion of my fall work. And a special Thanksgiving service will be held in church on Sunday.

My husband is busy, as always, with his English work in the Middle School, his study of Chinese and other duties that come his way. Dr. Lee, the principal, and I shared his classes so that he could attend the Centennial of Baptist work in China at Canton last month. It was his first visit to South China, and he gives glowing reports of the trip, especially of the spiritual significance and value of the celebration. Dr. and Mrs. John R. Sampey came over from America for it, and we had the privilege of having them on our campus for nearly a week. He spoke often to our students and missionaries. It was also inspiring, last spring, to have several days of close association with the Truets in Peiping.

This year the enrollment is normal, and by that I mean that we are full, as far as accommodations and teaching staff allow. Political conditions are still uncertain but we have had no interruptions this fall and our students seem calm and thoughtful, rather than excited. I hope that before this year



Colonel Golden Tip

Sends Greetings

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is over I shall see many of you who read this face to face and then it will be so much easier to give you a picture of our life and work here, which is your investment.

Mrs. George A. (Saxon R.) Carver.
University of Shanghai,
Shanghai, China.

Dr. George J. Burnett has resigned as Vice President of the College of Marshall, Marshall, Texas, to accept the position of President of Boiling Springs College, in North Carolina.



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MUSIC SCHOOL AT SOUTHWESTERN

We are holding our Fourth Annual Southwestern Church Music Conference and Music Students Homecoming at Southwestern Baptist Theological Seminary on Monday and Tuesday, December 14-15. We have a very excellent program arranged for this year.

Among the song leaders will be Shelby Collier, Dallas, Texas; W. L. Faircloth, Alexander, La.; C. R. Boud, St. Joseph, Mo.; and J. L. Tucker, Waco.

Prof. R. Inman Johnson, head of the Music Department at the Louisville Seminary, will speak on "The Place of Music in Theological Education." Other inspirational speakers will include Messrs. George W. Card, John L. Hill, B. B. McKinney, T. L. Holcomb, of Nashville, Tenn.; E. O. Sellers, New Orleans; Kearnie Keegan, Shreveport; L. A. Wood, and Campbell Wray, Austin, Texas; E. E. Colvin, Alexandria, La.; Albert Venting, Cleburne, Texas; Homer Hammontree, Chicago; R. C. Campbell, Dallas, Texas; and P. D. Walker, Don Gillis, Douglas Hudgins, I. E. Reynolds and L. R. Scarborough, Ft. Worth.

On the closing evening Handel's "Messiah" will be presented in its entirety by a chorus approximating 100 voices. It promises to be one of the finest renditions we have ever given.

I. E. REYNOLDS,

Ft. Worth, Texas.

Our Dead

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

MRS. MARY LOUISA ELLIS

On November 26, 1936, God in His infinite love called to be with him, Mrs. Mary Louisa Ellis. She was the wife of Rev. W. T. Ellis, a successful pastor in Northern Kentucky for four decades, who preceded her to the glory land thirteen years. She was a devoted Christian and Sunday School teacher, whose closest companion was her Bible. Funeral was conducted by Rev. William F. McGibney, assisted by Rev. J. S. Ransdell, at the Glencoe Baptist Church, where she had held her membership, and burial was in Oakland Cemetery.

—ONE WHO LOVED HER.

MRS. ALICE WELLS CARTER

Sister Alice Wells Carter, a member of North Benson Memorial Baptist Church, left her earthly home and friends on November 7, 1936, to join in her heavenly home the Saviour she had served faithfully for many years.

Sister Carter first came to this church by relation in 1923. In 1934, convinced that she had not been scripturally baptized, she acknowledged the authority

of her Lord by being baptized by a duly authorized administrator of His church.

In the passing of Sister Carter this church has lost one of its most faithful members, and the bereaved husband and son a loving and prayerful wife and mother. We are confident that she will receive a fitting reward at God's appointed time.

ROSCO BRONG, Pastor,
MRS. CLAUD S. WELLS,
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MRS. EDITH MAE GREEN NEAL

On November 21, 1936 Mrs. Edith Mae (Green) Neal, more familiarly known as "Peggy," departed this life. She was seventeen years, ten months and twenty days old. She was the wife of K. I. Neal, and daughter of Mr. and Mrs. Stacy Green. She was a member of Pilgrim Church, and was loved by every one.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our church
Which never can be filled."

MRS. JOHN BETTS,
MRS. ZADA LANGLEY,
MRS. OLINA GOODWIN,

Evansville, Ind.

There were 900 messengers who attended the Virginia Baptist State Convention.

Robert Eure has recovered from an illness. He is a son of Pastor and Mrs. O. A. Eure, of Ellisville, Miss.

From a mutual friend we have received tidings of the serious illness of the beloved Rev. W. R. Ivey at Bessemer, Ala. Brother Ivey is broadly known among Baptists east of the Mississippi River, both as pastor and evangelist. Our recollection is that he is native of Newton, Ala. He once preached most acceptably in a revival in the Kirkwood Church in Atlanta while the writer and his family were members of that church. Our friend suggests that we ask the friends of Brother Ivey who may see these lines to pray for him. We are glad to do that, and many will be glad to remember him in their prayers. He was, before going to California a few years ago, the pastor at Adairville, Ky.

Dr. C. B. Althoff, pastor at the Beechmont Church in Louisville, says that on the first Sunday in December Seminary Day was observed at his church. At the morning hour Mr. E. T. Farmer, a layman and Deacon at Beechmont Church, spoke on "The Early Personalities Connected with the Seminary," and at the evening hour Prof. J. B.

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Weatherspoon spoke on "The Seminary's Present Task." Dr. Althoff also adds that the talking-machine record of Dr. Sampey's address was recorded at both hours. The following Sunday, which was last Sunday, December 13, an offering was taken for a contribution toward the endowment of the John R. Sampey Chair of Old Testament Interpretation.

"The Frustrations of Luther Rice," is a pageant in five episodes, published by The Luther Rice Centennial Commission, Washington, D. C., and sells for ten cents a copy. The historical material and narration were written by Dr. Rufus W. Weaver, and the dialogue arrangement was by Mrs. C. D. Creasman. It would be an educational feature to any church for the young people, or Adult Department of Sunday-school, to give this program on some appropriate occasion, setting forth in graphic form the outstanding epochs in the life of that pioneer missionary, builder of educational institutions, and organizer of Baptists.

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Things Being Accomplished at Seven Hills, Owensboro

Seven Hills Baptist Church, situated, as we think, in the most picturesque section of the city, is going "Forward for Christ" as it has never done before in the history of the church. Men have labored on this field, with very little visible results, when considering the radius surrounding the church. Yet we would not forget "that we plow the field and scatter the seed—He brings the seed time and the harvest time." These noble men of God, the former pastors of the church, upheld God's hand at this place and planted the seed—God's word—in fertile soil—now the harvest is here.

Rev. Edwin Hewlett, of Mississippi, a student in the Theological Seminary, Louisville, Ky., came to this field in early spring of 1936, and has been through God's guiding Hand, doing a noble piece of work. A young dreamer with a vision who has labored with such zeal for his Lord and Saviour at this place that his dreams are fast becoming realities one by one. Points of interest that claim our attention are:

The church has gone forward in supporting God's work financially through Tithes. The goal was set for every resident member (totaling 185) to be a Tither. The goal was more than reached, we now have 191. This was largely brought about by the state-wide Training School, on the Grace of Giving. We won the State banner for the highest percentage in the State.

The result is evident. The church is fully supporting its pastor, whereas previously the church received aid from the State Mission Board because so many were unemployed, and it has been launching out step by step in remodeling and beautifying the church building.

The aim is to enlarge the present plant, thus fully departmentalizing the Sunday-school, and having a larger seating capacity, as the congregation is rapidly growing.

A certain percent of weekly offerings is going toward missions. The giving to missions has become more real since Brother Kawano, a native of Japan, came to our church and spoke about the work in Japan.

We have just closed a ten-day revival meeting. The pastor, Mr. Hewlett, assisted by J. M. Hagan, of Tompkinsville, Ky., as Song Leader conducted the services. We were greatly blessed in having Mr. Hagan. He is a son of the late Prof. Hagan who through his message of song led many to Christ. Nothing is sweeter and more touching to the heart than to lift up the voice in song to the Glory of God. Our hearts were deeply touched as he sang such songs as: "Dear Lord Forgive," "Shadows," "The Little Church by the Side of the Road," and as he led the choir in beautiful choruses as "Rock of Ages," "Have Thine Own Way, Lord."

Mr. Hewlett's messages were very simple and effective in Bible Truth, in spiritual and doctrinal fervor, and forceful in application. He spake with such simplicity that even a child could understand and see God's Plan of Salvation. As result there were thirty-three additions to the church—by baptism three, by profession and baptism seventeen, by statement one, and by letter twelve. There were thirteen little boys and girls of the Sunday-school who gave their hearts to Christ, but due to their age the church thought best that they come under the watchcare to the church until older, at which time they will follow their Lord in baptism.

The church through its pastors has for its slogan "Christ Must Go Forward." Previous to the revival a census was taken. A map was made placing a red dot thereon, for each unsaved person. As a soul found Christ during the revival, this red dot was covered with a bright silver dot, signifying "Though your sins be as scarlet they shall be as white as snow."

The week before the revival cottage prayer meetings were held, praying for three definite things: first, prayers for ourselves as Christian people; second, others; and third, for our pastor and song leader. The large audience, the first night was proof that someone had been working and praying.

Members have felt a real revival in their midst. Many have begun to see and realize as never before, the meaning of a fuller Christian life, as Jesus taught. So evident is the fact, that many are going out, with a greater sense of God's love for a lost world, witnessing for Him. We pray that God shall continue to bless us here. That we shall do everything we can, so to witness for Christ in this place, in such a manner, that Christ shall go forward.

MRS. EARL PHELPS,
Seven Hills Baptist Church,
Owensboro, Ky.

DAY OF PRAYER AT PILGRIM CHURCH, EVANSVILLE

The pastor had announced the Day of Prayer for the Lottie Moon Christmas Offering at the Pilgrim Baptist Church of Evansville, Ind. Early Friday, December 4, at 10:00 o'clock a brother went to the church and built a fire for the occasion. Three women

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came, and carried on. In the afternoon one man dropped in for the prayer service with the women. A little later the pastor dropped in. No longer did it seem an empty church. No! The Spirit of the Lord was there in our midst. We did not see the empty pews. We joined in spirit all those other women and those other societies, and also those across the seas, and there in the presence of the few we could feel the magnetic pull of the many laboring together in prayer for the Lottie Moon Christmas Offering. One day out of the 365 which are given to us is not too much to spend in such a way. All present received a blessing.

OLEVIA GOODWIN,

Evansville, Ind.

Rev. Geo. B. Mixim, missionary of the Home Mission Board, has done mission work among the Mexican people in Brownsville and other towns in the Lower Rio Grande Valley for twenty-one years.

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**STATE BAPTIST STUDENT UNION
PRESIDENTS OF THE SOUTHLAND
MEET AT NASHVILLE**

The state Baptist Student Union presidents from the seventeen states of the Southern Baptist Convention met in Nashville, Tenn., on December 3-4, to plan the work among students for the coming year.

After a period of devotion conducted by our great leader, Dr. Frank H. Leavell, a conference period was held during which reports on the student work in the different states were given by the President of each state. Following lunch, the entire group visited the "Parthenon," the only reproduction in the world of the Parthenon at Athens, which was built on the Acropolis in 438 B. C. The group then had a conference period for the remainder of the afternoon. A splendid banquet was given in honor of the Presidents at the First Baptist Church in the evening. An enjoyable social hour was climaxed by the presentation of the moving pictures of the 1936 Ridgecrest Assembly.

On Friday morning at different times during the conference, the heads of the departments of Southern Baptist Work visited the group and presented the work of their department. A greater need for the necessity of the co-operation of all departments of the Baptist Sunday School Board to advance the cause of Christ in our Southland was visualized by all. The afternoon was spent making final plans for the work of the Baptist Student Union for the coming year. Dr. Leavell was assisted in the conducting of the conference periods by his Associate Secretaries, William Hall Preston and Miss Mary Nance Daniels; and Miss Marjorie C. Moore and Miss Nelle Arnold, office secretaries.

A new inspiration was received and a new desire and challenge to give of our best to the Master for the advancement of His Name and the Baptist Student Union Program was experienced by all.

R. H. FALWELL, Jr.,
Kentucky State B. S. U. President,
Louisville, Ky.

VAUGHAN IN MEETINGS

I thought I would report some of the work we have been doing during the past year. I was pastor of the West Corbin Church, but was forced to go to Florida in November, 1935, on account of the poor health of my wife. We attended the First Baptist Church at Eustis, Fla. last winter. Their pastor, Rev. Carl Howell, was a fine preacher, and they have a fine church there. We enjoyed our stay with them.

We came back to Corbin in May of this year, and the Lord has blessed us in the holding of seven meetings. In the seven meetings there were 140 who came for baptism.

We have just closed the greatest meeting that we have had for some time at Packard, Ky., the visible results being sixty-three for baptism, and thirty-eight restored, and twenty coming by letter. Brother E. C. Lovitt is the fine pastor, and the church is going fine. In this meeting fully one-third of the confessions were by men. This speaks well for the future of the church.

200 Padgett St., T. C. VAUGHAN

Remember there will be no issue of the Western Recorder next week, December 24. The next paper will come to you under date of December 31.

Pastor Harry Beckman, who lives at Owensboro, Ky., has just conducted a revival campaign among Baptists of Ohio County, Ky., now residing in Whiting, Ind. The church is almost three years old and is full of zeal. The building was packed almost every night, and it was necessary to borrow seats from another Baptist church to seat the crowds. There were twenty professions.

On another page of this paper we reported the illness in Bessemer, Ala., of Rev. W. R. Ivey. We deeply regret to have to announce on the basis of a communication from Pastor Melvin C. Eidson, of the Bessemer Church, that Brother Ivey died on Sunday night, December 6. Burial was at Oxford, Ala., where the family had a lot in the cemetery. A faithful shepherd of the flock, a soldier of the cross who was always on duty, a true man of God, has passed on to be with God.

A small brochure, attractively printed, entitled "Definite Decisions for New Church Members," has been prepared by Dr. Jerome O. Williams, and published by the Broadman Press, at Nashville. This is arranged with the purpose of presenting one of these brochures by

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the local church through the pastor after the baptism and reception of a new member into full fellowship of the church. Its contents include the church covenant; definite decisions; some fundamental facts, such as the fact that church membership does not save, temptations of Christians, and the joy and liberty of Christians; and some definite decisions for the new Christians to make early in their new life. In the back there is a printed form to be filled in by the pastor before presentation to the new member. It sells for ten cents a copy, \$1.10 a dozen and \$9.00 a hundred.

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