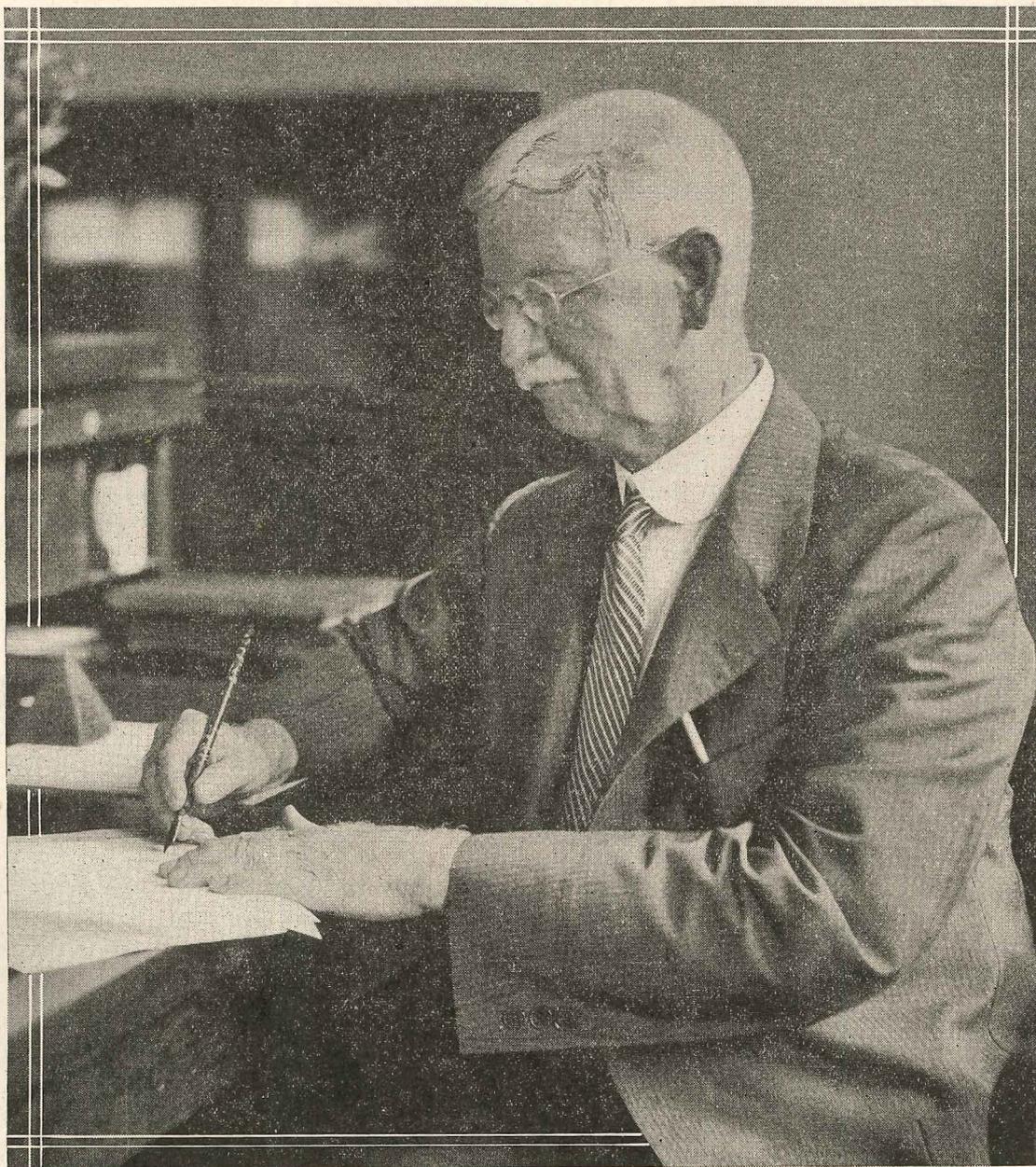


WESTERN RECORDER



PRESIDENT JOHN R. SAMPEY, D.D., LL.D.
of the Southern Baptist Theological Seminary

Devotional and Religious Thought.

THE COST OF DISCIPLESHIP

It is a fact that never to be forgotten that Wickliffe, who gave us the first translation into the English language, was condemned to death as a heretic. He was not martyred, but after his death his bones were dug up and burned and the ashes thrown into the river, which has suggested the verse:

"The Avon to the Severn flows, the Severn to the sea,
And far as ocean rolls her waves,
On lands of chapels and of graves,
Shall Wickliffe's doctrines be."

William Tyndall, who gave the second translation, was condemned to death and executed as a heretic.

It is a remarkable coincidence in the history of all the noted reformers from popery, that they all gave a translation

of the Scriptures in the vernacular tongue of the people whom they labored to reform. John Wickliffe was the first man that translated the New Testament into the English language.

In the beginning of Henry the Fifth's reign, a law was passed that whosoever they were that should read the Scriptures in the mother tongue (which was then called reproachfully "Wickliew's Learning"), they should forfeite lande, cattle, lif, and godes, from theyre heyres forever, and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the lande." So great was the rage of the clergy against reading the New Testament in English, when it first made its appearance. Every one who read it was suspected of heresy, and many were suspected of having read it, against whom it could not be proved.

The Christian's Story.

AN ACROSTIC

Turning off' to pause and hearken,
Heart of mine is stilled and won,
As the Foe may strive to darken
Nearer task that must be done
Kindest care is Memory showing
In some other darkened day;
Now, the same One, seeing, knowing,
Gives like thought to ordered way.

Could one tell the truthful story
Of the long, long train of years,
Many words would dim its glory,
Mar the rainbow of its tears.
In it all one thread is winding
Through its maze and shadows dim;
There its simple pathway finding
Into rest and peace with Him;
Ne'er from Him that thread is turning;—
Golden thread, with lustre burning.

Tale of days of patient sowing;
Reading on from Hope's bright page;
Understanding bits, and knowing
Some is kept for future age
Taking gloom and fear and weeping
In each moment's threatened snare;—
Never yielding, since He, keeping,
Gives full reaping in His Name.

Weary days, while Faith is telling,
At some dark and burdened hour,
In some storm-cloud's potent swelling,
Tale of goal in peaceful bower;
In the yet-to-come full winning
(Never flaw in Sov'reign Power)
Granted triumph in beginning!

—SALLY NEILL ROACH.
Louisville, Ky.

The above poem is a sequel to "The Christian's Commitment" published on page sixteen of the Western Recorder of June 27, 1929.

because they were a little more intelligent than their neighbors.

I sometimes wonder if we would not let less dust accumulate on the lids of our Bibles if some tyrant should forbid us to read it. We neglect to read it because there is nothing to hinder us from reading it at any time.—Clipped.

WONDERFUL

Isn't it wonderful when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass-blade small,
Crushed by the feet that pass,
But all the dwarfs and giants tall
Working till Doomsday-shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed,
But all earth's workmen, laboring
With all the help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird alway
Everywhere seen and heard,
But all the engines of earth, I say,
Working on till Judgment Day,
Never could make a bird.

—Julian S. Cutler.

BUILDING IN BOYS

Granite may crumble, wind and wave
destroy,
Urn, shaft or word may perish or decay,
But THIS shall last forever and a day—
His living Monument—A Boy. —Clipped.

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

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No. 32

Where and How God Found a Scholar and Seminary President.

AS TOLD BY PRESIDENT JOHN R. SAMPEY TO THE EDITOR OF THE WESTERN RECORDER.

IN OTHER days I had sat under the tutelage of Dr. Sampey in old Testament Hebrew. To me he then seemed a man of more years than were his. I no more examined the facts than the average student does. I merely found that the professor was thoroughly well up to his great task, and set about going my best

so to master the Hebrew language as to get benefit and not to have a hopelessly poor standing with the professor.

I now know that Professor Sampey had been in his great position as a theological teacher only five years when I came into his classes. He had taken his position when he was exceptionally young. Since those days he has been Professor of Hebrew nearly forty years. His entire time of service in this position has been forty-four years. At the meeting of the Board of Trustees of the Seminary in May, Dr. Sampey was elected President of the old institution. He will be formally installed into that office at the opening of the fall session this year late in September.

WHEN I called on Dr. Sampey at the Seminary out at the Beeches last week, it was with the request that he would allow us to have an intimate human story of his childhood, conversion and call to the ministry. Though the teaching of Hebrew to a class of young preachers does not offer an ideal background for the impartation of the values of human interest, Dr. Sampey has always been known by his students to be a man of great simplicity and warmth of spirit. I was not surprised, therefore, when he quietly acceded to our request and entered upon the narration of the intimate story of his early life.

It was a story of the parsonage, of a home, a devout father and loving mother, in a little village down in South Alabama. It was the story of a home given to hospitality to the saints, of a minister of excellent learning who devoted his time mainly to preaching at once-a-month churches, who from time to time taught in the schools of that section, and who conducted secular activities to piece out a support for his family.

It was the story of a comfortable Southern home of modest proportions by the side of a village street, shaded by the dense foliage of water-oak trees, and in the backyard by wonderful umbrella China trees, with the kitchen setting well apart from the house in the backyard and presided over by a black Mammy cook. Nearby were the forests and fields of a large settled agricultural country, cotton being the staple and the Negroes just in process of being freed from slavery, constituting numerically a large part of the population.

The little village was named Ramer. It was and is located on the Montgomery-Savannah branch of the Atlantic Coast Line Railway, just half-way between Montgomery and Troy, Alabama, about twenty-six miles from each.

But I shall try to give the story of those early days of the life of Dr. Sampey substantially in his own language as he repeated it to me in the office of the President in Norton Hall out at the new location at the Beeches in Louisville.

BEING AN INTIMATE SKETCH OF THE CHILDHOOD, CONVERSION AND CALL TO THE MINISTRY OF REV. JOHN RICHARD SAMPEY, D.D., LL.D., PROFESSOR OF HEBREW AND OLD TESTAMENT, AND PRESIDENT OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

"I grew up in the parsonage," said Dr. Sampey. "My father, Rev. James L. Sampey, who had come in my earliest childhood from another denomination to the Baptists, was the pastor of country churches—for the most part of once-a-month churches. Father did not make his money for the support of his family

from those churches. He ran a farm, a tan-yard, a gin, a grist mill, and a country store. He did not go in for cotton. Our interest in the soil was mainly sheep raising.

II

"AND my first responsibility was that of a shepherd boy. For two years I looked after those sheep all day long—nearly three hundred of them—and in the end those sheep—the income from their sale—sent me to Howard College when I was sixteen years old.

"But I must go back and tell of my conversion. I attended the Sunday-school and church services. Our pastor was Rev. B. A. Jackson, who had come from South Carolina, and I also attended the country churches with my father. Ours was a home in which there was family worship. It was the custom of my father to read about twenty verses and then offer prayer. Family worship was an outstanding factor in my childhood home and life. That and also the scores of ministers who were regular visitors in our home. If a preacher came within ten miles of our home, he did not fail to come on into the village and to our place. And I was habitually the holster for every visitor, whether a horseback rider or a buggy-driver.

"Conviction of sin came to me in a revival conducted by the village pastor and also teacher of the academy which I attended. I wondered in my boyish mind why no one spoke to me about how to be a Christian. This went on for more than a year and a half before I joined the church. Like many persons, not all of them children, I was waiting for something very unusual to happen to me. I read my Bible, and heard preaching every Sunday. And often I prayed.

III

WHEN I was about thirteen I became almost desperate on the subject. One night I was lying on the little trundle-bed with one of my brothers—lying there in the large family room. In the room of my mother. I could not sleep. Father sat reading by the fire light and that of the oil lamp. It was early March and the weather was still chilly. The fire-light shadows flickered on the wall, the quiet was penetrated by the ticking of the old clock on the mantle. Mother sat opposite my father in the living room plying her needles deftly as she knitted.

"Oppressed with a sense of my need there on the trundle-bed, I whispered my prayer to the Lord: 'Lord, I've done all—I've done all I know how to do. I don't know anything more I can do. I just turn it over to you. If I am lost, I will be lost trusting you.'

"And there came into my boy-heart a new sense of peace. Not audibly, but really, I seemed to hear the Lord saying, 'That is what you should do.' [Tears brimmed in the eyes

of Dr. Sampey, as the wonder of memory brought up afresh precious experiences, which transform a child and give added greatness and meaning to the mature and wise.]

"I said nothing to anyone. I waited until July. Then I went forward in the church when the invitation was given, and gave my hand in token of my faith in Christ.

"The brethren received me. One saintly old man asked me: 'John, how do you feel toward Christian people?'

"I like to be with them,' I said. 'And now I like to be with them more.'

"And the dear old man quoted from John, 'We know that we have passed from death unto life because we love the brethren.'

IV

"I WAS baptized in the pool down below the spring under the shade of the spreading trees. It just chanced that the first recollection of my childhood life was seeing my mother baptized in that same pool when I was three years of age. The day of my baptism was a wonderful day in my life. I had been christened as a baby—my people were then in another church. Now I put on Christ before men in baptism.

"Before long they made me superintendent of the local church Sunday-school. I was a lad not yet sixteen. The pastor asked, 'Brother John, they want you to be superintendent.' 'Oh, no, I'm only a boy, Brother Jackson. Ask one of the older ones.'

"If you don't do it, Brother John, it will not be done. There will be no Sunday-school.'

"Well, if it has come to that, I'll try.'

"There was an old man—Father Bell. He often came to our home. And Father Bell came regularly to the Sunday-school to help me. I would have him pray, and he would gladly pray—brief prayers, down on his knees with head erect, and one hand over the back of the bench in front of him. Ah, [and the lips of Dr. Sampey trembled and tears stood in his eyes, as had already happened when the memory of his conversion had come back afresh]—ah, I sometimes thought I heard the angels singing, as that dear old man would say, 'John, I am praying for you.'

"I tried to tell him how glad I was. And then he said, 'Yes, I am praying that God will call you into the ministry.'

"I had been having impressions in that direction. Now I began to couple those impressions with Father Bell's praying for me. When he said that it was winter and he was in our home, sitting by the fireside. I got up and went out in the yard and got a back log and brought it in and put in on the fire, for I did not know how to reply to him.

"Before I was sixteen our pastor asked me if I had ever thought of giving myself to the Lord for the ministry. I said, 'Yes, I'm thinking about it.' Two months before I was sixteen they gave me a license to preach, almost before I knew it.

"That fall, college—Howard College. I had studied Latin with my father back when I was tending sheep. I graduated within three years—when I was eighteen. I came on to the Seminary at Louisville, and when I graduated here I was twenty-one. I became a professor at twenty-two. That was in 1885.

"I had two ambitions: The first was to preach. I grew up

with preachers around me. My father was a preacher. I believed in preachers. Their lives seemed worth while. They were the best men I knew. The saintly L. R. Gwaltney and T. M. Bailey and many others, were frequent visitors in my childhood home. No preacher—and in fact no one else—was ever turned away from that home. When the District Association came to our church we entertained twenty messengers in our home—the overflow from the beds sleeping on pallets on the piazza and elsewhere. It was the Old Salem Association, now Troy.

"I never felt, 'Woe is me if I preach not the Gospel.' Some resist the call of God. Some do not. And some come in unasked, uncalled and undesired. I did not resist.

"My second ambition was to be a foreign missionary. Dr. W. D. Powell, at that time our missionary to Mexico, made periodical visits to the Seminary at Louisville. Under his appeals I desired to go to Mexico. And I would have gone.

"Then Dr. George Regan, one of our beloved professors, died—only six months before my graduation. I was the 'baby' of our class in the Seminary. One day Dr. Basil Manly came to me and said:

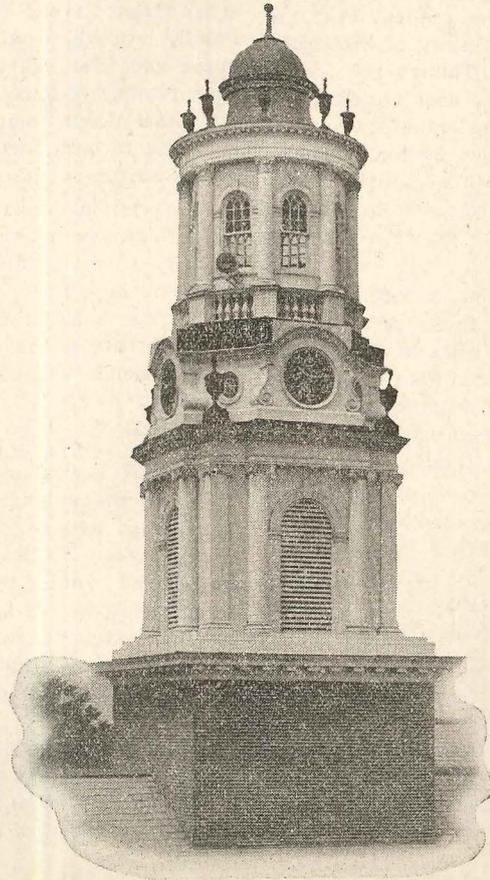
"We've been talking about you in the faculty, Brother Sampey. We want you to become an instructor in the department vacated by the death of Dr. Regan. We do not want unduly to press you. We want you to pray about it. See if you can find what the Lord will have you do.'

"It was hard to decide. I prayed earnestly. Then I decided I would stay for a while. Incidentally I could learn more myself. Then I could go on to Mexico, if it seemed best. Thus started the work in which I have been engaged through all of the years.

"When the opportunity came in 1925—four years ago—to go to South America and spend the summer—their winter—preaching the Gospel of Christ among the multitudes there, it was the joy of my heart. In some sense I was allowed to feel that my early passion to enter the field of Foreign Missions had its fulfillment. I have been there three times now. I am hoping, notwithstanding the administrative responsibilities of the Seminary, to find an opportunity again to go with the missionaries, bearing my witness along with theirs to the saving power of the gospel."

I have not sought to embellish the beautiful simplicity of the story of the childhood religious experiences of the distinguished theologian any more than he did. The effort would have been as futile as trying to add beauty to the rose by painting it. With his cordial co-operation we have merely set down a brief outline of the early Christian experience of the distinguished scholar.

It is easy to understand how that experience—typical in its environmental aspects of many who were cradled in the real—not the material—best of the South of forty to eighty years ago—has wrought mightily to fashion the mature religious outlook of the full life lived in responsible service at one of the outstanding academic crossroads of the world at which evangelical spiritual experience and religious ideals and outlook are nurtured and trained for the largest service. Along this line in an interview in the Courier-Journal of Louisville, of August 1, President Sampey expressed himself as follows:



NORTON HALL TOWER at the Seminary in which a clock and sweet-toned chimes were recently placed by the Seminary students.

I hope to make the Seminary more evangelistic and missionary in spirit and to raise even higher the standard of scholarship. These two phases of our work should develop together, as the founders of the Seminary intended, and it is my purpose to plan my administration that it may be accomplished. We want to send out preachers from our class rooms equipped not only with scholastic attainments, but with an evangelistic zeal that is the hope of the world for salvation.

VI

THE INTERVIEWER had interrupted Dr. Sampey in the midst of his administrative duties. Administrative duties have to do with affairs. They have to do with men, as men are related to and serve ends which are sought through institutional effort. Administrative responsibility definitely tends to push into the background the vivid realization of such intangible values as those in which this story richly abounds. But it is obvious that the heavy weight of these tangibles will not be able to crowd out of President John R. Sampey the spirit of the prophet of God and shepherd of souls. Thank God!

It is a rare and beautiful thing that such passion of soul for lost men should be coupled with exceptional academic experience and erudition. Still more so that in the providence of God the professor who is a prophet of the life-mastering simplicities of a precious faith should, in a day that clamours for "practical" administrators, be chosen to administer the affairs of a great institution.

We hail it as the doings of the Lord, who gave to the trustees of the great Prophet School to see something that Boards and Trustees of Christian institutions are broadly suspected of often failing to see when the guidance of great affairs of the Lord are the issue.

VII

WE HAIL with peculiar satisfaction this fact that the Lord has found in the venerable professor of Hebrew one to lead on in directing the affairs of the Seminary Mullins, Broadus, Boyce and others served with distinction and blessing, leading the Seminary into ever larger usefulness and into visions and outlooks adapted to the needs of the times. Nor is Dr. Sampey "old." The perennial youth of his spirit

is backed up by a virile body that serves well many exacting challenges.

At a time when the vision of many has been dimmed, when preachers are saying here and there that people are hardened against the Gospel, and when other preachers have lost their unction and evangelistic passion, God has brought to this place of prestige and great influence a man who has been the familiar of those recondite things which are the tools of professional scholarship and who is himself an outstanding craftsman with these tools, but who still carries in his heart guileless and undimmed that which he learned as a lad of thirteen as he prayed at night on the trundle-bed in his mother's room where the wood-fire flickered its light softly upon the walls and the anxious heart of the lad came to see and understand the Lord in the forgiveness of his sins.

That is the only faith that has ever subdued the heart of this world. Thank God, it is the faith of Southern Baptists, though speed machines and selfishness have blurred its outlines with many. This faith can and does—though far too often it does not—abide in the same personality that has exposed itself to and become the familiar companion of all the lore of the academicians. Erudition, scholarship, need not and with many of the noblest has not and does not throw a single snare across the pathway of holy revealed Bible faith. The Holy Spirit of God though His operations may not be "snapped" by our Kodaxs, or registered by the air-gauge with which we measure tire inflation, or assayed in our chemical retort tubes, in His own blessed way feeds the flame of faith and enables both the shepherd lad and the Seminary president and all other kinds of men to live anew life in Christ Jesus.

President Sampey will have the full co-operation and support of a great fellowship of God's people. On their part they will enjoy the fruits of the service of a full and rich life of a Christian scholar. But there is nothing—not even scholarship—which he or another could well bring as his contribution to the health of this great fellowship of God's people so timely or hopeful as the known passion of his heart that the Seminary and Southern Baptists shall bravely and with undimmed faith and devotion answer the unbelieving, sin-lusting hurt of the world by making it known to such people in such a day that Jesus Christ saves men—save both soul and life. Saves the soul, and gives the life a new center about which to build.

Southern Baptists and Their Debts.

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board.

IT IS indeed refreshing information that Dr. T. B. Ray gives us, namely, that "The Foreign Mission Board has paid on its indebtedness from January the first to July the first \$167,256.09, reducing the debt to \$798,145.55."

This shows that our Foreign Mission Board is taking the payment of its debt seriously. It shows that it has a systematic and efficient plan for retiring its debt. The Foreign Mission Board is demonstrating its ability and proving its efficiency. Such wise administration will build strongly for confidence.

Southern Baptists must face this question of paying debts. A business man said recently that "the test of a man's business ability is the handling of his debts." The test of Southern Baptist integrity in mission work is the handling of their debts. These debts in the main represent money borrowed for mission work. The work has been done. The Kingdom of God has been advanced. Now, the money borrowed to do this work must be paid back. The question might be raised is there any difference between giving money to pay for mission work already done and giving money for mission work yet to be done? In principle it is the same. Therefore, the payments we make on our debts are a part of our mission program. This fundamental fact must seep into and become a part of our Baptist thinking.

A Way to Pay our Debts

There is a way to pay our debts without materially hurting our mission work; it is by special debt-paying efforts. Some

of our people are opposed to special campaigns, they even want to avoid the use of the word, but the fact remains that practically all the progress we have ever made in our mission work has been by special efforts for specific interests. We should also remember that extraordinary conditions demand extraordinary efforts. We are now facing an extraordinary situation. We should not hesitate to use extraordinary measures. In fact, to make some sort of special effort to pay our debts is not only the part of wisdom but it is also the highest economy. To depend on the regular budget to run the work and pay the debts will cripple our work for years to come, cause us to spend hundreds of thousands of dollars in interest, and, because of the long-drawn out process, will be a constant source of disappointment and discouragement to our people.

It might be best, however, in making these efforts not to include the debts of all the objects in any one campaign. Better results might be secured by taking up one interest at a time. Our failures in the past have been due largely if not altogether to the fact that our people have been dissatisfied with the percentages of distribution of the funds raised. If only one object were taken up at a time and the whole force of the denomination thrown into a movement to pay off its entire indebtedness, the friends of that institution would rally to its support in sufficient numbers to make the campaign a success. Whether we like to do it or not, we will, if we are wise, begin with special debt-paying movements for

(Continued on Page 9.)

The Sinfulness of Sin.

HANSFORD D. JOHNSON, D.D., Pastor Broadway Church, Louisville, Kentucky.

THE Apostle Paul began life as a Pharisee trying to find salvation by keeping the law. But instead of finding life through the law he rather found that the law became an instrument of death. He said that if there had been no law he would not have known sin; but when the law came sin revived and he died. The law which was given to keep people from sinning was the very thing that made him sin (Rom. 7:4-13).

The Apostle now asks, "Was the law sin"? He promptly makes an emphatic denial. The law was holy and righteous and good.

But sin took advantage of the law and perverted its purpose by turning this instrument of life into an instrument of death. Herein is disclosed the true nature of sin—it takes that which is good and makes a curse of it. The glory of good is that it takes the poison of serpents and makes of it a medicine that heals; the shameful sinfulness of sin is that it takes the sweet-scented petals of the rose and makes of them a poison that kills. Sin takes the beneficent resources of nature, the rich possibilities of people, the noble passions of life, and converts them into poisoned instruments of death.

I. The Beneficent Resources of Nature

As an illustration of how sin takes the beneficent resources of nature and turns them into channels of death, will you visit the laboratory of a chemist and learn a lesson from him. He holds a pound of cotton in his hand. You ask, "Mr. Chemist, what can you do with this cotton?" He replies that the cotton may be made into cloth for a garment to be worn. If you desire a finer fabric he can stretch the fibers and make an imitation of silk. The cotton may be made into sanitary tubes for sausage or it may be made into a transparent paper which is used to wrap candy. It may be made into a splendid substitute for ivory or it may be made into a substitute for rubber. Yes, this cotton may be made into a very high grade of paper on which may be printed the Bible with its message to the hearts of men.

Your chemist is Alfred Nobel, a pacifist. He happens to cut his finger and he takes a little paste, which consists of cotton dissolved in ether and alcohol, and applies it to the wound. As he looks at the sticky substance slowly hardening into an elastic mass the thought occurs to him that cotton might be used as an absorbent and solidifier of nitroglycerin. This would provide a powerful explosive which men might use in blasting quarries and in doing other helpful things. But here comes in one of the ironies of history: this pacifist has discovered gun-cotton which the national jealousies of people will use in warfare. The cotton which might have been used in so many helpful ways becomes an instrument that kills.

Make a visit to a cornfield and see how nature has provided the mysterious grain. What can be done with this corn? It may be used as a food for the human body. It may be built into muscles with which a man works for his wife and children. It may be built into the walls of a human heart from which come forth the pulse-beat of love. It may be transformed into brain cells from which come forth thought impulses that rule the world.

But that same corn can be transformed into a strong drink which causes the muscles of man to lose control, the hearts to become hardened and cruel, the brain to become so stupefied that coherent thinking is lost. A food which was entirely good becomes turned into a channel that curses. It takes that which ought to support life and uses it to weaken and destroy. And this is

what makes sin exceedingly sinful; it takes that which ought to bless and makes of it a curse.

II. The Rich Possibilities of Human Life.

Sin also takes the rich possibilities of people and turns them into ways of wretchedness. Think of the limitless possibilities that are bound up in a little child. A mother in Kerioth looked upon her new-born child and cherished for him a life of greatness. She epitomized her hopes by naming him after one of her nation's greatest heroes, Judas (Judas Maccabees). About the same time a mother in Tarsus likewise looked into the roster of national heroes and picked out the name of her nation's first king for her little boy and she called him "Saul". But King Saul was a big man, and to this Saul of Tarsus is added the diminutive "Little one" (Paul). These mothers might have vied with each other in their ambitions for their boys. But one became the foremost traitor of time and the other became the foremost missionary of time. The difference is explained by the different kind of powers that got hold of their lives.

On the sunny coast of Italy there was born a promising boy named Nero. His mother cherished for him unusual expectations and he had unusual opportunities. But sin touched his life and degraded his talents and his name became a synonym for a bloody tyrant. To please an infamous mistress he murdered his own mother. He killed his wife with a kick when she was dreaming of motherhood. He was accused of having burned the city of Rome and then to divert suspicion he charged the crime against the blameless Christians. His gardens were lighted at night by the fires that burned these innocent people. Finally when the people revolted against him, he escaped execution by committing suicide. Think of what a different story might have been told if Nero had welcomed the "power of the Gospel" which Paul carried to Rome.

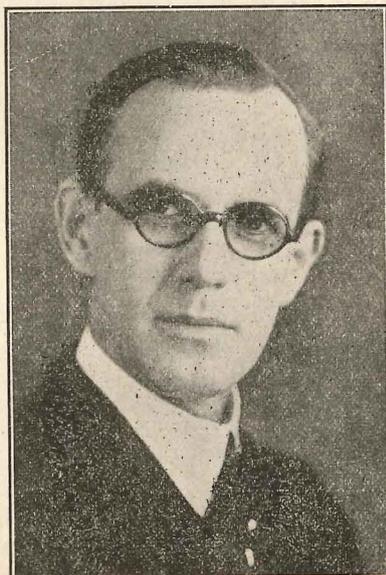
God made man to hold fellowship with Himself, but what a monster man becomes when sin touches his life and drags him down to fellowship with darkness! Herein lies the exceeding sinfulness of sin: it takes the rich possibilities of human life and turns them into misery and death.

III. The Noble Passions of the Race.

Then again sin takes the noble passions of the race and warps and twists them into vile instruments of death. Sin takes instincts which were given to lead to life and makes of them instruments of death.

The instinct to hunger and thirst is given to protect life. If we did not get hungry and thirsty we would not work, we would not feed ourselves, and hence we would waste away and die. One-half the productive labor of mankind is directed toward feeding the race. Appetite is given to make us protect and support our bodies. But when sin touches our appetites it converts us into gluttons and drunkards, and the very instincts that were given to lead to life becomes factors of death.

To perpetuate the race and to nourish high and holy ideals among us, God has given to each sex a desire to enjoy the friendship and companionship of the other sex. This attraction, divinely given, is a mysterious force behind most of our life. All the joys that gather about our homes, the love of husband and wife, the devotion of parents to their children, are all related to this heart-hunger for fellowship. So high and so holy is this relationship that it becomes a symbol of the union between Christ and His Church. If we look up into heaven and try to picture the imperishable joys of the future, we sing, "Heaven is my



H. D. JOHNSON

home". If we try to understand the tie that exists between Christ and God, we visit the home and take hold of the term "son" and lift this name to the heart of God and call Christ the Son of God. Yea, if we want to picture the character of God Himself, we come to the home and find the name "father". This we lift to heaven and give it the fullest meaning that our imaginations can conceive and we call God "Our Father." Thus the highest and holiest thoughts of earth or heaven are borrowed from an atmosphere which as been sanctified by the friendships and relationships that grow out of our heart-hunger for sex fellowship and friendship.

But let sin touch this instinct, and we have instead the murky darkness of hell. Sin takes that which ought to promote purity and happiness and makes of it a means of corruption and misery.

No wonder that Paul, after counting the degrading effect of sin, cries out, "O wretched man that I am! Who shall deliver me from this body of death?" Then his heart is stirred with gratitude as he replies, "I thank God through Jesus Christ". If Behring discovers an antitoxin for Diphtheria the world calls him a benefactor. If Pasteur brings forth a treatment for hydrophobia, the world hails him as a great man. If Banting and Best discover a specific for diabetes, they are given a Noble Prize. When Christ comes into our world and bring to us a cure for sin, what honor shall we give to Him? "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing". Are we ready to consecrate to him our "power" and our "riches" and our "wisdom" and our "strength", and give to him "honor, and glory, and blessing"?

First Impressions of Clear Creek.

AT WUCHANG, China, Mr. Jackson was head of a school maintained by the Episcopalians. He said to us:

"Twenty years ago my friends in America used to say, 'Jackson, what are you doing out in China.'

"Teaching school", I replied.

"Teaching school? Why don't you do some missionary work?"

"You just wait" I said, 'and you will see'.

"Now these friends say to me, 'Well, Jackson, we believe you have been doing missionary work all the time'."

I said, "Mr. Jackson, have you any churches in this part of China?" "O yes," he said, "many of them." "Have they any pastors?" I asked. "Yes," he replied, "everyone of them." "Where did they get them?" I inquired, and he answered, "We trained them right here."

One day I went into the little Theological Seminary in Shanghai, of which Dr. Bryan was president. He asked me to speak a few words to the dozen or more Chinese students who were there. I remember saying to them, "Some people might think that Dr. Bryan ought to be out on the field giving his time to preaching the Gospel. To my mind, however, he is doing a far more important work than that, for he will soon be preaching in a dozen or more places through you men whom he is now training."

Every professor in all of our seminaries, I imagine, rejoices when he thinks of the great number of young preachers who have gone out from his classroom, some of them having instructed more than five thousand such young men, for in this way he knows that his personality and his teaching are being multiplied over and over again and that he is thus working in thousands of places instead of the one place where he could personally be present and at work.

I went to Clear Creek wondering what I should find in the Preachers' School. To my amazement and my great joy I found a full-fledged embryonic theological seminary, with two real theological professors, Dr. Mahon and Dr. Haight, in charge, and giving to these mountain preachers the same kind of teaching, they give to their students throughout the year at their great school in New Orleans, the Baptist Bible Institute.

I sat under the instruction of Dr. Mahon for two days (Dr.

Haight had not yet arrived), and was more than delighted at what I heard. It was also a joy to see how these preachers took what was given them and entered, in a whole-hearted and intelligent way, into the entire discussion of the subject in hand. These men—and there are more than forty of them—are, almost to a man, pastors somewhere in the mountains.

A very few of them are Seminary men reviewing some of the things which they have had before, but almost all of them are getting perhaps their first taste of that sort of training, and as they go back to their homes and their churches, they are bound to go with a better idea of what a preacher ought to be, with far more ability to serve their people in a helpful way, and with a determination to link up their churches to the organized work of our denomination and the on-going progress of the Kingdom.

These professors are multiplying themselves more than forty times through these preachers, and are thus projecting their teaching all through the mountain sections of South-eastern Kentucky. Students are there from Whitley, Knox, Bell and Harlan counties and a few from other places, and they receive inspiration and such desire for further training that four bright young men who were there last year have gone on and have already spent a year in study at the Baptist Bible Institute.

This is the finest piece of missionary work I have seen in Kentucky, and it ought to be supported financially and in every other possible way by individuals throughout the State and by the denomination as a whole through their organized work. May God grant that these results may soon be attained.

Harlan, Ky.

LLEWELLYN L. HENSON.

FELLOWSHIP TIDINGS

Dr. J. R. Hobbs, of the First Baptist Church, Birmingham, Ala., has declined the call recently extended him by the First Baptist Church, Eldorado, Ark.

Dr. and Mrs. Ryland Knight, of the Delmar Church, St. Louis, Mo., and formerly of Nashville, Tenn., have set sail for a visit to Mediterranean regions.

Dr. Wm. H. Geistweitt, in former years pastor of the Third Church, St. Louis, Mo., has now resigned as pastor of the First Church, Dayton, Ohio, to go to the First Church, Los Angeles, Calif.

Hon. Geo. W. Donaghey, formerly Governor of Arkansas, has recently given two office buildings in Little Rock, Ark., to the Little Rock Junior College. One building is five stories high and the other one is fourteen stories.

Revival services are being conducted at the First Church, Stratford, Okla. Pastor Evangelist V. E. Thompson of Ada, Okla., is preaching and Mr. and Mrs. John Imrie, singer and pianist, of Springfield, Mo., are leading the song services. A wave of revival is felt throughout the city and there have been several conversions in the early part of the meeting.

It is announced that the management of the Western Newspaper Union, which furnishes syndicated material for most of the smaller newspapers of the country, has instructed its editorial writers not to use prohibition jokes. This is good sense and good morals, and will be appreciated by the readers who have been fed up on alleged humor at the expense of the Eighteenth Amendment and Volstead Law.—Arkansas Methodist. Will the Associated Press please take notice of the above? Most press agencies seem to be liquor propagandists.

Pastor J. M. Dawson, of Waco, Texas, who so violently assaulted Southern Baptists in the New York iconoclastic "Plain Talk" magazine, is published prominently in the Watchman-Examiner in an article under the heading, "Pity the Poor Protestants." It is probable the Watchman-Examiner is unaware of the defamatory article of Dr. Dawson against his brethren in the South. Otherwise we can scarcely believe it would not have loaned itself to aiding such a man in saving

his face before righteous reprobation of unprejudiced Southern Baptists.

We notice in a contemporary that "Old Kentucky Home Day" was observed on July 21, at the First Baptist Temple, Portsmouth, Ohio.

Drs. J. C. Masee, Robert G. Lee, and A. T. Robertson will participate in the program at the Winona Lake Bible Conference from August 16-25.

The First Church of St. Joseph, Mo., of which Dr. Frank Tripp is pastor, is expecting to make a \$100,000 addition to their present equipment.

Dr. E. B. Hatcher, professor of Bible in Blue Mountain College, Blue Mountain, Miss., is motoring with Mrs. Hatcher this summer through England and Scotland.

Mr. Frank E. Burkhalter has resigned as Publicity Manager of the Executive Committee of the Southern Baptist Convention to accept the position of Professor of Journalism at Baylor University in Texas.

Dr. Raleigh Wright, native of Kentucky, and now pastor of the First Baptist Church, Plant City, Fla., is now beginning his services in his new building. There are thirty-two classrooms in the Sunday-school department. The church has a membership of 1,100.

Brother W. T. Short, of Campbellsville, who is moderator of East Lynn Association, writes us, "I want to say that I have been a constant subscriber and reader of the Western Recorder for forty years or more. It has been a great source of comfort to me all these years. Wish all Baptists would take it and read it. I feel that Modernists would get little comfort from the Baptists if they did."

Rev. E. A. McDowell, pastor at Waddy, Ky., near Shelbyville, and a student at the Seminary, drove through to Columbia, S. C., as a part of his vacation trip. He made the trip in one day from Waddy to Columbia, S. C., which is about 600 miles. He left Waddy at 1:15 A. M., and then got to Columbia at 11:15 P. M. the same day. Too much speed, young man. Life is short, but it is long enough to take a little more time than that.

A meeting has just been closed at Elmburg Baptist Church, of which Rev. A. F. Baker, pastor, in which there were eight additions. The pastor did his own preaching in this, his second revival at this church. Brother Baker reports that he saw manifested there the greatest expression of prayer he has ever seen. The entire community was greatly revived. The work is going in a great way. There are wonderful possibilities in this church.

A veritable Pentecost is attending the ministry of Rev. Rufus E. Holder, who on recovery, is visiting the Tubercular Sanatorium, Oakville, Tenn., in a single day, 105 were saved or reconsecrated. The Exchange Avenue Baptist Church, Oklahoma City, Okla., of which Rev. Hale V. Davis is pastor, is sponsoring this work and invites you to communicate with him if you would like to have a part in this mission of love and mercy, where thousands of suffering and dying will be saved and comforted. Brother Holder is native of Kentucky, a 1896 graduate of Bethel College, and was pastor for some years in Brooklyn, N. Y., and other places.

The Southern Baptist Hospital in New Orleans admitted 551 patients during the month of June; gave \$3,558.69 in free work and made its monthly deposit of \$4,027.09 on the sinking fund for the retirement of its bonds. * * * The Community Chest of New Orleans distributes approximately \$75,000 every month for charity work by hospitals and other social agencies. But Superintendent Bristow reports that the Baptist Hospital in New Orleans is not permitted to share in this distribution, although it was included in the published lists when subscrip-

tions were taken for the Chest. Southern Baptists will have to do their own work in New Orleans if any is done. * * * Louis J. Bristow, Jr., son of the superintendent of the Southern Baptist Hospital in New Orleans, is in Europe this summer, in the employment of the Dixie Steamship Co. Young Bristow is a medical student in Tulane University. * * * Misses Pauline Parker, Harriet Mather, Minnie and Myrtle Jordan, of the Southern Baptist Hospital, New Orleans, and Miss Caroline Bristow are making a sea voyage this summer, visiting Cuba, the Canal Zone and South and Central America points, under the chaperonage of Mrs. Louis J. Bristow, wife, of the superintendent of the Hospital.

The Recorder was honored by a visit from Dr. C. P. Stealey, of Oklahoma City, pastor of the Hudson Avenue Baptist Church, and Editor of the Southern Baptist Trumpet. Dr. Stealey and Mrs. Stealey made the trip in their car three days, and are spending their time here with their son and daughter-in-law, Rev. and Mrs. S. L. Stealey, at the Southern Baptist Theological Seminary, where young Brother Stealey is taking his post graduate work and tutoring in the Department of Theology. Dr. C. P. Stealey organized the Hudson Avenue Church himself, and it is one of the best churches in the city.

On Sunday, August 4th the Recorder Editor had the pleasure of supplying the church at Waddy, Ky., E. A. McDowell, Jr., pastor. It is a splendid church in a community of substantial and fine people, many of whom live on their attractive farms and worship in the village church. The church building in Waddy sets in the midst of a large yard covered with wonderful trees, that make it a delightful place to meet in the summer. The praise of Pastor McDowell is in the mouths of his people. Brethren were rejoicing at the spiritual feast they had in a meeting through the edifying sermons of Dr. Clarence Walker, of Ashland Avenue Church, Lexington. The Shelby County Association will meet there late in September.

We are glad to have a visit last week from Rev. F. Patrick Dennison. While here he called our attention to a mistake we made in our issue of July 18th in which we said that he had served in former years in Kentucky churches. It is our fault, and we apologize. We write about so many hundreds of preachers every year that it is difficult to keep them all straightened out in our minds. Dr. Dennison was pastor of the First Baptist Church, Newport News, Va., where he succeeded Dr. J. W. Porter, Dr. Preston Blake and Dr. Lloyd T. Wilson, and pastor of the Baptist Church at Williamsburg, Va., where Dr. W. C. James is now serving. From there he went to Ironton, Ohio, where he has been located for three and a half years. With our apology we will add a hope that some good Kentucky church which may be without a leader will call him to their pastorate.

Several times the Western Recorder has called attention to a local radiocasting station in Louisville under the direction of the Virginia Avenue Baptist Church, Rev. L. W. Benedict, pastor. This station is known as WLAP, 1200 KC. Brother Benedict and his people have been broadcasting both the morning and evening services for nearly three years. Among our readers will be not a few who will be glad to take advantage of knowledge of a radiocasting station in this section operated by a responsible Baptist church rather than by some Federal Council or unionistic group. It is our understanding that every second Sunday in the month the pastor of the Broadway Baptist Church, Dr. Hansford D. Johnson, speaks over the Courier-Journal and Louisville Times, radiocasting station, WHAS, about 10:00 o'clock in the morning. There are many throughout the country who will gladly hear Dr. Johnson. On account of his absence from the city in August on his vacation, Dr. Johnson's program on August 11th over WHAS will be filled by Dr. Kyle M. Yates, of the Southern Baptist Theological Seminary, who has just returned from a year of study in Edinburgh, Scotland, and an extended trip through the Mediterranean regions.

SOUTHERN BAPTISTS AND THEIR DEBTS

(Continued from Page 5.)

one interest at a time and keep it up until we have wiped out all of our debts. This seems to be the only way we can pay our debts without injury to our work.

The Foreign Mission Debt First

The debt on the Foreign Mission Board should be paid first. It is our greatest missionary enterprise and nothing would so stimulate our people and revitalize our whole denominational program as the wiping out of the debt on the Foreign Mission Board. I verily believe that we could this next December, when we make our Christmas offering for Foreign Missions, put over a debt-paying movement and wipe out the entire indebtedness on the Foreign Mission Board. I do not raise this question to advocate a debt-campaign simply, but to turn the thinking of our people towards a possible way out of our difficulty. In this matter we must all work together. Self interests must be merged into the common good. We must make our plans large. This is not the time for little thinking, nor for little acting. Baptists are able, and they must, for the glory of God, transmute their ability into achievement. Beginning with Foreign Missions, our efforts must reach out taking in one interest after another until every debt has been paid. Then we can and will, under God, come into our own as a denomination with a world-program.

I do not know how the brotherhood may feel about it, but whatever our feelings may be, it still remains a fact that we can pay the debt on Foreign Missions next December. I earnestly hope that some way may be devised by which the good women will be able to turn their effort at Christmas time into an irresistible, uncontrollable movement that will sweep the whole southland and result in paying every dime we owe on our Foreign Mission work. It would rejoice my soul beyond measure to have some humble part in helping to put over such a movement.

Whether our people are willing and ready to put on debt paying movements or not, it still remains a fact that

Our Debts Must Be Paid

Let us put them in our program as a part of our mission work, and remember that a dollar given to the debts on our Mission Boards is a dollar given to the progress of our mission work. Southern Baptists must meet these obligations with the same fidelity and unswerving integrity which business men in the world of affairs show in their dealings. Every Baptist in every church throughout the length and breadth of our Southern Zion is honor bound by these debts. We must meet every obligation. Men of Christ can do nothing less. Men of Christ will do nothing less. In the name of our Lord and for the honor of his cause we must pay our debts.

"A Good Minister of Jesus Christ."

WILLIAM JAMES ROBINSON, A.M., D.D., Kansas City, Mo.

TO BE A good minister of Jesus Christ is a man's highest attainment. It assures him of the sweetest fellowship with the Father and the Son and the Holy Spirit, and His brethren. He is called upon to render the greatest possible service both to God and humanity.

Greatness is measured by service. There is no other possible standard. Truly, that man is the greatest that renders the greatest service. Jesus Christ the Son of God, King of kings and Lord of lords, was just as truly the servant of servants, for He "Came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28). He is the master, teacher, ideal and model for His ministering servants, and they will heed His voice if He has truly called them.

"A GOOD minister of Jesus Christ" is definitely called to the ministry." And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:18, 19). No one has a right to choose the ministry as his calling unless he has an abiding conviction that he is called of God to the ministry so effectually that his soul cries out "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). To be a minister of the word is not a trifling matter—it is both serious and sacred.

It is a calling of unsurpassed and unequalled dignity. It is to minister the words of life to souls "dead in trespasses and in sin" so effectually that the Holy Spirit will be pleased to quicken them into newness of life. They are called to feed the sheep. They are the shepherds of the flock under the great Shepherd's direction. They are set apart to a sacred; yea, a divine work.

He calls them to definite tasks. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 12:2). "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Surely this is the unsurpassed calling!

HIS character is the best possible. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband and of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?). Not a novice, lest being lifted up with pride he falls into the condemnation of the devil" (1 Tim. 3:1-6).

Reader, give this delineation of a minister's character serious study—study it not with an idea of criticising, but so that you may sympathize with the man who is trying to "walk worthy of the vocation wherewith" he is called.

Mark well his duty. Very few church members know their pastor's prerogatives. Here are some of them. "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist (missionary), make full proof of thy ministry" (2 Tim 4:1-5).

No man can honor, or appropriately accept, such a commission unless he is a man of superior character. The utmost care should be exercised in setting men apart to the ministry. A good minister must be a good student. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). To do this he must have learned how to study, must have time for it and encouragement to do it. Many church members do not appreciate a studious minister, but rather prefer babbling. What folly!

A GOOD minister is of unexcelled value to society. Many do not realize this. They think of him as a kind of ornamental functionary that society tolerates, a sort of parasite that fills a place made by custom at funerals, marriages, in the sick room, and a leader in religious services.

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Adequate Education Requires Faith As Well As Knowledge.

M. H. DUNCAN, Lubbock, Texas.

FAITH is thus not an airy, intangible thing to deceive men. It is the basis of all human and divine relationships. All human relationships would clearly be impossible without man's faith in man. The moment confidence in man ceases, all business would have to cease with it. The banks would have to close, the railroads would have to stop their trains, the stores could not run for a single day. All human intercourse would cease and the social order would end in confusion and violence. It is thus clear that faith is not something to deceive women and weak-minded men, as some of the wise ones of the day would have us believe. It is the most important factor in the universe, the basis of things, and without it the universe would become chaos and confusion.

The student in high school and college should think twice before he permits a teacher to destroy so important an element in his life as his faith. He should know that when the Bible is gone, there can be no faith in God and hence no faith in man, for, if the Bible is not true, he knows little or nothing of God or man. If the Bible is not true, he does not know that God is a moral being, he does not know what morality is, he does not know where man came from or what is in him.

He has no conception as to how he will act on any given occasion and he has no conception of the elements in his life. He does not know the motive power that actuates men nor whether they are always actuated by the same motive power and in the same direction. If the Bible is not true, we have no basis for faith in men and the social order must necessarily end in confusion. The Bible is the only basis for faith in God or man and without it we must suffer all the terrible consequences of doubt. We must lose our moral standards and drift into those excesses that lie in line with our unrestrained passions.

I

THUS we can see why God in His holy wisdom based the redemption of man on faith. He could have based it on nothing else, for there can be no other basis of union between God and man or between man and man. As faith joins man to man and makes possible every human relationship, faith in God joins man to God and forms the basis of every relationship between man and God, and the more the faith the more harmonious will every human and divine relationship become. Faith as a grain of mustard seed will remove a mountain, but perfect faith brings man into mutual relationship with man and joins him to his Creator in a union that is complete. Lack of faith necessarily separates, but faith joins and tends to make two personalities one.

God the Father, God the Son, and God the Holy Spirit are three in one, because they are joined in perfect confidence. Man separated himself from God by unbelief. He can be reunited only by faith or belief. As man was created in the image of God, we can reason that he sees moral values in somewhat the same light, and as we know that faith is the only basis of union in man, we also know that no amount of good works on our part without faith will please God. Without faith it is impossible to please God, and without faith it is also impossible to please man. No amount of good deeds and kind acts done by those who do not have confidence in us will please us. We want the confidence of men and there is nothing in the world that will take its place. God also wants our confidence and nothing we can substitute for that confidence will gain His favor or please Him.

II

FAITH is the uniting power of the universe and there can be no peace, no unity of design, no harmony in its several parts until its personalities are merged by faith. There can be

BEING THE THIRD OF A SERIES OF ARTICLES WRITTEN BY AN EDUCATOR TO SHOW STUDENTS AND THEIR ELDERS THE RELATIONSHIP OF CHRISTIAN FAITH AND KNOWLEDGE.

no harmony in the universe as long as there are ten million wills, each going in its own direction, and education will fail as long as it makes individual initiative its goal, without seeking to merge each individual will into the will of its Creator by

faith. When we make each individual a separate entity with a will going its own way, we must necessarily have confusion, and the reasons for the confusion in the world to-day is that man is separated from his Creator by unbelief and chooses to go his own way.

The religions of men have always disregarded the principle of faith and emphasized individual initiative and independence. Christianity alone emphasizes a union of wills through faith and makes possible a harmonious universe. Its message is, "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24). He that is willing to lose his life in the life of his Creator shall thus find it. Human philosophy tells us to develop our resources to the limit. Faith says we must lose our life in order to obtain the life that is more abundant. Only God could have reasoned thus.

When Jesus Christ came into the world as the Son of God, he became the head of a new race of human beings. The natural race of men who sprang from the first Adam had each become, through unbelief, a separate entity and was powerless to bring harmony to the universe. Through unbelief the old social order had disintegrated and was powerless to solve the problems of the world. It was for this reason that God sent Jesus to the earth to be the head of a new social order which should be united by faith and able to restore that which had been lost by disunion.

When one accepts by faith God's promises through Jesus Christ, he joins himself to the Son of God as the head of a new humanity. By faith a union takes place between Christ and man, a real union that brings not only harmony but power to man. It is absurd for infidelity to refuse to accept this union merely because it is beyond the power of the human senses. It is no more unreasonable to believe that faith between man and God joins the two together than to believe that faith between man and man will join man and man. We know from everyday experience that the latter is true and we know equally as well that faith in God will join man to God and give him power to attain a destiny worthy of one formed in His image.

Redemption could not have been based on love because there can be no love without faith. It could not have been based on hope because there can be no hope without faith. Faith is the basis of every virtue and the only means of man's attaining his highest good. Salvation had to be of faith that it might be of grace and it also had to be of faith to be at all.

III

IT IS clear to anyone who will think at all that men are subject to decay. Their tendencies are towards decadence. At the very heart of their lives there is a force that is constantly destroying them and that will finally end in death. This central force in the lives of men that leads to decadence is what the Bible calls sin. It is that which causes men to die as soon as they begin to live. It is that which is at the very root or source of every man's being that causes his imperfections and deficiencies.

It is not a relic of former deficiencies, but the root and cause of present deficiencies. It is at the root of every man's life—the good, the bad, the high, the low, the educated the uneducated, the king and the peasant are alike subject to its ravages, and it is folly to ignore it in any program for human betterment. It causes every difficulty in family life, in social relationships, in government, in industry, in business, and

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EDITORIAL

Rebuke to Alliance Liberalism.

ON PAGE 22 of the Southern Baptist Convention Minutes, Item 37 records in the briefest way action by the Convention of first-rate significance. Very little has been said about it in the columns of our contemporaries, so far as we have seen, and we have not before mentioned it. We do so now.

The Sunday School Board (page 319 in Minutes) in its report recounted former action of the Convention instructing the Board to make certain contributions to the work of the Alliance, and added: "Recently the Budget of the Alliance has been increased, and we are asked to contribute \$2,500 for five years. We agreed to do this for the current year, paying the sum quarterly, and if agreeable to the Convention to continue it for the next four years." On page 329 of the Minutes the Sunday School Board requests Convention action on the proposition, "That the Board assume the Southern Baptist quota of the Baptist World Alliance and pledge \$2,500 a year for five years."

This motion passed, though there is some doubt whether it would have done so if it had been challenged. Not a few in the Convention would have been glad to have had it challenged. Immediately following the action, Dr. J. W. Porter, of Kentucky, offered the following motion as interpreting the attitude of the Convention in allowing the annual stipend:

That in making this gift to the Alliance, we affirm our belief in the fellowship of all real New Testament Baptists of like precious faith; that our relation to the Baptist World Alliance shall not in any way be construed as an endorsement of any of the unscriptural views that may have been, or hereafter may be, expressed by any of the speakers, whether in general or in sectional meetings; that we urge all of our brethren everywhere to lovingly and earnestly contend for the faith once for all delivered unto the saints.

THOUGH Dr. Porter had had the misfortune at an earlier hour in the Convention to run athwart mass psychology in the group in his espousal of another cause, the above motion by him was adopted by a *viva voce* vote with great enthusiasm—so far as we remember, unanimously. Brethren will draw their own conclusions as to the light this reflects on what the Convention would have voted if the giving of \$2,500 yearly to the Alliance had been challenged. We do not deal with that now, though we question the wisdom of seeking to bind the Convention for five years—an unusual procedure and manifestly of doubtful propriety where the cause to be sustained is known to be of questionable merit in the thought of a large number of our people.

The Convention vote on the Porter resolution was taken in the light of indisputable disquieting facts as to the Alliance, published by the Western Recorder and other papers, and not a few of them witnessed personally by many brethren present at Toronto at the 1928 Alliance meeting. The facts witnessed by our brethren at Toronto were:

The hopeless and outspoken Modernism exhibited by the speakers before the English-Speaking Conference, presided over by President George W. Truett, of the Southern Baptist Convention. We have been assured by a number of brethren who were present, whose integrity and competency are above all question, that Modernism frankly dominated the occasion. And we are told that the address delivered by Dr. Shailer Matthews, the rankest liberalistic deliverance on the occasion, has been kept out of the published volume of the Alliance proceedings. Doubtless adequate diplomatic reasons may be offered for this. But one wonders if the "light" of that utterance was considered too brilliant for the eyes of many Bible-believing Baptists—especially in the great Southern Baptist Convention fellowship, where those who feel we must go the whole way in our witness to the integrity of the Word of God,

are so numerous that they might determine the course of the Southern Baptist Convention as to whether or not our relationships with the Baptist World Alliance constitute an entangling alliance.

II

BRETHREN in Toronto witnessed the nomination of Dr. John MacNeill as President of the Alliance by Dr. L. R. Scarborough, President of the Southwestern Baptist Theological Seminary at Ft. Worth, Texas. Then they read in the Toronto Star the interview given by Dr. MacNeill to that paper in which he chuckled with the ill-concealed joy of a partisan, declaring that his election to the Alliance Presidency was a personal vindication of him in the bitter fight he had been making for several years in Canada as the leader of the faction that were determined to keep in McMaster University the notoriously Liberal Prof. L. H. Marshall and other Liberals.

Dr. MacNeill and his collaborators succeeded in that fight, with the result that the Baptist denomination in Canada is now entirely split assunder. This had already been accomplished before the Alliance met, and every leader present knew of it. Those Baptists who in Canada hold to the faith of the Bible as Southern Baptists always have held it, have in effect, though not in form, been driven out. They have formed a new Convention, in which they may have a fellowship under terms that enable them to hold on to and bear consistent witness to the sacred oracles of God, as these always have been held and propagated by real Baptists everywhere. In the rift the Liberals—as practically always happens in these perilous days—held on to the Baptist educational institution, McMaster University, even though its fundamental law would require this group to surrender this institution to those who still hold the faith which it was founded to propagate, if the group was controlled by Bible standards of honesty.

III

TWICE since the Alliance meeting, the Western Recorder has had occasion to recite these unpleasant facts and to give proof of them. Some brethren in the South have been loathe to believe them. The revealing interview of the new President for the newspaper was most embarrassing. So Dr. MacNeill denied it. We published the fac-simile of a letter from the reporter, a member of the staff of the Star, verifying his report and declaring that Dr. MacNeill had neither to him personally nor in the press in Toronto, nor elsewhere in Canada, denied the accuracy of the report.

The denial was written for and circulated among Southern Baptists only—but not a word was denied in the environment before which Dr. MacNeill stands or falls and where his real character and record are known.

One may judge for himself as to just what his essential relationships are to the testimony of Baptist truth in that environment. It is also on record that he is extremely, "open communion", inviting to the Lord's Supper all whose hearts "are warm" toward the Lord.

None of our brethren or papers in the South have publicly challenged the truth of the damaging facts we were constrained to present about Dr. MacNeill. On the other hand, in some quarters the attitude has seemed to be to minify and ignore the meaning or existence of these facts. Some have confessed privately that they had such personal antipathy toward a leader of the straight Baptists in Canada that they are not willing to do anything that might have the effect of pleasing his leader. God pity us for our tragic spiritual bankruptcy, if any of us has indeed fallen so low that personal prejudice determines what witness we may be willing to bear to the truth of imperilled faith! May God burn the dross out of us!

The writer in himself has no power to master these things. He is only a voice. He is allied with no group formally organized to see that such sacred things as these referred to have their

proper hearing in the Baptist court of public opinion. But he is in heart allied, with a great mass of people of God who believe above all things that, as between honor and prominence and worldly prestige on the one hand, and the integrity and fullness of our witness under all conditions to the full authority of the blessed Word of God, there should be no question even for a single moment as to what course should be pursued. If to venture as much is rashness, we plead guilty. For we can do no less, and by the grace of God we shall not be unwilling to abide the issue.

IV

WE HAVE borne our testimony with joy and enthusiasm and unmeasured devotion throughout the passing years to the support of a holy fellowship and organization of the people of God called Baptists. As we had opportunity and ability to do it, we have gladly given our best to foster fellowship and love and confidence among Baptist churches and activities and leaders. We have rejoiced in the growth of the churches in Christ, and our powers, such as they are, have been without stint or measure devoted to whatever might remove hindrances and enable them to grow into spiritual fullness.

We have not loved Christians in other folds any less because of this. In our heart—though we do not expect worldly-mindedness to understand this—we think we have thus proven that we love them more than we would have been able to do

“Knowledge Puffeth Up, But Love Buildeth Up.”—I Cor. 8:1.

AS GIVEN in the authorized version this passage reads, “knowledge puffeth up, but charity edifieth.” As readers are aware, the word “charity” as used in the apostolic writings is a translation from the Greek. It is now not questioned by any one that “love” is a better rendering. The word of which “edifieth” is a translation, is used often in the New Testament and carries the meaning “to build.” The headline gives the essential meaning of the passage.

The Apostle Paul was markedly familiar with the knowledge of the schools. He was himself an exceptionally well educated man. He had associated with school men at Tarsus, and also in Jerusalem during his tutelage there in the school of Gamaliel. He had been at Athens just before writing First Corinthians. There he had foregathered on Mars Hill with the men of the schools and those who swapped their wisdom. He knew their language, prejudices and intellectual background.

His experience with the savants of the Areopagus was doubtless in mind when he wrote (1 Corinthians 2:1-4): “And I, when I came among you, came not with excellency of speech or of wisdom . . . for I determined not to know anything among you save Jesus Christ and Him crucified . . . and my speech and my preaching was not with the persuasive words of man’s wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God.”

I

ARE WE to assume that Paul was the enemy of education? Are we to assume that he failed to consider human knowledge as valuable? Assuredly not. Under God, the trained mind of Paul himself has been an immeasurable blessing to the world. There is that in Christianity which has always made it and now makes it the great outstanding pioneer of education. Everywhere it has gone it has driven out ignorance and imparted knowledge.

But this does not mean that intellectual training and accumulated human knowledge are in themselves a trustworthy and adequate foundation on which to build a life. The truth is that the training of the intellect is only partially an education at all, just as the power to reason is only a part of human personality. As our Christian fathers conceived it and as we must conceive it, the spiritual element in human personality must be nurtured in adequate education. Indeed it must be kept at the helm to choose the destination toward which so-called practical knowledge shall journey. There is no chance

if we could have “gambled” fast and loose with the holy oracles of God as we were given to see them in order to make a fair show before men.

It deeply pains us to call attention to such dangers, at the possible or even probable wounding of the sensibilities of beloved men. But failure to bear witness to those things which unhindered would corrupt the witness of Baptists to the faith once delivered to the saints, as given us to see it, has not so far been charged against Kentucky Baptists or against the Western Recorder. With facts such as these with which we have here dealt conditioning the witness of Baptists to the truth which Christ has committed to them, there has hitherto never once arisen the question as to whether the Western Recorder would bear its testimony. By the grace of God, it shall not arise now.

We congratulate Doctor Porter and the Southern Baptist Convention upon the hearty adoption of his resolution. That resolution utters the real heart of Southern Baptists on the matter at issue. We admonish ourselves and our brethren, and particularly all those who in any relationships whatever are expected to speak for Southern Baptists before others, that the values that obviously and naturally belong to the words of this motion should be sacredly conserved in every such utterance. Men who dodge or “forget” to conserve these values, or who would subject them to the peril of entangling alliances, are not serving well the highest interests of Baptists.

at all that one shall be able to emphasize this more than it is needed to-day. There probably has never been a time in the history of America when the forces of academic opinion have been swept so far toward the position that a trained intellect and a healthy body are the things worth while, and that spiritual values, because they are intangible, are only foolish dreams.

The inspired word of the great apostle presents an entirely different orientation of values. “Knowledge puffeth up,” says the apostle. To many American readers, fed as the public has been on the hazy but growing idea that knowledge, education, in itself is the great god and saviour of mankind, the words of the apostle may come almost as a shock. Knowledge makes men proud, “swell-headed.” A familiar apothem declares that, “a little learning is a dangerous thing.” If we properly understand the teaching of the apostle, no amount of human learning that concerns itself exclusively with intellectual concepts, and turns blind-guide-wise from the consideration of moral and spiritual values, can be depended upon to produce more than a “puffed up” personality.

II

IT IS somewhat surprizing that this teaching has received so little emphasis in the public prints or in the pulpit as seems to have been the case. The writer certainly has no prejudice against human erudition. So far as he has had opportunity, he has always foregathered with the friends of the schools. So far as he has had opportunity he has exposed his own abounding need to the tutelage of the schools. Both for “knowledge”—which alone is vain—and for “love”, which buildeth up and makes the knowledge itself of a value otherwise impossible to it, he is under an unending debt of gratitude to his tutors—men who had in themselves the love that cleanses “knowledge” of its selfishness and puffed-up-ed-ness.

It was not an intellectual composite of facts in history or mathematics or biology or geology or chemistry that logic or any other of the endless fields of knowledge, that placed us under this undying debt of gratitude. It was that intangible yet exceedingly real spiritual somewhat, which passes out from the personalities of men who know God and have had experience of the “love” of which Paul wrote. Their minds were laden store-houses of facts and truths, but they also had THE TRUTH. Apart from those intangible spiritual values which mastered and permeated and radiated

from their personalities, it would have been true of them also, according to the word of the apostle, "Knowledge puffeth up."

III

"KNOWLEDGE puffeth up, but love buildeth up." As a matter of fact, knowledge has puffed up men with a false sense of their importance. Men of keen and trained minds, not mastered by the spirit of love and service which is of God, have dealt with their fellows to master them and use them for their own selfish ends. Men of brilliant minds, but not mastered, controlled by moral and spiritual mandates, have sneered and shrugged and looked down in contempt upon their fellows who had less worldly power. They have been puffed up.

There would be great gain in the added power and edification of messages delivered in many a pulpit to-day, if the minister was himself spiritually enlightened and empowered as was the great apostle to understand that in the pulpit also, "knowledge puffeth up, but love buildeth up." The highly educated apostle declared to the Corinthians that in preaching there was an alternative to excellency of speech and persuasive words and man's wisdom. Paul had determined to follow that alternative. The substance of that alternative was the message that Jesus Christ died for our sins according to the Scriptures and that He was buried and rose again from the dead according to the Scriptures. And its power to "do business" with those who heard, was not of personal charm and graces or of persuasive words, or of dialectic skill or of abundant literary sauce. Not that. The power that would give it access into the hearts of the hearers,—the only power!—was a mystical supernatural power. It was the power of the demonstration of the Holy Spirit of God—a Power never yet harnessed and analyzed and handed out by the priests of intellectual knowledge. It is to them, says Paul, "foolishness."

"The love of Christ constraineth us." "God so loved the world that He gave His only begotten Son." "The love of God, which passeth all understanding." "Herein is love, not that we love God, but that He loved us and sent His Son to be

the propitiation for our sins." Paul was within the grip of divine love. He had experienced it. It was to him no abstraction. He knew it would save; it had saved him. He preached this Gospel, confidently assured of the power of the Holy Spirit to use the words coming from a heart surrendered in love to God and trusting God to bring sinners to repentance, the dead to life. "Love buildeth up."

Nothing else does. We call not for less study, but more; not for less education, but more. The best we are able to secure in intellectual equipment is none too good for the Lord. But like all other elements and talents and attainments of our own, all this fails utterly in itself to bring sinners to repentance. Unsubdued by the Spirit of Christ, it even becomes a stumbling block to poor errant human nature. "Knowledge puffeth up."

IV

IN THESE troubled times not a few faithful disciples of the Lord are praying to Him for a revival, for a spiritual quickening among the people of God, among the churches of Christ. Thank God for them. May they not cease. May their number grow. We are backslidden. We are placing too much trust in culture and institutions and the power of money to do things. Methodology, standardization, efficiency—all well-intended devices of our own brains. Useful when and if we just remember that in themselves they are (1) inherently and spiritually nothing, (2) as a substitute for spiritual life, are power silly snares and sources of impotence, and that (3) used as instruments for effectuating spiritual impulses in a material environment, are to be fostered. But fostered by those who are aware that the more the power of God's Spirit masters hearts, the smaller the relative significance of cogs and wheels and belts to the end of gearing the great intangibles of love on to the tasks of our too-mechanicalized life.

What a blessed gain it would be if each of us could in his own experience and outlook come to know that "knowledge puffeth up, but love buildeth up!"

John Lake of South China.

JOHN LAKE—not, he begs, "Dr." John Lake—just John Lake—is coming home for some needed rest. John Lake is by way of being an apostle of South China. But he refuses to wear all sorts of robes of nomenclature of honor and distinction. To call John an apostle would hurt him deeply.

He is the worst man we know out of whom to get publicity, except Rev. George Cates—known by the public as "Uncle George" around Louisville—who has conducted a great work for orphan children here and in Mississippi since he lost his voice years ago as a marvelously successful evangelist.

Yet, like George Cates, Lake is doing a kind of work in China that "makes news." Not only is he conducting a great leper work on Taikim Island, off the shore from Canton, with high Chinese patronage, but everything else he does seems to be "news". For instance, when Lake was getting ready this spring to come home for a rest at his old home at Edgefield, S. C., the American automobile which was the private car of the Chinese president of the bus company at Canton, China, and in which this Baptist business man sends John Lake around on his missionary tours,—this automobile turned turtle, the steering wheel going bad. Brother Lake was injured rather seriously.

Hospital, knitting bones, convalescence, and then health, and then another missionary trip out before the trip to America. And John, after all of these years of safety in China from infectious diseases, caught the cholera.

He was a very ill man. But the Lord was merciful. He is getting up again. Now on July 4th he writes this Editor one of his epistolary scrawls, usually legible to his friends, but not to an average typesetter. Perhaps this is part of his anti-publicity methodology. In this last scrawl we have managed to fish out—along with cautions not to call him "Doctor," or "Reverend,"—that our beloved friend is recovering well from

the dreaded cholera, and that now he is ready to go down to the deep sea and embark for the United States of America, to have a treasured rest among beloved friends down Edgefield way.

Brother Lake has a sister at Lexington, Ky., and he may come up this way. We hope to see him. We will send his paper on to Edgefield, like he orders it. On former occasions he has ordered us not to put his American address in the paper, but he happened to forget that this time. The reason he does this is that he wants to avoid pastors in America asking him to make about ten times as many addresses as it would be possible to make if he spent the entire time of his vacation at it.

So, good pastors, and secretaries, forbear to write your winsome appeals to Brother Lake, telling him how—each one of you—though you know he must not make many addresses, it is fearfully important that he make an exception in your case, and that it will do an amount of good absolutely beyond calculation. You good fellows know well the line of talk in such cases. That is how many of you do when you wish a man to come about you at all—if you want him at all you hint that the world will perhaps stop movement on its axis if he does not come on and gratify your desire. But if he does come—wonders!

Let us remember John Lake in our prayers. And let us remember also Dr. Bryan, Wesley Lawton, and all the other elder and junior missionaries, in China and in all of the other lands. It will strengthen and bless them and will also do us good. By the way, Mr. Ordinary Baptist, will you please be honest with yourself and try to count over the number of missionaries you know by name and compare it with the number of baseball and football stars, and airplane "beat-the-record-

(Continued on Page 16.)

The Signal Lights.

"It was well you stopped when the red light flashed,"
She said as we drove along.

"For an officer stood at the corner there
In charge of the traffic throng."
And I smiled and said to my daughter fair,
As we waited on the spot,
"I always stop when the red light shows,
Be an officer there or not."

There she sat in thought as we drove along
And suddenly this she said:
"There ought to be lights for us all through life,
The amber and green and red.
What a help 'twould be if a red light flashed
When danger and shame were near,
And we all might wait till the green light came
To show that the road was clear."

"My dear," said I, "we have tried to light
Life's road for your feet to fare,
And we pray you'll stop when the red glows,
Though none of us may be there,
We have tried to teach you the signs of wrong
And the way to life serene,
So stop when your conscience post shows red,
And go when it flashes green."

—The Public Ledger.

Engines Must Condense.

"At King's Cross Station, London, on the Underground, by the side of a tunnel which is used both by steam trains and electric ones, you will see this notice printed in big letters, 'Engines Must Condense.'

"What does that mean? It means that engines are not to go into that tunnel puffing steam and smoke hard out of the funnel, because that would make the air choky and unpleasant for the people in the electric trains passing through it all day. So the steam engines that work there are fitted with a condenser which turns their steam into water. They are required to consume their own steam, to bottle it up, and not let out with a snort. The order on entering that tunnel is, 'Engines must condense.'

"Imagine an engine coming along at a great pace, bursting with keenness and saying, 'Watch me take these old wagons along!' getting its eye on the notice as it came to the tunnel—and all at once simmering down, swallowing hard, and saying, 'Oh, all right! I'll go quietly. I'll not make a row in the tunnel. Look, all my steam is now going into the condenser, and there's none coming out of my funnel at all!'

"'Engines must condense, is a good motto—for engines that work in a tunnel.

"On a certain nursery wall I once saw a notice not unlike that. It said, 'Count Ten.' That was all. Just 'Count Ten.' It was a reminder to the little people in that nursery who were inclined to lose their temper or go off in a pet or be disagreeable to count ten first; and the idea was that, if they did that, the fit of temper, or whatever it was, would pass.

"'Count Ten' is a good motto, but it is not the best.

"The best I know hangs on the wall of a house I used to visit. It said, 'Jesus Christ is the Head of this house, the unseen Guest at every meal, the silent listener to every conversation.'

"If Jesus is our Friend—and He wants us to be—and we desire always to please Him, if we remember that He is with us all day and every day, then, for His sake, and because it is His will, we'll keep back the angry word, restrain the quick temper and speak gently.

"'Engines must condense' is a fine motto—for engines; and

people who are still in nurseries may get help from counting ten; but, for you and me, the surest way to act rightly is to remember Jesus, and to try to follow Him."—Rev Archibald Alexander, Australian Baptist.

The Stars.

They wait all day unseen by us, unfelt:
Patient they hide behind the day's full glare;
And we who watched the dawn when they were there,
Thought we had seen them in the daylight melt,
Because the teeming sky seemed void and bare,
When we explored it through the dazzled air,
We had not thought that there all day they dwelt.
Yet were they over us, alive and true,
On the vast shades far up above the blue.
The brooding shades beyond our daylight ken—
Serene and patient in their conscious light,
Ready to sparkle for our joy again.
The eternal jewels of the short-lived night.

—Mary Mapes Dodge.

How "Cap" Was Saved.

Young Florence Nightingale was fond of the birds and animals about her father's big, old house in a quiet English county. In the garden she fed the squirrels which lived in the tress lining the long walk. In the fields she trained Peggy, the old gray pony, to hunt through her pockets for apples or buns. Another of her favorites was Cap, the dog belonging to her father's old shepherd, Roger.

In "Girls Who Became Famous," Sarah Bolton has told a delightful story of Florence and Cap. One day, as she was riding with her father's friend, the parish clergyman, Florence saw old Roger alone, looking very sad and having trouble with his sheep. The riders stopped and asked the shepherd where Cap was.

"Oh, poor Cap, will never be of any more use to me," said Roger. "Some boys threw a stone at him yesterday and broke his leg. I'll have to kill him when I go home."

As the two went on they began to think that Cap's leg might not be broken at all.

"It would take a big stone and a hard blow to break the leg of a big dog like Cap," said the clergyman.

When they reached Roger's cottage they found Cap lying on the bare brick floor, looking very angry that any one should dare to come in when his master was away. But when Florence began to talk to him he grew quiet and dragged himself across the floor to her feet. She and the clergyman examined him and found that his leg, although terribly swollen, was not broken. Florence, who had always been happy taking care of anything sick or hurt, hurried to another cottage for flannel. Then she heated water and sat down beside the dog, putting on his leg one piece of flannel after another, wrung out of the hot water. After awhile Cap grew more comfortable, and wagged his stumpy tail frantically to show his gratitude.

On their way home the two met old Roger coming sadly home to kill his dog. He was delighted, of course, to hear that Cap would get well and be able to run about as gayly as ever. The next day Florence went back and bathed the leg again, and soon Cap was cured and able to help his master with the sheep, as if nothing had ever happened to him.

With such a delight in helping the injured it was natural that Florence Nightingale should think of nursing as she grew older. But there were no trained nurses in those days, and no place to train them. Over in Germany there was a new training school for deaconesses, where women were taught to care for the sick. Florence went there and studied so hard that she became the best nurse in the school.

Soon the Crimean War began, and the English soldiers died

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by thousands in the Black Sea country, where it was hard to get even the necessities of life for the well. How Florence Nightingale went there and made unwilling officers and doctors let her work and provide better shelter for the sick and wounded soldiers is a long and well-known story. It was little wonder that the grateful men called her "the angel of the Crimea."

When the war was over Florence Nightingale's work went on. She founded a training-school for nurses, and worked hard to make people understand some of the things they should do to keep well. Florence Nightingale died no longer ago than 1910. The girl who had been happy curing the shepherd's dog began the work which has given us trained nurses and the Red Cross, and has changed the habits and health of thousands of people.—Margaret Douglas, in Queens' Gardens.

The Speed King.

A green-winged teal, a canvas-back duck, or a red-head can fly well over a mile a minute. The duck-hawk, however overtakes them all. Only the gyrfalcon, that white hawk of the Far North, and perhaps the wandering albatross with its tremendous wing-spread, can outfly this speed kind of our skies.

Across the water the duck-hawk is named the peregrine or roving falcon, for like the short-eared owl is found all over the world, and has his breast barred with black instead of being a plain buff as with our variety. Wherever found, however, he can always be told by the broad black markings like mustaches which curl away from his beak, and the enormous yellow feet which made Audubon call him the "big-footed hawk." Like all falcons, he strikes his prey down in mid-air, killing the bird he attacks by the sheer force of his blow. In hawking days when the golden eagle was the emperor of the air, the gyrfalcon the king, and the goshawk the prince, the peregrine was ranked as an earl.

One April day I started before dawn to visit a duck-hawk's nest. The eastern sky was all wind-blown flame and incandescent violet as we hurried along lonely roads and lost lanes to the ledge where the fierce birds had built.

When we reached the nesting-place, a blue-gray hawk flashed into the air from the rocks with a loud, hoarse note like the quacking of a duck. With the aid of the branches of an overhanging tree, I scrambled down about thirty feet to the ledge where her nest was located. Lying on a few small bones was a single addled egg about the size of a hen's egg, buff in color, and blotched with claret-brown, while on the naked rock sat three young falcons only a few days old. They had white beaks and haughty black eyes, and were so covered with downy white feathers that they looked for all the world like huge powder puffs. On the ledge I found the feathers of a meadow lark, a hairy woodpecker, and the feet of a flicker. For a long time I sat side by side with the three fierce little hawks, my legs dangling in space, and watched the mother hawk wheeling overhead. Once a turkey vulture drifted toward her on motionless wings. Like a flash of blue lightning she swooped and struck him a blow that sent him almost to the ground.

A friend of mine once saw a crow while passing a duck-hawk's nest peck at one of the soaring hawks. That bold gesture was one of the last acts of that unfortunate crow's life, for the falcon flashed beneath him, and, turning on her back, slashed her claws clear through his breast. He landed, a mass of black and blood, at the foot of the cliff.

When at last I left the nest, the fierce fledgings hissed at me and flapped their stumpy wings in triumph, convinced that they had frightened me away.

Another day, with two friends, I visited a duckhawk's home on the palisades just outside the limits of New York City. The nest was on a four-hundred-foot cliff about seventy-five feet down on a narrow shelf of rock. Fastening a rope around me just under my arms, they lowered me to the ledge. While I was swaying in mid-air, the mother falcon swooped toward me, but veered away when I shouted at her. A little later a

stone, which had been dislodged from the cliff above, whizzed past my head like a bullet. At last I reached the shelf where the nest was located, and edged my way along it to the nest. It was only a hollow in the dry earth on the ledge contained four red eggs varying in color from blood-brown to terra cotta.

On the way up, by some accident, my friends allowed the rope to slip a couple of feet or so, and for one terrible instant I thought that I was falling. When at last I reached the top of the cliff in safety, I highly resolved that thereafter on any such trips I would be one of those who stayed on the solid ground instead of dangling in mid-air.—Samuel Scoville, Jr., in S. S. Times.

The Country Church.

Near where its graveyard waits another guest,
And gorgeous sunsets crown a wooded crest,
The old church stands beside an ancient road,
Alone, aloof from village or abode.

Upon its sloping roof and whitened walls
The Sunday morning's sunlight softly falls;
Its bell has rung, its door is opened wide,
Slow-moving folk come from the countryside.

Songs of praise rise on the quiet air;
Brown-handed shepherds speak to God in prayer;
A sermon, maybe, Scriptural and long;
The benediction, the happy, disappearing throng.

Thus week by week, as in days of yore
Their fathers came and went by this same door;
Thus human life uprising from the sod
Is bound by golden chains about the feet of God.
—A bit of vagrant verse, revised by S. S. Lappin.

Song of Summer.

Dis is Gospel weathah sho'—
Hills is saut o' hazy,
Meddahs level ez a flo',
Callin' to de lazy.
Sky all white streaks of blue,
Sunshine softly gleamin',
D'ain't no wuk hit's right to do,
Nothin's right but dreamin'.

Dreamin' by de rivah side,
Wif de watahs glist'nin',
Feelin' good an' satisfied
Ez you lay a-list'nin'
To de little nakid boys
Splashin' in de watah,
Hollerin' fu' to spress deir joys,
Jes lak youngsters ought to.

Squir'l a-tippin' on his toes
So's to hide an' view you;
Whole flocks o' camp-meetin' crows
Shoutin' hallelujah.
Peckahwood erpon de tree,
Tappin' lak a hammah;
Jaybird chattin' wif a bee,
Tryin' to teach him grammah.

Breeze is blowin' wif perfume,
Jes' enough to tease you;
Hollyhocks is all in bloom,
Smellin' fu' to please me' lone,
Times is gettin' dearah—
Summah's settin' on de th'one,
An' I'm a-layin' neah huh!

—Paul Laurence Dunbar.

JOHN LAKE, OF SOUTH CHINA

(Continued from Page 13.)

ists" you know by name? Do not tell anybody the result. But wrestle with your own self over it.

The Lord knows each one of us. And the Lord knows very many of us are backslidden these days in regard to our spiritual life and the interest which we have in spiritual workers and activities. May He give each of us the spirit of introspection and meditation just on himself—what he is when stripped down to his heart and spirit! The exercise will bless each one who will honestly try it.

Inverted Order of Service.

RECENTLY we published from Pastor J. W. Gillon, of the First Baptist Church at Shawnee, Okla., an experiment made by his church for several months of having the preaching service Sunday mornings at 9:30 and following that by the Sunday-school. The whole morning period of worship and study closes at 11:30 o'clock.

Dr. Gillon bore testimony that his people are enthusiastic in the advantages they found from pursuing this order of service and with great heartiness voted to make it permanent. We now have a letter from Dr. Chas. T. Alexander, pastor of the First Baptist Church, Guthrie, Okla., in which he says that his church is trying the new order of service. In part Dr. Alexander writes:

At 9:30 A. M. for the two Sundays past we have had packed houses, and the new order works in a great way. We are trying it out and will make it permanent in the fall if we think best.

As we remarked in connection with Dr. Gillon's testimony on the matter, there seems to be advantages in the new order, which in many places that have tried it, override any disadvantages that may exist. To us the largest advantage seems to be that it provides that the fresh and full attention of both young and old may be brought into exercise in bearing the gospel preached in that manner which is patterned in the New Testament and which must therefore everywhere and always be accepted as the central service of worship and edification.

Those who have tried the new plan, so far as we have heard, bear united testimony that it helps materially at this central point. We know of nothing that touches the subject of church method or program that deserves more earnest consideration than how to make the regular preaching services spiritually effective. To strengthen local churches in edifying and building up their flocks in the Gospel is to render the highest service. The results shown in the churches that are trying this new order will be watched with interest and sympathy.

The Walnut Street Church, Louisville, enjoyed two splendid sermons last Sunday while their pastor was away on his vacation, from Dr. Clarence B. Waller, of the First Church, Little Rock, Ark. During August the following supplies will grace their pulpit: August 11, Dr. Ellis A. Fuller, of First Church, Atlanta, Ga.; August 18th, Dr. W. A. Hewitt, First Church, Jackson Miss.; August 25, Dr. John Jeter Hurt, First Church, Jackson, Tenn. During the summer while the auditorium balcony is being enlarged to increase the capacity of the Walnut Street Church so it will hold about four hundred more people than formerly, the church services are being held in the Sunday-school auditorium. Last Sunday night it was well filled to capacity, and many had to use the room in the rear, which easily accommodates an overflow by the use of sliding doors.

"A GOOD MINISTER OF JESUS CHRIST."

(Continued from Page 9.)

Very few persons think of him as indispensable to the welfare of society and an invaluable asset to business, but he is all this in the fullest trust, richest sense. Any other func-

tionary in well organized society can more readily be given up than the "good minister of Jesus Christ." Where he functions effectually the best social conditions result, and his absence results in moral decadence, social chaos and ruin. This is undeniable and merits serious consideration.

No people ever have risen above the moral standards practiced by their religious leaders. In the classic periods of Greece and Rome the basest sensuality was taught and practiced by their priests. The most sensual orgies were enacted in the name of religion. No wonder these nations went down under a deluge of shame. A sensual priesthood is to-day the curse of every country thoroughly dominated by Catholics. The most prosperous nations to-day are the ones where the good ministers of Jesus Christ and the open Bible are most highly honored.

They have been leaders in every great intellectual, moral and civic advance. To-day they are the greatest force for righteousness, justice, liberty and peace in the nation. They are worth more to the nations security than her army, navy and wealth.

Good ministers of Jesus Christ are the greatest factors in promoting commerce and developing wealth. Men used to say that supply and demand were the two essential factors in building up commerce. Now every good student knows that Christianity is necessary to make men respect ownership of property, without which there are no good commercial conditions. This respect does not exist separate and distinct from the good ministers of Jesus Christ.

IV

THEY do more than all other men to arouse the youth of the land to aspire to do great things. A very large percent of the world's greatest men owe their awakening to ministers. Their own children fill more positions of honor and trust than the children from any of the professions. In comparison with other men ministers children should be one in sixteen of the nation's distinguished characters, but they furnish one in every six. God surely blesses them!

They are the greatest leaders in advancing the boundaries of civilization and enlarging commerce. They are the ones who dispell heathen darkness and make the deserts into fruitful gardens.

What is their compensation? Because of their character, conduct, ability and the contribution they make to society they deserve much; but the greatest thing they ask for is reasonable conditions under which to render sacrificial service. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" 1 Cor. 9:14. What is a living? God selected the men of one tribe to be priests and ordained that they should have one-tenth of all the eleven tribes produced. That was rich compensation. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" (1 Cor. 9:11).

Ministers should certainly receive enough to make them efficient, provide well for their families, and make fair provision for old age. Anything less than this is unfair to them and dishonors God who called them to serve him. When the churches receive the services of ministers for less than commercial institutions pay for the same ability they are getting something for nothing. Ministers' salaries should not be so large as to make them commercially attractive, but thus should provide well for the servants of God and society.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12, 13). "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" (1 Tim. 5:17). Good ministers of Jesus Christ merit all this. Since God holds them in high esteem his people should do as much.

No people will ever rise higher in ethics, morals and spiritual ideals than their ministers. A God-fearing people deserve to have good ministers of Jesus Christ. Every people needs them above all other social leaders, and should esteem them as a gift from God, and honor them accordingly.

REPORT ON SIMPSON COUNTY ASSOCIATION

The Simpson County Baptist Association held its thirtieth annual session July 25-26, meeting with the Sulphur Springs Church, six miles west of Franklin, Ky.

It seemed to be the general opinion that this meeting was the best held in several years. The attendance was splendid both days, the messengers manifested concern and interest in the proceedings, and the reports, prepared for the most part by laymen showed an understanding, grasp, and an appreciation of the work which was beautiful to see and hear.

The Association this year breathed in a devotional and spiritual atmosphere. Brothe J. G. Barbe, pastor of the First Baptist Church, Franklin, Ky., stirred every soul by his inspiring, earnest deliverance the first day. He preached the annual sermon taking as his text those potent words of the Apostle Paul found in I Corinthians 4:2 "Moreover it is required in stewards, that a man be found faithful." Brother Barbe stressed the facts of our stewardship in regard to life, time and talents. The sermon was a carefully prepared and timely utterance. The devotional services were conducted by Brother Ford Deusner, pastor of Shady Grove Church, Brother J. R. Brunson, pastor of Mt. Vernon Church, Bro. John W. T. Givens, pastor of Providence Church and Bro. Robert Jacobs, one of our missionaries in North China.

The reports were very enlightening and for the most part encouraging. A total of 176 new members were received into the churches during the past year, the losses in membership amounted to eighty leaving a net gain of ninety-six members for the twelve churches comprising the Association. The digest of church letters showed the church as having expended during the past year \$11,329.64 for local expenses, \$3,222.58 for the Cooperative Program and \$1,096.05 in designated gifts to various Baptist causes. It is to be regretted that several churches reported no gifts at all to missions, but we glory in the fact that not one word of adverse

criticism was spoken concerning the Budget system. Kentucky Baptists have adopted, at many of the sessions of the Association.

We cannot refrain from mentioning the the great addresses made by Brother Robert Jacobs, our own missionary and Brother M. M. McFarland, our State Enrollment Secretary, in speaking to the reports on State, Home and Foreign Missions. Brother O. W. Yates, Dean of Bethel College and pastor of Sulphur Spring Church, also brought us a great message on Christian Education.

The Sulphur Springs Church, led by this hard working pastor, Brother O. W. Yates, entertained the Association in a great way. True Kentucky hospitality was displayed by both pastor and people.

Brother W. C. Pearson, Hickory Flat, Ky., is the Moderator of the Association, and Brother W. T. Stringer, Franklin, Ky., is the Clerk. The next meeting will be held with the Shady Grove Church on Thursday and Friday, before the fourth Sunday in July, 1930. The pastor of that church and writer of this article have been asked by the Association to preach the annual sermon.

FORD DEUSNER,

Henderson, Ky.

THE CONFLICT OF THE AGES

As I stood on a hill-top near Geneva, Switzerland, and looked down upon the confluence of the Rhone and the Arve, I could but think of these first chapters of Genesis. The Rhone flows out of Lake Geneva as pure as crystal, while the Arve comes tumbling down from the Alps turbid with the many impurities it has gathered. As soon as the two rivers meet, there begins a conflict between mud and crystal; and after a few miles, the muddy Arve has gained the victory; the whole river is turbid. The first two chapters of Genesis are like the Rhone, clear as crystal, flowing from the great lake of God's power, wisdom and love. There is no trace of sin. But the third chapter is like the muddy Arve flowing into this crystal river. There begins at once the conflict between mud and crystal till the mud of sin, through

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August Program

Aug. 5-10—Dr. John L. Hill, Nashville, Tenn. Special addresses morning and night.

Sunday, Aug. 11—Dr. John D. Freeman, Nashville, Tenn.

Aug. 12-17—Mrs. W. J. Cox, Memphis, Tenn. Morning Addresses will relate themselves specially to women; Evening addresses will be of a general character.

Sunday, Aug. 18-11 a.m.—Dr. Powhatan W. James, Nashville, Tenn. 8 p.m.—Dr. George W. Truett, Dallas, Texas.

Aug. 19-25—Dr. George W. Truett, Dallas, Texas, will speak each morning and night, concluding on Sunday, August 25th.

MOTORISTS

Going in any direction should make it a point to spend at least one night in Ridgcrest.

SUMMER TOURISTS RAILROAD RATES

June 1st to Oct. 1st round trip tourist tickets at one-way fare plus one-third.

Hotel and Cottages open to September 1. For rates at Hotel or for rent of Cottage, write: R. F. STAPLES, Ridgcrest, N. C.

Satan's subtle temptations, gains the victory, and the whole river has been muddy ever since. —A. C. DIXON.

MUDDY RIVER, LOGAN COUNTY

We have just closed a meeting in the Muddy River Church which is located just out of Russellville, Ky. Brother W. E. Florer has been pastor of the quarter-time church for five or six years while he attended Bethel College. It was my privilege to assist in the meeting. The pastor has an excellent group of workers in the church and the whole congregation seemed to be ready for a meeting.

The Lord certainly blessed us during the services. At the close of the meeting the pastor baptized twenty. Among these were two men over the three score mark, a whole household of five members, and eleven who were over twenty years old.

C. B. JACKSON.

Food for Heart and Soul.

REPLYING to your request in your letter to subscribers as to how you may make the Western Recorder more fully serve the deeper needs of our Baptist churches and people, I beg to say I have no suggestions to offer for making the paper more helpful to me, so long as you keep hewing to the line and standing for the Blessed Book as you have in the past.

The reading of the Recorder brings a joy to the heart and food for the soul that I find in no other paper that I read. May God's blessings be upon you and may you be kept in this position of God's service to declare the whole gospel of salvation by grace through faith, and that not of us, it is the gift of God.

W. A. POPE, Rural Mail Carrier.

Alvarado, Texas.

A Needed Change in Our Educational System.

W. A. SLOAN, Boise, Idaho

WE ARE now in the midst of a vacation season. It is time for overhauling, oiling and readjusting our educational machinery. In a few short weeks thousands of young people will find their way to the several colleges over the country, to which they will entrust their educational life. Many will return for the completion of their college work; many will be in the midst of their educational career; while many others will enter the college door for the first time in their lives. How will these colleges meet this challenge of our young people?

Not by way of fault-finding, but in the nature of constructive criticism, the writer has a suggestion to offer. However we are not so foolish as to expect the suggestion to blossom out this next year in full grown fruit; but if it will only take root in some fruitful soil, and stimulate thought and further discussion of this important subject the writer will feel amply repaid.

For several years we have felt that the educational system of our colleges is wrong in principle. While the same principle obtains in State, Private and Denominational schools, we are concerned, primarily, with our own Baptist institutions. Study the curriculum of most any college in this country and you will find the same general plan. The course is top heavy. Freshmen, upon entering, are limited to a narrow field by prescribed subjects. As they proceed the course widens both by the general frame up of the curriculum, and by decreasing the prescribed work and increasing the electives. By the time and when the student reaches the Senior year, following the general plan, and exercising freely his right of electing his subjects, he may roam proudly over the entire range of the educational field. The consequence is that he may graduate with big honors (because he has been exposed to everything in the catalogue), but little knowledge that will be of practical use to him after leaving school. He has a general knowledge (very general) of many things, but no particular knowledge of anything. He has a College Diploma, but does not have that which will enable him to assume responsibility in any profession, except, perhaps, that of teaching. Even here, oftentimes he does not have sufficient knowledge of any one subject to teach it, though he be an honor student.

That the student has a part to play in acquiring an education we are well aware. If he does not apply himself he will fail, no matter what the system is, or is not. However, that particular problem can be lessened to a large degree by more care as to those who are received into the college. The mere fact that one has finished High School is no reason at all that he should continue in school; 25 percent given to research work.

nor, is a High School Diploma from an accredited school the only requirement necessary to enter college. But with this phase of the question we are not here concerned. We are now thinking of the one who is really desirous of an education, and who puts forth his best effort to that end.

When such young people entrust the molding of their educational lives to our colleges they have a right to expect the best. Under our present system with the machinery set up wrong end to they cannot get the best. According to the present scheme a college course begins within narrow limits, and ends with no limit at all. Logically and practically that is the reverse of what it should be.

Large sky-scraper buildings are not so constructed. They do not begin with a small and narrow foundation, then enlarge as they grow upwards. Just the converse is true. The foundation is large, and the apex is small. This is as it should be. The same principle obtains in building and education. There should be a broad base for the Freshman year, with more and more concentration each year throughout the Senior. A general survey of the entire field of knowledge at the beginning instead of the ending of the course, would form an adequate foundation upon which the student could build, restricting his study each year to a narrower limit, confining himself to the mastery of some one subject in his Senior year.

This plan would necessitate the re-adjustment, and perhaps, the reorganization of most of our schools. For example, let the college be divided into seven schools, such as 1. Physical Sciences, 2. Biological Sciences (including Botany, Zoology and Psychology, because Psychology is one of the sciences of life, and properly belongs under Biology), 3. Social Sciences, 4. Languages, 5. Fine Arts, 6. History, 7. Philosophy and Religion.

Now, the first year the Freshman would take the general survey course which gives him a knowledge in general of the entire field. This would enable him to determine which section of the field he would like to choose for his concentration. Having chosen the school in which he wants to labor, the student, in his Sophomore year, would take 75 percent of his work in introductory courses in the various subjects of that school, the other 25 percent taken as electives in some of the other schools of the college. In his Junior year he would continue in the same school with 75 percent of his work in more advanced studies of the some subjects, with 25 percent in other schools. Then in his Senior year the student would continue in the same school, but limit 75 percent of his work to one department of that school, with the other

Let us take a concrete case. The student has completed his Freshman year of general work. He has decided to take Biology as the course for concentration during the remaining three years. Hence at the beginning of his Sophomore year he enrolls in the school of Biology. Twelve hours per week is usually considered a fair amount of work for the average student, so let us say that during his Sophomore year he takes three hours in Botany, three in Zoology and three in Psychology. The other three hours he may take in any of the schools he may choose. The Junior year he follows the same procedure in the school of Biology, taking more advanced work in the same subjects. The other three hours again chosen as electives in some of the other schools of the college. By the time the student reaches his last year he should be able to determine what subject he wishes to concentrate upon during the Senior year. Let us say that he has chosen Zoology. Very well, then nine should be spent in the department of Zoology all during his Senior year, and the other three hours in research work.

Such a system would remedy the pathetic situation of a college graduate stepping out of school with a very limited knowledge of several things, but no definite knowledge of anything. It would also relieve the young man or young woman of the embarrassment of stepping out of college into the world, unable to do anything, until he has learned how by bitter experience, as many of them have to do. It would also save a lot of time all too often lost between graduation and establishment in business. On the contrary, it would turn the graduate out of school with some knowledge of many things, more knowledge of some things, and a thorough knowledge of one thing. The student would be prepared for Graduate work, in case he should decide to pursue his studies further; or, he would be qualified to assume the duties and responsibilities of his life's work.

Education is preparation for life. If what one receives under the name of education does not prepare him for life and life's work, it is a misnomer and a failure. Therefore, it appears to the writer that this plan, or something of this nature, will commend itself to every educator, as well as others, as being more in harmony with the true ideal and object of education than the present system which goes at it backwards, and one to which we shall inevitably come in this country.

Baptists have made many notable contributions to the civilization of the world. Not least among these has been the educational contribution. We still have an educational debt to the world and to the cause of Christ. Why should we not take the lead in such a constructive advance that will the better enable us to efficiently administer the truth, divinely committed to us, as faithful stewards of Jesus Christ.

Beginning to Read the Religious Herald.

The following practical and useful article was furnished to the Religious Herald by the lamented John A. Broadus, and was printed in the issue of October 29, 1890.

A GOOD many persons, at Associations or protracted meetings, or in consequence of special inducements, have recently become subscribers to this paper. Some of them have never been attentive readers of any religious journal. How to read newspapers is among the most practical questions of intelligent modern life. Periodicals are constantly multiplying, and in some respects constantly improving, and they are becoming an increasingly important part of all our reading.

Every newspaper that amounts to much has marked characteristics. A religious newspaper ought largely to introduce other elements of interest, but these should be thoroughly subordinate not only in space, but in spirit, to the religious element. Religious information and instruction, religious enjoyment and improvement, should be the constant aim of those who make the paper and of those who read it. Whatever intelligence as to business or politics, as to science or literature, we find in a religious newspaper, ought to be such as is conducive to Christian character and life, and ought to be read with that predominant aim. And among papers of the same general character, each has its own principal range of topics and method of treatment, its own leading writers and peculiar tone.

Moreover, every issue of a newspaper is part of a series, and must largely take for granted the information and opinions which have become familiar to readers of its previous issues. It must allude to many persons, events and ideas that have been heretofore mentioned. Many of these allusions will, to a new reader, be inevitably obscure. He must not think strange of this, for it could not be otherwise. The great mass of old readers of the paper would find intolerable those explanations of past matters which the new reader naturally desires. The skill of newspaper men is largely occupied in reconciling these conditions as far as may be possible. They must repeat and explain for those who never knew the matters in hand, or have forgotten about them, yet with such variety and grace as shall make their statements readable to all. But in this case they can, of course, have only partial success; and the new readers being for any particular issue of the paper a small minority, must expect to find the wishes of the great majority chiefly regarded.

What then? One who has recently begun to read a certain paper ought for some time to read it with great care. A new pastor must spend most of his early weeks and months in getting acquainted with his people and so a new teacher with his pupils. A young lady who goes to spend a season with some relatives will quietly but closely observe the per-

sons who call on the family, or on whom they call, and will take every proper means of gaining information about them; otherwise she cannot half enjoy the current conversation, or be anywise at ease in the new society. In like manner a new reader must sharply observe the persons and topics that appear in the paper, and ask the pastor or others who have been reading it heretofore to explain this or that point. By degrees, the matters treated in the paper will clear themselves up. Passing allusions to past affairs will begin to be understood. Writers who were strangers at first will come to be regarded as friends. Information contained in letters from various localities will link itself with the contents of former letters. The general religious intelligence given in any particular issue will be elucidated by the remembrance of what has been read in the past. Those who refuse to give time and close attention to several successive numbers will have about as dull a time as if the young lady should take no pains

to make acquaintances with her new circle.

Here, we are persuaded, is the chief reason why so many persons, after subscribing for a good newspaper, find little pleasure in reading it, and soon allow the subscription to lapse. They have never been willing to pay the price of enjoyment and profit by attentively reading a few successive numbers, and taking some pains to understand and remember.

New readers, as above intimated, are sometimes new converts, who are looking around for special subjects of intercessory prayer. They are often and rightly urged to pray for the religious teachers whose voice they hear. It would be eminently appropriate to pray also for the religious writers whose columns they read. A weighty and ever-growing responsibility rests on conductors of a religious newspaper, and on those whose writings it publishes. They are cheered no little by the persuasion that there are at least some who often invoke for them God's guiding and prospering grace, and who read their articles with a sincere and earnest desire for religious profit.

J. A. B.

Brother Harvey English, of Ammons, Ky., was with us at Locust Grove Christian County from July 15th to 25th in a very interesting meeting. He is a pastor-evangelist of real power; our people heard him gladly. We have five approved for baptism, and the church and neighborhood much revived.

Locust Grove Church is a noble bunch of saints for whom this pastor has been preaching, now going into his tenth year.

Our meeting is to begin at Casky the first Sunday in August and Brother Guard Green, of Louisville, and pastor at Lyndon, Ky., will do the preaching.

Pray for us here. E. W. COAKLEY Hopkinsville, Ky.

Pastor Lewis C. Ray, of Franklin Street Baptist Church will be away from his pulpit during the month of August. The first ten days will be spent in a revival with pastor Cochran at Locust Grove. The rest of the month will be spent at Mammoth Cave, visiting his mother. During his absence his pulpit was supplied by Dr. O. M. Huey on first Sunday, and the others it will be supplied by Brother Renaldo Purim, pastor of the Pelaris Baptist Church of Rio de Janeiro.

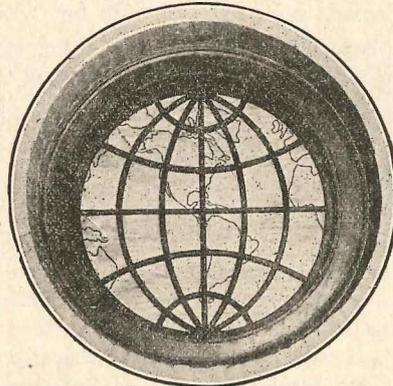
SUNDAY SCHOOL ATTENDANCE

July 28, 1929

Sunday Schools Reporting Five Hundred and Over

Louisville, Walnut St.	861
Owensboro, First	687
Newport, First	568
Louisville, Parkland	551
Bowling Green, First	532
Louisville, 9th & O	524

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The Return from Captivity.

PRESIDENT M. B. ADAMS, Georgetown, Ky., Sunday School Lesson, August 18

Lesson: Jeremiah 29:10-14; Ezra 1:1-11; Psalm 126:1-6.

Lesson Text: Ezra 1:1-6; Psalm 126:1-6.

Devotional Reading: Psalm 124.

Golden Text: Jehovah hath done great things for us, whereof we are glad. Psalm 126:13.

There have been in history other forced removals of large bodies of people from one country to another than the exile and return of the Jews from Babylon. A few years ago the Turks drove the Armenians from their home out into the desert to die. The English forced the Acadians to remove to Louisiana where their life and culture have been largely absorbed in the surrounding population though traces of it remain. Since the Great War the majority of the people of Macedonia have changed. That province began life over again with a new government and impoverished immigrant settlers. Refugees to the number of eight hundred thousand, mostly Greeks from the basin of the Black Sea, landed and located in Macedonia. In addition to all this movement of peoples, under the sponsorship of the League of Nations, four hundred thousand Turks moved out of Macedonia to Turkey and eighty thousand Bulgarians crossed the northern border to join their own people.

Thus we see that the Jewish migration was not the only case of its kind. Yet it stands as an isolated and unique phenomenon in history. In what respects? Practically an entire nation, including the best and most intelligent elements of it, were forcibly removed from their mountain home in Palestine and carried across the desert to the sun-baked plains of Babylon. There they remained for seventy years and were, many of them, returned to their native country. A large and influential literature produced through a period of many centuries, historical narrative, religious poetry, doctrine and Gospel preaching centered around these events. Consistently, throughout the whole of it, is the consciousness that the one and only God of the universe, not a tribal deity, brought about the exile because of the sin of a people whom He must purge in order to realize through them a glorious redemptive purpose, and restored them in further pursuance of that plan. No other migration of a people was ever attended by such an interpretation.

It is simply inconceivable that the impulse which directed these history making movements was an illusion, a snare, a delusion and an error. The consciousness and the conviction of millions of people over centuries of time, including many of the best minds and noblest spirits of the race, cannot thus be explained. Through all this momentous and eventful history are intermingled

personal experiences with God and revelations from Him and the historical consequences thereof which cannot in the exercise of intelligent judgment, be reduced to the categories of dark terror and ignorant superstition. So consistent a history with intelligently planned and directed results can be explained only by reference to God. The transformation of a political nation to a spiritual commonwealth, the conservators of the only reliable and trustworthy religious experience and literature of the human race, was not the work of ignorant mentality and misguided zeal. As well say that the Dix River Dam in Kentucky, one of the great engineering works of America, was the work of a beaver.

Cyrus the Servant of the Most High God

He was that to be sure. Elsewhere God calls Cyrus "His Servant." The Apostle Paul claimed the same thing as did others of the saints. Is there a difference?

In this lesson Cyrus calls Jehovah "the God of Heaven" and says that this God had given to him all the kingdoms of the earth and had commissioned him to build a temple at Jerusalem. These are good words and seem to speak well for Cyrus.

A Babylonian cylinder inscription says that Cyrus' special god was "Marduk the great god of the Babylonians." The cylinder makes Cyrus say, "May all the gods whom I have brought into their own cities daily before Bel and Nabu pray that I may have a long life, may they speak a glorious word for me, and may they say to Marduk, my lord, Cyrus who worships thee, and Cambyses his son." These words tell a different story.

These two statements seem to be at variance and yet the consistency of them in Cyrus' mind can be explained. Cyrus was a great administrator, a broad minded statesman and somewhat of a politician. He was building a great world empire and believed his success involved pleasing the peoples who composed his realm. To please them in their religion was fundamental in his plan.

He was a worshipper of many gods. He would worship the God of the Jews also and recognize His place as he would worship the others. This was not saying faith of course. One of the Ten Commandments requires worship of the one

true and only God and no one else, nor any images or idols of any god. There are folks today equally broad-minded and in the same situation as Cyrus in reference to salvation.

This trend of Cyrus' mind made it possible for God to use him. He could make him His servant in the sense that he could be used to carry out the divine purposes. God can make His enemies serve Him. In some way it matters not how, Cyrus became conscious that God had commissioned him to build a temple in Jerusalem. This was a miracle but easily credible. If God cannot do this He has small power and is no God. The fact that a man is not committed to God as a saved believer does not prevent God's use of Him for good purposes.

This incident is an insight into the inner methods of God in dealing with the affairs of nations. It is a typical case. He does the same thing now. We are to understand that the unseen God is at work among men and governments.

Cyrus' Politics and God's Policies

Some conquerors planning for world wide empire thought of nothing but the use crushing force. The Turks would obliterate the American people and destroy their identity as a nation. Not so Cyrus. He had the some practical wisdom which the Romans displayed in later ages in dealing with subjugated peoples. The conservation of their national identity and the toleration and protection of their customs would tend to peace and harmony more than destructive coercion. Cyrus was a shrewd politician. He would carry favor with the God of the Jews and please that people by restoring what was more to them than all else beside their temple at Jerusalem. He was a well informed ruler and knew the desire of their hearts. As long as the temple stood they had hope. When the Jews learned of its destruction they could no longer sing the Lord's songs in a strange land. Cyrus knew only a minority of them would return. They were a valuable people in his realm. Those who remained in Babylon, the majority of them, would be happier if they knew the Temple would be rebuilt. His liberal policy would make them better friends and from his standpoint better citizens. Cyrus was interested in the extension and better integration of his empire. He was proud to say that "Jehovah the God of heaven has given me all the kingdoms of the earth."

But God was moving in the interest of

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a larger policy than that of Cyrus. For the moment the plan of the smaller fell in line with that of the greater. The Babylonian captivity cured the Jews of their tendency to idolatry. They had a chance to see it operate at first hand and the civilization that grew up around polytheism. God must preserve the identity of His people, the peculiarities of their worship and conserve the great religious truths He had given to the world through them. The restoration of their Temple and the return of all who wanted to go back were essential to this plan. Without the temple they would give up in despair. With it they would carry on in hope.

To cure them into the very furnace of it. They were glad to resume their use of the Sabbath, their faith in their Scriptures and their traditional worship. They were transformed from a nation into a church. They had come into contact with the great outer world and acquired ideas and impressions which in later years made passible a quicker understanding of Christian missionary enterprise. In it all God was building for the future.

Distributing the Cost

It was expensive. The return of about fifty thousand Jews and the rebuilding of the temple cost "big money". All worth while things are expensive. They ought to be. If so we will appreciate them more. One of the best things about modern religious enterprise is its heavy cost. It gives us something worth while to do to meet it. In Babylon the Jews had not needed much money for religion. The one-hundred and twenty-sixth Psalm, a part of this lesson, shows they were glad of an opportunity to take offerings to pay the expenses of the return and of the rebuilt temple. Those who get sore at the appeals of churches, hospitals, orphanages and colleges for money would come to a different state of mind about it if they would spend a time in some Babylonian land where there was no call for these things.

"Let those who want to go back to Jerusalem pay the bill. It is their affair. Why should it cost me anything?" Doubtless many such sentiments were expressed by selfish Jews on the streets of Babylon concerning the proposed return. Human nature was the same then as now.

But better counsels prevailed. Cyrus took the initiative in suggesting that the cost be distributed over all who were willing to assume part of the burden. This is true Christian fellowship. The return to Judea and the rebuilding of the temple as a great and worthy religious enterprise. It had its bearings upon all the future of God's redemptive work. It was an important item of His age long plan and policy. We are today the heirs of that movement. It led on toward the "fullness of time" when Christ should come, God manifest in the flesh. The

Guaranteed Life Incomes on Gifts!

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

**THE RELIEF AND ANNUITY BOARD OF
THE SOUTHERN BAPTIST CONVENTION**

THOMAS J. WATTS, Executive Secretary,
1226 Athletic Club Building, DALLAS, TEXAS.

cost of that movement was incurred for our benefit as well as theirs. In a far deeper and richer sense than they knew they were building for the future. They were taking part in a course of development which has swept us into its current and which carries on into the eternities.

In such a manner we should think of our religious enterprises which are languishing. If we fail in caring for that part of the cost which should fall upon us, the future will be poorer and those whom our fidelity should bless will suffer. The part of the cost we ought to bear should be gladly accepted by us. To fail is to rob our successors and spiritual heirs.

Too Good to be True

A noble song is the One Hundred and Twenty-sixth Psalm. The Jews were a singing people. Their religion made them so. They gave to the world the greatest religious poetry. They set human life in its best aspects to music and we have been singing ever since. Had it not been for their sufferings the world would have made no soul music. A soul must suffer and bear it rightly if it sings sweetly.

Their release seemed a dream to them. They sang and laughed and laughed and sang. Even the heathen who cannot sing the songs of Zion were impressed with their joy.

One real lesson they learned. If the seed is sown the harvest will surely come. The harvest day will be all the happier for the pain and weeping of the seeding time. God's world will yield golden harvests if we faithfully broadcast our seed.

TIDINGS FROM NICHOLASVILLE

Enclosed please find my check for the Western Recorder for the ensuing year. It is a great pleasure to become a subscriber of your valuable paper.

I have been on the field at Nicholasville for just a month and the work is moving forward nicely considering that we are in the midst of the vacation period. The congregations are being well maintained. Sunday, August 5th we begin a new move in this church by starting Sunday School at 10 A. M. and continuing into the preaching service thus doing away with any intermission. In this way we purpose to place the proper emphasis on the preaching services of the church, and train up the young people and some older ones too in the importance of supporting and magnifying the church services, while not minimizing in the least the importance of the Sunday School.

We will also begin our fiscal year of the church the first Sunday in September which will be in keeping with the Associational year. The Nicholasville Church has great possibilities before it, if they will catch the vision and measure up to the great opportunities before them. My wife and I have been well received and are enjoying the work. Being reared in Spurgeon's Orphanage and a member of his church in my earlier days, I hope to carry on the good work of the Gospel ministry to which he so faithfully devoted his life.

With best wishes for the growing success of your great paper

P. G. CARTER.

Nicholasville, Ky.

We welcome Pastor Carter to the Recorder family and to the fellowship of Kentucky Baptists and wish for Nicholasville Baptists every blessing.—Ed.

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 Corresponding Secretary Miss Jennie G. Bright, Louisville
 Young People's Secretary Miss Pearle Bourne, Louisville
 W. M. U. Field Worker Miss Mary E. Davies, Louisville
 Treasurer Mrs. B. G. Rees, Louisville

HEADQUARTERS FOR W. M. U., 205 East Chestnut St., Louisville, Ky.

Topic for August: "The Frontier".

WHICH WAY IN 1929?

This was the question asked by Mrs. Cox in her message at our W. M. U. meeting in Memphis. There are two objectives we must keep before us this year.

First, to complete the task begun during the Ruby Anniversary. In other words, to continue to foster our new organizations. "These new-born organizations must be fostered and nurtured or they will die. They must be given specific training".

Our second objective is to continue to organize and enlist. We cannot stand still. We must either go forward or backward.

Which way in 1929 for Kentucky W. M. U.? The year is more than half gone. Only five more months left!

Our apportionment or goal for the Co-operative Program is \$173,000. July 31 we had given \$75,500 (on apportionment). We must do a great deal better if we reach our apportionment and we are going to reach our goal!

Our goal in new organizations is 336 (W. M. S. 66; young people 270). During the past seven months we have received the report of sixteen new Woman's Missionary Societies and sixty-one young people's organizations, making a total of seventy-seven. We must do better during the remaining months! What church is near you that does not have a W. M. S.? Plan at your very next society meeting to organize in a neighboring church!

We were happy to note on the back of August Royal Service that Kentucky went beyond the half year mark of quota for Royal Service.

Oh, Kentucky women, does the Christ mean anything to you? Of course He does, and we want to share our joy with others by organizing and enlisting.

There are 1,200 churches in Kentucky without any missionary organization. Will you not plan to organize a society in one of your neighboring churches this very month! Then show this new society how to give an interesting program, how to send their gifts each month to Missions. Do not organize and then forget about them, but foster, nurture and nourish month by month.

SUBSCRIPTIONS DESIRED FOR CURRENT MAGAZINES

A number of years ago a most charming Kentucky girl, Miss Bertha Mitchell, was graduated from our W. M. U. Training School and from the Kindergarten Department of the Louisville Normal

School. She did splendid work in Tampa, Fla., under our Home Mission Board and then in Southwestern Seminary in training Kindergarten teachers.

For the past six or eight years Miss Mitchell has not been able to do active service on account of poor health. She has started a little business to help support herself, by taking subscriptions and renewals for magazines. She was formerly from Versailles, Ky., but is now in Texas, trying to regain her health.

We hope a number of our readers will save her address and send subscriptions for the Ladies Home Journal, Good Housekeeping, American and any other magazines through Miss Mitchell. Her address is:

Miss Bertha Mitchell,
San Angelo, Texas. Box 329

THE THIN LINE OF BAPTIST OCCUPATION IN NEW MEXICO

By Myrtle Barber Ware

A few thousand Baptists, only 11,000 or less, in 150 churches hold the thin line of defense on this western front. . . The Baptist Hospital is at Clovis and is doing a splendid work. The Orphans' Home, at Portales, is a growing institution and has the loyal support of all the Baptists of the State. Montezuma College is the institution, however, that has the universal appeal to young people, far and near. Nestled in the foothills of the Rockies, her walls stand like a beacon light in the midst of Catholicism, ignorance and wicked indifference. This college is the key to ultimate victory for Baptists in New Mexico.

New Mexico is predominantly Spanish American, perhaps as much as 65 percent. It does not seem unnatural, therefore, to find that she is a Catholic state. About 70 percent of the population is of the Catholic faith. This leaves 30 percent to include Baptists, Methodists, Presbyterians and other faiths and non-believers. What a need for Gospel truth to penetrate the darkness! If Catholicism is wrong in South America; if it is wrong in Brazil, it is wrong in New Mexico.

There is a sect, among the Spanish American people largely, known as the Penitentes. They are indeed a part of the hosts of Darkness. These people believe in making compensation for their own sins, in beating themselves with cactus whips, in lashing their uncovered backs, in walking on their knees over rugged mountain paths and leaving trails of blood along their way. Once a year, they tie one of their numbers to a cross

where he remains as long as he can and still live. The longer he suffers, the more sins he makes compensation for and the purer becomes his life. There are more than 11,000 of these people in New Mexico. There are more Penitentes in this state than there are Baptists! Would that they knew that Jesus Christ has already made atonement for all our sins! There is nothing left for us to do but believe on Him and live for Him. But they do not know this. If it is right for us to take the Gospel Light to the heathen in China, must we not also take it to the heathen in America?

There are between 35,000 and 40,000 Indians in New Mexico. The indifference with which we have for years considered their spiritual condition is appalling. We cannot pay back to them that which we took from them, but we can give them that which can never be taken away. They long to know the "Jesus Way", and we have done practically nothing in New Mexico to show them His way. Hundreds of Navajos near Farmington, the thousands of Pueblos around Toas and the myriads of others on the Reservations—all are lost, except for a few Christians found among them recently forget the untiring efforts of Missionary T. D. New, our one missionary among 35,000 people! We must not, of course, forget the untiring efforts of Missionary Graham and his wife who formerly worked among the Navajos. May God allow us to see the day when we have many missionaries among these people, showing them the "way" of Life.

When I consider the call of this frontier state with its few faithful soldiers holding a thin line of defense for the Master against the enemies of righteousness, I often wish that I had ten lives to give in this conflict. But I do not have ten, or five, or even two. I have only one brief life, but if I know my own heart all of that life belongs to a task such as this. What is your personal responsibility toward New Mexico? Perhaps you will never come in actual contact with this needy field but you can lend your compassionate interest in her problems and express that interest through prayer and money.

There are many heroes and heroines of the Cross falling by the way in the fierce battle on this challenging frontier. Let us younger Baptists of the South say to them whose failing hands will soon pass the torch to us—

"Your flaming torch aloft we'll bear—
With burning hearts an oath we swear,

To keep the faith, to fight it through
To crush the foe or sleep with you—" (This month our subject is "The Frontier." The above article will be interesting to use at the society or circle meeting.—J. G. B.)

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**PEARLE BOURNE,
Young People's Leader.**

G. A. CAMP IN WEST UNION ASSOCIATION

West Union Association held their first G. A. Camp this month at Needmore, Ky. To the regular group meeting of the W. M. U., held at LaCenter on Monday, the girls gathered from all over the Association. After spending the day with the women and having charge of the afternoon service, they gaily set forth for camp. Flags were hoisted, tents pitched, cots set up and all was in readiness for their first vesper service on Monday night. Forty girls and counselors from the following churches registered: Paducah-First, Paducah-East, Paducah-Calvary, Bandana, Providence and Spring Bayou. Mrs. Henson of Needmore acted as Camp Mother; Mrs. James Nagel of East Church, Paducah, Camp Director; Mrs. Maud Crice of Bandana, Business Manager; Mrs. C. F. Boyles of First Church, Paducah, Recreational Director and Miss Pearle Bourne of Louisville, Educational and Religious Director.

Every hour of the day from rising bell at 6:30 to taps at 10 P. M. was filled with inspiration, information, wholesome fun and good eats prepared by Mrs. Rudolph of Bandana. Shortly after rising bell every girl was in line at attention for the salute to the U. S. and Christian flags. Then came the daily exercises, after which everyone was ready for the wholesome breakfast. The morning hours were given over to Camp inspection, devotional period, preparation hour, mission study class and recreational period. Immediately following the noon hour, one hour of absolute rest was observed by all. Then came another period of fun and frolic. Just as the evening shadows fell, vesper services were held at which time Miss Bourne talked to the girls of "Beautiful Girlhood on the Trail".

Every evening brought some surprise in the way of marshmallow toasts, watermelon feasts, moonlight hikes, and on Wednesday evening the friends from Bandana met at the Camp at their usual prayer meeting hour and worshipped with the campers in their vesper service.

Thursday was observed as visitor's day. Mothers, fathers, sisters, brothers and friends came to spend the happy hours with the girls and enjoy during the evening on the beautiful lawn, an hour of merrymaking as the campers observed "stunt" night.

Through the kindness of the Superintendent and Trustees of the School, the G. A.'s were privileged to hold their Camp in the school house. It is located in a most beautiful grove. Shade trees were in abundance and offered plenty of shelter from the sun while the girls enjoyed

tennis, volley ball, croquet, barn yard golf and many out of door games. Such a good time was enjoyed that the desire of all was that the camp be held annually. Each girl went back to her own G. A. singing, "Let others see Jesus in Me".

PASTOR E. L. PENDLEY IN NASHVILLE REVIVAL

Just a word, please, in regard to the revival meeting at Calvary Baptist Church in Nashville, Tenn. The meeting continued seventeen days, reaching the climax on the second Sunday of the meeting. This seemed to be "The Great day of the Feast", when many came and drank of the Water of Life.

Rev. W. H. Vaughan is pastor of this great church and the work is moving nicely under his leadership. He is a man of faith and courage, and believes in the power of the Gospel to save souls. Brother Vaughan is a whole soul yoke fellow, and is an inspiration to all who know him. The writer considers it one of the special favors of God to have been invited the second time to hold a meeting at Calvary.

Two years ago we had a great meeting there, but this time it seemed that we were led to a more complete surrender to God as there was but little interest until the second week of the meeting.

These times that try our faith really prepare us for mountain top experiences. There were fifteen added to the church, twelve by experience and baptism and three by relation. Many others reconsecrated themselves to their respective religious tasks. The Lord be praised for the manifestation of His great power, and may all these be found faithful to their Lord and church when He comes.

Permit me to say just here that our meeting at Olivet begins Monday, August 5th. Rev. G. O. Cavanah of Fredonia will do the preaching. Brother Cavanah and I have been together in some great meetings, and we are hoping and praying that the Lord will open the windows of Heaven and shower upon us a great revival at this place. Pray for us.

E. L. PENDLEY, Pastor.

Olivet Baptist Church,
Howell, Ky.

A UNION BAPTIST MEETING

Am in the city of Tampa, Fla., doing the preaching in what could be called a "Union Baptist Meeting". Three Baptist churches are in the meeting: Tenth Avenue, El Bethel and Jackson Heights. The meetings are being held under a tent located near the center of the field. The interest is fine and the crowds are large. The tent is entirely too small. Such a meeting gives the evangelist an opportunity to preach to hundreds of sinners, many of whom rarely if ever go to a church house. I have held many such meetings. I find that after a sinner is saved by the grace of God he will love the house of God. The Gospel is

the power of God unto salvation only when the unsaved hear the Gospel. "How can they believe on Him of whom they have not heard?"

I have held twenty meetings in this city during the past four years and we are praying that this one will be the most fruitful of all. I go from here to Marietta, Ga., thence to Chattanooga, Tenn., thence to Cleveland, Ga. I have a little time not taken this fall and winter. Mail addressed to me at 139 Luckie Street, Atlanta, Ga., will reach me.

W. L. HEAD.

MT. PLEASANT BAPTIST CHURCH, OWEN COUNTY ASSOCIATION

Pastor G. C. Sandusky, who recently came to the Owen County Association, led the singing and did the preaching in our revival that closed Tuesday night, July 16th.

Brother Sandusky is true to the Old Book and holds up Christ before lost men as their only hope. His earnest Gospel messages were heard by large audiences, some of the people coming for miles to hear him. The entire community was greatly moved and we consider this one of the greatest meetings that our church has had in the past several years.

We praise God for the spiritual uplifting and the sixteen that were added to our membership.

L. T. YANCEY, Church Clerk.

GUTHRIE, OKLA.

Information comes of fine progress of the Baptist cause at Guthrie, Okla., under the leadership of Dr. Chas. T. Alexander of the First Church. He recently suffered an attack of malaria—and that on the Oklahoma high plains! Dr. Alexander has been in frequent demand this summer for commencement and other sermons. He preached the commencement sermon for Oklahoma Baptist University.

PASTOR BAYNE RESIGNS

After six and one-half years I have resigned the pastorate of the First Baptist Church of this little city and am moving to Rich Hill, Missouri, where we own our home.

I am ready to accept such work as the Lord may open to me.

Please send my paper to Rich Hill, Mo. I cannot tell you how much I enjoy reading about the work in Kentucky, my native State. You are giving us a great paper, one of the best.

W. S. BAYNE

Osceola, Mo.

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Mountain School Adjustments.

J. W. O'HARA, Superintendent, Asheville, N. C.

GREAT satisfaction has been left by friends of mountain school work of the Home Mission Board at the revision by the Board of its drastic action at the May meeting—which was broadly interpreted as indicating nothing less than a purpose to wipe out these schools. Protests came from so many quarters that the Board looked more deeply into the situation and found crying needs in more than one place that they had not known of. Dr. O'Hara was asked to reconsider his resignation, and he has been continued in his service as Superintendent. In the article which follows the news items given are illuminating in the bearing they have upon the needs and the deep anxiety of the mountain people that this service shall not be discontinued.—Editorial Note.

THERE are nineteen mountain schools which are continuing their work. Eight of these are supported by the Home Mission Board, and the remainder are supported either by the Baptist State organizations, or private contributions. All will need the aid of their friends. There will be many pupils who need aid, and many special needs of the schools. Friends who have special contributions or desire information will please write to the Superintendent in Asheville, N. C.

Magoffin Institute, Salyersville, Ky., under the management of Prof. Frank A. Clarke, is making progress. Much work is being done repairing the buildings, beautifying the grounds, and placing additional equipment. The desk used by Dr. Brown for many years and by the present Superintendent for six years has been installed in the new office there. Driveways are being planned for the campus, water is being piped to the buildings, rooms are being renovated, new books are being added to library, and many changes are in process. There are no more energetic, aggressive, sacrificial workers than Professor and Mrs. Clarke. The Clarke family all know how to work. The people are responding to their leadership. A large enrollment is expected.

Hazard Baptist Institute is continuing its efforts and struggles to reach an ideal. Rev. C. D. Stevens has the vision and the consecration to work it out. This school should develop into a real industrial institution. Five to seven hundred pupils go out of this territory every year to get such advantages in other institutions. They are fundamentally Baptists, but return with Unionism and other ideas foreign to Baptist ideals. Southern Baptists should save his section for future leadership and service. The school is located in the midst of eleven counties with a population of 154,431 according to the 1920 census. There are over four hundred coal mining camps in the territory, besides other mining and manufacturing activities. There is here an unsurpassed opportunity for Christian and Industrial training.

Barbourville Baptist Institute, Barbourville, Ky., plans for its largest enrollment next session. Principal L. P. Manis is visiting all the mining communities, and there are several hundred in the

eleven counties served by the institution. In one, he and the superintendent secured six pupils with several prospects on a recent canvass. The trustees are planning special effort to provide necessary funds for the school's operation and to meet present indebtedness. There is a population of 250,845 served by this school, according to 1920 census, more now. It should be given adequate means to properly function throughout the entire territory.

Magoffin Institute is located in a group of sixteen counties in Northeastern Kentucky with a population of 289,203. This territory has many mining camps and other industrial centers, and in the main is undeveloped in religious activities. There is much to be done yet in holding the territory for Baptist ideals. The school and enlistment workers together with a few hard working pastors are the hopes of the region.

Prof. Roy Anderson, the new principal of Harrison Chilhowee Institute, Seymour, Tenn. is making great progress in plans for the institution. He reports five pupils secured from one home far back in the mountains near the Smoky Mountain National Park, and three others, possibly five from the same community. Plans for a systematic canvass of the Associations in Southeast Tennessee for funds to provide for operating expenses and pay off indebtedness of about ten thousand dollars are well laid and organized. There are twenty counties to be served by this institution with a population of 535,827 by 1920 census. Some of our greatest ministerial and lay leaders have gone from this institution. It is worthy of adequate support in every way.

Cosby Academy, Cosby, Tenn. closed its doors after it was dropped by the Home Mission Board, but later, with the efforts of friends and patrons, has reopened. Prof. Lee R. Watson, the new principal and Miss Mary Douglas Hodges, are making a vigorous canvass for students, and soon a systematic canvass will be made for necessary funds for operation. This school is located at the entrance to the Smoky National Park. It serves three or four counties in East Tennessee.

Eldridge Baptist Academy, Eldridge, Ala. has bright prospects for the opening August 20th. Dr. P. A. Roberts, an experienced school man, has been secured

as principal. Miss Mannie Abbott has done a wonderful work in a canvass for students. She has one hundred or more signed up for next session besides the local students. A truck will be operated from three or four nearby towns. The people of the section are rallying in a great way. The school is the only Baptist Secondary institution in eighteen counties of North and Northwest Alabama having a population of 916,215 according to 1920 census. It has two large dormitories, which should be filled all the time. The outlook for the school is bright. A Commercial Department for the school is contemplated.

The prospect for an increase in pupils this year is very encouraging. Some help is being secured from the Opydyke Fund and a number are being provided for. However, this will take care of a very small part of those applying. Every year for the last two or three we have turned away around fifteen hundred. We will need contribution of a large number of scholarships to give advantages to the many worthy boys and girls applying. There comes to me by today's mail a request for several at Magoffin Institute, Salyersville, Ky. Others will be coming in every day. The superintendent solicits the correspondence of interested friends and societies.

ROME ON RELIGIOUS INSTRUCTION

In its clip-sheet news service supplied to its periodicals in this country from its national headquarters at Washington, D. C., the hierarchy of Rome disclosed Roman Catholic hostility to the reading of the Bible in school in a two-column statement of which the first two paragraphs follow:

Lead, S. D. July 9.—The decision of the State Supreme Court, just made public affirming the right of Catholic students in the public schools to absent themselves from classrooms during the reading of passages from the King James version of the Bible and recitation of the Lord's Prayer by teachers, declares such exercises to be "necessarily devotional and Protestant in character." As such, the opinion states, the practice is "an infringement of religious liberty."

The Supreme Court's opinion, written by Justice Burch, is of such sweeping character that it invalidates Section 7659 of the State's Revised Code of 1919, providing that "No sectarian doctrine may be taught or inculcated in any of the public schools of the State, but the Bible, without sectarian comment, may be read therein."

In contrast with that rejoicing of the hierarchy that Roman Catholic children may leave the school room to avoid hearing the Word of God read, Article Thirty-six of the concordat which the Papacy recently concluded with Italy is interesting. That article compels all attendants at schools in Italy, whether Roman Catholics or Protestants of Jews or atheists,

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to receive the dogmas of popery taught by Roman priests or others authorized by the hierarchy. Here is that article:

"Italy considers the teaching of Christian doctrine according to the forms received from Catholic tradition as the foundation and crown of public education. Therefore Italy consents that the religious teaching now imparted in the elementary schools be further developed in the secondary schools according to a program to be agreed upon between the Holy See and the State.

Such instruction will be given by masters, professors, priests and members of the religious orders approved by ecclesiastical authorities and in subsidiary form by lay masters and professors furnished with proper certificates of capacity issued by the diocesan ordinary.

Revocation of the certificate by the ordinary immediately deprives the teacher of authority to instruct. Only text books approved by the ecclesiastical authorities will be used in the public schools for such religious teaching.

How fair and tolerant papal Rome is! How it loves the Word of God! How it advocates and practices religious liberty when dominant! How considerate of the rights of pupils and their parents! In the estimation of the hierarchy it would be a monstrous imposition to read the Bible in the schools of South Dakota, but it is the quintessence of righteousness to compel all pupils and students in Italy to hear priests and emissaries of Rome impart the dogmas of popery in all schools of the peninsula.

—The Protestant.

DOING GOOD WORK

It was great pleasure to work in Rev. A. M. Tate's two churches and to find that they are doing such good work. Three years ago I had the privilege of teaching "Building The Standard Sunday School" in Turners Station Baptist Church and saw at that time many things they could do to advance their work. About two weeks ago during the Enlargement Campaign in Henry County is was a joy to direct the work at Turners. The pastor and people co-operated in a great way and at the closing meeting Turners Baptist Church carry away the Associational Banner for the second time. They have adopted and put in the Six Point Record System throughout and have departmentized the school. They voted for their plan of work to try to reach the A-1 Standard. Dr. H. Boyce Taylor is now conducting a revival at Turners Station Baptist Church.

Brother Tate had arranged for a B. Y. P. U. Training School for the following week but one of his teachers failed to come. So again I had a wonderful privilege of teaching in the Richland Baptist Church a number of miles out in the country from any railroad. There were four classes taught: Training in Church Membership, by Rev. A. M. Tate;

Pilgrim's Progress, by Mrs. A. M. Tate; The Junior B. Y. P. U. Manual, by Campbell Jeffries, of Campbellsburg; and the Senior B. Y. P. U. Manual was taught to the adults. The spirit of co-operation was wonderful and the attendance fine. One night a demonstration program planning business social meeting was held and there were eighty present. The average attendance was more than sixty and the number taking examinations forty-seven. The Director, Mr. James Tolbert, was anxious to learn everything he could to make the training service the very best possible. The officers of all the Unions together with their leaders attended every night. Both of these churches are fine, with splendid people and a consecrated and devoted pastor and wife. The enthusiastic Sunday School Superintendent and president of the Adult Union is Mr. Gayle Henderson. I am expecting great things of these two churches under the splendid leadership of their pastor and leaders.

Rev. T. T. Martin will conduct revival services at the Richland Baptist Church in August. MAUDE M. ABNER.

AND THE WORD DID NOT RETURN VOID

Hear the word of Jehovah (v. 10). In South Africa there was a young Britisher who was very keen on languages. When he went as a missionary, they told him he was throwing his life away to bury himself in a black belt, and that he was a fool. But the call had gotten him, and he could never rest until he answered it, and he went. He found the dialects rich indeed, but none had ever been written, so he decided to reduce the languages to writing and give the natives the Gospel in their own tongue. He did it, and the manuscript was completed in 1917. He took the boat for England, and when he came through the Mediterranean a U-boat met him. His manuscript was rolled in a sack, enclosed in rubber, and put into a box. A letter giving the key to the words as he had used them for the translation was there, and a statement regarding the experiences that had come to him. When the U-boat torpedoed that liner not a living soul was saved, and the manuscript went down, too. But after some weeks, there drifted ashore in a lonely part of Tunis, among bits of wreckage, a box. It was picked up. It looked interesting. It was opened. The letter telling the story of it was shown to an American consul, who passed it on to a British clergyman; and in London, last month, the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa.

—Record of Christian Work.

The mere publication of the Gospel will not save the nations of the earth, though there are words of the Master are conclusive on this point: "And every

HEALING HUMANITY'S HURT

A TRUE HOSPITAL STORY

The classic story of Christ's teaching respecting social service is that of the "Good Samaritan". If it teaches anything, it is that of service to a suffering, needy human being.

Priest and Levite, both professed religionists, passed by the sufferer without giving aid. The Samaritan stopped and helped the man, and took him to a place where he could be cared for, and paid the cost.

I wonder how much actual service to the sick and wounded the average Christian does? And how many times does a Christian "pass by on the other side"?

The Southern Baptist Hospital was established to be a medium through which you might minister to the sick and wounded. Will you do it?

Are you Priest, Levite or Samaritan?

Lucius B. Martin Supt.

SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS

A Dollar Will Help

one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." The tremendous truth here set forth applies in heathen lands, as well as in countries that are regarded as Christian. The only evangelism that really counts is that which enthrones Christ in the hearts of men and makes Him regnant in their lives. It is a waste of the Lord's money to seek to spread over the world a surface Christianity that does not exercise a truly regenerating power in the perishing souls of mankind. To civilize a people is not necessarily to Christianize them.

—R. A. Meek, Southern Methodist.

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B. Y. P. U. Department.

LYMAN P. HAILEY, State Secretary.

B. Y. P. U. Keynote for 1929—Stewardship.

THIRD QUARTER—SOUL WINNING

AUGUST—SOUL-WINNING

The B. Y. P. U. A Soul-winning Organization

The B. Y. P. U. is essentially a soul-winning agency. It is evangelistic in purpose. One of its chief aims is to train the young people in soul-winning.

The weekly meetings with the programs based upon the topics are not primarily soul-winning meetings in the sense that special effort is made at these meetings to induce lost people to accept Christ. Occasionally, certainly, the weekly meetings should be given this turn. The president and the leader of the meeting should plan the program and the topics should be developed with a view of making a public appeal to the members of the B. Y. P. U. who are not saved to accept and publicly confess Christ as their Saviour.

Also, in the B. Y. P. U.'s where there are a number of young people who are not Christians, at the close of the meeting, the leader or the president should use a few minutes to press home upon their hearts the claims of Christ and urge them to confess him. Also, when visitors are present this should be done.

Primarily, the B. Y. P. U. is a training school for the purpose of training soul-winners, rather than an enlistment agency.

The preaching services and the Sunday School have as their supreme business the work of enlisting soldiers in the Lord's army. The B. Y. P. U. has as its supreme business the work of training these newly enlisted recruits to be good soldiers of Christ.

A B. Y. P. U. in a Baptist church stands for the great truth that one of the best ways to win more souls is to train more soul-winners. The B. Y. P. U. is a training school in evangelism, training its young church members in praying for the lost, in speaking personally to the lost, and in the use of their Bible in winning the lost to Christ.—Arthur Flake in "The Meaning of the B. Y. P. U."

TIME AND PLACE OF DISTRICT CONVENTIONS

West Central District—

Louisville—Broadway Church
August 19-20

Send names to J. J. Bowman, 2909
Dumesnil St., Louisville, Ky.

Western District

Paducah—Immanuel Church
August 22-23

Send names to Mrs. Ethel Rice, Box
460, Paducah, Ky.

Central District

Paris
August 26-27

Send names to Rev. Ross E. Dillon,
Paris, Ky.

Southeastern District

Barbourville
August 29-30

Send names to Rev. C. M. Thompson,
Jr., Barbourville, Ky.

NOTICE—Entertainment will be for bed and breakfast only. No limit to number of delegates from any Union. Send names in as soon as possible.

District Association Suggestions

Two things should be stressed during the year.

One is the fact that every pastor will find it to his advantage and interest to teach one of the splendid B. Y. P. U. Study Course books to his young people. If he cannot do it himself, then every B. Y. P. U. should make arrangements to have some one teach one of the B. Y. P. U. books. The Study Course is one of the finest features of our B. Y. P. U. work.

Another thing that should be emphasized and understood in every Association, is the work of the Associational B. Y. P. U. A recommendation might be made to the Association to elect some person who will represent the Association in the organization and promoting of the Associational B. Y. P. U. work. The platform and purpose of the B. Y. P. U. is solely to train the younger members of the church that they may become intelligent and efficient church members, loyal, staunch Baptists and earnest, consecrated Christians. Its whole life is given to the accomplishment of this purpose.

SOUTHWIDE INTERMEDIATE SWORD DRILL CONTEST

I. Contestants

Each State will have the privilege of sending one representative to take part in the contest to be held at the Southwide Conference. This representative may be chosen in any way deemed wise by the State B. Y. P. U. forces. Elimination contests may be held in the churches, in the association, the district and at the State Convention to determine the representative of the state in the Southwide Sword Drill Contest. Each state should have first and second awards for the winners in the state contest. The

Intermediate who wins second place will serve as alternate and represent the state in case it is impossible for the winner to attend the Southwide Conference. The expenses of the contestant to the Southwide Conference will be borne by the individual, the union, church, or in some other way arranged by the State B. Y. P. U. forces.

II. Rules

1. Contestants will not be allowed to use Bibles with thumb indexes.

2. Only Intermediate young people, thirteen to sixteen may participate. (An exception to this rule will be made only if the Intermediate who wins out in state elimination contest is promoted in September to the Senior union.)

3. No contestant will be allowed to refer to the index of his Bible during the contest.

4. The types of Sword drills used in the contest will be Scripture searching drills, book drills, unfinished quotations, character drills and doctrinal drills. The Scripture searching and book drills will be taken from any part of the Bible. The unfinished quotation drills will be taken from the memory verses suggested each week in the Intermediate B. Y. P. U. Quarterly in connection with the daily Bible readings from January 1, 1929, to December 1, 1929. The character and doctrinal drills will be taken only from the drills given in the Intermediate B. Y. P. U. Quarterly and the Intermediate Leader's Quarterly from January 1, 1929, to December 1, 1929, and designated as character and doctrinal drills.

5. Five points will be taken from the score of anyone who is called down for disorder.

6. Method—The plan given in the Junior and Intermediate B. Y. P. U. Leaders' Manual will be used in the contest. This plan is as follows:

Calls:

(1) "Mass" means for Intermediates, judges and scorekeeper to assemble.

(2) "Attention"—come to attention with Bible at side in left hand.

(3) "Salute"—regular military salute with two counts.

(4) "Draw Swords"—bring Bible to waist line, holding it in left hand, with right hand on top.

Leader gives out Scripture or character, etc., at this point.

(5) "Charge"—nobody starts hunting for the Scripture until the leader says "Charge."

(6) "Time out"—called by leader. All stop searching.

These calls are given out only at the beginning of the Drill, except "Draw Swords" and "Charge" must be given out when each Scripture is called.

In (2) and (4) left-handed person may hold Bible in right hand.

7. Scoring

There will be a leader, scorekeeper, and three judges in charge of the contest.

Each contestant will score as an individual. After the command "Charge"

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is given by the leader each Intermediate who finds the reference will step forward two steps and raise his right hand. The first to raise his hand is scored ten by the scorekeeper, the second five, and everyone who finds the reference before the leader calls "Time Out" is scored one. The judges each time will decide upon the scoring. If a contestant is called upon to read the reference, and he reads the wrong one, ten is taken from his score. The contest will last fifteen minutes, and at the end of that time the scorekeeper will add the score of each one to determine the winners of first and second places. The highest score will be in first place and the next highest will win second place.

III. Awards and Recognition

Awards will be granted to the winners of first and second places by the B. Y. P. U. Department of the Baptist Sunday School Board, and their pictures and scores will be published in the Monthly B. Y. P. U. Magazine.

RECORD OF ATTENDANCE

Of B. Y. P. U. Departments reporting enrollment of 100 or over.

July 28, 1929

Church	Enrollment	Attendance
Louisville, Walnut St.	223	141
Paris	145	71
Louisville, W. Broadway..	143	87
Louisville, Carlisle Ave....	117	64

Book Notes.

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

An Introduction to the Teaching of Jesus. By Earl Edmon Speicher. Richard G. Badger, Publisher, Boston, Mass., 127 pages.

There is encouragement in the perennial interest in the person and teaching of Jesus Christ. Men may do what they can to minimize his definite personality, but they somehow cannot get away from it. This little book has its trial. The author undertakes to disassociate the teachings of Christ from the "theological creation" of the Christian church, which has been offered as a Christ. Not overly modest either. It is a wonder it never occurred to him that he was, himself, making the "theological creation" when he started out to write his book. It is a wonder he did not think that men and women, who have been fortunate enough to know the Christ, have written about Him in other days. We are just as honest as he in trying to see the truth about the Christ. It is wonderful how likely the average man is to think that everybody else was a dub except himself. And apparently there is more intellectual conceit today than ever before. Our author is much more concerned

about the teachings of Jesus than he is about the person of Jesus. It does not seem to concern him at all that Jesus might have been Christ. He decides that once for all by taking for granted that He was not.

How To Pray, By R. A. Torrey, the Fleming H. Revell Co., 130 pages, price \$1.00.

Anything Dr. Torrey writes is well worth reading. He passed away last year. He was one of the most fruitful Bible expositors known to us. He was eminently practical. He centered his thought always, as the Word of God itself does, on the redemptive Gospel of Christ. In twelve chapters this little book on prayer deals from many helpful and suggestive angles with the conditions of prevailing prayer. It will prove a blessing to the receptive reader.

The Crowded Ways, By Charles H. Sears, Missionary Education Movement, 150 Fifth Avenue, New York City, 193 pages, price \$1.00, paper 60 cents.

Dr. Sears is particularly known as an authoritative writer on the problem of the city, and this work of thirtysix chapters is arranged for the use of classes. It is equally edifying to the general reader. It makes available much helpful information not possessed by most persons in the conditions to be met and mastered in city missionary endeavor.

The Place of Jesus Christ in Modern Christianity, By John Baillie, Charles Scribner's Sons, 219 pages, price \$2.00.

Dr. Baillie is Professor of Systematic Theology in Emmanuel College, University of Toronto. Of his work he says: "My endeavor is to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid difficulties inherent in the traditional presentation, while yet losing hold of none of the great insights into spiritual truths." The able author has offered in this book eminent apology for modern Liberalism. In his preface he says he foregathered with President Coffin of the Union Theological Seminary. The Seminary is Liberal and so is the president, as readers of his books are aware. Dr. Baillie says in his first chapter, that many men today regard much of the Bible as mythical, that they cannot accept the Trinity, they feel the same way about Jesus Christ as being at once God and man. The Doctor has stumbled over the other things that are pretty well known now as objectionable to the Liberals. He offers another section, asking: "Shall we then allow this Christian epic to pass, with the stories of Olympus and Valhalla?" Knowing the doctor and the other Liberals

will not allow it to pass, not being able to accept the fact of the supernatural revelation of God as recorded in the Bible, they work out a somewhat more satisfactory one to their human reason. It is not a bad book to get if one wants to read what another Liberal has to say who goes about his work with reverence and commendable earnestness. Albeit he evidently still clings to the idea that the "best minds" simply cannot hold on to the authority of the Bible any more. That is the false assumption of these gentlemen, once they get full of that, the rest follows.

The First Soprano, by Mary Hitchcock, The Christian Alliance Publishing Co., New York, 187 pages, price \$1.00.

This is a book of Christian fiction. It utters a voice of appeal for reality in church relationship and in the Christian life. Fiction offers possibilities in the way of effective Christian teaching far beyond those that have been so far realized. The writer imparts Christian truth from numerous angles through the lives and social interchanges and discussions to the characters who walk across her pages.

Christ and the New Woman, by Clovis G. Chappell, the Cokesbury Press, 117 pages, price \$1.25.

The work is composed of six lectures delivered at Wesleyan College by the author, who is a well known Southern Methodist preacher and pastor of a prominent church at Memphis, Tenn. Dr. Chappell is an outstanding preacher, and he has made quite a reputation for his fine literary style. He presents the New Woman in the following: "Her Opportunities, As a Worker Outside the Home, In the Home, Her Dangers, Education for the New Day, Christ and woman."

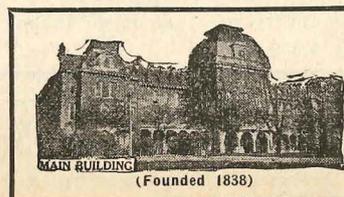
The Stewardship Life, By Julius Earl Crawford, The Cokesbury Press, 176 pages, price \$1.00.

We have here an elective course for young people and adults on stewardship. The author is one of the secretaries of the Stewardship Department of Southern Methodists. There are some chapters on the stewardship of money, but the major emphasis is upon the stewardship of personality. It is a refreshing and distinctly edifying contribution to stewardship literature. We heartily commend it.

New Lives for Old, by Amelia S. Reynolds, The Fleming H. Revell Co., 96 pages, price \$1.00.

Here we have a little book on what a certain Episcopal church in New York did when it "got religion"—that is, got

(Continued on Page 30.)



JUDSON COLLEGE

A FAVORITE COLLEGE FOR YOUNG WOMEN

Fully accredited senior college. Member Association of Colleges and Secondary Schools Southern States. Standard courses, A. B. and B. M. degrees. Superior advantages in teacher training, music, art, expression, home economics. Good equipment. Excellent board. Best moral and religious influence. Moderate charges. For Catalog and view book address PRESIDENT E. V. BALDY, A.M., LL.D., Box 3, Marion, Ala.

Blackford Association Meets.

ON WEDNESDAY of last week the writer had the pleasure of driving with Brother W. A. Frost to the Blackford Association, which met with Mt. Eden Church, out in the open country, perhaps fifteen miles from Owensboro, and only five or six miles from Hawesville, the old town over on the Ohio.

The trip was made down National Highway No. 60, which leaves the Dixie Highway out of Louisville up beyond Muldraugh's Hill, below West Point. No. 60 is a gravel highway, some dust at this season, but what we would have called a very good road a few years ago. We are much spoiled by our rubber tires and the concrete we are speeding them on, and the public is already beginning to grumble at anything less than the most expensive provision for its speed and comfort, even that portion of the public that does not furnish a nickle to pay for all this.

It is a beautiful country down No. 60—rolling hills, hardwood forests—nearly all oak—green fields and growing crops of corn and tobacco. Native Kentuckians, spoiled by the blue grass and the Ohio and Mississippi bottom land as standards of fertility, would tell you that the land is not so good over that rolling country. But the wonderful fertility of the areas they have in mind has made them too exacting. It is pretty good soil and the crops look fine—though drought threatens.

Through Irvington and Hardinsburg and Cloverport by the Ohio, and on to Hawesville, and then back over into the country to the south to where country people live and work. Over the hills, across the creek, threading the way along under the shade of the overhanging trees. It is a lovely trip, and offers fine outlooks from Kentucky elevations upon the Ohio and the green of its banks and the cultivated fields.

Mount Eden has been there since 1810. It has a new house of worship now—but it is just a small building for church and community that needed room for about two hundred worshippers. The grove is large around it, and is of the loveliest white oak and hickory trees—could anything be more perfect?

Everybody was there—perhaps 1,000 or 1,200. There were 200 crowded in the house, attending to the business of the Lord—the work of the Association. The others "visited" outside beneath the shade of the spreading trees. Automobiles, about 225 of them, were parked on the green pasture on the gentle slope across the road. About four of five buggies stood forlorn in all of this automobile company, and some six or seven old-fashioned wagons, with chairs and crossboards.

When we arrived, the venerable C. M. Corley, who has been moderator for

years, was presiding. Soon the sermon was preached by Rev. A. T. Lloyd—an earnest appeal for a more consecrated life.

Then the new organization was affected. Brother Corley declining to serve longer, Rev. W. D. Norrington was elected moderator; Brother F. M. C. Jolly was re-elected clerk, a position he has filled with ability for many years, and Brother R. I. Glover was re-elected treasurer.

Brother Norrington, the present moderator, has been in faithful service to churches in this Association for many years. He is now pastor of the Dawson Memorial Church, pastor at Peilville and at Utility, and Chestnut Grove, preaching one Sunday in the month at each place. Brother Norrington has rendered faithful service and is known and esteemed by the people in all that section.

Bro. W. A. Frost spoke in an appeal to Baptists that they should have the Baptist paper in their homes, and a number more will from now on be of the Recorder family.

Superintendent O. M. Huey, of the Louisville Baptist Orphanage was present and told the brethren of the work of that institution. Brother Huey was also of our party on the journey back to Louisville.

Enlistment Secretary M. M. McFarland was present to speak for the Board of Missions on the second day, and we are confident, did it much to the edification of the brethren. It is a way he has. It was possible for the Business Manager and the Editor of the Western Recorder to remain only one day.

During the afternoon, under the instructions of the moderator, the writer preached out at the stand in the grove. There were seats for many, and there were four times as many more there. A wagon had been drawn up and the preacher, assisted by Rev. M. L. Lennon, who sang and prayed, addressed that great concourse, out in the open, and did it with great satisfaction. The attention was of the best. There is something that gets hold of a preacher when he has the opportunity to preach the Gospel out in the open to people who are willing in great numbers to stand with reverence and hear Christ preached, even though they are not under the conventional restraints of a house of worship.

Luncheon as served on the grounds, spread on long tables which had been erected and which extended down for considerable distance under the shade of the lovely trees. Although the church is small, there was an abundance of food and hospitality for that large throng of 1,000 or 1,200 people.

It developed that the Association had contributed to the Program twenty per cent more than the apportionment they set last year. Next year ten percent more than this year's gifts will be the standard.

V. I. M.

KENTUCKY BAPTIST SCHOOLS

CHRISTIAN Education is such that includes the principles of Christianity as leaven among the other things taught. Christian teachers in our public schools may have a share in such teaching. Christian teachers in our Baptist schools can do a part of this work.

But the major part of the responsibility of adding the leaven to the whole lump of our education and experiences must rest upon our homes and especially upon our churches. It seems to us that our churches could do this teaching directly, better than to have it done by other institutions indirectly. In other words, let the churches employ more preachers and fewer teachers. Our understanding of the word "teach" in the Bible is that it means the teaching of the Scriptures and not grammar and goemetry. We need Baptist schools for the training and equipment of our preachers, missionaries and other special Kingdom workers.

Besides joining with the Baptists of the South in the support of our two great Seminaries and our noble Bible Institute, Kentucky Baptists have nine schools. Georgetown College provides four years of standard college work. Bethel College, Bethel Woman's College, Campbellsville College, Cumberland College and Hazard Baptist College, as we understand, have two years of college work, being called Junior colleges. Whenever the Lord calls our young people, or older ones, into His service, let us open the doors of our colleges and seminaries for them and, if need be, give further aid that they may study to show themselves approved unto God, workmen that needeth not be ashamed rightly dividing the word of truth. We are glad that our Baptist colleges are also open to receive the children of parents who are much concerned about their boys and girls leaving the parental roof to continue their education. Many of our children finish high school too young to be safe in some of our larger universities.

According to our information, all of our Junior colleges named above together with Southeastern Baptist School, Oneida Institute and Magoffin Institute, each have four years of high school work and six of them also elementary school work. All of the towns in which these Baptist schools are located, with the possible exception of one, have accredited four year public high schools and

Olympia, Kentucky, Springs Hotel under strict Christian management,
best season ever, best waters, in mountains. Very reasonable rates.

good elementary schools. Many of our Baptists who are supporting these Baptist schools through our budget do not know this. As soon as the local authorities are able to meet the situation, we believe Kentucky Baptists as a denomination ought to cease spending mission money for this work.

I believe the carrying out of the great Commission in our own State could be done effectively by Kentucky Baptists as a denomination withdrawing from the field of high school and elementary education as soon as adjustments can be made.

Let any Baptist out of his own private means support any school he thinks is deserving. Let the churches use any mission money thus saved for the direct preaching of the Gospel.

I. L. ARNOLD.

Owenton, Ky.

BY THE BAGGAGE

"As his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage; they shall share alike."—I Samuel 30:21-25.

On a busy street was a tall ladder, on top of which a man was at work painting a building. At the foot of the ladder stood a man, his shoe against the bottom of it, and a very stern look on his face, forbidding the passing throng to jostle him. "That man at the foot of the ladder," said one, "has nothing to do but stand there, and yet the look of heavy responsibility he wears. You'd think he was doing the important work, instead of the painter up above." The reply was: "He is doing the important work. He has life in his hands. If he should let the ladder slip, the painter would fall to his death. More than that, if the heavy ladder should fall on that crowd, some one would be killed, perhaps several persons. Now the man who has nothing to do but stand there has the heaviest part of the job."

We are reminded of Milton's line, "They also serve who only stand and wait." We are reminded of David's two hundred men who were too faint with what they had already done to join in the pursuit of the Amalekites and had to remain behind and guard the baggage; but on his return with the booty, a just chieftan gave them their share just as if they had joined the four hundred in the pursuit. That is the Lord's way, too, as his parable of the eleventh-hour laborers assures us.

—Amos R. Wells, in Christian Herald.

EX-FRANKLIN PASTOR WRITES

Just a word from Maryland's "Eastern Shore". Recently the writer closed his first year as pastor of the Baptist Temple of Crisfield. We are glad to recount some of the activities of the year: The Sunday School has been well graded and organized and a Junior B. Y. P. U. organized also. Departmental rooms have

been properly prepared and furnished for the Primaries and Beginners. A Sunday School was conducted and was reported to be the best all round school held during the summer in this part of the State. One or more study courses were taken by the W. M. S., the Y. W. A. and the Junior and Senior B. Y. P. Unions.

Evangelistic meetings have been held, the results of which proved to be just what the church needed—a church meeting, purely. Ten were received for baptism and four by letter. The financial obligations of this church are heavy due to a burdensome debt on its commodious and beautiful building. The treasurer reported all obligation to creditors, and to the Co-operative Program, met. The total expenditure for all purposes was one thousand dollars in advance of the year previous. In addition to this the pastor's salary was substantially increased.

On Sunday, August 4, we begin our annual training school. Mr. C. T. Vinzant, Louisville Ky., is to be the director and will be assisted by Mrs. W. C. Royal, Frederick, Md., and Mrs. M. C. McCutcheon of Atlanta.

With pleasure and profit do we read the Recorder. It is a very welcome weekly visitor. Blessings upon its editor and upon all associated with him in the issuance of one of the greatest of today's religious journals.

J. PENDLETON SCRUGGS.

Crisfield, Md.

ROSSITER

Whereas, God in His wisdom hath called from among us, our beloved sister, Mrs. Emma Rossiter, we the members of La Fayette Baptist Church feel, very keenly, our loss and shall miss her wise counsel and inspiration. Therefore be it resolved.

First, That the membership of the church express our deep sorrow and heart-sympathy. Also we bow in humble submission to the purpose of the Father.

Second, That we remember our loyal Sunday School Superintendent (who is her son) and his worthy sisters, in our prayers, and minister to them in their sorrow.

Third, That a copy of these resolutions be sent to each of her four children and to the Western Recorder for publication.

Respectfully submitted,

LaFayette Baptist Church,
Christian County, Ky.

Kentucky Associational Meetings.

TIME—ASSOCIATION—PLACE

- August
- 8-9—East Lynn, Liberty
- 13-14—Henry County, Franklinton
- 14-15—Crittenden, Gardnersville
- 14-15—Logan County, New Friendship
- 14-15—Ohio County, Mt. Carmel

- 14-15—Owen County, Richland
- 15-17—North Concord, Big Brush Creek
- 21-22—Franklin, Cedar Grove
- 21-22—Ohio River, Baker
- 21-22—South District, Lexington Ave., Danville
- 21-22—Goshen, Clarkson
- 21-22—Campbell County, Silver Grove
- 22-23—Barren River, Fairview
- 23-24—Salem, New Highland, Brandenburg.
- 27-28—South Kentucky, Locust Grove
- 28-29—Breckenridge, English Church
- 28-29—Friendship, Ephesus
- 28-29—Muhlenberg, Friendship
- 28-29—Russell Creek, Palestine
- 28-29—Tates Creek, Wallaceton
- 28-29—Ten Mile, Pleasant Home
- 28-29—Union, Berry
- 28-29—Central, Springfield
- 30-31—Baptist, Camden
- 30-Sept. 1—Enterprise, Pikeville

September

- 3-4—Elkhorn, Stamping Ground.
- 3-4—Rockcastle, Ottawa
- 4-5—Elkhorn, Calvary, Lexington.
- 4-5—Allen, Hopewell
- 4-5—Lynn, Cherry Springs
- 4-5—Sulphur Fork, La Grange
- 4-5—Bell County, Clear Fork
- 4-5—Russell County, Fairview
- 5-6—Lincoln County, New Salem
- 5-6—East Union, Gatliff
- 10-11—Pulaski, Flat Lick
- 11-12—Bethel, Forest Grove
- 11-12—Boones Creek, Central, Winchester
- 11-12—McCreary County, Stearns
- 11-12—North Bend, Big Bone
- 11-12—Wayne County, Rector's Flat
- 13-14—Booneville, Robinson Ch.
- 13-14—Lynn Camp, Grays Church
- 17-18—Christian County, Pembroke
- 17-18—Severn's Valley, Mt. Zion
- 17-18—Ohio Valley, Corydon
- 18-19—Caldwell County, New Bethel
- 18-19—Nelson, New Haven
- 19-20—Upper Cumberland, Lynch
- 19-20—Warren, Glen Lily
- 20-21—Irvine, Kerby Knob
- 20-21—Mountain, Big Horn
- 20-21—Three Forks, Second, Hazard
- 20-21—Jackson County, Indian Creek
- 25-26—Greenup, Russell
- 25-26—Old Bethel, New Hope
- 26-27—Shelby County, Waddy
- 27-28—South Union, Nevisdale
- 27-28—Freedom, Stony Point
- 27-29—Goose Creek—Union

October

- 2-3—Whites Run, Cove Hill
- 3-4—Long Run, 18th Street, Louisville
- 4-5—South Concord, Roger's Grove
- 4-5—Laurel River, Union Church
- 8-9—West Kentucky, New Bethel
- 9-10—Little Bethel, Olive Branch
- 10-11—Mt. Zion, Wofford
- 16-17—West Union, Mt. Zion
- 23-24—Blood River, Salem
- 30-31—Graves County, New Concord

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Creedless But Religious, Eh?

REV. O. L. MILLICAN, Huntsville, Ala., in *The Alabama Christian Advocate*.

YOUTH creedless but religious." This is the main text of an article purported to come from the pen of Prof. Samuel Lucas Joshi, who holds the chair of Comparative Religion at Dartmouth. The article by this professor appeared in the *New York Evening Post*, and was so juicy, the *Literary Digest* gave it wider publicity. The aforesaid article related itself to articles by students who have worked under Prof. Joshi, and who had submitted papers for his perusal. Evidently they met with his approval, since he offers no criticism. If anyone can be creedless and religious at one and the same time, they can be bloodless yet possessed of a vital circulation; as still as death but mightily alive; without brains but wonderful thinkers; as weak and wobbly as a day old calf, but as strong as a lion. Creed means belief, particularly religious belief. How can people be settled on anything without faith in something?

Did the founders of our leading denominations have any creeds and believe anything? What say the historians of the church of that age? It was necessary then so the church leaders thought to believe something definitely to be able to live heroically. Now, according to some present day teaching, the more people know the less they need believe. You do not need a creed, just be religious without believing. The more you know the less necessary it is to believe anything, and if you will keep on acquiring knowledge of a certain kind, you can get so full of it after awhile that it will not be necessary for you to believe anything, for you will be the very thing itself. One of the youngsters who came along under Professor Joshi's tutelage says: "I would accept no theology and attend no church as they do not fit in with my scheme of life." What his scheme of life is he does not say, but Adam and Eve tripped on the same snag, and the same animal whispered it to them. The church is not ignorant of all of this free lance stuff that is going on in many theological schools and other schools of so-called religion. To my way of thinking it constitutes a far greater menace to the church than the grosser immoralities that are naked and unashamed in their defiance of the teachings of righteousness. It is stated in another one of these illuminating articles submitted, that "The Church and Scriptures should have little authority over the lives of any one—that only reason and experience should control." What monuments of reason has youth erected and what extensive fields of experience have the youths of our land explored that have never been mapped before?

We hear much of flaming youth, but the result of it depends altogether on what side it flames. Absalom and Reho-

boam were flaming youths. The Prodigal Son ignited a smaller taper also but it was blown out when he went to herding hogs. When youth is aflame for God and righteousness its leadership is wonderful, but when it deserts the church and the Scriptures, it is almost universally certain to flame more hereafter than here. The scanty theological attire that some are coming out clothed with from some so-called schools of religion is no more nor less than a few atheistic fig leaves that have been nipped by the chilling frosts of infidelity. It is just as sensible to say that a wonderful religious symphony can be produced on the great organ of life without the player knowing a single note of religious music, as to say the church and the Scriptures can be ruled out in the development and completion of Christian character.

SMITH

Brother John T. Smith of Fordsville, Ky., left this life on July 7, 1929.

He was married to Miss Lyda Ford on November 29, 1876, and to this union were born eleven children, nine of whom were with mother in the final service. He professed faith in Christ and was baptized into the fellowship of Fordsville Baptist Church in his 47th year, continuing in this sacred relation until the end of earthly life.

He was a friend and brother in the cause of the Lord, ready in the time of need, a prominent business man of this place, a real neighbor and friend to all, and will be missed by all the people, as a good and useful citizen. He loved his home and family, and made all who came that way appreciate its welcome and abundance.

The Lord has taken this dear husband and father from his splendid home on earth to the "far better Home with the Lord—the House of many mansions".

The blessings of our Lord be upon his dear faithful wife, and children, with His all-sufficient grace.

J. T. LEWIS

Hopkinsville, Ky.

BOOK NOTES

(Continued from Page 27.)

it according to the faith of the fathers and not according to aptitude of modern complacent social conventions and the documentary spiritual life of Calvary House is set forth in an urban environment shot through with all of the terrible work of the Devil, where he often does not even take the trouble to act a hypocrite about his meanness. This little book would refreshen many a preacher who feels that he is being pulled down into religious conventionalism and pulled out of the realization of the dynamic force of the Gospel.

Charles Inwood, His Ministry and Its Secret, by his son-in-law, Archibald M. Hay, published by Marshall, Morgan and Scott, Ltd., London, six shillings, 226 pages.

This is a biography of a faithful Methodist minister of England, whose evangelistic labors took him to many parts of the world, including Canada, United States, Egypt, Germany, China, Africa, Spain, Belgium, Denmark and other countries. He was a keen soul-winner a diligent Bible student and a devout man of God. The book penetrates the secrets of the success of his useful life and is a most wholesome, engaging work. There are a number of illustrations which brighten the book.

God's Way of Holiness, by Horatius Bonar, The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill., 112 pages, paper 25 cents.

This small book is a manual for devotional study. It clings closely to the Scripture texts in its discussion, and develops in nine chapters the Bible teachings of the surrender of sanctified Christian lives.

Red Men on the Bighorn, by Coe Hayne, The Judson Press, 123 uages, price \$1.00.

This work presents the story of an Indian boy who came under Christian education influence. It shows how powerful Christian faith is in transforming the lives of Indians. Also the problem of the Indians—economic, civil, moral, religious—all brought forward, and the work among the Indians is engagingly described.

Eternal Contrasts, A Series of Original Discourses, by A. H. C. Morse, The Judson Press, 213 pages, price \$1.50.

The sub-title of the book is "A Series of Original Discourses." The book sheet informs the reader that the author does not call himself a poet, but that he does not miss the poetry of life and nature in his work. His chapters are a series of essays. The author is a Baptist minister of ripe experience, and his work in sixteen chapters is refreshing and edifying. He achieves a directness and simplicity which give a certain clarity of thought on deep things. Indeed this ability to make deep things stand out in clarity marks books as of exceptional value.

Why I Believe It? by Dr. D. L. Pierson, Christian Alliance Publishing Co., Harrisburg, Pa. and New York, N. Y., 176 pages, price \$1.50.

Writing of this work, President Don C. Shelton of the National Bible Institute, New York, says: "The book is an attractive theological primer, having the usual merit of being interestingly written. Into it is crowded a vast amount of instruction on things that matter most. Dr. Pierson is a well known author and he has brought to the writing of this fine book a highly trained and scholarly mind and with a remarkable acquaintance with

the people and an equally remarkable insight to the needs of the human heart. Although Dr. Shelton calls it a "primer", this is a work that will inspire and stimulate ministers of the Gospel as well as other Christians.

His Last Week, By J. W. G. Ward, Doubleday, Doran and Co., Inc., 205 pages, price \$1.75.

This Congregational minister of Michigan, in a keenly imaginative way presents a study of the final week of our Lord as interpreted by Thomas the Doubter. The work will strike especially students and ministers. His portrayal of the character of Thomas is intriguing and his fresh approach to the suffering and triumph of Christ is wholesomely gripping.

Hajji Murad, A Devil, and Other Stories, the complete works of Lyof N. Tolstoi. Thomas Y. Crowell Co., New York, 305 pages.

In this little work is given great stories, some complete and some fragmentary, that were found among the papers of Count Tolstoi, famous Russian writer, after his death. The story which gives the name of the volume is really one of the Tolstoi novels and was inspired by his residence in the Caucasus in 1852.

Unravelling the Book of Books, By Ernest R. Trattner, Charles Scribner's Sons, New York, 324 pages, Price \$2.75.

This book seeks to answer the question: "Who wrote the Bible?" It tells the story of the investigation which has been made by radical scholars, following the hypothesis about the varied authorship of Genesis, and about the alleged falsehood of the Priest who said that he found the manuscript of the Pentateuch in the temple. This is by some called Wellhausenism. As a matter of fact, Professor Robert Dick Wilson of Princeton is recognized as the ablest scholar living where the question of the authenticity and reliability of the Old Testament is at stake, and Dr. Robert Dick Wilson declares that no man knows enough to be able to say that the Old Testament is untrue. The radical criticism would make it a crazy-quilt fabrication. The reviewer does not know how far radical criticism will get by sheer force of multitudinous re-iteration in its books, but it is significant that it never pay any attention to the work of such wonderful scholars as Robert Dick Wilson, but just goes about the business of turning out a larger flow of books to reiterate the eviscerating theories of its schools. It cannot discredit such scholars as Dr. Wilson, but it can and does ignore them, and you may be sure this book does that.

Creation. By Edwin T. Brewster Bobbs-Merrill Co., Indianapolis, Ind., 293 pages.

The book is a large and significant study of special creation. It presents in fifteen chapters the history of non-evolutionary theories of creation. The author,

who is a member of the History of Science Society, has brought together in his chapters the literature of the doctrine of Special Creation in a way scarcely available elsewhere. In doing this he has sought to repudiate the work of Henry Fairchild Osborn, known as: "From the Greeks to Darwin." An exploitation of the growth of the evolutionary hypothesis. Dr. Brewster shows that there have been five outstanding theories of creation, and that no two of them jibe. Says the preface: Unless one knows something about them all and what the Bible teaches, one is hardly in a position to pass intelligently on various disputed matters." It is an important work.

ADEQUATE EDUCATION REQUIRES FAITH AS WELL AS KNOWLEDGE

(Continued from Page 10.)

in every human relationship. It causes all the heartaches in the world, all the sorrows, all the sufferings, all the crime, and finally brings every man in humiliation to the grave.

Sin must be reckoned with in every effort to bring about human progress and any program welfare that seeks to ignore it must end in miserable failure. Sin is destructive because it is the heart of disbelief and thus separates men from God and from one another, and it is folly to talk about bringing men together in a brotherhood until sin is gotten out of the way. Modern education is failing because it seeks to ignore sin in its program. It is failing because it is ignoring the only possible means of getting rid of sin—redemption through Jesus Christ. It is failing because it ignores the fact that human tendencies are towards decadence; that it is easier for men to die than to live, to do evil than to do good, to degenerate physically, mentally and morally than to go in the opposite direction. Education cannot succeed as long as it ignores the fact that human deficiencies are a result of a force at the heart of man's life that is constantly pulling him downward.

IV

Sin leads to disbelief and, as seen before, disbelief is a centrifugal rather than a centripetal force. It leads men apart and it is folly to talk about a brotherhood of men as long as sin is gnawing at their hearts and separating them through disbelief. It is folly to seek to bring men together in any kind of an external organization as long as they are disunited internally and human organizations built on that basis are foredoomed to failure.

It does no good to bring men together in physical contact if their hearts are not together. As long as men's hearts are separated by lack of confidence, as we see in some clubs of today that are claiming to bring about a human brotherhood, we may know that the pretended brotherhood is a sham. A union of men's hearts must be the real basis of

a brotherhood of men and there is no way of bringing about any such union but by the faith that joins all to the Son of God as its center.

Christian brotherhood is thus not a whim. It is not an exclusive program that takes in some and leaves out others, but it is the only possible program because it alone really brings men together in faith and joins them to the One who has gotten rid of their sins. Such a program is not a narrow one, because the invitation is to every man to come into it. No one is excluded, except the one who refuses to come in and even an omnipotent God could not bring anyone into such a union except by the door of faith, for, if He were to do so, He would destroy the very basis of the union.

All the talk we hear today in the clubs and other social organizations about the Fatherhood of God and the brotherhood of man is but the shallowest emptiness. God is, in a sense, the Father of all men, in that He is their creator, but He is really the Father of those only who are united to Him by faith and there can be no brotherhood of men except on the basis of faith.

Christianity invites every man to become a member of this brotherhood, and every believer's heart yearns for every one to come in. The union is thus not an exclusive one, but it is as broad as faith and it can be no broader.

V

Any union or brotherhood of men must be free from the element of sin, for sin always causes disbelief and hence separation, and the heart of the Christian system is redemption through Jesus Christ who on the Cross put away sin from those who are united to Him. Jesus Christ, who is God, came to earth, took on the form and substance of man, bore the weight of sin, paid its price on the Cross, and made it possible for God righteously to overlook it in His creatures and get it out of the way.

It is sometimes asked why God could not forgive sin apart from the Cross. He could have done so, but in so doing He would have implicated Himself in its consequences and lowered Himself to its level and have brought the whole creation into it. But when God himself came to the earth in the form of man as the head of a new humanity and bore fully the penalties of sin, no creature in heaven or earth could accuse Him of regarding it lightly or of having any share in its consequences, except to put it out of the way.

At the cross He not only put sin out of the way, but He made possible sending to the hearts of those united to Him in faith a power that would enable them to overcome sin in their lives. The Holy Spirit comes into the life of every man who comes to God in faith, gives everyone a clear vision of sin and its consequences, and enables everyone to walk righteously in the world. This is redemption.

SALEM REJOICES IN REVIVAL

We have just closed a two weeks' revival meeting with Rev. C. D. Martin, of Louisville, pastor of Ekron Baptist Church, as evangelist.

The power and influence of Brother Martin's great Gospel messages have been felt in every department of the church life, throughout the entire community and neighboring communities. It was a season of spiritual uplift even to the most faithful of our people. As a result of his splendid work practically every one who attended services above the years of accountability were led to Christ. There were nineteen additions, eighteen by baptism and one by letter.

We are praying that the spirits of the revival may continue and we as a church may help the new members to develop into strong Christian characters.

Our beloved pastor, Rev. A. F. Baker, is beginning his fifth year with us and during the four years of his ministry has led his people in a great way. About seventy-five have been added to church.

The Sunday-school is graded and has maintained the A-1 Standard since 1926. We have a General B. Y. P. U. organization doing a great work in training the young people. Also a W. M. U. that is doing a good work.

We are praying that the Lord may continue to bless us with Brother Baker as pastor for many years.

W. R. KENNEDY.

TWO MEETINGS IN THE MOUNTAINS

I have had the privilege of holding two meetings this summer, both of them in the vicinity of Harlan. The first was at Stanfill, a nearby coal camp. There has been at this place for sometime a small church in name at least, but that is about all that could be said, for they have had no pastor for many months and they were functioning in no way whatsoever except that a small Sunday School was maintained. The meeting was held in the schoolhouse, which was reached by going up a narrow and rough roadway or alley where cows and hogs were almost always encountered. Having successfully negotiated the journey, however, we were greeted with a fair sized number of people at each service. Although very few members of the church came to the meetings at any one time, they did finally rally to the extent that they have called a pastor, Rev. W. F. Roaden, who has been for sometime the pastor of Liggett Baptist Church which is only a mile away. This seems to be a very happy arrangement, for the two churches in the two camps with a third camp between them make naturally one good field for a pastor.

The other meeting was at Putney, a sawmill town of some three hundred people, with a goodly number of other people living up and down the river and the railroad in both directions and in easy reach. They, too, have had a Sun-

day School for sometime there, but that was absolutely the only religious service of any sort in the town except on occasional preaching service by Rev. A. C. Lewis, one of our mountain preachers who lives very near. A number of years ago before the sawmill and the town were started there had been a Baptist church a few miles beyond, but this church has been dead for a long time, so that the only church of any sort between Harlan and Cumberland was a small country church at Dione, which is several miles further up the river. It was thought wise to start a new church at Putney, and this was accomplished by gathering together eight persons who had been members of the church that is now extinct, or who were members of some other Baptist church. The first one received for baptism was the Superintendent of the Union Sunday School and later on, two young ladies were received for baptism and one other by relation, making twelve in all. I baptized two of those candidates in the river just before the last service on Friday evening. On that night the church extended a call to Brother Lewis to become their pastor and decided to go on for another week with the meeting.

These two meetings seem to have been well worth the effort and the results in each instance have been most gratifying to all.

L. L. HENSON.

Harlan, Ky.

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