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No. 33

Christian Purity

THE Christian has purity through the blood of the cross. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). This purity is not synonymous with pardon for sin. Pardon comes first; purity second. The one has to do with justification; the other with sanctification. The one is definite and instantaneous, at conversion; the other is a life-long process. John writes: "If we walk in the light as He is in the light, the blood of Jesus Christ cleanseth us from all sin." This cleansing is conditional. Our pardon is not conditional, but a free gift through the merits of Christ, imparted the moment a sinner turns to God.

The cleansing referred to is from the defilements contracted in our daily walk which need to be dealt with. But the problem goes far deeper even than that. For it has to do with our own evil thoughts and desires, which are ever ready to soil the inner life and mar it. Wrapped up in this problem is that of the two natures in regenerate man. When the Spirit of God implants a new nature in him, the old nature is not expelled. Rather a new nature has been implanted to contend with and conquer the old. Paul wrote of the trouble between the two, "that which I do I allow not, for what I would that I do not, and what I hate I do . . . I find then a law that when I would do good, evil is present with me" (Romans 7:15, 21). "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would" (Galatians 5:17).

Here are three things—the flesh, the Spirit, and the convert. The flesh and the Spirit are in deadly conflict, and the battleground is the convert. The flesh wants to dominate, and the Spirit wants to dominate. The flesh would drag down, and the Spirit would cleanse. What is the way out? Paul found it for himself and for us. "This I say then, walk by the rule of the Spirit and ye shall not fulfill the lusts of the flesh." The Bible way of dealing with the flesh is not by annihilating or eradicating the old nature. It is by continually subjecting and paralyzing the old nature through faith in Christ. In other words, by surrender to the Spirit of God. Alas, multitudes of Christians do not know this great and precious Scripture teaching. They conclude that all they can expect in the Christian life is the up-and-down stalemate experience depicted by Paul in Romans 7.—W. W. Martin in "The Sufficiency of the Cross."

Devotional and Religious Thought

CORRELATIVES AND ANTITHESES

In life we have them shown in many ways.

One stands above, and thence looks far below,

Or stands below and thence may upward gaze;—

The line of space the same, yet either view

Intensifies the other and makes clear Things else not understood. Were there no height,

Depth could not meaning have. With depth unknown,

Height could not be made clear to earth-bound eyes..

'Tis even so in matters yet more real;— Because with these our inmost Selves must cope.

Were there no conflicts; could no vict'ries be;

And fiercer conflicts greater vict'ries yield.

Keen sorrows make more prized forthcoming joys,

As gloom of night more welcome makes the dawn.

Wrong grows blacker to the soul that knows

The blessings of the right;—and freedom, sweet,

To those erst-while in bondage stern with-held.

Of-times seem hard the lessons of the day:—

And yet no task is given but will bring Resultant blessing, if, with patience, done.

The time will come in which the trusting soul

Will see the correlation else not found, And, understanding marked antitheses,

Will praise the tender Love that mapped the way.

SALLY NEILL ROACH.

SORROWS

Abraham Lincoln said that the pond lily was his favorite flower, because it came up out of great tribulation, and wore its glorious robes modestly. Every home ought to have a water lily in the yard or in the window garden. It is a friend, a sermon, a comfort, an exposition of the ways of the Lord, and a suggestion of heaven.

Look at it with a reading-glass, and then realize how its sorrows were really worth while. The startling but helpful contrast between the root and the blossom contains a whole volume of sweet comfort for the broken-hearted. The silhouetted forms seen in the dark shadows on the curtain are but phantom images of real forms walking in the bright light. Sorrows are shadows, which the angels presented on life's

screen, showing clearly the truth that the shadows of gloom have a glorious counterpart, and a real one, in the light of heaven's shining gates.

Nothing brings the Eternal City so clearly to view as the shadows of earth's farewells, the funerals, and the lonely homes. The comforting touch of a sympathetic hand and the whisper of love to a stricken soul could not be appreciated without grief.

How thrilling and joyful the thoughts which come to the stricken soul when it hears sung the words of Paul concerning our Lord, "who, for the joy that was set before him, endured the Cross, despising the shame!" What dark form is that outlined so clearly on death's impenetrable veil? Jesus of Nazareth passeth by!—Russell H. Conwell.

LOOKING FOR THE SHOWERS

He shall come unto us as the rain, as the latter and the former rain.

Beloved, you should be looking out for the next rain. You have had one, and shall have another, God will give you a shower of blessing, today it may be. You are very barren, well, it is to the barren and to the dry that God delights to give His mercy. Since He gives the riches of His love to those who need it most, then, my heart, put up thy claim, for none need it more than thou dost. If thou canst but look right out of thyself to thy God and trust in Him, then, be assured thy God Who visited thee aforetime will deal graciously with thee yet again, and turn thy barrenness into verdure, and all thy drought into plenty.

—C. H. Spurgeon.

STRAIGHT AND PERSONAL

All sermons should have a personal and direct note in them. You remember the time our Lord went to dinner with the Pharisee, Simon. Simon neglected the courtesy of foot-washing when our Lord came, and afterwards a woman of the streets supplied this lack. Simon sat in gloomy, critical thought, because our Lord let this sinner touch Him. Jesus looked across the table and said, "Simon, I have somewhat to say unto thee." It was a word to Simon's thoughts. Never was there a straighter, more direct and personal word.

Christ always speaks thus to us. When our thoughts are on sin can you imagine Christ's word at such a time? When we are unkind, suspicious or censorious, surely Jesus looks at us and says, "I have somewhat to say unto thee." When we reach out our hand to take money that we should not take, when we seize an advantage in business that is not

right, again His calm eyes look into ours and His words ring in our ears, "I have somewhat to say unto thee."

Those who speak in Christ's name should catch His accent and His tone. Perhaps you can remember when some man of God spoke such a word to you in some stress or darkness of your past. You will never forget it. A minister's words in the pulpit and out of it, should be kind and loving, but also straight and personal.—Southern Churchman.

MOUNTAIN DWELLERS

Isaiah 40:9

Many of the most significant events in history have occurred on mountains. Jesus was a mountain-dweller. He was tempted on a mountain; he began his public ministry on a mountain; on a skull-shaped mountain he paid "life's arrears of pain, darkness and cold;" from the slope of a mountain he ascended in the attitude of blessing. But aside from these facts, Jesus' whole life was one of lofty aims and high purposes. Above the plane of animalism, indeed above the plane of more intellectuality, in the realm of truths which never could have been discovered by investigation of research, in the realm of forces which are not of the earth earthly; in communion with the Eternal, he spent his lonely, lovely years. Above the world of pleasure-seeking and money-getting; above the world of mere passive enjoyment; above the world of fame and social conquest, he lived, serenely and by choice.—C. C. Albertson in Christian Faith and Life.

A preacher is like a hunter or a fisherman in that his success depends largely on his keeping himself out of sight.—Thomas H. Nelson.

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

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Concerning Punishment and Reward

T. T. MARTIN, Evangelist, Blue Mountain, Miss.

THAT there are different punishments in hell and different rewards in heaven is plainly taught in God's Word. The former, "These shall receive greater damnation" (Mark 12:40); that it shall be more 'tolerable' for some than others (Matt. 11:22, 24); that "every transgression and disobedience received a just recompense of reward" (Heb. 2:2), meets, with all honest men, the cavils of the dishonest concerning hell.

The latter, "Every man shall receive his own reward according to his own labor," the servant with one pound who gains ten pounds receives the reward of rulership over ten cities, while the servant with one pound who gains only five pounds receives rulership over five cities, that, "if any man's work abide which he has built thereon he shall receive a reward; if any man's work shall be burned he shall suffer loss but he himself shall be saved yet so as by fire,"—makes clear the difference between salvation and rewards—between faith and works. But there are two related teachings of tremendous importance that have been largely neglected by preachers.

I

THE first is, that after one has earned a reward he can lose it. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Then after we have wrought, have earned a reward, we can lose it. This needs to be gotten clearly before the people; for the rewards are not of slight concern. A mistranslation has misled us concerning their surpassing importance. Matt. 16:26 of the Old Version reads, "For what is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul," is not Scripture at all, but a calamitous mistranslation. Yet among all denominations it is a popular text. Had we noticed the connection the mistake would never have been made. Verse 25, "Whosoever will save his life shall lose it (not his soul but his life), and whosoever will lose his life (One cannot lose his soul for Christ's sake, but he can, and many do, lose his life for Christ's sake) for my sake shall find it "not his soul but his life). Now the Revised Version reads, "What is a man profited if he gain the whole world and forfeit his life? Or what shall a man give in exchange for his life?" i. e., when he stands at life's close and sees that he has nothing to show for his life for all eternity.

Now let the Saviour explain what He means, "For the Son of Man shall come in the glory of His Father with his angels; and then he shall reward (not save) every man according to his works. What works? Of losing his life for Christ's sake.

The Saviour here teaches that the rewards which can be lost are worth more than the whole world. Yet many Christians are throwing them away for a very, very, small part of the world. What a loss! And for all eternity!

Now these rewards which are of such transcendent importance, and which can be lost after they shall have been earned, argue that the Saviour would not leave us in the dark as to how they may be lost.

II

THIS brings us to the second great neglected teaching: To know one of the least of the Saviour's commandments and break it and teach men to break it, means to forfeit all

reward for all eternity. Matt. 5:19, "Whosoever, therefore, shall break one of these least commandments and shall teach men so he shall be called the least in the Kingdom of Heaven." He forfeits all reward.

But notice, he shall be called the least in the Kingdom of Heaven. He will be there, but the least; hence, all reward forfeited.

But if he could start over again, having forfeited what he had wrought, and again lay up treasures in heaven, he would not be the least. Hence, one who forfeits what he has wrought, reward for his past service, at the same time forfeits the privilege of ever after laying up a reward.

It is a tremendous, tragic loss, all for deliberately breaking the least command and teaching others to break it. To see a command of God's word, however small, and deliberately break it and then teach others to break it means to be forever laid aside for any reward for past or future service—barely saved.

III

HEALING a three-way split: One party, and it is headed by Baptists, teach that we are saved forever by trusting our whole salvation to Christ. Jesus said, "I give unto them eternal life and they shall never perish." If just one perishes to whom He gives eternal life, then His word of honor is gone. The Saviour heads up and fastens this teaching. Speaking, not of outside sinners who are lost but of the vast body of professing Christians who will be lost, He says (Matt. 7:22, 23), "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER knew you" (not that I did know you and you did not join the right church, or failed to be baptized the right way, or did not live a good enough life). Jesus thus says that not one to whom he ever gave eternal life ever goes to hell.

But a second party of the three-way split sees that something can be lost by unfaithfulness. "He shall suffer loss." Not knowing the difference between salvation and rewards, or not knowing that rewards can be lost after they have been earned, this second party concludes and therefore contends that one can lose his salvation after once he is saved.

If this second party can be brought to see that one can lose his reward after he shall have earned it, but not his salvation, the reconciliation between the first and second party can be accomplished.

A third party sees that something can be lost by one act of disobedience. Not seeing the difference between salvation and rewards, they conclude that one act of disobedience, namely, failure to be baptized, forfeits salvation; whereas, "Whosoever therefore shall break one of the least of these commandments and shall teach men so he shall be called the least in the Kingdom of Heaven." If now this third party can be brought to see this, this great split can be healed.

But whether this three-way split can ever be healed or not, God's word stands that after one has earned a reward, he cannot only forfeit it, but at the same time forfeits all possibility of laying up any future reward. And it is done by breaking the least commandment and teaching others to break it.

A Letter to a Young Preacher—J. B. GAMBRELL, D.D.

YOUR letter is before me. There is nothing that I have undertaken more difficult than to advise a young minister in his starting out. It is only on the general lines that anyone can speak, because God has a special work for each one of his servants and he brings them into the work in a way that neither they nor others can know. I may make the following suggestions with safety:

Commit yourself fully to the Lord and remember that it is absolutely safe to do so. You cannot know where he will lead you, but he will lead you by a way that he knows, and it will be, without doubt, the right way. Looking back over my life, I see now how unfounded were all my early fears, and I see, also, of what little account were the many precautions that I have tried to take. Commit your way to the Lord and He will bring it to pass.

In the next place, remember that it's not intended for you to see far at a time. I was greatly helped when I started out in the ministry by what an old brother told me. He said: "You are a young man, and I want to tell you something from my experience. All my life in the ministry, now for more than fifty years, I have been able to see but one step at a time. Much of the time, it has seemed to me that I was coming right up against an impassable wall, but when I took the step that was before me, even and clear, I found that it either brought me to where I could turn the corner, or else the wall was removed; and, so for fifty years I have gone on preaching, and have had enough to eat and all the work I could do."

It was a very helpful message to me, and one that I found to be true in almost thirty years of ministerial life. Therefore, my advice would be to take the step that you can take. If you feel called to preach, preach; preach in school houses, in a private home, preach at all times, preach to little congregations, preach anywhere; and always preach, not to preach, but to do good. Aim at saving somebody or helping somebody, and it will be a delight to you how things will get out of your way and fields will open before you. I do not have a shadow of doubt, that the Lord has use for every minister, who is set to do his will, and he will carry him through, and make him a success, if he will trust the Lord and go forward.

It is hardly necessary, I would think, to advise against hunting places, for the tone of your letter indicates anything else but such a spirit. And yet it will not be amiss in this letter, while I am writing to say that place-hunting, a desire to get up in the ministry, has kept many a man down in the ministry all his life. I have been much with young ministers in my time, have tried to help them and have watched their course much.

I have seen those who sought places where they thought they would be respected, and could live easy, and I have seen those who sought to do the work and thought little or nothing of the places, going out into the backwoods, going among the negroes, preaching to little congregations and pouring out their souls in preaching to the poor and the neglected and the ignorant,—I have seen these two classes for years, and I have seen the man who wanted to go to a big town and preach in a big town and preach in a big church

IN 1909 Dr. J. B. Gambrell published a book bearing the title "Ten Years in Texas." Texas is large enough to justify many book titles in its honor, and Dr. Gambrell's thoughts were largely sparks from the anvil of the work performed by him in the service of Texas Baptists. His chapters, most of which appeared in the Baptist Standard while he was editor, bear upon almost every larger phase of our common Baptist life and its aspirations. His letter here to a young preacher who wrote him for counsel contains admonition timely both to young ministers and their elders. Dr. Gambrell was at once a man of ripe spiritual experience and of large practical wisdom. He was not primarily a Bible expositor, but by the grace of God there had been wrought into his own life mature spiritual understanding and sympathy and as few he was gifted in imparting to all classes of Baptists what God had given him. We recently read through his "Ten Years in Texas." We wish we could pass much of it on to our readers, and we promise to share with them at least some of his most pregnant utterances.—Editorial Note.

fail in his work, become soured and profitless to himself and to the cause.

I have seen the man who went to the country, and thought only how he could best do God's work, set all the country places afire and have men write to him and come after him to go up higher. Some of these are now in the greatest pulpits in the whole country. Spurgeon's great ministry began this way. He preached out in a little village, a few miles from Cambridge, and the people were too poor to pay the ferryage across a stream for a cart that was to carry him out to his preaching place, so he walked out to the stream, went across at less charge, and rode to his place of preaching in a cart; but he set the village afire up here, and the world knows the rest.

You wish to know, without doubt, whether you are called. If my own experience is worth anything, and the experience of many others with whom I have spoken, you are liable to have doubts as to your call to the ministry about as

often as you get cold in the work. God never intends that his people shall have the joy of assurance about anything outside of the path of duty. The path of service is the shining way that shineth more and more unto the perfect day, but whoever forsakes that path will have more or less of doubt about everything religious.

I think I can tell your experience in advance, and it will run this way: When you have been much in prayer and are very humble in your feelings and take hold upon the promise of God and preach in the power of the Holy Spirit, you will not have any doubts about whether you are called to preach. But if you grow worldly minded, neglect prayer, get puffed up about some previous success and preach in your own wisdom, you will be apt to get out of the pulpit with some very strong doubts as to whether you have been called to the ministry. I do not know any way in the world to live above doubt except to live a high spiritual life. The clouds shadow the low lands.

Now, my brother, if you have in your heart a longing for souls and a drawing toward the work, and if these experiences are stronger when you are more religious, go right into it and your faith will strengthen, your capacities enlarge you and you will pass through your ministerial life with perhaps about the same ups and downs as all the rest of us.

Pastor M. C. Whitten, of the Fisherville and Elk Creek Churches in Long Run Association, and student in the Southern Baptist Theological Seminary, was spending his vacation in Mississippi recently, when he was stricken with illness. At the last report we had of him he was confined to a hospital in Memphis, Tenn.

Mr. J. H. Hunter writes in the Evangelical Christian, of Toronto, Canada, regarding Biblical Backgrounds, written by Dr. J. McKee Adams: "The author is no mere armchair academician. He has travelled extensively in the lands that he writes about, and studied his subjects for years at first hand. It may seem an expensive volume for the average man, but its study will be repaid in a deeper and more comprehensive knowledge of those lands and conditions that are made familiar to us in the Scriptures.

Five Good Observations

C. M. THOMPSON, General Secretary

THERE was recently published in the Baptist Standard an article entitled "Five Good Observations." These "observations" are taken from a letter Editor F. M. McConnell received and are both practical and far reaching. They deal with the great subject of missions and show the vital relation a pastor occupies in promoting the cause of missions in the church of which he is the under shepherd. Here they are:

"If people do not give to missions through their church, the pastor is to blame. In every church there is one or more who will join the pastor in giving SOME amount every month.

"Second: Based on observation in my own association the elder untrained pastor, with but few exceptions, will NOT present our mission work and ask his people to give their money to it like the younger or older pastor who has lived in the missionary atmosphere of our Baptist schools.

"Third: In the fourth and half-time churches that are not well developed in missions and the budget idea more can be accomplished if the pastor will preach on missions and take a collection every month. In due time these churches will have a missionary conscience and will put missions in the budget and see that it is paid. If there is a NON-Missionary spirit, an O-MISSIONARY spirit or an ANTI-missionary spirit the separate collection preceded by a missionary sermon will give the obedient believers a chance to contribute without giving the others a club with which to fight the budget. But the pastor must stand his ground and PRESENT THE TRUTH.

"Fourth: The pastor in his pastoral visits and group conversations can major on missions as well as on evangelism. Talk it in the homes; preach it from the pulpit; and pray for it in his study if he would have the people catch the spirit of missions.

"Fifth: A missionary message and ministry will unify and magnify any church. Knowing myself and some of my people, I have by the Spirit's help avoided some wrangles by turning to the great commission."

A Baptist Woman On Substitutes for the Gospel

DEAR DR. MASTERS: Thanks for the "extras" of your paper honoring my retrospection on Dr. Sampey. He is an Alabamian and I wanted to toss my bouquet at him for his unswerving fidelity to Jesus, whom we seek to carry to the lost in our own Republic and in the whole world.

Baptists have been on the "defensive" long enough. Let us spring to the "offensive" and drive our Lord's enemies to defeat as the Allies did theirs in the World War. They fought at first on the defensive because astute Germany found out the weak defenses and won. But when the entire Allied front with a unified command launched their offensive from end to end of the battle lines, they sent the Kaiser and his military gang speeding in autos into Holland, and leaving the German people helpless.

Baptists can stand "the truth" which has enabled them to forge onward down the ages because our Captain has led us. Let us remain upon the Rock and attack any deceptive appeal that would lead us to forsake the Rock to build on sand. Dr. Cranfill's articles out of his long experience in building Texas Baptists are very potent in contending for the Faith-Gospel as against the proposal of a "social gospel." His last vindicating the churches and their universal love for the helpless and unfortunate is incontrovertible, for it is the history of every church that loves the Lord.

The Methodists in England are hanging on by their eyebrows, on account of their sad departures from Wesley's faith. I wrote to you my personal experience while in Washington City doing research-work in the Library of Congress. There I often passed the great Methodist stone building, four

stories high, engaged in social-gospel lobbying against liquor in Congress, while their own District Conference orphanage was dilapidated and the children being fed on mush and gravy, the gravy melted "crisco" thickened with flour. I heard these facts with my own ears from a Methodist pulpit in Petersburg, Va.

Not so long ago a prominent Baptist minister in the South, having fallen away from the Gospel of Redemption, became a zealot of social welfare, and astounded me at a Sunday-school district meeting by saying publicly from a Baptist pulpit that he felt that he had wasted his years by giving them to the pulpit Gospel ministry instead of to social-welfare activities. For twenty years the United States Steel Corporation has carried on social welfare work on a large scale here in Birmingham, and it has proved no more able to make men and women of better character than it makes a woman a fur-bearing animal for her to wear a fur coat.

I am on the battle line for our Christian colleges and herein enclose a carbon-copy (Kress' carbon) of my sling-shot mailed the Faculty of Pennsylvania University. I find this personal approach is far more effective than public attack, because that is what they want—notoriety. I attacked the Cosmopolitan magazine for publishing Rupert Hughes assault upon the churches. As a subscriber I demanded that the Cosmopolitan publish the other side, "Why I Go to Church." The editor consented. I wrote my reply only to have it curtly returned: They "decided to print no more controversy," he said, and now I see that that Editor committed suicide the other day in California, and Rupert Hughes conducted his funeral—for cremation.

Our Lord is the same yesterday to-day and forever. And He is behind you, me and all who faithfully love and trust Him.

Bessemer, Ala.

Yours in the Vineyard,
LIDA B. ROBERTSON

Somewhat Personal

WHILE I was away from Kentucky on a brief vacation in South Carolina, I am informed that someone who was introduced as "Dr. Masters" made a radio address in Kentucky in favor of a particular gubernatorial candidate, and that some of our Baptist people thought it was the Editor of the Western Recorder. They naturally considered it a questionable exercise of personal liberty for one who renders a service in the name of all our Baptist people.

The Editor of the Western Recorder was not the "Dr. Masters" who made the radio speech. From time to time this paper takes a positive stand in regard to the legalized sale of liquor or other moral abuses, which periodically become factors of political agitation. The right and duty of a Christian paper in this field can scarcely be questioned. It never will be questioned by Kentucky Baptists or Southern Baptists as a body. Yet it has been questioned by individuals on various occasions, who may have feared that their candidate would not get comfort or votes from a Baptist paper presuming to take a high and consistent stand on a moral issue.

But this paper has no interest in partisan politics as such. It does not seek in any way to further the candidacy of any man. It deals with moral principles, and asks its readers to judge of the truth of what it says and to apply it. No Christian paper worthy of the name can do less than that, just as no pulpit can do less than that and be loyal to the Christ whom we profess to serve and obey.

As we understand it, the dominant issues in the present Kentucky Primary are economy, competency and honesty in the conduct of the affairs of the Commonwealth. Whatever one's convictions may be as between the candidates, we assume that there is room for honest difference of opinions among equally devoted Christians. May the best man win!

Meantime, while the name "Masters" is not so on the tongue of fame as that of "Smith," or "Brown," there are persons who bear the name in most sections of the land.

VICTOR I. MASTERS, Editor of the Western Recorder.

An Open Letter to Editor R. H. Pitt of Virginia

J. B. CRANFILL, Dallas, Texas.

DEAR DOCTOR PITT: In your July 11 issue of The Religious Herald (which could be more religious) you take a fall out of me as follows:

"J. B. Cranfill, who has had a long and checkered career in Texas, calls the proposal made by Dr. E. M. Poteat, Jr., at the Memphis Convention the 'Poteat Pimple Bureau,' in an article in The Western Recorder and then proceeds to say several interesting things, etc."

Yes, dear Doctor Pitt, the things I say are always interesting—to me—and I'm glad this particular deliverance was interesting to you. The words "checkered career" have, philologically, a rather unhappy connotation, and yet I plead guilty to the soft impeachment. Doubtless my career has been checkered—fiddler, broncho-buster, trail-driver, phrenologist, school-teacher, doctor, editor, printer, Sunday-school teacher, prohibition speaker, Financial Secretary Baylor University, Texas Mission Secretary, Prohibition nominee for Vice-President of the United States (I was the best man in the race!) founder the Baptist Standard and the Baptist Tribune, the Gatesville Advance, nationally known prohibition paper, teacher, author, editor and compiler of the works of B. H. Carroll and Geo. W. Truett, feature writer, radio orator, and, last, but not least, stated contributor to the Western Recorder.

I

YES, I have had and am having a checkered career, but I did not count that designation by my distinguished Virginia critic as a compliment. Somehow, it was reminiscent of the greeting of Joab to Amasa, when, with honeyed words, he greeted Amasa with "Art thou in health, my brother?" and then inserted his dagger under Amasa's fifth rib. It may be, though that I had best consider your designation "checkered career" in the light of the words of Joseph to his distressed and hungry brethren, "As for you, ye thought evil against me, but God meant it unto good." If it had not been for your "compliment," this article would never have been written, and who will deny that it's a corking good story?

Yes, I have had a checkered career and marched rather chestily in distinguished company. The apostle Peter had a checkered career. Doubtless you have heard what the Negro preacher said, "Marse Peter sho' jerked out his sword and cut off Malachi's year!" Later, this prince of apostles lied, cursed and swore, denied the Master and then, after the resurrection, said "I go a-fishing." Peter has thus been a great consolation to me.

I was a smart boy. Once in a blacksmith shop I picked up a red hot horseshoe and put it down without being told! I could drive a cart, whistle and go to the mill, all at the same time. I could pull more corn, pick more cotton, eat more watermelon and ride more yearlings than any boy I knew.

But, dear Doctor Pitt, what has all this to do with the "Social Research Bureau" contemplated in the Poteat resolution? And why, in a brotherly discussion, did you throw a javelin at your old friend, who, in his feeble way, is attempting to serve God just as devotedly, I hope, as you are in your larger field?

I was beguiled by your editorial, "Eighty and Still At It," and it may be that your unkind reference to me was caused by your increasing years. Or it may have been the heat. Be it far from me to allege that you, at '80, are in your dotage, but I have known octogenarians that were. I have a profound sympathy for you older men. From observation, I know something of the frailties and weaknesses of the twilight years, but I really believe that you, from your vantage ground of eighty years, should be more considerate of us younger men.

In your lengthy editorial July 11, you say:

"One would imagine from certain parts of the Southern Baptist press that a deadly heresy of some sort is subtly making its way among our people and that we are in great

danger from this attempt to make our influence felt in securing social justice."

II

SOME of us do have the feeling that this Poteat program is a radical departure from the traditional activities of the Southern Baptist Convention. As a long-time member of the Foreign Mission Board, you are doubtless familiar with the history of Dr. Poteat's missionary activities in China.

His modernistic views are amply disclosed in his discourse on "Jesus and the Liberal Mind," which appears in one of his books. I read the sermon with the same ennui that I felt when I perused Mary Baker Eddy's "Science and Health." He voiced the kernel of his thesis thus:

"How noisily the flagellations of a young school teacher reverberated through the hills of Tennessee."

Dr. Poteat, in this discourse, seeks to identify Jesus with Modernism. His failure is ghastly, but he seemed to feel after this polemic was delivered that the last word had been said and that he could then turn his attention to Social Research.

The Dayton trial will be remembered always. It brought to Dayton, Clarence Darrow, the outstanding atheist of America, and cost the life of William Jennings Bryan, one of the greatest Americans who ever marched through our history. The point at issue was whether or not Christian tax-payers of Tennessee should submit to a prostitution of their money to the teaching of atheistic evolution in the Tennessee public schools. That's a vital issue yet in Tennessee and every other American state. I resent it hot-bloodedly every time I think of it. But Modernists of America and England have sneered at and misrepresented Tennessee since the Dayton trial. While all of this is apart from the discussion of the "Social Research" issue, yet we not only judge a movement by its own thesis but also by its progenitor and sponsor.

In this editorial you refer to the committee headed by my longtime friend, A. J. Barton, the report of which you state occupied one-seventh of the Southern Baptist Convention Minutes. Like you, I was absent from the Memphis Convention, and when I read this paragraph in your editorial I was rather glad I was kept at home, for I fear I should have slept soundly under the twelve pages of closely printed matter read by my amiable and cherished friend.

III

THIS committee, however, is something quite apart from the Research Bureau contemplated by Dr. Poteat. For some years Dr. Barton's committee has made fraternal and wholesome gestures covering many vital issues, and none of us have raised a voice against it. I wouldn't say that the report at Memphis was long, but it was elaborate.

If I understand Dr. Poteat's plan, it provides for the creation of a new Board, the employment of a salaried secretary and staff and, in fact, inaugurates a new and radical departure from the traditional activities of the Southern Baptist Convention.

No kind word that was ever said to the poor, no deed of mercy ever done for the distressed, no help ever extended to the needy, no honest effort ever employed to ameliorate the pain or suffering of any one of Adam's race ever failed of my approval. In the medical clinic at Dallas of which I am manager, nearly eighty percent of the work we do for the sick may be classed as charity.

You refer to "Social Justice." What is social justice? Is it social justice to rob thrift for the promotion of mendicancy? I ask this question for the reason that emerging from Washington there is a whole group of social and political heresies through which President Roosevelt seems bent upon heading free America toward Moscow. The beloved T. J. Watts, Secretary of the Southern Baptist Relief and Annuity Board, spent some time at Washington in an effort to save some of

(Please turn to Page 11.)

EDITORIAL

Getting and Giving

THE un-Christian use of money by Christians constitutes a matter of vast spread. Just now we are six years away from a period of financial boom and intoxication. During that boom multitudes of professing Christians apparently used their easy money as blythely for pleasure and selfish advantage as did worldlings. One had the im-fervently hope he shall keep going. Many of us Christians they would use their money. It went for anything their hearts craved.

Now we have had six years of hard times, though the unwelcome wolf has slunk away into the forest side, and we fervently hope he will keep going. Many of us Christians cried out in terror at the hard times! It was to be expected of worldlings, but Christians should have behaved better.

Many have been brought into a better temper of mind through the necessity of economizing and some from suffering

actual want. But it is not apparent that this spirit of humbling and turning back to God has taken any deep hold on the public at large, nor that it has even brought most worldly-minded church members to their senses spiritually.

Years ago Dr. Pierson said: "Men are getting a sort of metallic hardness and insensibility to impression and a kind of metallic ring." The giving of our substance is God's antidote and corrective for selfishness. We must give until it hurts in Christ-like ministries, and to supply the needs of humanity, if we are to develop the character which the Lord seeks to build in His people.

A missionary was admonished by a friend: "But you cannot spare the amount you are giving!" His reply was, "I would not give it if I could spare it." By that standard probably most of us have not yet learned the blessing of sacrificial giving.

Methodist Group Promotes Red Theories

RALPH M. EASLEY, Chairman of the National Civic Federation, in a syndicated article, quotes action taken by Methodists of the New York East Conference of 1933 endorsing and propagating theories which are increasingly heard in America, and the origin of which is increasingly understood to be in the Russian Soviet Republic.

The Methodist action directed itself chiefly to an attack on "Capitalism," which by the Methodists is identified with the American economic and social order. This order the misguided Methodist idealists wish to have displaced—presumably by the Russian system. In part the Methodists say:

May we not have reached a time when we must replace capitalism with a system that is more in conformity with the principles of our religion? We must of necessity face frankly the fact that capitalism is un-Christian and unethical, and then consider ways and means of replacing it.

It will be seen that these religionists, following the Communists, damn the American economic system. They do this, as do the Communists, mainly by false assumptions. Taking advantage of a time of great stress of life following the greatest War of history, they falsely declare that the American system of equal opportunity and liberty has failed. Abuses of the system, which have been aggravated in connection with World War and reconstruction, are falsely put forward as inherent in the whole system, while the political idealism of Russian Sovietism, built upon atheism and itself declaring that it cannot exist without pulling God out of His heaven, is by misguided American religious dreamers portrayed in the guise of a social scheme which we must adopt or else be found recreant to Christian faith!

Listen to another quotation from the General Council of Congregational and Christian churches. This body passed extremely radical resolutions, which were introduced by the following mouth-filling phrases:

Our present competitive profit-sharing economy shows itself to be increasingly self-destructive and depends for its existence upon exploitation of one group by another, creates industrial and civil strikes and international war, precipitates periods of unemployment, perpetuates insecurity and all of its attendant miseries, and progressively curtails the cultural opportunities of our people, thus destroying human values, moral and spiritual.

In other words, these American church people are saying that the American system of government, which provides the greatest degree of human liberty and welfare ever attained by a nation, and affords the largest personal opportunities to men, is an enemy at once of humanity, morals and spiritual life!

It seems necessary for Bible Christians to take account of how bold the preachments of the principles of radical socialism and communism are becoming in many religious bodies in America. The past of these bodies has been identified with the building of true Americanism—just so long as they were true to the Bible and its redemptive faith. But to the extent that they are substituting for that faith schemes of social utopia as the objectives to be sought by the churches of Christ, they are becoming the enemies of America and breeding places at once for false religion and seditious political theories.

We feel constrained to ask our readers to observe how habitually the leading protagonists of what has now come to be called the social gospel are (1) minifying and turning away from the redemptive faith of Christ, and (2) proving to be both receptive to the wild theories of Russian Communism and increasingly vocal in advocating those theories as a substitute for the principles upon which America was founded, and which are embodied in its Constitution.

We have become weary through long years of observation concerning how the most destructive theories that gain credence in philosophy and religion at the North, stealthily creep into the South as something wonderfully new and wise, fifteen or twenty years later. We could almost wish that these false theories would attack us as soon as they attack the North. We could deal with them on their merits as a new and anti-Biblical theory, and not be under the necessity of combatting each new falsehood after it has fortified itself at strategic places in the South and developed a line of talk calculate to deceive the simple.

There is not a more patriotic people in America than are the Southerners. We still have that degree of faith in the inspired revelation of God that leads Liberals and atheists at the North sneeringly to call us the Bible-Belt of the country. But no section of America can swallow the idealism and political theories of a God-rejecting Communism without becoming a dangerous enemy to the highest things at once of holy faith and of the basic principles upon which this great Republic is built.

The largest service churches and Christian bodies can render to the State is not that of breeding theories of government and economics for the State to effectuate. Their largest service is to make for the State citizens who fear God and love righteousness. This they can do only by living and preaching the Gospel of Christ. To forsake this in order to build pretty theories of human relationships that ignore sin, is to advertize their spiritual bankruptcy and an unwarranted conceit of their own wisdom.

Keswick and the Bible Conferences

THE Keswick Convention in England celebrated its Diamond Jubilee at its meeting in July. The attendance was large and sustained, reaching 5,000 and more, and reports indicate that it was a meeting of marked spiritual insight and power.

In America the meaning of the Keswick movement has not seemed to be generally understood, though scores were present from America this year. The influence of Keswick, however, has spread to the corners of the earth, chiefly through the ministry of Bible Conferences and "little Keswicks" which were inspired by the English Keswick conference. Of these Bible evangelical conferences it is said that there are now more than 150.

In the early ministry of the writer in the South, there were some among his trusted elders who regarded the Keswick Movement with less than thorough-going endorsement. We do not remember the particular points at which they held the movement in doubt. But, whatever they were, they seem to have been dissipated.

In recent years we have made it a point to read the yearly published proceedings of the movement, and whatever else we could get hold of that threw light upon it. We have found the reading helpful and inspiring, and have not found a single statement that would be questioned by Baptists on the ground of Scriptural soundness. In a day when what may be called "popular religion" in various denominations has often seemed lukewarm in bearing witness to the challenged authority and basal doctrines of Christian faith, or in some cases has actually cultivated fellowship relationships with those who are known to discard these great doctrines, the Keswick Movement has stood for the inerrancy and inspiration of the Holy Scriptures, the fall of man, the deity of Christ, the vicarious atonement, justification by faith, sanctification by the Holy Spirit, and the glorious Second Coming of Christ. And this has also been true of Bible conferences in general.

The formative principle which undergirds Keswick is that of **sanctification or the growth of the inner spiritual life**. Keswick is a platform to proclaim Christ received by faith as the Saviour from the power of sin in the daily life. Justification by faith describes correctly the substance of evangelical preaching so far in America. Through faith in Christ men are saved from the guilt of their sins.

Keswick is concerned primarily with what is going to happen to the convert in relation to sin, day by day, **after he has come to Christ?** The great mass of Christian writers and preachers in America have had very little relatively to say about this. **But the New Testament has a tremendous amount to say about it, and the spiritual lives of most Christians and churches has been lame and halting because they have never seriously sought to appropriate that great teaching.**

The preaching of justification by faith tends toward sanctification of course; is a pre-requisite of it. Similarly the preaching of spiritual maturity has often led unconverted church members to wake up as to their lost condition, and to their getting soundly converted. Any revealed truth faithfully preached will bring blessing. **But we need to preach that truth in a full-rounded New Testament way and not with such partiality as to leave great segments of it unstressed and by most of our people unrealized.**

The Keswick Movement is greatly used of God to stimulate forces that are leading to a fuller study of the Bible and particularly to a larger emphasis on the inner spiritual life—without which we see little hope of the development in our churches of a type of Christianity able actually to bear a witness before the world that shall overcome the world and not be overcome by it. Spiritual infants are no match for the "spiritual wickedness in high places" which is actively arrayed against Christ and His churches to-day.

Elsewhere on this page we quote Dr. Gambrell as having said more than twenty years ago that most of our churches are little more than preaching stations. We laid true spiritual foundations, but mostly have built little upon them. When we start to build, we are prone to think merely of supporting

a program which we have planned, instead of praying and laboring to the end that there may be in us and the churches deeper spiritual life and purpose and consecration. Co-operative plans are to be fostered and encouraged. But power to make any kind of program go in the name of Christ, is far more essential than any particular mold through which we would have that power flow. It is God's power and He will express it through us only as we obey Him.

We know of numerous fruitful Bible conferences in America. We do not know why, but we are under the impression that most of them are inter-denominational. It is the kind of inter-denominationalism that seeks to get back to God rather than to show off the wisdom of man! Therefore it is worthy to be encouraged.

We bid the Bible Conferences God-speed, especially those that place at the center nurture of the inner life.

In Re Cutting the Commission in Twain

THE heading is from a published utterance of Dr. J. B. Gambrell in 1909, where he says (page 140, Ten Years in Texas), "Even a casual survey of the field in the South will convince anyone that we have cut the Commission in twain, and limited it to the mere matter of planting churches."

We know of nothing Dr. Gambrell wrote that would not repay reading. But we had failed to read the chapter in Ten Years in Texas from which this is taken until we were resting under a shady tree in the yard of a close relative in South Carolina a week or two ago. As we remember, it was in 1912 that Dr. William E. Hatcher wrote the chapter in the Home Mission Task, which the writer edited, in which occurred this pregnant sentence:

IT IS AT LEAST AS IMPORTANT TO SAVE WHAT WE ALREADY HAVE AS TO SAVE THAT WHICH IS LOST.

As Home Mission Board propagandist we took that sentence and blazoned it in many places and in many ways during the years immediately thereafter. Dr. Gambrell's chapter abounds equally in pregnant sentences to drive home to the ears of Baptists an important truth to which they had no particular bent so far as was then evidenced. Thus two of our largest Baptist personalities were at the extreme east and west of Southern-Baptist-dom putting themselves behind the largest practical issue related to our usefulness as a body of God's people. Both were extremely popular, and merited it. Each was influential and as few of their times had skill and ability to lead God's people.

Dr. Gambrell called the chapter from which we have quoted, "The Greatest Question." But 1909 and 1912 have become 1935 and we all who honored and loved these men as we loved and honored few of our fellows, have paid only only scant attention to what they were trying to tell us for our good. Which, by the way, may remind one that the really big things are not the "catchy" things. The deepest spiritual movements do not beat drums, nor do devotees of up-to-date-ness race to pulpit, platform or press to "tell the waiting world" about them.

To "save what we have" is for Baptists a task of laboring to build up latent spiritual values. It is in the Commission, but we have had little taste for it. Dr. Gambrell says:

We have left the great and enduring question of Church Culture almost untouched. Following baptism in the Commission, comes a second course of teaching. We are to teach "All things commanded." Paul made one tour planting churches, but he later made two missionary tours strengthening the churches by teaching the "all things commanded." He sent others on like tours. Most of our churches are not much more than preaching stations. The church itself is not developed.

We hope later to reproduce Dr. Gambrell's article. Since he wrote, Baptists have made some training progress in particular sections of church life rather than in the church as a whole, through teaching them the all things our Lord commanded.

Paragraphic Comment

IN HIS NAME What does it mean to pray in the name of Christ? He teaches us, "Whatever ye shall ask in my name that will I do, that the Father may be glorified in the Son." To pray in the name of Christ is to pray on the ground, not of our credit, but His. It is for the suppliant to renounce the thought that he has any claim on God in himself, and to approach God solely on the ground of Christ's claims. If the writer should write a check for \$1,000, and offer it for cash at his bank, he would be told that funds are lacking in his name to cash the check. But if he presented the check endorsed by Henry Ford or Rockefeller, he would both get the money and be remembered in the bank for his distinguished connections. It is easy for us to close our prayers by adding the phrase, "In Jesus' name," when we really do not mean what we say. But when we do approach God on Christ's merits, God will hear us.

EASY RELIGION IS A DYING RELIGION A writer in the Baptist Times declares that "safety first" is becoming extremely popular among many British Baptists. He says that the only sections of organized Christianity that are becoming stronger, and enjoying prosperity to-day "are those who are definite and uncompromising in the stand they take, and dogmatic in their declaration concerning their distinctive doctrines and differentiating emphasis." And he adds this: "A kind of religion that is made easier and cheaper for its devotees is a dying religion." That is true the world over. It is true in America, and there are those in America who are pursuing this same "safety-first" policy—some, too, among Southern Baptists. Men who pursue this course, true to the form of all emptying theories in religion, flatter themselves that they know more and see further than their fellows. However, the New Testament churches did not grow that way. Their witness to truth was not popular with worldly opinion, and it cost them dearly. In their faith "safety first" was unknown. Nor did Baptists ever grow by such cowardly, self-saving, world-pleasing, middle-of-the-road, spiritual shabbiness! They grew by bearing witness to truth which others neglected, and for that witness did not fail to suffer persecution. "Safety-first" religion had its first devotee in Mother Eve. Away with it!

MISCONCEPTION AS TO LIBERTY In one of his articles upon the relations of Baptist bodies, Dr. J. B. Gambrell warned against the misconception which leads to the demand for church representation in Baptist Associations and Conventions. In principle Dr. E. Y. Mullins uttered the same warning in a Southern Convention committee report on the relation of Baptist bodies, a few years before his death. The words of Dr. Gambrell are before us as we write: "Baptist Conventions and Associations are not representative bodies in the common acceptance of the term. Churches cannot invest messengers with any of the rights, powers, responsibilities, or authority of the churches themselves." A corollary of this is that no church is bound by Convention or Association action. The whole relationship is one of fellowship and co-operation. The present basis of messenger qualifications in the Southern Baptist Convention is looked upon by some as a recognition of church representation. Other than appointment by a church no longer qualifies a messenger to participate in that body's deliberations. We would say, however, that while the present requirement for messenger qualification does point in the direction of church representation, it does not in fact make it operative, since no action the messenger or Convention may formulate has power to bind any church. Baptist jealousy at this point has not been misplaced. We hope it shall always thrive. But its lusty strength cannot commend itself to men or to God's people, except as it is obviously brought into captivity to the Lordship of Christ. And here many have failed and have brought discredit upon their passion for liberty. Writing of the liberty which we have in Christ, Paul urges

that this liberty be not misused to gratify the lusts of the flesh. Such liberty is spiritual license. We bring our independency into reproach when we use it to turn from Christ and His Spirit to our own fleshly wisdom and prejudices.

BUDDHA ON THE SAME PLATFORM WITH CHRIST It is clearly the work of Satan that in these days there are those who call themselves Christians but who put Confucius, Mohammed, Buddha, and other historical religious figures on the same platform as the Lord Jesus Christ. A woman tourist reported to a minister on her ship the paintings on the walls of a Buddhist temple she visited depicting the life of Buddha, which had been explained to her by the priest. She said: "They were so much like what we read about Christ that I see no difference between Buddha and Christ; if these people believe in Buddha, that is all that they need." The minister asked, "If there is no difference what about your believing in Buddha?" She said: "Well, I belong to the West, and believe in Christ, but I do not see any difference." Her friend asked, "Did you see a picture of Buddha dying on a cross for sinners?" "No," she said, "there wasn't one like that." He replied, "There would, then, be none of Buddha rising from the dead." She said there was not. "Then," said the minister, "Buddha cannot be like Christ. The two great facts of Christ are that He died for our sins according to the Scriptures, and was buried and rose again the third day, according to the Scriptures." Ethnic religions offer a philosophy. The revealed religion of God offers His eternal Son to die for our sins. How blind professing Christians are—and their number seems large and increasing—who flatter themselves for their "catholicity" when they say they see no difference between philosophies of God worked up by ethnic religions, and the revealed religion of what God Himself did and suffered to win lost men back to Him!

THE WORK OF MISSIONS Suppose we had no missionary activities, no agencies to conduct the Lord's "Go ye and make disciples" work except churches. The world would still be in darkness and sin, guilty and lost, but we would have no agencies to tell us of the need, no missionaries whose small salaries are past due and unpaid. More than a million unreached by the Gospel in Kentucky, perhaps 20,000,000 in the South, not to mention the rest of the nation, and untold millions in foreign lands. Would we be more indifferent to the Great Commission of Christ than most Baptists now seem to be? We leave the question unanswered. But it is a matter of common remark among us that there is less preaching on missions, less information about missions, fewer addresses specifically on missionary motives and work than we had twenty years ago. Did somebody invent and turn over to us in our District Associations and Conventions the present device for getting missions out of the way quickly without much time taken from other business? If he did, we wish we knew his name. Not being permitted by the Lord to tell the spiritual pecksniff what we think of him according to the flesh, we would pray the Lord to deal with him and perhaps to let us have a word of witness also. Our Lord must be grieved to see the great missionary causes crowded into a single hour or even half an hour, with a single report that covers the whole subject about like a handkerchief may cover a ten-acre field, then one brief speech or three little eight-minute speeches, and behold, for one year the Association has voiced its apparent interest in Missions in the prosecution of the Great Commission of Christ! Dear Kentucky District Associations, for whom we feel sense of accountability in faithful admonition, cast off these swaddling clothes from the treatment of missions, if indeed you have fallen into this barren "efficiency" of crowding the great central task of Baptists into a corner. Cast it off, and admonish pastors again to learn to pour out their hearts for mission in their pulpits.

Why the Early Christian Efforts Failed in the Orient

J. R. SAUNDERS, Missionary, Shiu Chow, Kwang Tung, China

TRADITION says that Thomas, one of the Twelve, went eastward in his missionary labors and died a martyr seeking to preach the Gospel in the Orient. Although we are not too sure of early traditions, we are now well acquainted with the early efforts of Christianity to make Christ known to the millions in India, China and Japan. These early efforts began a definite missionary endeavor in the middle of the seventh century in China. These first laborers were Nestorians or missionaries of the Eastern Church as it was then called. The history of the Nestorians says, "The early Eastern Church was on fire for foreign missions. Its missionaries rapidly spread into Persia, India, Ceylon, China and Japan. They established flourishing churches in India in the sixth century, in China in the seventh, and in Japan in the eighth."

Great numbers from the influential classes, especially among the rulers, joined this Christian Movement. These early messengers used Western culture and statesman-like methods. They went to the great centers of government and learning and made contacts with the rulers and men of power. Their learning and culture was markedly superior to that of the people of China and Japan which made them honored teachers and leaders in the very beginnings of their early labors. The Empress Komyo of Japan and her niece, who in the eighth century, were supposed to be Christians. The Governor of Kiang Su, one of China's most influential provinces, was an early Christian. Later many of the great Mongol leaders were either Christians or very friendly to Christianity.

When the Mongols were in power in China, the Pope, fearing that these Mongols would conquer the whole of Europe, sent messengers to these rulers seeking peace. C. Wilfred Allen, writing recently about this affair, says, "On their arrival at the Mongol capital the Friars were well received and then sent to the Khan's Mother who was a Christian of the Nestorian Church. . . at last Kuyuk's (the Emperor's) chief secretary, who was a Christian, came to John (the chief messenger from the Pope) demanding a written statement from the Pope which the Friar himself wrote out." Note: The Emperor's mother and chief secretary were Christians.

Another writer gives this vivid description of the missionary labors of these first missionaries: "They pitched their tents in the camps of the wandering Tartar, the Lama of Tibet trembled at their words, they stood in the rice fields of Punjab, and taught fishermen by the sea of Aral, they struggled through the vast deserts of Mongolia, the memorable tablet of Hsi-An-Fu attests their victories in China. In India the Zamorin of Calcutta himself respected their spiritual and courted their temporal authority."

I

IN MAY of last year there appeared a most informing article in the Chinese Recorder about the early Nestorian efforts in China. This writer had made investigations about what had been done in Hanchow, Szechwan, beginning with the seventh century. Recent excavations had unearthed a stone erected in the middle of the seventh century describing the work of their famous ruler who was supposed to be a Christian. I can give only brief excerpts from this long article: "Now 'Fang Kung' is the name given on the Nestorian Tablet to the great official who is there stated to have been prime minister under T'ai-tsong at Ch'ang-An (now Hsi-An-Fu), and also to have been the man appointed by the Emperor to receive the first Nestorian Missionary, Alopen, and conduct him in state to the capital. It would be reasonable to suppose that he was chosen by the Emperor because he was himself a Christian, or at least openly in favor of Christianity, and it may very well have been because it was at the suggestion of this Duke Fang himself that the Christian missionary was invited (to the capital).

"His name is still, after 1300 years, an honored name in Hanchow. Traces of him can be seen everywhere, and the old traditions about him are still passed down from generation to generation . . . In the second court of the yamen he built a famous altar where he used to go daily for worship. All the traditions of the common people, as distinguished from those of the scholar class, emphasize the 'worship' which Duke Fang was accustomed to pay at the altar. They all agree, also, in saying that it was not, like their own, idolatrous. 'He only worshipped the God of heaven (Shangti), and did not worship any of the other gods.'"

II

THE Nestorians failed in China and practically disappeared in the twelfth and thirteenth centuries, but they were followed by the Catholics in the thirteenth century after Marco Polo and his uncle had made such a favorable impression on the rulers of China. Missionaries were sent by the Pope of Rome to enter Peking and start their missionary labors under the most favorable conditions. These first Catholic missionaries were scholars of the West and were received as such by the Emperor and given great consideration by the rulers and scholars of China. Soothill says, "The first Apostle to reach China (from Rome) was Monte Corvino, reaching Peking alone in 1289. He died in 1328, his converts reported to number 100,000. Others joined him, but worked chiefly among the Mongolians as evident since their work disappeared when the Mongols were expelled in 1389."

"The great Catholic missionary endeavor began, however, in the latter part of the sixteenth century. Father Mateo Ricci reached Peking and obtained the favor of the Emperor in 1601. He was a great scholar, especially in astronomy, mathematics and geography. He won the favor of the Emperor and the scholars and made many converts."

But this work likewise failed. Beginning back in the middle of the seventh century and continuing through various efforts until the Sixteenth and Seventeenth centuries we have a thousand years of missionary failure in China and the Orient. Many lives were given to plant Christianity in China, sacrificed and gladly given up on the altar of service, but to fail in the end to make any impression of lasting worth. Thousands and yea millions must have entered the churches and named the name of our Saviour, but they passed on and their work disappeared in the superstition and idolatry of the masses in this land and these who bowed down to wood and stone went on as their ancestors did as though these early missionaries had never labored in China. Why this failure? What are the lessons for us to-day? History is the greatest teacher we have apart from the Bible. What does the history of this thousand years of failure have for us to-day as we face the mass of heathenism in the Orient?

III

WE ARE soon to celebrate our first 100 years of missionary labors in China. It is indeed a good time to review the past years of toil and sacrifice and see if we cannot profit by our mistakes and successes. Are we willing to learn from the failure of the Nestorians and early Catholics, who though they sacrificed and endured all kinds of privations, yet they failed to make any lasting impression on the masses of these millions in the Orient? We need to review the past, examine the present, and plan wisely for the future, tearing away ruthlessly the extraneous accumulations of man's devised wisdom and follow closely the message and the method of the Lord Jesus Christ. But why did these early efforts utterly fail?

They did not fail because of Western culture and superior scholarship and man-made plans. They did not fail because they lacked the spirit of sacrifice and heroism and centralization of efforts in the great centers of life and trade. They failed utterly in spite of all this. Many gave their lives to reveal Christ to the worshippers of idols, yet with no perma-

nent results. The flickering light of Christianity spread over the whole of the Orient within a few hundred years after these early missionaries started forth in the name of Jesus Christ to conquer the Orient, but this light finally grew paler and paler until it faded out entirely. This one thousand years of missionary failure is one of the saddest pages in the history of missionary endeavor, but we need to learn our own lessons and be forever warned by their failure. I think we can sum up their failure under three main points:

1. The main reason for their failure was that they did not adequately preach the cross of Christ. They did preach Christ as a great teacher sent from God, one who healed the sick and raised the dead, wrought miracles and taught as a man never taught; but nowhere do we find in the history of these Nestorian missionaries any clear-cut message about Christ dying on the cross for our sins, the just for the unjust, bearing our sins in His own body on the tree.

This was the central basis of their failure, yet other reasons are present. The Catholics, who followed the Nestorians, preached the cross and erected crosses everywhere, but they too failed. They failed because they did not give the cross its proper place in the life and teaching of the Christians. No message will succeed in the Orient that fails to give the cross its proper place in the message and the life of God's children.

2. Another reason for their failure was that they were willing to compromise with the heathen cults and philosophies. Leaving out the cross as the central place in their message and life, Christianity was still far superior to the superstitions and ignorance of the crude idol worship, but it was simply a superior religious cult that would not stand against the religions of the Orient. The spirit of compromise was seen weakening the early efforts of the Nestorians and finally destroying what was really distinctive in their message. Heathen cultures, Mohammedanism and early Catholicism crushed out all that was left of the weak life of Nestorian Christianity, and "the Nestorian Church, which at one time was so near to winning the whole of China to the Christian faith," disappeared and nothing is left but "the imperishable memory of their early efforts."

3. A third reason was that these early missionaries departed from the norm of New Testament Christianity in message and life. The life of the Nestorian missionaries was not always free from moral irregularities. The early Catholic missionaries did not keep the whole counsel of God true to the original. They mixed up Christianity with political questions and associated their missionaries with the government leaders. They sought to plant "a European imperium in imperio in China," and the Chinese leaders would not have such a thing, and determined to do away with all the Catholic missionaries and their converts. The cross they preached and the sacrifice they underwent with no desire to compromise with the world, but their meddlings in political questions and teachings that their converts owed first allegiance to the Pope destroyed all that was good in their teaching and life. The sacrificial life of these early missionaries was most commendable, but this would not amend for an attenuated message or a perverted Gospel.

The lesson of these thousand years of missionary failure should be forever driven deep into our hearts and lives that we, too, can fail and will fail if we depart from the message given to us by the Lord Jesus. To fail to declare this whole message in plain words and concrete lives will mean failure in the end of all our efforts. Not only so but to add to our message, or compromise it, or fail to place the emphasis where the New Testament places it will mean certain failure in the end.

AN OPEN LETTER TO EDITOR R. H. PITT OF VIRGINIA

(Continued from Page 6.)

the work of that Board from destruction through the inclusion in the so-called Social Securities Act of benevolences such as ours. It may be that this wild riot of political and social insanities emerging from the White House have automatically put all of us upon inquiry concerning the Poteat Proposal.

I confess I have been influenced by it and doubtless others have been. I am really fed up on it. I can neither swallow it nor digest it. Moreover, in a former discussion, I showed that our Baptist churches, State Conventions, District Associations and our Southern Baptist Convention are already doing practically everything contemplated in the Poteat proposal except the creation of a new job for some Baptist functionary through whom we would spend money that we haven't got, and duplicate some activities in which we are already engaged.

These, dear Doctor Pitt, are my views, which I have held throughout my checkered career and to which I shall cling until "beyond the sunset's radiant glow" I find a better and a happier Home. You and I, denominationally and in some respects doctrinally, belong to different schools of thought. In dear old Virginia, where the North and South meet and blend with each other, you welcome theological liberals with your generous right hand and tolerate the landmarker with your left. I was born and reared on the Texas frontier, where there was perennial emphasis of the vitalities of orthodox religion. It's the kind we had to have in those hectic days. Those pioneers were heroic, independent, individualistic and courageous. They feared neither men nor devils, but what religion they had was of the landmark type. In your atmosphere of greater tolerance for what we identify as heresy, your views quite naturally take on the color of what you may call a more liberal environment.

IV

BUT NOT all the high-thinking Baptists of your latitude accept your view. I have a letter from Joshua Levering, one of the noblest, most philanthropic and most useful of Southern Baptist leaders. I know of no better climax for this letter to you than a quotation from this great man, one time President of the Southern Baptist Convention and formerly nominee for President on the National Prohibition ticket.

Through a long life he has been a distinguished citizen and a pure and lofty-minded Christian gentleman, and has exemplified in his character and conduct the teachings of the Sermon on the Mount. Without meaning to reflect upon you or other Poteaters, I voice my conviction that the views of Joshua Levering carry more weight than those of all of you combined. Here is what he writes, the letter bearing date Baltimore, Md., July 23, 1935:

"I am just dropping you this letter to express my approval of your open letter in the Western Recorder to Rev. E. M. Poteat, Jr., in criticism of his resolution introduced in the Southern Baptist Convention on the Bureau of Social Research. I suppose as a Baptist layman I have done as much as anyone in the past generation in the interest of suffering humanity along various lines, but I still adhere to the underlying principles controlling the thoughts of those who organized the Convention in 1845 in confining its activities to what is generally spoken of as missionary endeavors, and trust the Convention itself will never depart from such a line of service."

Brother L. D. Summers has been called to the First Church of Mena, Ark.

Brother Ray Y. Walden has resigned at Summerfield, Fla., to accept the call to Bronson, Fla.

Ohio River Association meets with Crooked Creek Church, August 21-22. Crooked Creek Church is about two miles from Marion.

The Western Recorder office appreciated a visit from Pastor B. H. Duncan, of Ashburn, Ga., and formerly of Kentucky. He has spent one week in Frankfort, Ky., one week in Louisville, and will be two weeks in Marion, Ky. He and Mrs. Duncan will return home September 1.

Pastor Gordon C. Whiteley held two revivals during July, both in Breckenridge County. The first one was an open-air meeting between Woodrow and Custer; the next was at the Walnut Grove Baptist Church. He is now conducting one at Wolf Creek Church, in Meade County.

Sonora Baptists Dedicate New House of Worship

WITH glad hearts and thanksgiving the Sonora Church opened their new church house on the first Sunday in August, just seven months after their old building had been completely destroyed by fire. The services were largely attended, beginning at the Sunday-school hour with an enrollment for the day of some 270. It is estimated that there were 600 at the eleven o'clock service when Dr. C. M. Thompson delivered an inspiring message on the text "Silver and gold have I none but such as I have give I unto you."

The noon hour spent around well filled tables in the shade of the trees in the yard of a neighboring church was the occasion for the renewal of many old friendships, after which the roll was called and responded to by some 240 of the members. An impressive part of the afternoon hour was the setting aside of three memorials within the church. The are glass windows of the auditorium were dedicated to the memory of a man who in his old age was the teacher of a group of primary children and whose wholesome influence is being felt within the church, after the passing of half a century.

A beautifully equipped pastor's study and superintendent's office was set apart to commemorate the name of a gracious Christian saint the late Mrs. O. J. Duell; the memorial was the gift of her son Dr. I. V. Duell of Louisville. The name of the previous pastor of the church, Rev. J. D. Allen, is to be perpetuated by an imposing belfry with a bronze plate in the vestibule of the church to distinguish it as such, a memorial. At the conclusion of the memorial services a trustee, Mr. E. C. Thurman, placed a brass plate on the pulpit as a token of appreciation of the leadership of the present pastor and his wife. The afternoon services were concluded by Rev. Arthur Stovall, of Elizabethtown, whose message, "The Glories of the Church," was well received and genuinely inspiring. The evening service was given over to the proclamation of the gospel message by Rev. W. A. Criswell of Oakland.

HUGH R. PETERSON,

Sonora, Ky.

Pastor

Would the Convention Constitution Allow a "Social Gospel" Board?

IHAVE before me the 1935 Minutes of the Southern Baptist Convention, and find myself deeply interested in this new suggestion of a "Social Research Bureau."

The question has been raised as to its relation to the Constitution of the Southern Baptist Convention. Does it come within the purpose of the Convention? Has it a right to be promoted under the Articles of the Convention? What provision is made in the constitution for such a new endeavor? Under what conditions may a new enterprise be started? Is this new enterprise timely and fitting to the needs of the Convention?

The purpose of the Convention is stated in the constitution's preamble as follows: "carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the Gospel."

The first test of the new enterprise is found here. Does it come within the purpose of the Convention "for the propagation of the Gospel?"

The second question is, Has it a right to be promoted under the Articles of the Convention? Article II of the Constitution states that. "It shall be the design of the Convention to promote foreign and home missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches." Does

this new enterprise promote the Redeemer's Kingdom and the equal rights of the churches?

What provision is made in the constitution for such a new endeavor? Article V of the constitution states, "The Convention shall have as many Boards as, in its judgment, may be necessary for carrying out the benevolent objects it may determine to promote." "Each of these Boards shall consist of eighteen members residing at or near the locality of the Board, and of one member for each co-operating State and the District of Columbia.

Under what conditions may a new enterprise be started? Article XIII specifies, "no new enterprise involving expenditure of money shall be authorized by the Convention except on the recommendation of the Board or Agency of the Convention which shall have the responsibility for raising or expending the necessary funds, or often action has been taken by the Convention in two successive annual meetings."

Is this proposed enterprise timely and fitting to the needs of the Convention? We who represent the country churches wish to know if this new enterprise will be for the propagation of the Gospel. Is this "social gospel" being propagated or is it the Gospel of the Kingdom? The country churches would understand and favor a new enterprise for the propagation of the Gospel of the Kingdom, but all that is being said about a "social gospel" will not win the people to this new enterprise.

This enterprise must find its place among the "other important objects connected with the Redeemer's Kingdom." For it is not the kingdoms of this world, but the Kingdom of our Lord and Saviour Jesus Christ, which holds the center of the affections of our Baptist people and of the great host of city and country churches which make up the Convention constituency.

B. T. KIMBROUGH.

2515 W. Chestnut, Louisville, Ky.

[It is well that the question of constitutionality of the proposed Social Gospel Board for Southern Baptists should be discussed, as Dr. Kimbrough does. Not to go further, it is our judgment that the objectives of the Convention as defined in its Constitution do not open the way for a "social gospel" board. The Gospel of the Redeemer's Kingdom is that which the Constitution provides for promoting, and that Gospel is one of individual regeneration and progressive sanctification. In the New Testament and in Baptist history this revealed Gospel has made the kind of men and women who wrought for social betterment. But they did not dream of calling their good works a "gospel."—Ed.]

The Rev. M. R. Regan supplied for Dr. M. P. Hunt at the Eighteenth Street Church, Louisville, last Sunday morning and evening.

Pastor J. Pendleton Scruggs, of the Kensington, Md., Baptist Church, supplied for Dr. T. D. Brown last Sunday at the Highland Baptist Church, Louisville.

Pastor Luther H. Peake, and Pastor W. M. Fore, of Prichard, Ala., were visiting friends in Lawrenceburg, Ky., last week-end, so the pastor there, Dr. Ernest N. Perry, had Brother Peake preach at the morning hour and Brother Fore in the evening.

The Baptist Tabernacle pulpit, usually filled by the pastor, Dr. A. K. Wright, was supplied last Sunday by Brother Clinton B. Coots, of Germantown, Ky. Mr. Coots is a "native son" who came out of the Baptist Tabernacle, and is now preaching the Gospel. His friends there are always glad to have him return for a visit.

Pastor G. H. O'Donnell, Aurora, Ind., writes as follows: "I made a mistake in my news note, "Hoosier Baptist Doings," several weeks ago. Rev. L. W. Stanger is pastor at Camden, Ind., and not at Flora, as my notes stated. I was misinformed about the matter. Wonder if you could make this correction some place in your paper, so Brother Stanger's friends will be writing him at the correct address, Camden, Indiana. Thank you."

Fellowship Tidings.

Dr. Jesse B. Weatherspoon, of Louisville Seminary, supplied recently for the First Church of Raleigh, N. C.

Dr. John H. Buchanan, of the First Church of Lynchburg, Va., will preach at Walnut Street Church, Louisville, next Sunday.

Dr. W. K. McGee has resigned at Horcutt Memorial Church, Burlington, N. C., to accept the call to the First Church of Thomasville, N. C.

Mr. E. C. Solomon, son of Dr. and Mrs. E. D. Solomon, of Jacksonville, Fla., has accepted a position with Dodd College, Shreveport, La.

The Salvisa Church, in Baptist Association, has called Brother John Allen Moore, brother of Pastor Merrill D. Moore, of the First Church, Newport, Tenn.

Pastor Judson Chastain was recently assisted at the Emory Baptist Church, in Mississippi by Rev. W. R. Haynie. Both of the brethren are formerly of Kentucky.

The Baptist Standard quotes Dr. Kyle M. Yates as saying "In hot weather the preacher who thinks by the inch and preaches by the yard ought to be dealt with by the foot."

Evangelist J. C. Masee will be with Dr. T. C. Ecton at the Calvary Baptist Church, Lexington, Ky., in meetings during October 6-20. Dr. Masee's son, W. C. Masee, will be the song leader.

Brother Lucien C. Pinnix, who has been singing in the Louisville Seminary Quartet for several years, was recently discharged from a hospital in Jackson, Miss., after showing signs of recovery from an appendix operation.

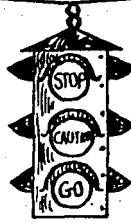
Dr. M. E. Staley has resigned as pastor at Carrollton, effective August 31, in order to accept an appointment of Probation Officer under the District Federal Court for the Eastern District of Kentucky. We understand his new headquarters will be in Lexington, Ky.

Dr. C. LaMar McGinty, Professor of Old and New Testament in the Baptist W. M. U. Training School, Louisville, has been helping Pastor J. F. Marchman in revival meetings at the Hampton Church, in Georgia, where he was formerly pastor for seven years while teaching in Mercer University.

Pastor J. N. Binford, of Springfield, Ky., is to preach in a series of meetings at the Shepherdville Church beginning September 1, after Pastor H. Evan McKinley returns to Kentucky from Tennessee, instead of Brother McKinley preaching at Springfield, as erroneously stated in last week's Western Recorder.

The Goshen Association, meeting time of which will be found in our list published from time to time—that is, August 21-22,—may be reached by visi-

Stop



Light

By *WILLIAM LOUIS POTEAT, D.D.*

Cloth, 75c Postpaid

"In our judgment it is an honor for any publisher to be able to announce a title by the distinguished author of this book.

"This volume is a calm, dispassionate scientific study of beverage alcohol and its effects upon the human body and faculties. It is not a work on temperance nor is it a plea for moderation in the use of alcohol as a beverage. The appeal is primarily to young people, which very fact is complimentary to modern youth. This book should be in the hands of every young person in the land and of all who have the privilege of association with youth."

—John L. Hill

BAPTIST BOOK STORE

323 Guthrie Street

Louisville, Kentucky

tors by way of Leitchfield, on the Illinois Central Railroad. It is twelve miles Southwest to Shrewsbury Church. We thank Pastor J. R. Brunson, of Bowling Green, for the information. Brother Brunson is pastor of a church in Goshen Association.

Before his recent untimely death Brother W. D. Moore made all arrangements for Dr. E. N. Perry, of the Lawrenceburg Baptist Church, to preach in a series of revival meetings at the Goshen Church of which he was pastor. The Goshen Church felt that he should go ahead with the plans, so the meetings started last Monday night.

We are afraid that when the U. S. Government starts making coinage of mills for the purpose of paying fractional-cent taxes, that they will be diverted to other purposes, especially being used as rivals to pennies dropped in collection plates. The widow's mite, already over-worked by many well-to-do people, will be made to do double-duty.

Sunday-school and church attendance in Louisville was cut considerably last Sunday not only because of the intense heat, but more especially by the request of Dr. Hugh R. Leavell, Director of Health, that children be kept at home for the present, until the epidemic of infantile paralysis is checked. Though it is thought the epidemic is not serious, there are several new cases developing every day, and by preventing children

from congregating in public places, such as swimming pools, playgrounds, churches, theatres, and the like, it is hoped to curb its progress. Many parents were thereby forced to remain at home themselves in order to look after their children.

Brother C. H. Franks recently closed a good meeting with the Red Bank Church, in Chattanooga, Tenn. Thirty-six united with the church. He later conducted meetings beginning June 30 at Hayti, Mo. Frank Adams led the singing for him. There have been 123 additions to the Hayti Church in the last eleven months.

Our whole Kentucky fellowship will regret to learn of the resignation of Pastor Fred T. Moffatt, of the First Church at Jellico, Ky-Tenn., to accept an important pastorate to which he has been called at Lake Charles, La. Brother Moffatt has been in pastoral service in Kentucky for nearly ten years, and has wrought admirably both at Horse Cave and at the First Church of Jellico. We regret his leaving Kentucky, and commend him to the full confidence and fellowship of Louisiana Baptists.

WANTED

Position by experienced College teacher. Organ, Theory, Piano, Public School Music. Graduate New England Conservatory. Address X-23,—c/o Western Recorder.

Bible School Department

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

East Union Associational Revivals

During the last days of July and the first of August we had simultaneous Sunday-school revivals in eighteen churches in East Union Association. We are grateful to God for the fine spirit and the excellent results. You will be interested in a word about each of these churches.

Boston

Brother U. G. Salter helped at Boston. Seven new workers were enlisted, and the building curtained for classes. Some 236 were listed as possibilities for the Sunday-school. They decided to have a weekly teachers' meeting.

Clairfield

Thomas R. Brown worked at Clairfield. We found 623 possibilities with 273 of them over nine years of age lost. This church is just entering a new building. Three new workers were enlisted.

Clear Fork

W. J. Derrick worked with the Clear Fork Church and reported four new workers with a total number of possibilities of 229. Five points in the Standard of Excellence had been attained and they plan to make the other two.

Cumberland River

Brother George W. Jones assisted here and reported 332 possibilities with 175 lost over nine years of age. Four new workers were enlisted.

Carpenter

Kenneth P. Puffer assisted at Carpenter. Six new workers were enlisted to work with 170 possibilities. He had an average of about forty-five in attendance each evening.

Eagan

William Smith assisted at Eagan and reported 713 possibilities. It was interesting to note that 335 of those over nine years of age were lost. Six new workers were signed up to help reach and teach these. Eight points had been attained on the Standard. We should have a Standard School here within a few weeks.

Emlyn

S. K. Entzminger worked at Emlyn reporting possibilities of 170, and seven new workers enlisted. The average each night for the class work was sixty.

Fonde

C. P. Hargis worked at Fonde and got the School ready to occupy a new build-

ing. 645 possibilities were listed with 272 of them over nine years of age lost. Fourteen new workers were needed to complete their organization for the work in the new building.

Gatliff

George M. Butte helped at Gatliff and reported 630 possibilities. Nine points had been attained and we hope this other point will soon be reached so the School may join our list of Standard Schools.

Jellico, Ky.-Tenn.

S. E. Bradley worked with the Jellico Church and reported 387 possibilities. Five new workers were enlisted. Five and a half points in the Standard have been reached and we hope the others will soon be attained.

Locust Grove

C. M. Mellichamp worked at Locust Grove and reported 343 possibilities, with 124 over nine years of age lost. The average at night was very high, running from fifty-three to sixty-seven.

Midway

J. H. Jones helped at Midway and reported 142 possibilities and sixty-seven of those over nine years of age lost. Four new workers were enlisted.

Mountain Ash

C. F. Barry reported 227 possibilities for the Mountain Ash Church with ninety-seven over nine years of age lost. Seven new workers were enlisted. Seventeen took the examinations.

Packard

Superintendent R. L. Hicks taught in his own Sunday-school and reported a good week. Two new teachers were enlisted. Eighteen took the examination. Seven points in the Standard have been attained.

Pleasant View

W. W. Izard worked at Pleasant View and reported 327 possibilities with 122 lost. Six new workers were enlisted. The attendance ranged from fifty-five to sixty-eight.

Pruden

W. A. Gardiner worked at Pruden and reported 519 possibilities with 159 lost. Fourteen new workers were enlisted. This church has a new building and will be able to have all departments separated except the Young People and Adults.

Saxton

O. P. Maddox assisted at Saxton, reporting 205 possibilities with eighty-two lost. Four new workers were enlisted and four points in the Standard reported. Their attendance at night ran from forty-four to seventy-one.

Valley Creek

Fred Martin worked at Valley Creek. Nine new workers were enlisted to reach and teach the 392 possibilities found in the census. The Six Point

Record System was installed and a Weekly Teachers Meeting started.

Conclusion

Many things come to me that I would like to pass on to you about these mining camps—a few were farming sections—but space forbids. It is good to see the interest of these people who are building churches and carrying on the work with the mines running on an average of about two days a week. We thank God for the privilege of working with these good people and trust that the results may glorify our Father.

SUNDAY SCHOOL ATTENDANCE

August 4, 1935

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

Louisville, Walnut Street	863
Newport, First	782
Owensboro, First	700
Louisville, Carlisle Avenue	531
Louisville, Franklin Street	475
Owensboro, Third	468
Harlan	457
Mayfield, First	451
Lexington, Calvary	444
Louisville, 23rd & Broadway	434
Louisville, Eighteenth Street	424
Paducah, Immanuel	422
Calvary, Akron, Ohio	422
Lexington, Porter Memorial	402
Harrodsburg	396
Louisville, Crescent Hill	370
Greenville	364
Covington, Latonia	342
Danville, Lexington Avenue	341
Hazard, First	330
Paducah, Baptist Tabernacle	325
Jellico, Tenn., First	319
Pineville, First	310
Elizabethtown, Severn's Valley	302
Louisville, Baptist Temple	290
Bellevue	279
Beech Grove (Near Perryville)	276
Fulton, First	271
Louisville, West Side	270
Versailles	239
Louisville, Fourth Avenue	236
Covington, Madison Avenue	235
Louisville, Hazelwood	208
Erlanger, Elsmere	203

MEETINGS AT WICKLIFFE

A great meeting has come to a close at Wickliffe, Ky. Reverend Roy Earl Holland is the beloved pastor. Brother Dewey Stubblefield did the preaching. Brother Stubblefield is one of the finest young preachers in West Kentucky. He is sound, logical and a very fluent speaker. Many souls professed faith in Christ during the meeting and sixteen were baptized.

GLADYS BRIDGES,

Paducah, Ky.

Rev. C. W. Chadwick preached for Dr. W. M. Bostick Parkland Church, Louisville, last Sunday.

THE FIRESIDE

GENUINE OR COUNTERFEIT?

Entering my bank today, near the closing hour, I found its broad tiled corridors filled as usual with people busily engaged in all the things people do in banks. Some were writing checks at the little desks along the wall next to the street. Others were making out deposit-slips so their money could be put in safe-keeping, while still others were at the windows, guarded by strong bars of brass, and real money was to be seen passing between them and the tellers, who stood in little cages behind the long counters. A few customers stood about chatting, as neighbors do, about the snow which fell the night before, the President's last message, or the mayor's committee appointed to devise ways for finding employment for men out of work. It was a rather typical American scene—a good-natured crowd busy at its day's work—and I stood for a moment enjoying the picture.

Glancing into the little box-like office of my friend the cashier, I noticed a perplexed look on his face, and accepting a silent invitation I entered, closed the door, and took a seat by his desk. Immediately he placed three five-dollar notes before me.

"Thanks," said I. But he didn't even smile. "What's the matter with them? Aren't they good?"

"I'm afraid not. I think they are all counterfeit."

"What makes you think so?" I asked with great interest, for all my life I had heard about counterfeit money, but had never seen any. "What aroused your suspicions?"

"Two things. They didn't look just right, and they didn't feel just right. Here is a five-dollar bill that I know is genuine. Can you see any difference?"

Then I looked closely. The honest, homely face of Abraham Lincoln looked at me with sad eyes from the center of each note, and all the pictures looked very much alike. The printing seemed to be the same, but the seal bearing a shield to the left of the picture on the genuine note was printed in a clear deep red, while on the imitations they appeared in varying shades of pink. The same was true of certain numerals and the texture of the paper in the imitations seemed coarse and brittle, compared with the tough, pliable paper of the good note.

"You seem to have really found something," I said at last. "But how you detected the fraud is a mystery to me. Well, what are you going to do about it?"

"Just a moment and you will see."

He took down the receiver of his telephone, asked for long distance, and

placed a call for the chief of the United States Government detectives in the big city thirty miles away. In a few words he told of his suspicions, and asked the detective to come to the bank as soon as possible and pass judgment on the bills in question. This he promised to do.

It was closing time and I left to attend to other business. But the question kept coming back again and again. "How can you tell the genuine from the counterfeit?" Looking in the jeweler's window I wonder, "Is that a real diamond or is it cut glass? Are those genuine pearls? Are the watches all that they are advertised to be? Can I go into that store and feel sure that everything is as represented? Or is the proprietor a counterfeit? Behind that smiling face is there honesty and dependability, or is there deceit and fraud?"

The conclusion is that there is nothing so much needed in this depressed old world of ours as genuineness—and most of all genuine people. We need genuine friends, genuine neighbors, genuine merchants, genuine bankers, genuine statesmen, genuine teachers, genuine young people, and genuine everybody else. It would help greatly in the restoring of confidence if we could believe in folks.—F. A. Boggess in *Young People*.

THE IDLERS

"Hurrah! I'm glad school is out at last!" cried Nick, tossing his books on the porch and stretching himself out on the cool, green grass of the lawn. "Just think—for three whole months we don't have to do a thing but play and eat and sleep now—"

"And fish," his friend, Fred, took up the happy song, "and swim and lie on the grass like this and—"

"Say, you fellows look comfortable!" a voice called out from the gate. "Aren't you glad that school is out?" Nick and Fred sat up. The voice belonged to Joe Martin, who lived down the street.

"That's just exactly what we were saying," Nick told him. "We were just discussing how tickled we are that we don't have to do a thing in the world but play from now till September. Come on in, Joe, and sit on our grass."

"Can't," Joe laughed. "Got news to tell the folks at home and must hurry."

"What's the news?" Fred asked. "Does it concern us?"

"No. Just me. I got a job."

"A job!" Nick fell limply on the grass. "What on earth do you want with a job?"

"Oh, there's no need of going lazy, just because school's out," Joe replied. "I'll have the afternoons to play. But in the mornings I'm going to help Mr.

Parker up at the nursery. He says there are two hundred and one things a live young fellow can find to do around that place. And the money will come in pretty handy for me."

"Well, good luck to you!" Fred said. "I'm glad you're the live young fellow that's going to work for Mr. Parker, and not little Freddie."

"Crazy boy!" he laughed, when Joe had gone whistling on his way. "A job—just when we were getting ready to settle down to enjoy the freedom of life!"

"Too bad he can't settle down to enjoy it with us," Nick replied dreamily, "Work's a nuisance when one's been penned up in a schoolhouse all winter."

It was two weeks later that Joe was hurrying up the street towards the nursery one morning when he ran into Nick.

"Hello," he said "What are you looking so glum about?"

"Oh," Nick replied, "just tired and nothing else to do but look glum."

"Tired! What on earth makes you tired? I thought you were not going to do anything for the next three months that would make you tired."

"Oh, that's just it, Joe!" Nick grinned. "I'm tired of doing nothing. It's the most wearisome job in the world, I reckon. All work and no play makes Jack a dull boy, all right but I wonder if all play and no work doesn't make him just as dull? You know of any jobs a dull Jack might get, Joe?"

Joe chuckled softly. "I knew you'd get to feeling that way," he said. "I've tried it myself. Leisure soon wears a fellow out. Why, Mr. Parker declares there are still about one hundred and one jobs at the nursery that never get done, Nick. Want me to speak to him for you?"

"I'd be much obliged, Joe. I feel as if I could do a lot of work right now."

"What about Fred? Would he be interested, do you suppose?"

"Oh, Fred's interested, all right. He wore himself out being lazy even before I did. He's working in his Dad's truck now."

"You idlers," Joe laughed. "You might have known that half the fun of our lives is in the work we do."—Lois Snelling in *The Sentinel*.

—o—
Rev. J. Alton Morris, student at Southern Baptist Theological Eeminary, Louisville, Ky., and pastor of Calhoun and Glenville Baptist Churches, has recently closed a two-weeks' revival at Calhoun, Ky., in which he did the preaching. There were thirteen additions, eleven by baptism and two by letter. There was great interest manifested in these services.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

RECRUITS NEEDED

We have just returned from a visit of seven months with our churches and missionaries in the Orient. We spent two weeks with our Japanese Mission on our way to China and came back for a return visit of one week on our way home late in June.

We gave one month each to the work in our South, Central, Interior and North China Missions, and two final weeks in Shanghai for various meetings, conferences and associational gatherings. We made a careful and systematic survey and study in our mission work in the Orient. We have brought back to the Foreign Mission Board a mass of facts and data with reference to each Mission and station in China and Japan.

Dr. J. B. Weatherspoon was with me for four months and rendered valued and timely service in many difficult and trying situations. We will submit our report in full to the Board at the annual meeting in October.

In the meantime, let me say that throughout the Orient, the work of Southern Baptists is taking on new life and the Gospel is triumphant everywhere. From time to time we will have something to say about the different phases of our work in Japan and China. For the present the one thing that stands out above all others as the supreme and immediate need, is for recruits to be sent as speedily as possible to every Mission in the Orient. The need is appalling and we cannot wait. For ten years now we have sent out very few recruits. Replacements are needed everywhere. The older missionaries have broken under the strain of the last few hectic years. Many must retire this year because of the infirmities of age. We will submit to the Board at the October meeting, a list of more than twenty resignations and retirements. Many of our stations are stripped of workers. The lines are breaking everywhere. In four great central stations in different parts of China, where we have had several missionaries, only a lone woman is left in each case to hold the lines.

Our situation is desperate and we need at the lowest estimate fifty new replacements in the Orient this year, and this will only hold the work already established. We have no thought of opening new work or advancing into new and needy fields. Every door swings open before us in China, and we

can enter none, for the lack of recruits. We must either send recruits at once, or draw in our lines and give up much work that has cost us heavily in sacrifice, in money and in the lives of blessed missionaries.

We face two handicaps here in the homeland in our efforts to reinforce these strategic outposts. One, of course, is our lack of funds and the heavy debt that is stifling us. The second is even more serious, and that is the lack of men and women prepared and equipped to go. It has been so long since we called for volunteers, there are now few who are prepared and ready to go.

Our one remedy and unflinching resource is to be found in the words of Jesus: "The harvest truly is great, but the labourers are few: pray ye therefore, the Lord of the harvest, that he would send labourers into his harvest."

**REPORT OF TREASURER
July, 1935**

Foreign Mission Board, of the Southern Baptist Convention	
Co-operative Program.....	\$27,193.29
Designated Gifts	16,362.84
Debt Account	8,075.30
Lottie Moon	
Christmas Offering	6.14
Miscellaneous Receipts ..	4,706.07
Total Receipts	\$53,343.64

Baptists of the South! As a Foreign Mission Board we face the most crucial and trying hour of all the ninety years since our fathers launched this enterprise. May God give us wisdom and insight and loyalty to Christ in this hour!

The Sugar Loaf Ready

Little children throughout the South will be delighted with the new book of stories on South America. Its cover will capture their imagination. It is a lovely bright red, bearing a sketch of Angelina and her little cousin ascending the Sugar Loaf mountain in the cable basket-like car. The study suggestions for the teachers and leaders are interesting, easy and practical. This attractive new book is only twenty-five cents.

New Picture Poster Offer

Classes young and old studying any book on South America will want one of the new picture poster sheets for a wall poster, or for scrap books, place cards, map study, sand tables, and a

score of other uses. Order to-day from Foreign Mission Board, Richmond, Virginia. It is only fifteen cents.

Seven Missionaries Commissioned

Replacing emergency vacancies on account of deaths and resignations, seven missionaries were set apart for foreign service on July 25 at the regular monthly meeting of the Foreign Board.

Rev. and Mrs. Phil E. White of Hertford, North Carolina, were re-appointed to service in Interior China where they worked before the revolution and menace of bandits in 1927 necessitated their fleeing for their lives. They are eager to return to their former tasks.

Miss Alberta Stewart of Kansas City, Missouri, was commissioned to Brazil.

Miss Dorothy Carver of Louisville, Kentucky, was appointed to Japan.

To China the following three were dedicated to serve: Miss Ruth Ford of Patterson, Illinois; Miss Helen McCullough of Houston, Texas, and Dr. William L. Wallace of Knoxville, Tennessee.

Features of July Report

E. P. Buxton, Treasurer

The outstanding feature of the July figures is the recovery of the ground temporarily lost in June in the matter of budget receipts as compared with June, 1934, and the gratifying resumption of the more than five percent increase in budget income for the period from January 1.

This increase of receipts for the month of July is reflected in both Program Funds and in Designated Gifts, while a substantial legacy is responsible for the increase in Miscellaneous Receipts.

During the month of July further payments amounting to \$8,000 were made on the debt account, bringing it down to \$566,500 as of July 31. With the inclusion of this amount the total paid on the debt since January 1, 1935, is \$358,000, more than one-third the Board's indebtedness on January 1, 1934.

Included in the total of Miscellaneous Receipts reported above is the sum of \$650,000 (plus) received through the funding of annuity bonds. Here is a potential source of income whose possibilities are not being fully realized. Through a funding agreement with the Relief and Annuity Board, annuity bonds issued by the Foreign Mission Board may yield almost immediate returns to the latter Board, without in any way impairing their income-bearing value to the holders of the bonds.

The Sufficient Gospel

Furman Jones, Corbin, Ky.

I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-5).

Many quasi-cultured pulpiteers today are substituting brilliant philosophical discussions for the Gospel; and many are embellishing (?) the Gospel with man's wisdom. Also the ignorant seek to enhance the power of the Gospel by various and sundry methods. Obviously all this is failing. The plain, unembellished, unencumbered Gospel of Jesus Christ is the all-sufficient remedy for sin.

It satisfies all the sinner's soul-needs. Something else may serve as an opiate. Only the Gospel can remedy. We have so many religious narcotic addicts that many preachers devote all their time to administering opiates. Of course the doses must be increasing and recurring. Christ was offered 'once for all'.

Before a sinner can be won from sin, he must be shown that he is a sinner, that there is a remedy for sin, that the remedy is sufficient, that the remedy is for him, and the directions for taking the remedy. Does the Gospel effect this?

"How that Christ died for our sins." The cross is the only true picture of the depth, the awfulness, the power of sin. If the story of the death of the innocent, divine Son of God for the sinners' sins will not touch the hearts of men, showing them their own sinfulness, nothing can ever reach them. Other things may bring men to tears, but nothing else gives the real picture of a sin-stained soul. Often, when hearts have been hardened to the Gospel, the preacher will try something else. Why will one be so foolish?

When the man of God, led by the Holy Spirit, has preached the story of Jesus of Calvary, let him offer nothing else. Though no effects be visible to man, God's word will not fail. To substitute for the Gospel, or to add to it, either doctrine or method to increase its power, is to say it is a failure. God grant us a steadfast faith in His Word.

"Died for our sins!" Here is the remedy. When the sin-conscious sinner realizes that Christ died for his sins, what joy comes to his soul! He doesn't

have to afflict himself or pay for his sins. Christ died for them. Is that sufficient? Yes, thank God, for this Christ is the infinite Son of God, an infinite sacrifice, "the Lamb of God that taketh away the sin of the world." He says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24). **Heareth my word.** The gospel is sufficient to save and to insure against coming into condemnation.

"For our sins." While He was upon earth Jesus said: "God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). After He had ascended back to the Father, He said: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:16, 17).

Certainly God chose His children in Christ before the foundation of the world and predestinated them according to His purpose in Christ (See Ephesians 1), but our command is to preach the gospel to every creature. "**Whosoever will**" is the invitation. Every soul that is finally lost shall be responsible for its sad condition. "He came to his own, and his own received him not." (Jn. 1:11). To the Jews who refused Him He charged: "And ye will not come to me, that ye might have life" (John 5:40).

"Gospel . . . , which . . . ye have received . . . For I delivered unto you that which I also received. . . ." Christ Jesus tells the way of Salvation. "Repent ye, and believe the Gospel" (Mk. 1:15). "As many as received him (Christ), to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:12, 13). The sinner must believe the Gospel, receiving Jesus as a personal Saviour. Of course repentance and faith are inseparable graces. To repent is to change one's views and purpose, to change one's mind, to turn in the mind and heart from sin to God.

Special emphasis is placed upon believing and receiving. Most people have the idea that God must be persuaded to receive the sinner. Satan inspires that idea for the purpose of keeping people in the darkness of sin. God invites, even begs, sinners to come to Him. Sinners must receive the bleeding, agonizing,

dying Christ as the propitiation for their sins. His resurrection shows His power over death. He lives in God's presence now and still says: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

How dangerous to take away from the word of God! But read the eighteenth verse: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

How tragic that puny man thinks he can add power to the Gospel. The Gospel of the blessed Son of God needs no props. But, oh, how it does need to be preached in its purity to Adam's lost race!

TRIBUTE TO REV. W. D. MOORE

The story of the sad death in an automobile accident of the beloved Rev. W. D. Moore, of Lawrenceburg, Ky., which we expected to be able to publish this week from the pen of Mrs. E. N. Perry, of Lawrenceburg, will appear next week. Brother Moore spent his long and useful ministry in the region about Lawrenceburg, mainly in churches in the Baptist Association. By every Scriptural standard he ranked as one of the Lord's noblemen. Largely unknown to what we call denominational fame, he gave himself unstintedly to prayer and to the Word of God, and to a ministry of sympathy and love among his people in his large-spread field of service. There is a convention among us which seems to impell us to blazon the names of our brethren more prominently in proportion as they were personalities whose time was given to service rendered in the name of the denomination at large. This instinct is not in itself unwholesome, but we who write and we who utter spoken words for our people concerning such high though modest personalities as was Rev. W. D. Moore cannot fail to feel that it would be well if somehow we could learn—all of us—that God honors us all and blesses us all through none more than He does in the ministry of such men as this great old veteran of the Lord. Thousands in his whole countryside, rise up in this hour, and calls his name blessed. And the spiritual body at large has its real significance in no small measure through the high and devoted service in Christ of such men as this beloved soldier of Jesus Christ.

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Imitation pipe organ, two manuals, pedal board, good motor. Suitable for church or college. GERTRUDE TUCKER, 1723 Tyler Parkway, Louisville, Ky. Phone Highland 4984-J.

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 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

State Mission Week of Prayer

If thousands of Kentucky women are praying every day, for one week, for the Mission work and missionaries in our State, there is no conception of what may really be accomplished by it. Then if we follow this with continual prayer that Kentucky may be won for Christ, we will soon see marvelous changes in conditions here.

But this is not enough. If we are really in earnest, we will "help God answer our prayers" by giving generously for the work.

You read the list of special items, printed on this page a short time ago. Our goal is \$6,500, but many of us are praying definitely that God will give us at least \$10,000. It is so desperately needed! The literature has been sent each society. Order more envelopes if you need more.

A Mountain School

The community was thickly populated, but neither parents nor children were interested in education. The teacher was interested only in his pay envelope and that would be the same no matter how few children came. The fewer present, the less work. There was an average attendance of about six until spring work opened, then they dropped out one by one until none were left. The teacher continued to draw his pay until the end of the term.

Finally a local boy secured the position,—a college graduate, an earnest Christian and one deeply interested in his community. He began by visiting every home, telling them when school would open and what interesting plans he had for them. The tiny one-room school house was almost full on opening day. Soon the enrollment reached nearly one hundred and the young man went to the trustee to ask for another teacher. The man laughed at him. "Another teacher for that school? Don't you suppose I know what the record is? An average attendance of six!"

The fine young man only smiled and quietly said, "come and see."

His sister, who was almost through college, was appointed as his assistant, and now, after two years, there is a third teacher,—another splendid young Christian man. The children are packed in like sardines,—about 100 average attendance. They have been promised a new building soon.

Best of all these children are being

taught, not only to read and write, but also the Word of God daily, and true Christian character is being developed. The splendid Christian teachers are visiting in the homes and leading the parents to know Jesus.

Pray that we may have more missionary-teachers like these in the mountains of Kentucky.

A Visit to the Indians Taos, New Mexico

Part VII

This town is a famous art center, and also contains the home and burial place of Kit Carson. His home is now an Indian museum. The artists specialize in primitive Indian life and oppose any Christian work among the Indians, fearing it might change some of their picturesque heathen customs.

We entered Taos just before sunset, and hurried out to the pueblo to see those Indians, who are sun-worshippers, at their devotions. We saw two large adobe "apartment houses," four stories high in which lived about 700 people. These houses were built before the white man came to America. The people were all dressed in their picturesque robes and blankets, standing around the houses and on the roofs, silently watching and worshipping the setting sun.

We visited this pueblo again the next morning and found quite a different scene. Women were hanging out their freshly washed clothes on the flat roofs, or baking bread in the little round clay ovens in the yard. Men were tanning leather, hanging up fresh meat to dry, or busy in their little shops. We visited the silversmiths, and saw beautiful jewelry made of silver and turquoise, both mined there in the community. In one art studio we saw an Indian picture valued at \$5,000. Many shops contained beautiful pottery; others, hand-woven baskets.

Mr. Parker, missionary to the Spanish-Americans in New Mexico, met us at Taos and took us to a tiny room,—the Baptist Church,—having a meeting in our honor. This church was organized in April and has fifteen members (Spanish and Anglos) and a Sunday-school with thirty-five enrolled. The pastor, Mr. Thurman, is a student at Montezuma College. He receives \$15 a month from the State Mission Board and \$20 a month from this little group.

When Mr. Truman started coming, opposition to Christianity was so strong that he could find no place to stay. He lived in a trailer, and was not even allowed to park that in the town. Finally a man became interested and told him he could park in his apple orchard. He could also have all the apples he could use. It was through the courtesy of the Masonic Lodge that the little room was secured for a meeting place.

Three Indian men came from the Pueblo to the service,—a young Spaniard, Eloy Salazar, sang "Why Should

He Love Me So?" He is called, "The song bird of Taos."

At the close of the service a Spaniard prayed and the pastor interpreted it for us:

"Bless these sisters in Christ Jesus who have come to testify of His love. Take care of them and give them good words to speak to their people of the work in this place."

In this town of 3,000 people, there is a small Presbyterian Church and a Catholic Church.

There is a Dunkard Church not far away of Spanish speaking people. The pastor brought a number of his members to our meeting and told us how they built their church through prayer and co-operation. It is made of adobe, and each one made so many bricks. Even the small children helped by carrying water to mix with the clay.

(To be continued)

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

A Pastor's Estimate of the Boys' Camp

It was my happy privilege to spend several days at the Boys' Camp, at Clear Creek, the latter part of June. This was my first time to attend the Camp and if I had not been here, where the boys demanded it of me, I would not have gone this time. I had heard of the Camp when I lived in West Kentucky, but knew nothing about it and was not interested enough to find out anything about it. Now I see what a great thing it is for the boys and will delight in telling the pastors and boys' leaders of the State that they can do nothing finer for the boys than see that they get to attend the Camp next year.

I must say that there is a reason for this outstanding success. Rev. L. O. Griffith, of Sanders, Ky., is the director and is ably assisted by Rev. L. W. Martin, missionary of the Home Mission Board in the mountains. There are many other valuable workers who give their time, but these two named could hardly be equalled in running a boys' camp.

The Camp was great because it threw about 275 boys together from all over the State to get acquainted and play and worship together. The discipline was fine, and something that many boys need who don't get it at home. The directed play in swimming, tennis, soft ball, baseball, throwing horse shoes, etc., kept most of them engaged and happy. The greatest thing of all was the religious instruction and evangelism. Leading preachers brought stirring messages daily,—Dr. W. H. Moody of Bardstown, Dr. Sam S. Hill, Louisville, and Dr. J. W. Beagle, Atlanta. Between twenty

and thirty made professions of faith. It was great. A. B. PIERCE, Hazard, Ky.

Officers of State R. A. Beagle Chapter

The following officers were elected at the Kentucky Baptist Boys' Camp for the Beagle Chapter of the Kentucky R. A.; Joe Cyrus, Louisville, Ambassador in Chief; Roy Spurlock, Irvine, First Assistant; Hiram Johnson, London, Second Assistant; Elwood Wade, Louisville, Recorder; Thomas Rae, St. Matthews, Scribe; Harold Saunders, Shelbyville, Custodian; Charles Perkins, Stearns, Steward; and James Fultz, Harlan, Herald.

CLOVERPORT PASTOR AT BRANDENBURG

We have just closed a splendid revival in the Phillips Memorial Baptist Church, Brandenburg, Ky. We had with us Rev. G. C. Sandusky, pastor of the Baptist Church, Cloverport, Ky.

Brother Sandusky is a fine yoke-fellow, a good preacher, earnest, and a hard worker. He preaches the Book. The Lord blesses his labors. He is a great helper for a pastor, and follows a Scripturally constructive plan. His way is simple and plain.

Our people rejoice at his coming. The revival has been one of the very best during our pastorate here. A good number has been received into the church. Some by profession of faith and baptism; some by relation; some by letter. A good indication of the spiritual depth and reach of the meeting in the church and community is that more unsaved than usual were in attendance during the meeting. We just feel greatly helped and grateful for blessings the Lord has given us.

Z. T. CONNAWAY,
Brandenburg, Ky.

KANSAS CITY PASTOR VISITS FORMER CHURCH AT SOUTH JEFFERSON

The people of South Jefferson were indeed glad to welcome their former pastor, Brother A. C. Chism, back on a visit. We are indeed happy to have him return to us even if for only a short time.

On Sunday, July 28, a basket lunch was served at a home coming in honor of Brother Chism and everyone had a very enjoyable time. Some eighty-five or ninety persons partook of the bountiful lunch, and some twenty-five or thirty more friends came in later in the afternoon.

We who have learned to love Brother Chism while he was pastor here regret the loss of this God-fearing man, but our loss is gain for Benton Boulevard Church, of Kansas City, Mo.

Brother Chism conducted the night services at South Jefferson Church on

July 28, with wonderful attendance. We feel that God is blessing this servant of His, for five candidates for baptism were received at this service.

We regret to know that Brother Chism's visit with us will soon be over, but we look forward to the time when he will be with us again.

THOMAS CURRY,
Valley Station, Ky.

PARRISH IN BANDANA MEETINGS

The greatest meeting ever held in the history of the Bandana Church came to a close on July 12. The singing was led by James Heflin, choir director of the Immanuel Church of Paducah, Kentucky. The preaching was done by Dr. A. M. Parrish, pastor of the Immanuel Church, Paducah, Kentucky. Dr. Parrish is one of the outstanding evangelists in the South. It has never been our privilege to listen to more logical, sound, eloquent sermons than he delivered. His work at the Immanuel Church bespeaks for him the kind of preacher he really is, in that they have had around 400 additions to the church in the eleven months he has been pastor there.

At the close of the meeting, the writer baptized nineteen. There were twenty-six additions. The church has a membership of 175 and has an average attendance in Sunday-school of 145.

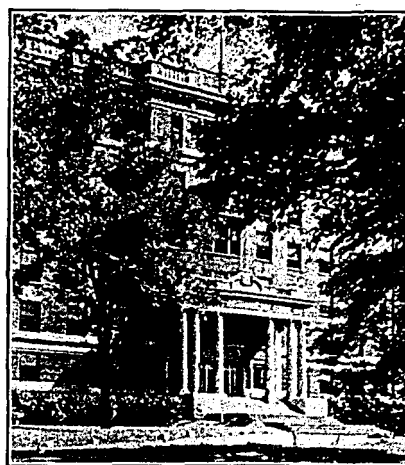
DEWEY STUBBLEFIELD, Pastor,
Bandana, Ky.

A STEP FORWARD IN RELIGIOUS EDUCATION

J. M. Price, Seminary Hill, Texas

For a long time religious education and missionary education were thought of as separate activities. To a considerable degree this is still true. The result has been that instruction in missions has not been made an integral part of all of the teaching activities of the church, but has been considered a thing apart. So separate organizations have had to be set up for that purpose. And many feel that they can be trained religiously without a knowledge of missions. The situation has been brought about largely by separate leadership and boards in the respective fields.

For some time there has been a growing realization that it is a false distinction to make religious education and missionary education separate activities. In fact, it is being felt that the two are indissolubly related and should be correlated. As Miss Elsie Ragsdale, of the Baptist W. M. U. Training School, Louisville, says in her chapter on missionary organization in *Introduction to Religious Education*, "Religious education and no course in religious education is complete that does not include full and adequate study of missions." Hence the effort to "Build missionary education



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Supt. of Nurses.

once more into the very heart of religious education," and thus integrate the program in these two fields.

As a result of this conviction, the Advisory Board of the Woman's Missionary Training School of Southwestern Seminary voted recently to make the courses in W. M. U. work an integral part of the School of Religious Education of the Seminary. By that act W. M. U. work is placed alongside of Sunday School and B. T. U. work. So all students in religious education, both men and women, will now face all of these on a par with each other, and think of all of them as necessary to make a complete course in religious training. By this means missionary education is put at the heart of religious education in this great Seminary and it is confidently believed that a long step forward has been taken toward correlating all phases of religious education in our churches.

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Impressions of a First Visit to Ridgecrest

Charles W. Horner, Shelbyville, Ky.

"GOD made you, Ridgecrest, that's why we love you." Yes, God did make you, Ridgecrest. Eleven hundred Baptist students agreed on that.

The early morning watch at the spring—"My, but it was hard to get there by seven o'clock." Whenever one did get there it was certainly worth the effort though. In the cool of the morning, down in the shady grove, it seems easy to start the day with God." Just listen and you can hear God speaking to you."

Then quietly the little crowd goes across to breakfast. Mississippi wakes everybody up good with their surprising enthusiasm. "Losing sleep all the time, and still that full of pep? How do they do it?" Breakfast over, each state delegation gathers for their meeting. Some states report these meetings to be the greatest of all to them. Souls are saved and lives are rededicated to Christ as earnest prayers and spirit-filled talks are made by real, consecrated young Christians.

Nine o'clock and time to start to classes—"Goodnight, we have to go to classes at school, why do we have to go here?"—But when Dr. Denham tells one of Ruth in such an interesting way the abhorrence for classes is soon lost. The bugle blows! "Over already? Well, I have to go upstairs. Oh, you're in Dr. Freezor's class, too? What do you say, let's hurry and get a good seat."

"Is your life a channel of blessing? Is the love of God flowing through you? Are you telling the lost of the Saviour? Are you ready His service to do?" After a few minutes with Dr. Freezor how fired with the passion for lost souls one becomes! "We must win them to Christ! They are lost and going to hell! If we do not try to win them we must not love Christ as we should!"

During the recess period many of us go to our rooms in the hotel; or to our cabins, if they are not too far away as ours was; or meet our prayer-mates, or talk with old friends and meet new friends out on the "campus" until time for the last morning class. Then to class. Dr. Angell, "what an appropriate name," stands on the platform with his blackboard. "Judge Angell would be more nearly correct, for does he not try dancing, smoking and many others of the present-day 'doubtfuls' before the three courts of self, others and God?" Long before the class dismisses many young hearts are changed after seeing more clearly the difference between right and wrong. "I won't dance again because I can't be a real Christian and do it." "I won't smoke because smoking hurts the body and the body is God's temple."

Class-time is over and a thousand people throng into the main auditorium

to hear one of the great personalities procured for the retreat. "Who could ever forget such men as J. H. Rushbrooke, from London, England; Francis P. Gaines, the orator-president of Washington and Lee University; T. L. Holcomb, our new Executive Secretary of the Sunday School Board; W. E. Denham, the interesting teacher of Old Testament from St. Louis; Chester Swor, wonderful Christian that he is, from Mississippi College; Ryland Knight, pastor of the Second-Ponce de Leon Baptist Church, Atlanta; M. E. Dodd, former president of the Southern Baptist Convention from Shreveport, and John L. Hill, of the Sunday School Board in Nashville. What wonderful men God has given us.

In the dining room at lunch time songs and yells are agreeably mixed in with the food. "Did food ever taste so good and was eating ever so much of a pleasure before?" Mississippi and Kentucky exchange "Cracks" and Texas, Alabama and the rest sing their songs which already belong to and have become a part of Ridgecrest. What fellowship and what joyous good times can be found in the midst of a crowd of Christian young people!

Then in the afternoon a bus trip to Mount Mitchell—"Sixty-seven hundred and eleven feet! My, that's up there isn't it?"—, or Biltmore,— "What a beautiful place, but I don't think it's right for anyone to spend so much money on a house"—, or Montreat,— "Just think, it costs thirty dollars a week to stay there"—; or a hike to Point Lookout, Catawba Falls, Blue Ridge, or any one of a dozen other places; or go swimming, play tennis, shuffle board or diamond ball, or just plain go to the room and sleep and rest. "Always plenty to do all right. I'm going to sleep for mine. I don't want to miss any of the main services and I just can't take all of this going."

Dinner-time! Again the old fun of singing and yelling and eating, of course! "No, Mississippi and Kentucky are not jealous of each other, my dear Mrs. Plunkett. Just 'friendly enemies' I guess you'd say."

A brief period of recess and then into the night service. How wonderful to hear over a thousand young hearts lift their praise to God in song! Dr. Gaines, or Dr. Knight, or Dr. Dodd, or Dr. Hill speak and our hearts are again touched with the great need of the world for Christ and His salvation! "We cannot fail him! We must do all we can to win them to Him!"

Good old Sibley Burnett takes charge of things and—"Miss Geister will lead in some games here in the main auditorium;" or, "There is star-gazing out past this building across the road;" or, "An-

other 'Moonlight Melody Parade' will be held on the steps of this building;" or, "The pictures of the 1934 retreat will be shown here in the auditorium; or, "Bob Shimoda will show some pictures of Hawaii here", or many, many other things. More than one says, "Sibley is a genius when it comes to entertainment."

Fifteen or more groups meet in the quiet of the night, under the stars, in the shadows of the mountains, to talk of "Where Is Christ Leading Us?" and to pray to God. "What a fine work W. O. is doing." The Friendship Circles are certainly a vital and important part of Ridgecrest.

Time has come for the trek to the lake. Dr. Angell, angelic soul that he is, talks quietly of the beauties of the Christian life while the frogs croak, the crickets chatter a majestic symphony. How at peace one becomes! God is surely in this place! How could one attend one of these services in the beautiful light of the campfire, under the glittering stars, and remain the same person! "Lord, I pledge myself to live more like Thee and to try to lead others to Thee more than I ever have before." And to bed.

Mr. Leavell is truly a wonderful man. Who of the eleven hundred can ever forget his devotion to Jesus Christ? How we thrilled, we felt the nearness of God, we realized our own unworthiness, when Mr. Leavell would say, "Everyone pray his own prayer."

Mr. Preston and Miss Brame, how alive they are! What Christ-like smiles they do have!

Being a "freshman" the writer was unable to know well many of the retreat's outstanding personalities. There was Dr. Tidwell, the New Testament teacher from Baylor; Miss Edna Geister, who taught a class in Christian Recreation; Jerry Lambdin and Harold Ingraham, B. Y. P. U. and Sunday School Workers respectively; Pearle Bourne and her Y. W. A. Class; Dr. Walter P. Binns, teacher of "Social Life Problems;" John Hall Jones and the Turkish boy, whom he recently won to Christ, from Florida; Bob Shimoda, the Japanese exchange student from the University of Hawaii to William Jewell College in Missouri; Marjorie Moore, from the Training School in Louisville; Ruth Anita Powell, who was in charge of much of the retreat music, and Dr. I. J. Van Ness, who is the former Executive Secretary of the Sunday School Board and who attended almost every meeting.

Ridgecrest—What a wonderful, wonderful place it is!

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Fellowship Tidings.

Pastor I. Ferd. Graves, of the Grace Church, Louisville, is to be in a meeting with Pastor John W. T. Givens at the Greenwood Church, near Bowling Green, starting August 19. In his absence from Louisville his pulpit will be supplied by Rev. Bransom L. Mozingo, of Richmond, Va.

Pastor Lewis C. Ray, of the Franklin Street Church, Louisville, left last Monday to be with Pastor Hart, at Ardmore, Tenn. He will be away from Franklin Street until the second Sunday in September. During his absence his pulpit will be supplied by Brethren Gillespie and Crandall.

In the death recently of Mr. J. C. Keys, at Greenville, S. C., the Baptists of that State lose one of their best laymen, and his church one of its most faithful leaders. Mr. Keys, whose father before him was one of the owners and the publisher of The Baptist Courier, for a number of years, carried on that service after the death of his father. Following this he has been active as a publisher and otherwise. The sympathy of a large circle of Baptists and others goes out to sorrowing loved ones.

Dr. H. L. Winburn, lovingly remembered in Kentucky, as former pastor of the Walnut Street Church at Louisville, on Sunday, August 11, was pulpit supply in that great church, in the absence of Dr. Finley F. Gibson, who with Mrs. Gibson, is enjoying the salubrious climate out at Colorado Springs, adjoining the big Rocky Mountains in Colorado. Dr. Winburn is broadly known as one of the most keen minds and genial spirits within the large Baptist fellowship. Also "denominational statesmanship," tempered with a sweet reasonableness and comprehension, that adds to its value, is one of Dr. Winburn's characteristics which is of service to all of us.

Editor P. I. Lipsey has written in The Baptist Record: "It is said that the Governor of Massachusetts, who is a Catholic, has ruled that marriage ceremonies must in the future be performed by ministers, and has threatened that he will not renew the commission of any civil officer who performs a marriage ceremony. We have always believed that it is better for people getting married to have the service of a minister of religion, but we would certainly not favor any law requiring them to do so. You certainly have no right to force any sort of religion or religious ceremony on people by law, or against their will. And when did it come to pass that a governor of any state was given the right to make laws? That is the business of the legislature. It is the business of the governor to conform to the law and enforce it, not to say what the law ought to be. A governor has no right to say who shall perform a marriage ceremony, nor to interfere with the performance

of any that is in conformity with the law. Where did the governor of Massachusetts get his notion of deciding who should and who should not perform a marriage ceremony. That is a civil ceremony which ministers of religion, among others, are permitted (not required) to perform."

Here is a fine thing from one of our subscribers in great Texas, Rev. E. L. Morrill, at Waco. Brother Morrill writes: "I am taking so many religious papers, that I sat down to write and cancel some. As the Western Recorder was the first to expire I started to cancel it. However, the Lord says that yours is not the one to cancel, so please find enclosed check for my renewal." An exceptionally large number of ministers throughout the South, and not a few laymen, read the Western Recorder. We have been deeply appreciative of the fact that extremely few of them discontinued their subscriptions during the worst years of the depression. We appreciate what Brother Morrill says about it. That is the kind of paper we diligently seek to make for Baptists.

We are asking our brethren who serve Kentucky Baptists in associational visitation, especially where a representative of the Recorder is unable to be present, personally to request some brother to write promptly a report of the association meeting for the Western Recorder. We will not lay emphasis to this by setting down the same request here. We want to publish in the Recorder a suitable report of every one of the eighty-five associations in Kentucky. Reports should include significant action taken by the association, and it is just as suitable and important that they should include cheering and appreciative personal references. Fellowship thrives on personal relationships. News of churches and associations rightly includes appreciative glimpses of pastors and layman and others who under God carry on in the name of Christ in them.

On Sunday, August 4, while on a brief visit in South Carolina, the writer had the pleasure of preaching in old Mountain Creek Church, which was his mother's church, and his church in childhood, and which has served that splendid section for 150 years. A large congregation was present. The old church is prospering under the pastoral care of Rev. W. B. Hawkins. By the way, Brother Hawkins has served Mountain Creek five different times as pastor during the last forty years. We wonder if that has happened in any other case anywhere in the country. He was never held in warmer esteem by his people than now. Though native of Missouri he has served Mountain Creek and other churches in Saluda Association for about two score years. And few ministers have touched more lives to cheer and help them, and to build faith in the Lord, than this modest and de-

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voted pastor. Nearly his whole life has been in rural pastorates.

District Association meetings are in full swing in Kentucky. Some weeks eight or ten are meeting. This is unfortunate for denominational workers in Kentucky, part of whose helpful service is associational visitation, that they may give an account of the stewardship of Baptist activities, and utter as they may be able the things of precious faith and fellowship. It is difficult for one to visit more than two associations during the week. If he tries as many as three, he must ask special consideration in being allowed to appear in a specified place on the program. This consideration is kindly given in nearly every case, but it is embarrassing to the association's program in some instances, and one hesitates to ask a special favor. Next week eight associations meet on the same day—August 21—and each continues over until the next day. It would be fine if two or three of these would change at least one day from the procession next year.

The General Association of Colored Baptists in Kentucky is holding its sixty-seventh annual session at the Zion Baptist Church, Walnut St. at Twenty-second, Louisville, August 13-18. A big mass meeting will be held at the Jefferson County Armory on Sunday afternoon at 3:00 P. M., at which time Dr. T. L. Ballou, of Gary, Ind., one of the outstanding Negro preachers of America, will be the principal speaker. Music will be in charge of Prof. H. B. Britt. The most pressing problem, according to the American Baptist, their weekly organ, is the relocation of Simmons Theological Seminary. The U. of L. has an option on the Seventh and Kentucky property, and the time is rapidly approaching when Baptists must vacate to make way for the U. of L. Municipal College for Negroes. They hope to secure a permanent site for their seminary for Negro Baptist preachers.

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Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

Regional Conventions Again!

Central Region, Paris, First—September 27, 28. Associations in Central Region are: Baptist, Campbell County, Crittenden, Elkhorn, Franklin, Henry County, North Bend, Owen County, Shelby County, Sulphur Fork, Ten Mile, Whites Run.

Eastern Region, Hazard, First—October 4, 5. Associations in Eastern Region are:

Boones Creek, Booneville, Bracken, Enterprise, Friendship, Greenup, Greenville, Irvine, Jackson County, Mountain, Three Forks, Union.

Southeastern Region, Springfield, First—October 11, 12. Association in Southeastern Region are:

Bell County, Central, East Union, Goose Creek, Laurel River, Lincoln, Lynn Camp, Mt. Zion, McCreary County, North Concord, Pulaski, Rockcastle, Russell County, Russell Creek, South Concord, South Kentucky, South District, South Union, Tates Creek, Upper Cumberland, Wayne County.

West Central Region, Franklin, First—October 18, 19. Associations in West Central Region are:

Allen, Barren River, Blackford, Breckenridge, East Lynn, Edmonson, Freedom, Gasper River, Goshen, Liberty, Long Run, Lynn, Nelson, Ohio County, Salem, Severns Valley, Simpson, Warren.

Western Region, Murray, First—October 25, 26. Associations in Western Region are:

Bethel, Blood River, Caldwell, Christian County, Daviess-McLean, Graves County, Little Bethel, Little River, Logan County, Muhlenburg, Ohio River, Ohio Valley, Old Bethel, West Kentucky, West Union.

Locate Yourself

Please look through the above lists and find the Association to which your church belongs. Then make a note of the Region to which your Association belongs and check on your calendar the time and place of your Regional Convention.

See that this is kept before all the members of your Training Union and each B. Y. P. U. and B. A. U. Plan to attend yourself and try to arrange for car loads and bus loads from your Church to attend. Enlist other churches of your Association.

Record At Ridgecrest

When the final count was made at Ridgecrest it was found that the total attendance upon the Second Southwide

Training Union Leadership Assembly was 972 from the Southern territory. It was nearly twice as many as last year. We had a fine delegation of fifty-four from Kentucky.

This Assembly was one of our greatest meetings: It meant more than can be estimated to those of us who were there. "I Dare You" to go next year.

At Clear Creek

I am writing this page here at Clear Creek on the second day of the Assembly. The attendance is the largest we have ever had. When I arrived yesterday afternoon I found that reservations had already been made to fill the place to capacity. The spirit is fine and the program is starting on a high spiritual plane.

Also when I arrived I found a letter left by one of a group that stopped by on Saturday, although unable to stay for the Assembly. I quote this fine tribute paid to Clear Creek even before the Assembly started and as a result of the first impressions:

"We spent Saturday night here in Clear Creek. After all the hurrying around Ridgecrest, Clear Creek was a haven of rest to me. Somehow I feel as if you would like to know what a blessing we received here. Four of us held a prayer meeting on the big rock in the Creek. Truly I felt as if God had reached down, picked me up, and carried me into the mountains, so as to be a little closer to Him. What a glorious time we had."

When you read this page our Assembly will be closing for this year, but I trust that you will enlist your Union to come next year.

Leaders, Are You Drilling Intermediates?

Are you drilling your Intermediates in the use of the Sword in preparation for the Southwide Conference which is to be held in Birmingham, Ala. December 31-January 3? Have you held your elimination contest in your Union? Has your representative competed with those of other Unions? Has the one been chosen to represent your Church? Be sure to see that the elimination drill is held in your Association by the twentieth of September so that the winner will be ready to compete with the others in your Regional Conventions. These five winners will compete in a State Contest in November or December to determine the winner who shall represent Kentucky in Birmingham.

Write to this office for rules.

Attention Juniors and Junior Leaders

There will be no State or Southwide Contest but there will be a Junior Sword Drill at your Regional Convention. You should determine winners in your Union, Churches, and Associations so that your Association may send a winner to compete in the Regional Demonstration.

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Important—Take Notice!

Please watch for announcement to be made soon concerning the Better Speakers' Contest. If we send a State representative to Ridgecrest next July, it will be necessary to have a State Contest at our Convention in April. In order to do this, Regional representatives must be chosen at our Regional Conventions. Your Association should send a representative to the Regional Convention, and for this should be chosen by September 20.

Details will be announced, but it is very probable that, in order to advertise and finance the Dry Campaign as fostered by the C. Y. C. (Christian Youth Crusaders) the general theme for all the speeches will be "Make Kentucky Dry For Kentucky Youth."

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over August 4, 1935

	Att.	Vis.	En.
Louisville, Franklin St.	91	18	189
Pineville, First	88	147
Owensboro, Third	87	15	128
Harrodsburg	84	12	137
Jellico, Tenn., First	82	6	102
Louisville, 23rd & Bdwy..	81	13	105
Louisville, Bapt. Temple..	81	25	153
Lexington, Porter Memo..	73	8	160
Taylorsville	67	4	127
Louisville, Crescent Hill..	66	23	103
Owensboro, First	53	18	110
Paducah, Immanuel	49	15	182
Erlanger, Elsmere	110

REVIVAL AT GILEAD

We began a revival at Gilead on July 22 and continued until August 1. There were thirty additions, twenty-seven for baptism and three by letter.

Brother J. E. Darter is the pastor of the Gilead Baptist Church, and has been in this pastorate for ten years. He is greatly loved by his people, and they say that his sermons are full of Bible. This work is very important as it is the church that ministers to the spiritual life of the children of the Glendale Home. It is therefore fortunate that Brother Darter is a man who is particularly careful about dealing with the lost, and seeks always to be sure that they are converted before taking them into the church. He seems to know just how to co-operate with the home in this important work.

Brother C. K. Hoagland, the Superintendent of the Home has many qualities

that fit him for this particular work. Among those qualities I noticed especially, he is a Christian whose religion is based on sound doctrine, and he is a man of horse sense. Now a man of horse sense is always stable in his ways. During our stay in the meeting we were entertained part of the time at the home and there had the opportunity to first-hand observe some of its working. I wish that all of our Baptists could see the work as we saw it. I feel sure that the financial side of this work would then be looked after in a great way. For to see this work and its needs makes one want to give, for you can see first-hand that your money is going into the lives of young children that will some day go out to bless this great land of ours.

Gilead is one of the most important churches in our state. We conducted a meeting with them when Brother J. L. Vallandingham was pastor, twenty-one years ago. It was a great joy to be back with them again. Brother Vallandingham still lives at Glendale and attended our services regularly. May God richly bless this great church and the work of the Kentucky Baptist Children's Home.

E. L. AVERITT,

Louisville, Ky.

UPPER CUMBERLAND PASTORS' CONFERENCE

The Upper Cumberland Pastors' Conference met with the Harlan Baptist Church, August 4, 1935, Rev. E. J. Caldwell, presiding.

Rev. W. J. Bolt, pastor of the Harlan Baptist Church, had charge of the Devotionals, reading from the Scriptures the eighty-fifth Psalm.

Brother Joe Asher, a fine young lawyer of our city, also Regional President of twenty-one Associations of the B. Y. P. U. work, brought to the attention of the pastors the beginning of a week of training for B. Y. P. U. Leaders in the Harlan Baptist Church, August 19, and then an Associational-wide Training School in every church in Upper Cumberland Association, he was pledged the hearty support and cooperation of all the pastors present.

Rev. William Fields, pastor of the Ages Baptist Church, brought the message of the hour, it was a very timely and helpful message.

Rev. W. P. Parrott, asked for special prayer in behalf of a revival meeting now in progress at Black Mountain, Ky., already there has been fifty-one professions and fine interest prevails, Rev. Roscoe Douglas, is the pastor of the church, Rev. Parrott is assisting in the meeting.

The Ages Church, only being half-time, is now considering going to full-time. Rev. Oscar F. Davis, of the Cumberland Baptist Church, just closed a week's meeting with the Ages Church, resulting in eleven for baptism.

Brethren present: M. R. Lovett, E. J. Caldwell, William Fields, W. J. Bolt, Roscoe Douglas, W. P. Parrott, Cilis Cornelis, Author McVey, J. D. Lundy, Earl McVey, Joe Asher, and H. B. Veach.
H. B. VEACH, Acting Secretary.

ODLE EVANS ORDAINED AT SANO

The Sano Church of the Russell County Association set apart Brother Odle Evans to the full Gospel ministry.

The ordaining presbyter consisted of seven ministers and ten deacons.

Rev. Walter Hubbard, pastor of the church, was moderator of the presbyter; Rev. R. A. Slinker, State evangelist interrogator; Rev. Carl Loy gave charge to the church also to the candidate; Rev. George Burton presented the Bible to the candidate; Deacon Tom Flanagan offered the ordination prayer; Rev. Joe Stotts preached the sermon. The presbyter was the strongest in this association. All seemed pleased with the answers the candidate gave.

Brother Odle came from the Separate Baptists. At the time of separating from them he was pastor of four churches. He came into our church by experience and baptism, the only way we receive them from any other denomination. We are glad to recommend Brother Evans to any church as a sound preacher of the Baptist faith.

Rev. Carl Loy located at Sano, has been pastor at Harrod Fork Church for four successive years, and is now beginning his fifth. Brother Loy is a fine revivalist as well as a pastor.

Brother Walter Hubbard began a series of meetings at Sano, August 5. Brother Hubbard is beginning his seventh year as pastor of Sano Church.

There are several preachers with no work in this Association. Some churches without pastors. But as a whole this association is growing rapidly

I. M. GRIMSLEY,

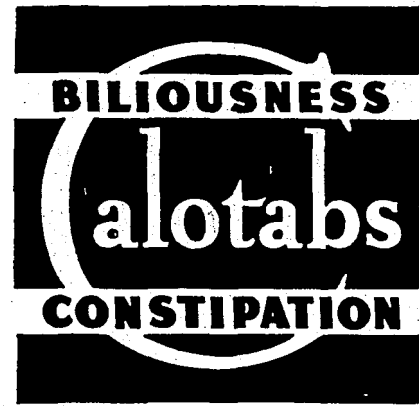
MANZEY IN MEETINGS AT BIRK'S CITY

Alfred Manzey closed a meeting at Birks City, Daviess-McLean Association, August 3. Nine happy converts were received into the fellowship of Sorgho Baptist Church.

Brother Manzey is one of the faithful stewards of God's Word, for which many are thankful, doing mission work wherever he is given an opportunity to preach. Began another meeting at Henderson County, Ky., August 4. He covets the prayers of all his friends.

NORRIS LASHBROOK.

Brother E. P. Waltz, 2407 Court St., Baker, Oregon, has been a constant reader of the Recorder for about half a century. He is now ninety-four years of age, and has been in the ministry for the last sixty-four years, mostly in pioneer work when the West was



growing up. He and his wife have been married sixty-one years, and she is now eighty-five and has been paralyzed and an invalid for the last two and one-half years.

The Ten Mile Association will meet at Paint Lick Church, Paint Lick, Ky., August 27-28, instead of the dates previously announced.

Kansas City, Mo., has put a ban on the sale of beer in drug stores. History is already beginning to repeat itself. What do the repealists have to say about that?

Rev. W. B. Harvey, of Bell Avenue Church, Knoxville, Tenn., has accepted a call to the Trinity Church in Oklahoma City, Okla. Dr. Harvey was formerly connected with the First Church of Newport, Ky., and other churches in this State.

Harry McCormick Lintz, Baptist Evangelist, sailed July 27 for Scotland on the ship Mount Calm. Mr. Lintz will begin his summer engagements there in Charlotte Baptist Chapel, West Rost Street, Edinburgh, Rev. W. Graham Scroggie, D.D., minister. Part of August will be spent in Aberdeen and the month of September in Tent Hall, 15 Arnside Avenue, Giffnock, Glasgow, under Superintendent John Troup. Evangelist Lintz was formerly pastor of the First Baptist Church, Greenville, Tennessee.

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A GOOD REVIVAL AT STURGIS

The First Church, at Sturgis, has just closed a very successful two weeks' meeting which resulted in six additions by baptism and the church greatly revived. The song service was under the efficient leadership of Harry Beckman, of Owensboro, with the pastor doing the preaching. Brother Beckman is a wonderful song leader and chalk-talker, and his drawings were greatly enjoyed by all. One of the interesting features of the meeting was the Junior and Senior Choirs composed of nearly 100 voices accompanied by our five-piece orchestra.

The congregations were good at every service, in spite of the fact that the meeting was being held at a time when many of our people were away on vacations, and at a time when there were many outside attractions, Fourth of July celebrations etc.

On the Fourth of July with the annual American Legion picnic in progress not more than three blocks from the church, our crowd that afternoon was the largest of any day congregation during the meeting. The meeting was satisfactory in every way.

Our work is going forward here in a fine way. I moved on this field February 1 this year, and since that time we have taken a religious census of the town and community. We have conducted two training schools in our B. T. U., conducted a school of missions for one week, led by Misses Bettie Miller and Pearl Bourne, with an average attendance of ninety-three. We have presented ninety-six awards to our young people which they earned in these schools, and conducted a two weeks' revival. We are beginning another training school in the near future.

Our people here are loyal to their church and have a mind to work, and we are looking forward to great things in the future. We extend a cordial invitation to our many friends in central Kentucky to come and worship with us any time you may be visiting in our section of the State.

ERNEST MILLER, Pastor,
Sturgis, Ky.

THE SIMPSON ASSOCIATION

The Simpson Baptist Association met in its thirty-fifth session with the Middleton Church, nine miles from Franklin on Wednesday, July 31, and continued in session two days. The body is composed of twelve churches and all of them were represented.

Brother J. B. Kemble, a layman in the New Salem Church, was re-elected Moderator, and Brother S. Y. Allen, of the Shady Grove Church, was re-elected Assistant Moderator. Brother O. D. Meador was re-elected Clerk and the Association proceeded at once with business.

The report on Orphanages was read

as the first item on program by Brother B. U. Hunt, of the Franklin Church, followed by an inspiring address on the report by Brother C. K. Hoagland, the Superintendent of the Kentucky Baptist Children's Home at Glendale. Four of the children from the Home sang to the delight of the body.

The Annual Sermon was preached by Pastor W. S. Howard of Adairville, who is also pastor in the Association. His theme was "The Foundation of the Gospel," and was one of the best and most appropriate sermons for a Baptist Association, that it has been my privilege to hear for a season. The entire Association rejoiced in the sermon.

A regular old-fashioned association dinner was served on tables at a nearby spring both days, which furnished the very best occasion for visiting and fellowship.

The afternoon session was devoted to the consideration of the several reports on Missions. The reports were well discussed. Brother J. S. Ransdell of the State Board gave a splendid summary of the Baptist Missionary Program.

The second day was unusually well attended. The churches of the Association all have pastors. One of the older members of the Association stated that there was a larger number of pastors present at this session than had been for years. Brother J. G. Barbe, the beloved pastor at Franklin for the past twelve years, has been alone in many sessions of the associations. The churches of Simpson Association have been served largely by pastors who live in the territory of other associations. It was gratifying to see so many of the preachers present who are pastors in the Association.

F. M. MASTERS,
Russellville, Ky.

KENTUCKY DISTRICT ASSOCIATION MEETINGS, 1935

Date	Association	Church
August—		
21-22	Barren River,	Indian Creek.
21-22	Salem,	Hill Grove.
21-22	Campbell County,	Oak Island, near Morning View.
21-22	Franklin,	Swallowfield.
21-22	Ohio River,	Crooked Creek.
21-22	Russell Creek,	Greensburg.
21-22	Goshen,	Shrewsbury.
21-22	South District,	Cornishville.
27-28	Ten Mile,	Paint's Lick.
28-29	Friendship,	Winchester.
28-29	Tate's Creek,	Good Hope.
28-29	Central,	Lebanon.
29-30	Baptist,	Lawrenceburg.
29-30	Breckenridge,	Dry Valley, Mystic.
29-30	Enterprise,	West Van Lear.
29-30	Shelby County,	Elmburg.
30-31	Bell County,	Concord, Flat Lick.
September—		
3-4	Bethel,	Muddy River.
3-4	Elkhorn,	Grace.
3-4	Elkhorn,	Clear Creek.
4-5	Allen County,	Gainsville.
4-5	East Union,	Pruden's.
4-5	Edmonson,	Holly Springs.
4-5	Greenup,	Louisa.

- 4-5—Russel County, Poplar Grove.
- 4-5—Sulphur Fork, Providence.
- 6-7—Booneville, Horse Creek, Hima, Clay County.
- 10-11—Mt. Zion, Meadow Creek.
- 10-11—Pulaski, Bethany.
- 10-11—Severn's Valley, Cecelia.
- 11-12—Boone's Creek, Calvary, Irvine.
- 11-12—North Bend, Latonia.
- 12-13—Wayne County, Beaver Creek.
- 13-14—Jackson County, Pilgrim's Rest, McKee.
- 13-15—Mountain, Fairview.
- 13-14—Three Forks, Fleming.
- 17-18—Ohio Valley, Calvary, Evansville, Indiana.
- 17-18—Christian County, Gracey.
- 18-19—Caldwell County, White Sulphur Springs.
- 18-19—Warren, Clear Fork, Shakertown.
- 19-20—Nelson, Cox's Creek.
- 19-20—Upper Cumberland, Creeches, Twila.
- 20-21—Lynn Camp, Lynn Camp.
- 25-26—Lynn, Boiling Springs.
- 27-28—Freedom, Stony Point, near Cartwright.
- 27-28—South Union, Young's Creek.

- October—
- 3-4—Long Run, Plum Creek, Waterford.
 - 4-5—Laurel River, Green Hill, Bond.
 - 8-9—West Kentucky, Milburn.
 - 9-10—Little Bethel, Victory, Providence.
 - 23-24—Blood River, West Fork.
 - 30-31—Graves County, Liberty, Folsomdale.

Note: The Western Recorder does not have any record of where and when the 1935 sessions of the District Associations listed below will be held. If the name of your association appears below please get in touch with your Moderator and Clerk and furnish us with these two items about this year's meeting, and it will be printed in future issues of this paper with those listed above:

- Goose Creek Old Bethel
- Greenville South Concord
- Irvine South Kentucky
- Lincoln Union
- McCreary County White's Run

Pastor W. R. Lambert, of the Virginia Avenue Church, Louisville, Ky., has moved from 1312 Olive to 914 South Forty-second Street.

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