

# WESTERN RECOIL

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No. 25

## *The Primacy of Preaching*

**T**HERE are many things a church may do without, but the God-inspired preacher will always be a necessity so long as there are souls to be led out of sin's mazes and into heaven's cloudless light. No agency can usurp the domain of the sermon. No one can elbow the prophet out of his place. God put him there. Still as much as ever, "Faith cometh by hearing and hearing by the Word of God." Still is the prophet bidden to "Cry aloud, spare not, lift up thy voice like a trumpet, and show the people their transgressions."

Doubtless we must jealously guard the pulpit, pay earnest heed to our preaching, not yield to the temptation to relegate the exposition of God's Word to a subordinate place. Someone has well said, "With the pulpit everything rises, with the pulpit everything falls." Our first business is to preach—so to preach that we will save and bless our hearers.

We have heard a good deal about the decadence of the pulpit. If it is shorn of strength it is due in large measure to its faithlessness to evangelical truth. As Sir William Robert Nicoll often reminded us, the Gospel of Christ is forgotten, is sadly mispreached, and woefully travestied. Many preachers regard all of their hearers as converted, and hence the dearth of conversions. If the pulpit is honest it must plead guilty to this serious indictment. No one can read hosts of contemporary sermons without being impressed by their un-evangelical ring. In much preaching the great things of the Gospel—the atonement, repentance, regeneration, sanctification, faith in Christ, eternal judgment—are neglected. Many present-day preachers seem to distrust the basal revealed realities that constitute Christianity. They seem to employ all sorts of substitutes for the glorious Gospel. They are no longer preachers, but mere lecturers, talkers, entertainers. Their words smell of earth and not of heaven. They are chaff, not wheat.

Every man who claims to be Christ's ambassador must without hesitation make sin and grace the chief burden of his ministry. We must not wink at sin, minimize its gravity, whitewash it, neglect it. We must declare in unmistakable terms its deceitful, degrading and damning power. Gladstone truly said, "The greatest malady of our age, is feebleness in the consciousness of sin."—Joseph Pearce, in "Life-Changing Evangelism" (Marshall, Morgan and Scott, London).

## Devotional and Religious Thought

### A GRAIN OF SAND

I can write about beauty,  
And love . . . and such,  
And forget that much  
Of love and beauty is  
Not to hold or touch.

I can paint words with pictures  
And in turn, pictures with words.  
I work with them as mixtures  
And fixtures—"tis absurd,"  
I tell myself, to think of them divine. . .  
A thing supernal—or a guady shrine! !

Why, I can make a poem now—  
Or brush in bold freehand  
A masterpiece! !

"But can'st thou,"  
Asked the Prince of Peace  
"Create a grain of sand?"

—J. Addison Strickler, in World Call.

### BEARING THE CROSS

"He that doth not take his cross and follow after Me, is not worthy of Me. He that loseth his life for My sake shall find it.—Matt. 10:38-39.

We have had some of Paul's great words to the Galatians about the cross and our being crucified with Christ. Let us now turn to the Master Himself to hear what He has to teach us. We shall find that what Paul could teach openly and fully after the crucifixion, was given by the Master in words that could at first hardly be understood, and yet contained the seed of the full truth.

It was in the ordination charge, when Christ sent forth His disciples, that He first used the expression that the disciple must take up his cross and follow Him.

The only meaning the disciples could attach to these words was from what they had often seen, when an evildoer who had been sentenced to death by the cross was led out bearing his cross to the place of execution. In bearing the cross, he acknowledged the sentence of death that was on him. And Christ would have His disciples understand that their nature was so evil and corrupt that it was only in losing their natural life that they could find the true life. Of Himself it was true, all His life, He bore His cross, the sentence of death that He knew to rest upon Himself on account of our sins. And so He would have His disciples bear his cross, the sentence of death upon himself and his evil, carnal nature.

The disciples could not at once understand all this. But Christ gave them seed words, which would germinate in their hearts and later on begin to reveal their full meaning. The disciple was not only to carry the sentence of death in himself but to learn that in

following the Master to His cross, he would find the power to lose his life and to receive instead of it the life that would come through the cross of Christ.

Christ asks of His disciples that they should forsake all and take up their cross, give up their whole will and life, and follow Him. The call comes to us too to give up the self life with its self-pleasing and self-exaltation, and bear the cross in fellowship with Him, and we shall be made partakers of His victory.  
—Andrew Murray.

### THE COMING OF THE KING

It was on May 8, 1929, during the time when I was a patient at "King Edward VII Sanatorium," that our beloved King George paid us a surprise visit. I can never forget the incident, or the impression it made on my mind. We were quite unconcernedly taking afternoon tea when the King so unexpectedly walked in. What excitement there was, and what a rush to make ourselves presentable. I remember afterwards several of us saying, if only we had known the King was coming, we should have been more prepared, and probably had our best clothes on! But the thought struck me, that is just how the King of kings will come—without any warning. Therefore, we must see to it that we are always ready, clothed in our best garment, the robe of Christ's righteousness.—M. D. B. in The Temple Evangelist.

### THE CHURCH ON FIRE

The church in a certain community was on fire. Among those who were following that peculiar instinct that makes most folks run to a fire was an infidel. A church member called to him, "This is the first time I ever saw you run to church."

"Well," said the infidel, "this is the first time the church has been on fire."

This reply, taken in another sense, gives food for thought. Why are there so many empty pews in the average church? There are many reasons, but one cause lies in the fact that many churches are cold. This little girl was trying to quote "Many are called, but few are chosen," and who misquoted as follows: "Many are cold, and a few are frozen," unconsciously described many church members.

Coldness in the pulpit begets coldness in the pew. Why should there be the very apparent lack of enthusiasm and warmth in the average church service? We are dealing with the greatest of all themes, the gospel of Jesus Christ, and we are teaching the greatest of all books, the Bible, and we have the greatest of all objectives, the sal-

vation of eternity-bound men and women. How can we be cold and indifferent in the light of our responsibility as Christ's representatives and witnesses?

Our God is "the God that answereth by fire." When Elijah prayed, "then the fire of the Lord fell." When God can find in a church a group of people that will pay the price of earnest, importunate prayer, the fire will fall upon that church. In a revived church there will be people of burning hearts that have been set on fire by fellowship with the Lord and by prayerful study of God's Word. They will say with the Emmaus disciples: "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Paul W. Rood in The King's Business."

### THE PAINTER AND THE PIN TRAY

The sun's a master color-artist  
Whether on land or sky or sea,  
And in the use of lights and shadows  
Few others are as deft as he;

But purest iridescent tinting,  
That glows almost as if there shone  
Out of its depths a light celestial,  
Even he does not paint alone.

He paints it on the wall quite often  
If he my glass pin tray may use;  
For he must have an earthly something  
Like glass in prisms—to make those hues.

Though we are small in our Master's service,

Let's remember His plan is thus  
And men will see His fairest colors  
If we just let Him shine through us.

LUCILE WHARTON,  
Lexington, Ky.

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

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## Self and Service—DR. J. B. GAMBRELL, in "Ten Years in Texas"

THERE is a scene depicted in the Gospels, tender, beautiful, instructive, which illustrates the difference between the standpoint of selfishness and the standpoint of service.

Our Lord is in a circle of friends. Around Him are His disciples. There comes into that company a tender-hearted modest woman, and, without words, breaks an alabaster box of ointment, "very precious," and anoints our Lord in the presence of the company. Immediately, one of the men present raises the question as to the waste of this ointment, and suggests that it might have been sold and the money used to much better advantage in caring for the poor.

Here are two characters: one looking at everything from the standpoint of service, and the other from the standpoint of selfishness. Let us take a few lessons from Mary, the server, in this scene.

### I

SHE had not as good opportunities as Judas, the objector, to know the deep things of the kingdom of God. She had not heard as much, had not seen as much. But she saw and heard with a different spirit, and looked at everything from a different standpoint. She had evidently seized upon the great central truth of the gospel, the divinity of Jesus Christ. Judas had not.

She had apprehended the truth that Christ was to die and be buried, for she anointed Him unto His burial. This was a truth that even the foremost of his Apostles had scarcely grasped. The whole attitude and bearing of Mary, here and elsewhere, shows her tender and loving devotion. Love has a keen eye for duty, and for chances, while selfishness can stumble over the finest opportunities in the world and never see them.

The spirit of service was not quite so good in figures as the spirit of selfishness, but, without close calculation, it went further. When Mary anointed the Lord she anointed the poor of the earth. She anointed all humanity. Whatever magnifies and glorifies Christ and lifts Him up among men, benefits humanity in all conditions. There is a strain of opposition to missionary operations and ample provisions for church services everywhere, on the ground that we had better use the money some other way. Whatever upholds the Gospel and its fulness and sweetness among the people most effectually reaches the very bottom round of society, and lifts up, sanctifies and helps.

While the spirit of service cannot see the end of its works of love, nor compass the good that may be done in the long run, it has an accurate eye for the right path, and whatever it does, it does in the direction of the remotest possible good. No humble soul knows just how much good it is doing.

### II

ONCE a person has thoroughly committed himself to serve, he arranges everything in life from that standpoint. I have just read of how one of the richest young women in New York has joined the Salvation Army and is giving her social influence, her intelligence, her wealth, to the rescue work of that organization. She has come to look at service as the great thing, and all these others as incidental, to be used in service. So Mary saw it. There is not very much arithmetic in it, but there is more power, more graciousness, more blessedness.

How many millions of times have women broken alabaster boxes! How many millions of times have women expended many times the price of that ointment! And yet there has been no lasting perfume, no enduring glory. It lacked the sweetness of service. All real service, out of unselfish hearts, is glorified and glorifying.

Now we will turn over to look at the ugly side of this picture. Out of the twelve men who first accompanied with our Lord, and who had His honor and His cause particularly in hand, one of them was an arrant knave. Judas never was anything but bad. He was a devil, and the main devil that was in him was the devil of selfishness.

As Mary looked at everything from the standpoint of service, he looked at everything from the standpoint of selfishness. He stood connected with the twelve who stood immediately around the Lord. He saw the miracles, he heard the heavenly teaching. No doubt he was more or less moved from this meeting, but he was never moved from his selfishness. He was treasurer for the company, and carried the bag. This was exactly to his hand.

What a lesson is here of the mixing of the good and the bad in religion. Sometimes people are dazed and amazed that bad men should be developed in religious circles. It is exactly the place where we should expect to find the worst of men, as well as the best. There never was anything good, never anything that could get a grip on humanity that evil men did not seek to get hold of it and control it.

It was right up to the notion of Judas to run the whole ministry and work of Jesus Christ in the interest of his own finances, and Judas is the progenitor of a large family of spiritual children. That is what some people want with churches; that is what some preachers want with the ministry; that is what some others want with position.

### III

IT WENT to the heart of Judas that Mary poured out the ointment and anointed her Lord. "Why this waste?" Selfishness is given constantly to economical cramps and convulsions. You can notice the workings of it always along the lines of the severest economy, often on the point where economy turns into absolute waste. It wants to skimp and trim in all matters of service. The pastor is to be put upon the barest living. The whole service of Christ is to be laid out on the scantiest pattern, while there is abundance for everything else. It takes the right kind of eye to see through the varnish and veneer of this cry against waste and service, and to discern the real selfishness that underlies the whole thing.

"Why this waste?" Whose waste? Wasn't it Mary's ointment? Did it cost Judas anything? Was it any of his business? What concern had he with this gracious woman's love offering to her Lord? An unseemly spectacle is it, hard, gritty, mathematical calculations over against the tender pulsations of a woman's love. But hasn't it been this way all the time? Who are the people to-day who are crying out waste? Are they the people who are giving? It is now forty years I have been noticing things in religious circles, and, practically without exception, the cry of waste in the kingdom of God has come from those who are sitting in judgment on other people's giving.

Did you ever chase a small pig along an old-fashioned worm fence, and try to catch him? Now you have him in this corner, and when you are about to put your hand on him he slips the crack and is over on the other side. You get over there and hem him after a time, and just before you get hold of him he is through another crack and back. You cannot catch him.

## "New Life the Dead Received"

THE TITLE of this article is used by the China Inland Mission as the title of their Annual Report just issued. Perhaps there are few passages, even in the whole range of Scripture, which give a more appropriate description of the regenerating work of the Holy Spirit, than Ezekiel's vision of the valley of dry bones in his thirty-seventh chapter.

In the third verse comes the question: "Can these bones live?" In the fifth and sixth verses alike comes the reply, "Ye shall live." In the tenth verse we get the fulfilment of the promise: "And they lived." The prophet's reference is, first of all, to the sadly weakened hopes of Israel, captive in Babylon, of any restoration; but that was brought about by Divine power.

That we may now use the vision with its apparent hopeless commencement and its glorious ending in resurrection to the work of the Holy Spirit with the preaching of the Gospel, is evident enough from the words of Christ and of His Apostles: "I am come that they might have Life, and that they might have it more abundantly," "You hath He quickened who were dead in trespasses and sins." The question is a challenge of faith. Let us look around us in home, neighborhood, congregation, Bible Class and street, and refer the question to the many unsaved ones we see on every hand. Can these bones live?

### I

THE prophet pictured a gruesome sight. Behold, heaped up bones—bones—BONES! But that was not so terrible as the condition of Christless souls. The poet well said:

Our God spares every being, but Himself,  
That awful sight—a naked human heart!

But how many there are of such! Godless, selfish, idol-worshipping, unbelieving, worldly, Christ-rejecting! As the bones lay in the "open valley," so these Christless ones are a public spectacle. Hear their conversation daily. You see them seeking their "pleasure" upon the Lord's Day. You can watch them drifting in streams away from the House of God. Here then is the challenge to our faith: "Can these bones live?" Someone has said that the forgiveness of one sinner is as great a miracle as the raising of Lazarus from the dead. May we expect to see Grace at work in very many human hearts?

It is delightful to turn from the question to the DIVINE ANSWER. God gives the solution of the difficulty Himself. "Ye shall live." Oh that our faith may feed upon the Divine promise as we think of the many unconverted around us. God's answer to the question put to the prophet is echoed in the many promises of the Word made to Christ Himself.

The writer was conducting a mission in the Country of Kent, England. He was asking in his room one evening for the conversion of souls at the service to be held. The suggestion came to him, Do not ask for the sake of those interested in the work, or for the sake of the church that the company of God's people may be increased; ask for Christ. The thought was immediately followed by the remembrance of the promise: "Ask of Me and thou shalt have the nations for thine inheritance." And I thought, "But, I am not asking now for nations, but for the souls of those brickmakers and their families." I was encouraged to continue to pray for Christ. Another promise came with equal power: "He shall see of the travail of His soul and shall be satisfied."

That pig is a picture of the selfishness that rules in the heart of many a man, from Judas down. You can never exactly find the right place, nor the right thing. Take your collection for what you will and there is something else that is in need. "By their fruits ye know them." Gracious Mary and selfish Judas represent two great types in the kingdom of God.

WILLIAM OLNEY,

Spurgeon's Tabernacle, London, Eng.

The venerable William Olney grew up in Spurgeon's Tabernacle, under the ministry of that matchless preacher. Ripe in years and in spiritual understanding he is still a member of Spurgeon's famous church. Among his works of love during a number of years past, has been a monthly article in the "Sword and Trowel," established by Spurgeon, and still published monthly by the Tabernacle. This article is addressed to ministers, and we have seen no articles of similar nature more replete with sound counsel and spiritual admonition to the preachers. We are glad to have this article from this venerable Baptist, and entertain the hope of being able to publish others from him.—Editorial Note.

### II

FINDING such encouragement, I prayed again on the same lines. Again the assurance was added: "Yet will I gather others unto Him beside those I have gathered." What the Father promised the Son is an assurance of the fulfilment of the promise to the bones: "Ye shall live." The election of God strengthens faith in the promises. "As many as were ordained to eternal life believed." God will not have His purposes fall to the ground. "Whom He did predestinate, them He also called."

The promise made also to the Word strengthens faith in God's saving work. "My Word shall not return unto Me void." And the Holy Spirit is in the world to carry out the gracious work of salvation. It is His to convince of sin, to take of the things of Christ and show them to penitent souls, and to regenerate hearts. The report of the prophet concerning the Divine assurance even about dry bones shall make our expectation hopeful and bright. "Ye shall live."

The miraculous accomplishment of the Divine promise as seen in the vision was glorious: "And they lived." First came the flesh upon the bones, and then the dead ones stood upon their feet "an exceeding great army." What brought this about? The same means as God will use to-day to the conversion of the undecided in our Bible classes, congregations, homes and neighborhoods: first, preaching. "Prophecy unto these bones," was the command in the vision. "And say, O ye dry bones, hear the Word of the Lord!" The Word retains its omnipotence to-day. Where there is faithful teaching and preaching results are sure to follow—"AND THEY LIVED."

But there was something else to be done before the resurrection could be witnessed. Prayer must accompany the preaching. "Say to the breath; Come from the four winds, O Breath, and breathe upon these slain that they may live." When will the Church of to-day learn the lesson of the past, that where prayer is made a business of, the answer in converting Grace is never long delayed.

What little time we spend at the Mercy-seat! How often we allow lesser duties to take the time we had better spend in intercession. Spirit of Grace and supplication; possess the hearts of Thy people once more, and then hear the cry Thou didst Thyself inspire! Endue the Word in our time with Pentecostal Grace.

### III

REFERENCE was made at the commencement of the article to the Annual Report of the China Inland Mission bearing the same title. In that report we read not only of remarkable cases of individual conversions, but of whole districts stirred and renewed through the efforts of native

Christians. In parts of China to-day Christian men and women in groups are going to districts still in heathen darkness and uplifting the crucified Christ in services and personal work. In one district where a little while ago there were only seven Christian families, to-day there are fifty-one homes where the voice of prayer and praise is heard.

The story of the conversion of a teacher in a Chinese school, who, because he accepted Christ was dismissed from his post and threatened to be made a public spectacle, is a glorious example of the power of God with His Divine Truth. He said to his persecutors, "You can crucify me, if you will; but I cannot deny my Lord." Pages of the report are aglow with such instances of the work of God's Grace. "New Life the dead receive."

The writer was a hearer of C. H. Spurgeon from a little child until the time of the Pastor's death in London, only being absent when at boarding school and afterwards upon the work of missions. He is able to bear witness how that faithful preacher of the Gospel received into his church an average of 330 for some thirty years. "So mightily grew the Word of God and prevailed."

The church's history in the past is a miracle with gatherings of souls as glorious as the vision of dry bones illustrates. Jonathan Edwards in Northhampton upon one side of the Atlantic, and W. C. Burns at Kilsythe, upon the other side, both of whom saw in one service the conversion of multitudes of souls, stand out prominently to illustrate God's saving Grace.

"Can these bones live?" "Ye shall live." "And they lived." Lord, "increase our faith."

## Peace and War

JEFF D. RAY, Southwestern Seminary, Ft. Worth, Tex.

IN THE recent ten-days' meeting of Baptists in St. Louis a good deal was said about peace and war. Some of it was sane but much of it was foolish. About the sanest position taken was a resolution adopted by the Southern Convention which said, "We pledge ourselves as citizens and Christians that we will not support our government in any war except such as might be necessary to repel invasion of our land or to preserve fundamental human rights and privileges."

With the exceptions contained in the above resolution I am confident that nearly all thoughtful people in this country are opposed to war. But I cannot believe that the bone and sinew of our country is committed to the present magazine and platform pyro-technics declaiming against war for any cause. When I hear one of these preferid orators declaiming against war under any conditions, I feel like asking him, "What about 1776 and what about 1836?" Or "What if Mussolini having invaded and conquered Ethiopia should foolishly decide to try a similar stunt on our country? Would you sit down and twiddle your thumbs while he took possession of New York and with that as a base subdued the whole country?"

The facts are that many of these good men who are opposing and denouncing war for any cause would be among the first to grab a gun and drive out the invader, though it meant killing a few thousand Italian soldiers and though it meant sacrificing the lives of many of our best citizens including their own.

As is known to many who read these columns I am fully committed to the program of settling life's problems in answer to the question, "What would Jesus do if He were in my place?" I have not a doubt if Jesus had lived as a plain citizen of Massachusetts or Virginia in 1776, He would have been with George Washington fighting George III; or if He had lived in Texas in 1836 He would have been in Sam Houston's army fighting Santa Anna; or if He had lived in Belgium in 1914 He would have fought Kaiser Wilhelm. But I am sure that if Jesus had lived in any country at any time He would have allowed himself drawn and quartered rather

than enter an army recruited for ruthless invasion of a weaker nation or to set aside fundamental human rights or privileges.

One of the most lurid anti-war orators in these Conventions was a gentleman from Syracuse, New York. Assuming with no real evidence that Baptists are the direct lineal descendants of the Mennonites of the sixteenth century—a small sect who refused to go to war for any cause—he would point his finger menacingly at his audience and say, "You who believe that war is ever justifiable, are you the sons of your noble forefathers?"

I felt an urge to speak out and say, "Yes, comrade, I am the son of my forefathers. They fought in 1776 and they fought in 1836 and because they did liberty-loving Baptists are permitted to hold this Convention. Because they fought you are permitted to stand where you are and say what you are saying."

I could also have said "We are not only the sons of our fathers who fought in 1776 and 1836 but we are the fathers of our sons who fought in 1916. But for what they did the Kaiser would have won the war and our country might at this moment be a German province."

I hate war. It is a horrible, barbarous, uncivilized business. I pray that I may never see another one. I love peace. The Master whom I serve is the Prince of Peace. I wish that nothing might ever occur to mar the peace of the world. I am willing to make any righteous sacrifice to promote it.

But there are some things we have no right to sacrifice even for peace. **THE MORE HE LOVES PEACE, THE MORE THERE ARE SOME THINGS A REAL MAN MUST FIGHT FOR.**

## Report of Georgetown College Committee

DEAR DR. MASTERS: The committees appointed by the General Association of Baptists in Kentucky, the Baptist Education Society of Kentucky and the Trustees of Georgetown College, for the purpose of conferring on the matter pertaining to Georgetown College, growing out of the action taken by the General Association at its 1934 meeting in Henderson, have held two meetings. The committee is glad to report that in its opinion, considerate progress is being made toward finding a solution to this situation.

At the last meeting, which was held on June 4, a committee of three was appointed, consisting of one person from each group, to meet and to take under consideration the various suggestions which had been brought forth by the entire group, for the purpose of bringing back recommendations to the full committee as to the best solution to the question.

The committee of nine will meet again on July 2, and it is hoped that at that meeting, some conclusion will be reached.

This committee would like for this information to go out in the Western Recorder and it has asked me, as the Secretary of the committee, to communicate this to you.

Louisville, Ky.

I. J. PORTER

Dr. M. P. Hunt, Pastor of the Eighteenth Street Church, Louisville, has been using his pen in the advocacy and defense of truth in a most helpful way. The latest effort is a tract by him on the subject, "What's the Harm of Dancing, Anyway?" Several of our exchanges have published the tract, and we expect to publish as much of it as we can as early as possible. It is thirty-two pages, and is full of a vital treatment of the evils of the dance. The tract was the outgrowth of a letter received by Dr. Hunt asking him to give Bible reasons against dancing. Tracts may be received from Dr. Hunt, at 824 Cecil Avenue, Louisville, Ky., for five cents each.

## Evangelism Through Christian Education

F. S. GRONER, Marshall, Texas

**W**E MUST look to Christian colleges not only to turn out preachers, evangelists and missionaries, but to turn out Christian statesmen, whether preachers or laymen, who shall set up the framework of the kingdom and to fortify and to perpetuate it:

"Men with empires in their purpose,  
And new eras in their brains."

It is a noteworthy fact that at the close of the third and beginning of the fourth century of the Christian era, the then known world was more nearly evangelized than the world of to-day. The Christian religion had been practically accepted as the universal faith. Constantine had professed Christianity and submitted to baptism. Christianity had been made the state religion of Rome by imperial edict. Then why did the world slip away from Christianity? The answer is not far to find. The spiritual leaders of that day came from pagan universities.

Many of them were mighty preachers of the word, but practically all of them had perverted ideas about how to organize the early churches. They proceeded to organize early Christianity after the pattern of the Roman Empire. Rome had her Caesar, the church must have her pope; Rome was governed by a political hierarchy so the church must be ruled by an ecclesiastical hierarchy. In other words, early Christianity was cast in a Roman mold, and for sixteen centuries we have been in a death grapple in an effort to deliver Christianity from the thrall of Romanism.

Suppose there had been Christian colleges in those days and from those schools had come a spiritual leadership who would have organized early Christianity after the pattern of the simple New Testament churches. The history of Christendom would have been quite a different story. It is possible that the Dark Ages would never have swooped down upon our planet and the second coming of the Messiah might have been hastened by centuries.

Let the Christianity of our day be warned by the example and the tragedy of those early centuries.

A well established, well-equipped, and faithfully supported system of Christian education is the only means by which to provide the Evangelistic manpower to fight a winning warfare against that which is non-Christian, un-Christian, and anti-Christian all about us.

"Fear not the skeptic's puny hands,  
While near the school the church spire stands;  
Fear not the blinded bigot's rule.  
While near the church spire stands the school."

But how are Baptists responding to this cause of Christian education? Let us see:

OUT OF EVERY 10,000 PRESBYTERIANS IN THE SOUTH, 384 ARE IN PRESBYTERIAN COLLEGES; OUT OF EVERY 10,000 METHODISTS IN THE SOUTH, 140 ARE IN METHODIST COLLEGES, OUT OF EVERY 10,000 BAPTISTS IN THE SOUTH, 85 ARE IN BAPTIST COLLEGES.

And what about the attitude of our Baptist preachers, pastors, and evangelists, who received their education in these same Christian colleges? Are they recruiting officers for our Christian colleges? Are they watchmen on the towers of our Baptist Zion? Do they put forth the efforts that should characterize their gratitude for past benefits and prove their vision of the kingdom by zealous and sustained effort to turn their constituents, the boys and girls from our Baptist homes, to these Christian colleges where they will receive the highest type of education and the right purposes and ideals for living?

If Baptist ministers everywhere would give their unremitting support to those institutions, we would turn the tide in favor of Christian education in less than a decade.

The evangelist and the missionary are about one and the same. Every missionary must be an evangelist if he succeeds and every evangelist must have the heart passion of the missionary if he is to win the lost. The twain are one. I know no better way to close this address than with the slightly modified words of Augustus H. Strong: "What are churches for but to make missionaries; what are schools for but to train them; what is money for but to send them; what is commerce for but to carry them? What is human life for but to be dedicated to the cause of Christian evangelism that Christ shall be enthroned in the hearts of mankind everywhere and evermore?"

Dr. John R. Mott, world traveler and renowned Christian statesman, has recently said, "The world situation is unprecedented in opportunity, in urgency and in danger and we are heading for the most serious period in world history." Lloyd George said at the close of the World War, "It is Christ or chaos." I wonder if we are not to-day standing at the apex of history, at the watershed of time.

"We are living, we are dwelling,  
In grand and awful time;  
In an age, on ages telling,  
To be living is sublime.

"O, let all the soul within you  
For the truth's sake go abroad;  
Strike, let every nerve and sinew  
Tell on ages, tell for God."

### Death of Dr. Vander Meulen

**T**HE press announces the death on Sunday night, June 7, at Chicago, of Dr. John Marinus Vander Meulen, who for a number of years was President of the Louisville Presbyterian Seminary, from which position he resigned years ago, but remained on the faculty until his death. Dr. Vander Meulen had been prominently known, and had rendered important service within his own denomination for many years. He was broadly known and highly regarded among all of the other evangelical groups in connection with his service as President of the Louisville Seminary. He was a man of marked scholarship, and the author of several books. He was also an administrator of unusual skill, and the institution at Louisville almost tripled in attendance under his guidance. His death takes away one whose life had high meaning not only within his own denomination but to all evangelical faiths and fellowships.

Brother Willis S. Webb has been pastor of the Franklin Church, Cincinnati, for the last ten years.

Evangelist A. D. Muse, of Memphis, Tenn., and Singer Sam Raborn closed meetings at Gillespie Avenue Church, Knoxville, Tenn., on June 7. There were twenty-five additions. They are now at Ft. Sanders Church in Knoxville.

A layman, Frank C. Moore, who has been a member for the last sixty years, and a deacon for the last fifty years, at the Middleton Baptist Church, Cincinnati, died recently. He was a son of the late Missionary William Moore, co-laborer with Adoniram Judson in Burma.

Homecoming day was observed at the Linwood Baptist Church, Cincinnati, on Sunday, June 7. Pastor Roy Clifford and his wife, after spending the winter in attendance at the Southern Baptist Theological Seminary in Louisville, have moved to 1040 Richwood Avenue, Cincinnati, for the summer.

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# EDITORIAL

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## Back to New Testament Standards of Preaching

**M**OST preachers have large occasion for gratitude to faithful and able men who have held up before them and in themselves exhibited the fulness of the meaning of the New Testament Gospel and how it should be preached. Yet it is the duty of preachers and all Christians to turn back to the Scriptures for first-hand study of what God requires of a preacher and how he may obey God's requirement.

It is well to study the New Testament itself to learn what is requisite to effective preaching of the Gospel of Christ. We venture here to mention a few conditions requisite to such preaching. No spiritual revival has come among people that was not characterized by vital preaching. The revival for which faithful souls now long and pray would already be well on its way if the hearts and lives of preachers were within the grip of the supernatural power and purpose which filled and used the New Testament preachers.

### I

**I**T WAS the preaching of God-called men. Not every Christian is called to preach. The Holy Spirit imparts different gifts to different men. God calls no man to preach without gifts to obey the call. Yet the call includes factors more vital than personal gifts, and gifts so small that human wisdom would discount and despise them have frequently been empowered by God to render a preaching service of more heart-searching, life-transforming power than that attained by men of superior graces and talents, but lacking understanding and experience of God's grace and power.

New Testament preachers were men of lives surrendered and dedicated to the Christ of salvation. In them there was a burning desire to make known the power of His salvation through bearing witness to lost men. They gave themselves wholly to God for that one thing.

Too much has probably been made of the assumption that the disciples were driven out of Jerusalem by persecution in order to get them to spread the Good News of salvation. This is evidenced in the kind of witness uttered by such Gospel heralds as Stephen, who died for his faith, and Philip, who proclaimed the Glad News throughout Samaria, and Paul, who, after God found him, spent three years in wilderness silences seeking in prayer and meditation to understand the Lord who had saved him, that he might preach Him. They were not driven by persecution, but by a divine compulsion, ready to bear persecution for Christ's sake. Empty hearts, thrust out of Jerusalem by persecution, would still be empty.

All down through the ages preachers of spiritual power have themselves been men of deep experience of God's grace, and have followed the New Testament example (Acts 6:4), of **giving themselves continually to prayer and to the study and ministry of the Word of God.** They have turned away from the entanglements of affairs, ecclesiastical or secular, that would force them to permit the great major factors of Gospel preaching to take secondary place in their ministry.

### II

**D**R. T. R. GLOVER, of England, is quoted as having said "One of the weaknesses of the churches to-day is, put bluntly, that Christians are not making enough of Jesus Christ." This statement could doubtless be made of many a preacher to-day. In his pulpit he has every opportunity to exalt the Lord, if indeed the Christ has gripped the heart and life of the man. The people sit there before him Sunday after Sunday, many of them with no alternative to feeding their souls on his teachings, be they chaff or the wheat of God's Word.

A simple-hearted Scottish woman said of Dr. Robert Murray McChayne, "He preached as if he was dyin' a'most to

have ye converted." David Brainerd said, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ." It was declared of William Bramwell that "he spent six out of twenty-four hours in prayer." John Wesley was so aflame with the passion to make Christ known to the lost that he spent his life in burning, protracted and triumphant soul-winning pilgrimages. Of Whitefield a biographer writes: "From the time he began as a lad to preach, to the hour of his death, George Whitefield knew no abatement of evangelistic passion. From end to end of that remarkable career, his soul was furnace of burning zeal for the salvation of men."

Such preachers God has greatly used in every generation. Some were highly trained and others were not. But the high culture did not enable its possessor, yielded fully to God, to escape the censure of world-conforming religionists. Nor was their culture the key to their power with God and men; it was rather the lubricant on the hinges. God takes a young shoe clerk out of a Boston store and makes Dwight L. Moody a marvel of power in the Gospel. Moody trained himself to Bible study, but his power was from God—born of his giving himself wholly to his Saviour.

The Christian pulpit is greatly in need of a culture that refuses to use its gifts in trying to make the Gospel of the Cross void of offense to the world and world-conforming religionists. For such effort has compromised the essential message of Christ numberless times in the modern pulpit and it has always failed in actually bringing men to God. If Paul did not escape the scorn of the wise and if Wesley and Whitefield found their Oxford polish powerless to open the doors of complacent and self-righteous churches to a Gospel set on fire by a sense of men's lost condition and Christ's power to save, the average preacher of to-day need not think he shall escape censure from some quarters if he is not in heart purpose to learn of these matters first of all from God and to measure their meaning by His yardstick rather than the world's.

### III

**W**INNING lost souls to Christ and building up the new life in Christ are the two great tasks the Lord has left to His churches. The minister is the God-called, God-appointed voice of the church to inculcate the supernatural truths of God whereby this saving and building work is accomplished. Whatever his training, no preacher can do these things unless he himself has experience of the new life in Christ and has learned by experience what it is to be builded up, not in learning or expertness or administrative ability or eloquence or organization, or knowing where lies the way to favored and preferment or any other such thing, but in the inner spiritual life, by keeping it in school to the living Christ daily through the teaching of His Holy Spirit.

Can we become such preachers? Let the preacher-reader ask himself the question. It is said there came a time in the ministry of the great Thomas Chalmers in which he entered into a new and larger spiritual experience, which transformed him. It so changed his preaching that for the first time he found that hearers in his church were "electrified, thrilled, convicted, and converted." A hearer said: "He would bend over the pulpit, and press us to take the gift as if it was at that moment in his hands, and he could not be satisfied until everyone had it."

There is among God's people and also among many in the world a great hunger for preaching like that. For that is preaching with God in it, and the world is hungry—though ignorant of where food is to be found.

Can we become preachers with a message to satisfy this hunger? **Yes, if we are willing to pay the price. The price is high. But what it "buys" is beyond all price.**

## Gulf Separates Baptists and Disciples

THE recent proposal before the Northern Baptist Convention for the union of Baptist churches in that body with the Disciples of Christ gives timeliness to the article in this issue by Dr. J. W. Porter, which indicates the width of the gulf which separates the faith of the two bodies. The position of Dr. Porter is correct that so say, "Disciples do not believe that now," in referring to outstanding doctrinal heresies of Mr. Campbell, does not and cannot open the way for coming together without an open disavowal of the erroneous teachings upon which the Disciples were originally founded.

Nearly all the agitation at present in favor of union between religious bodies is open to the same criticism—it proposes to forget differences as if they were of no consequence, though those differences involve the meaning of the deepest revealed doctrines of Christianity. It is tantamount to proposing to hold on to the name of Christianity while casting the substance of it out of the door.

Those Baptists who are disposed to look upon the position of their brethren in Kentucky and Tennessee on the Baptist-Disciples differences as needlessly strict would, we are persuaded, change their position if they would read Spencer's History of Kentucky Baptists. The deeper cleavage,

of course, grows out of the Baptist position on such great doctrines as regeneration, baptism, and the personality of the Holy Spirit, being deeply imbedded in Scripture revelation, and the rejection of these teachings by the Disciples. But to read what Dr. Spencer reveals of the weary years through which Mr. Campbell and his followers conducted a sustained, bitter and relentless campaign the purpose of which was the wholesale capture or destruction of Baptist churches, especially in Kentucky, and to note the patience and almost timidity with which Baptists suffered this intolerable attack for years before they developed a plan to defend themselves against ruthless misrepresentation of their teachings, would open the eyes of Baptists unfamiliar with the facts.

Not until the ruthless offensive of Mr. Campbell's party had alienated or destroyed many of the Baptist churches did the Baptists rally openly to resist the sustained war of the Campbell party to alienate and absorb them.

The spiritual descendants of those Baptists rightly hold that any approach of the Disciples looking to union with Baptists should be preceded by repentance and disavowal of the harsh tactics by which Mr. Campbell's group built up for him a following at the expense of the faith and teaching of Baptist churches.

## Delegates or Messengers

WE HAVE read in a Baptist exchange interesting paragraphic glimpses of the Northern Baptist Convention at St. Louis. Repeatedly the writer uses the term "delegate" or "delegates" to designate those who participated in the Convention. There is a similar tendency to favor the term in some quarters in the South. But "messengers" is the better term.

The word "delegate" implies that the churches from which Baptists go to the Convention have delegated to these persons power to represent them authoritatively and to bind them to follow the results attained through Convention action. Yet no church does that. On the other hand, if the messengers present at the Southern Baptist Convention may properly be termed "delegates," it means that the Convention is a body that has power to legislate for the churches.

But this is not the case. That is, it was not the case in the original intention of our fathers. Nor can the logical application of the Baptist principle of the autonomy of the churches be made to give support to it or permit it. We hasten, however, to confess that some recent trends in the Southern Convention has seemed to suggest a *de facto* assumption of legislative authority for the churches.

We do not make this statement in the spirit of unfraternal criticism. Obviously the Convention itself has in its Constitution safeguarded the principle of church autonomy and disclaimed a legislative relationship to churches. A few years ago, it actually chanced that the affirmation of church autonomy was made in two or more separate places in action adopted by the Convention. It was re-affirmed that nothing the Convention proposed was to be considered to interfere with the full autonomy of the churches. The Constitution always provided that, but that year the brethren publicly drove home additional spikes.

If anyone had been a bit facetious, he might have wondered why a provision already clearly stated in the Convention Constitution, needed so much additional hammering home. But all minds appeared to be at ease.

No Baptist church can bind another. No Baptist association or convention can bind another Baptist body. Nor can a church bind one of its members. The principle of autonomy goes all of the way through with Baptists.

The entire influence of the Southern Baptist Convention among the churches is moral and spiritual. It depends for its weight upon the confidence the churches have in the

wisdom of its decisions and the divine authority of the activities it seeks to foster. It depends upon their disposition to co-operate with other churches of like Christly faith in carrying forward common services for Christ in a co-operation the practicability of which springs from unity of desire in His service. Fellowship and confidence and good will, not regimentation through authority, are the sole forces that bind the churches together in giving their response to God in services to conduct which for them the Convention exists.

Some among us fear that recent tendencies among Southern Baptists have encouraged the idea of an assumption of more authority by the Convention. The use of influence by the body and its representatives to magnify Baptist elements that conform to Convention suggestions and to frown upon others who do not, if and where it may exist, is very natural. But it is not of the nature of the life and fellowship we share in Christ. It is ordinary human-nature natural, and without fail cripples the fellowship it would ostensibly strengthen.

Perhaps two years ago Professor J. M. Price of the Southwestern Seminary wrote an able book in which from the record he showed tendencies that have wrought toward making the fellowship of our Baptist churches into a great Baptist Church. The silence with which the Baptist press has treated his work is both revealing and disquieting. No such work would have had this reception at any former period of our history.

Baptists in the South have reason for gratitude that we have through all of these years increasingly developed the spirit of co-operation without recognizing any ecclesiastical authority at all to fasten regimentation upon even the remotest church or pastor. Let us hold fast to this position. Let us jealously treasure the traditions of independency of the churches, which have been handed down to us by our fathers.

We would have done much better and made progress more rapidly if we had more obediently followed the Lord. The Holy Spirit is in very truth the only Guide and Administrator of the things of Christ's churches. If we shall let this truth really take hold of us and dominate us, there will be less and less room or excuse for efforts to bring stability to the ark of Zion by "delegating" the authority of the churches of Christ to any other Baptist body, or convention or convention committee.

## Paragraphic Comment

**WE CANNOT IMPART WHAT WE OURSELVES HAVE NOT** The preachers of the New Testament preached the Gospel with deep passion, tenderness and sympathy. Paul reminded the Ephesian elders "that for the space of three years I ceased not to warn every one of you night and day with tears." The result of such preaching was that he left at Ephesus a host of men and women who had been "raised from the dead." Only sermons from hearts that burn will set others on fire. A preacher of long ago said: "The heart is the source of all true eloquence." The poet Goethe thus paraphrased the thought:

Persuasion, friend, comes not by toil or art,  
Hard study never made the matter clearer,  
'Tis the live fountain in the speaker's heart  
Sends forth the streams that meet the ravished hearer.  
Would you, then, touch the heart? the only method known,  
My worthy friend, is first to have one of your own.

**KEEP YOUR "DON'T KNOWS" OUT OF THE PULPIT** If there ever was a time in which speculation and negative statements had any proper place in the pulpit, that time is not the present. An old Scotch farmer is said to have admonished his new minister, "We have don't-knows enough; tell us, mon, what you do know." One almost feels like adding, If that limitation leaves you without something to say, then say nothing. Stay down at Jericho until your beard grows out. And if meditation and study, which are essential, still leave one without a message from God, he has certainly missed his calling. Let him stay out of the pulpit. If a preacher is ever going to place the feet of others on the solid rock of revealed truth, he certainly must himself first stand there with firm feet. If "don't-know," speculative preachers leave the field of their speculation, it is usually to talk on philosophy and ethics, or themes of politics and social welfare. Such men have no message from God.

**THE ADEQUATE WAY TO BAPTIST CO-OPERATION** The time will not come when Baptist churches can be successfully subjected to centralized ecclesiastical authority, whether the instrument of its application be called Convention or Executive Board or something else. Temptation may arise in some quarters to give the impression that whatever Baptist conventions enact is too sacred to be considered by the churches merely on its merits, but must be accepted with enthusiasm or at the least without dissent, on pain of losing standing. Baptists must faithfully avoid giving comfort to the critical spirit among the churches toward Baptist conventions. At the same time there is need of means to discourage all effort to foster co-operation by frowning upon the rights of a Baptist church to follow the light God gives it, regardless of whether that light has been set going by the torch lighted by a Baptist convention resolution. Churches should be slow to criticize measures proposed by Baptist bodies for their support. Some churches do criticize in ways that discredit all criticism—without adequate information or to erect an alibi for their indifference. But the right of a church to go its own way, under the leadership of the Spirit of God, when it feels is cannot consistently do otherwise, must be held inviolate among Baptists. This principle of independency also belong to each Baptist as an individual. His church may tell him what is necessary to be in good standing within its fellowship. But it is without power to bind his actions or conscience. This Baptist principle needs frequently to be emphasized. However, God Himself has established an authority and power of control for His people and His churches. That authority and power is the Holy Spirit, making the Christ real to God's people, in their faith and lives. We are bondservants of Christ. Except the individual or church is in fact in Christ, the liberty and autonomy become merely the

willful license of fleshly human nature. The worst enemy of true Baptist liberty is not the centralizing ecclesiastic, but those Baptist who boast of their liberty only to abuse it in a selfish individualism.

**GOD'S AUTHORITY AND MODERN LIFE** On Sunday morning, June 14, Pastor Finley F. Gibson preached impressively in the Walnut Street pulpit in Louisville from the text 2 Chron. 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land." The congregation was asked to consider a few of the outstanding things that have happened within in the last five years as an indication of the unparalleled speed and magnitude of current events. These include the greatest flood in American history—\$200,000,000 damage; the greatest drought known in America, with the soil of the Great Plains blown in clouds eastward into the Atlantic; the greatest of all panics, destroying 700 billion dollars of value; a toll of deaths from tragedy totaling 400,000, with 3,000,000 maimed; 150,000 suicides; debt—national, State and community—of \$60,000,000,000. This has been paralleled by an unprecedented decline in spirituality and moral restraints. Spiritual revival was held up as the only hope of the nation and the world. The sermon deeply impressed the large congregation, which undoubtedly shared the convictions faithfully uttered from the pulpit. Reference was made in the discourse to the present near-drought in Kentucky and elsewhere, and the question faithfully pressed home whether Christians to-day are seriously given to prayer or actual belief that God hears the prayers of His people for the supply of temporal necessities. The speed of world events is so great and the rush of life has so reduced the power of the human mind to react with depth and understanding to so vast a mass of stimulation, that men's minds are oppressed with a sense of unrest and dread. Man's ingenuity in mastering the mechanics of power and inter-communications has vastly out-spaced his inner resources.

**A NORTHERN BAPTIST EDITOR WRITES OF CONVENTION PROGRAMS** Dr. John W. Bradbury, Associate Editor of the Watchman-Examiner, discusses congested Baptist convention programs. He writes primarily of the Northern Convention, of which he says too many things are crowded into the program. He suggests that some matters be turned over to the General Council of the Convention. Too, he goes after the messengers a bit—we beg pardon; "delegates." He says delegates show little sense of responsibility for the Convention program. One of these "can go joy riding while the most serious matters are being discussed. At the St. Louis Convention, on Saturday afternoon, fully two-thirds of the delegates were absent, and it is generally assumed that they were at the ball game. Out of 1,406 there were present in the Convention only about 200 delegates to vote on vitally important matters." Dr. Bradbury quotes President J. H. Franklin of the Convention in a statement of like admonition to delegates. We take the liberty to refer to these things mainly because they are so much like what we have had in the South in connection with conditions in the Southern Convention. Editor Bradbury adds some words of sympathy for the messenger. One cannot go on listening forever. One just has to get out and get a bit of fresh air. If the messenger figures that nine-tenths of what comes up is in effect already settled, he takes a chance that the "other brethren" will keep the tenth matter straight. Are the absentees wrong in regarding a baseball game a pretty good fresh-air expedient?—though this writer has not attended a game for many years. Baptists, North and South, have evidently not found an ideal solution of the "how" of convention programs. The "what" also merits deep thought.

## Not the Counterpart

ARTHUR J. BARTON, Chairman, Social Service Commission, Southern Baptist Convention

IN THE Western Recorder of May 28, in "Paragraphic Comment" on the editorial page, there appears a brief paragraph under the heading, "Northern Baptists Skittish About 'Social Gospel' Controls." In this paragraph my beloved friend the editor says, "A resolution condemning 'offensive' wars was passed, but only after a long and bitter debate. This seems to have been a counterpart of a resolution which was passed in the Southern Baptist Convention, but perhaps would not have been passed if it had been adequately discussed as to its full significance."

The above sentence seems to imply that the resolution adopted by the Northern Baptist Convention and the one adopted by the Southern Baptist Convention were in some way connected, or in some way had a common origin. If any such thought was in the mind of the editor, I wish to assure him and the readers that such thought was in error.

The resolution adopted by the Southern Baptist Convention was simply one of the several resolutions prepared, adopted and presented by the Social Service Commission. In preparation of these resolutions the Commission had no conference with any other body and no resolution included in the list was or is a "counterpart" of any other resolution offered anywhere by or to any other body. If in any respect they were similar to other resolutions, the similarity is due only to the fact that different minds dealing with the same problems and evils may, and often do, run in the same channel and reach identical or similar conclusions.

My esteemed friend and brother, the editor of the Recorder, thinks that the resolution would not have been adopted by the Southern Baptist Convention "if it had been adequately discussed as to its full significance." What the editor thinks or what any of the rest of us might think as to what might have happened under different circumstances is only a matter of opinion. As a matter of fact this particular resolution did have pretty full consideration and discussion. My own belief is that the Convention would at any time give its hearty and practically unanimous approval to such a resolution. The resolution reads as follows:

That we pledge ourselves as citizens and Christians that we will not support our government in any war, except such as might be necessary to impel [repel?] invasion of our land or to preserve fundamental human rights and liberties.

If a Christian body should hesitate about the approval of this resolution, it would be only because such Christian body was lacking in deep and abiding conviction as to the horrors of war in general and the wickedness of offensive wars of conquest in particular. If a Christian body would not adopt this resolution, presumably it would be ready to adopt a resolution expressing the opposite view, namely, that it would give its support to the government in wars of conquest no matter how unprovoked, inexcusable and wicked they might be. It hardly seems thinkable that any body of Christian men could be even imagined as entertaining such sentiments.

If there has even been a time in the history of the world when Christian people ought to speak their minds in no uncertain terms concerning the horror-ability and wickedness of war that time is upon us now. Whatever may be true in other countries, we have in this country enough professed followers of Christ, the Prince of Peace, to determine the course of our government against war, in favor of peace, and to keep our nation out of offensive war if only they will stand fast in their espousal of Christian principles and will speak their minds in clear and determined tones.

Surely it does not seem strange for Christian people to take an active and aggressive stand against wars of conquest at this time when all of the great nations in the world have formally by solemn international agreement forever outlawed war and have declared to one another and to all the

world that they utterly denounce war as a means of settling international disagreements, and that they will not under any circumstances appeal to sword, rifle, cannon, armored tanks and poison gas as the arbiters of disagreements among nations. Surely Christian bodies ought to go forward as rapidly as the governments and to support their governments in so great and vital a matter, even if they are unwilling to lead and point the way to things higher and better than governments and national administrations may be able to see or willing to do.

### EDITORIAL COMMENT

WE ARE opposed to war. Who among Christians is not? We purpose later to explain our hatred of war. We cannot now, but we do say that the people of God need to go to God to find out from Him and His revealed Word how the Christian must positionize himself in regard to war. From the Bible, and not from rationalistic human philosophy, we may learn the Christian attitude toward war.

The paragraph in the Western Recorder to which Dr. Barton refers was as follows:

Newspaper reports indicate that the Northern Baptist Convention shelved various social, economic and political questions before the Convention as being too controversial. Action was avoided that called for "condemnation of child labor; support of old-age pensions, a demand for shorter hours and living wages in industry, a study of consumers' co-operatives, arbitration in industrial disputes, and opposition to Communism and Facism." A resolution condemning "offensive" wars was passed, but only after a long and bitter debate. This seems to have been a counterpart of a resolution which was passed in the Southern Baptist Convention, but perhaps would not have been passed if it had been adequately discussed. Apparently the "long and bitter debate" on one of these divisive economic matters had the effect of opening the eyes of those Northern Baptists to the realization that the passing of all of those matters would have brought hopeless division in their denomination. The press dispatch declares that the matters referred to above and all "unfinished business" were turned over to their General Council "without power to act." To an outsider that looks as if they were burying all of those proposals for the ecclesiastical running of the realm of Caesar, but desirous of doing it decorously. When it is remembered how forward Liberal elements among Northern Baptists have been in fostering the so-called social gospel, the above looks as if they would turn back to the old paths. We hope this is true, but there will continue to be need among Baptists in the South as well as in the North of faithful educational work along this line, and an even larger need in the direction of spiritual revival in the churches. Social-gospel-ism and genuine spiritual revival are incommensurable.

In his article Dr. Barton (1) implies that we seemed to allege a conference between representatives of the Northern and Southern Conventions on the anti-war resolutions, and (2) he affirms that this Editor "thinks that the resolution would not have been adopted by Southern Baptists 'if it had been adequately discussed'."

He argues (3) that for a Christian body not to approve the anti-war resolution would mean that it has no deep conviction as to the horror of war, and adds that the presumption would be that it was ready to support wars of conquest.

What we said in the paragraph reproduced about the anti-war attitude in the resolutions offered at the two conventions was intended to point to a common background. The common background in our mind was two-fold. First, that of a war-conscious world. Second, the present sustained agitation in America among religious bodies, directed to the end of using them and their prestige to keep the American Government from a course of preparedness for war. We had no thought of suggesting collusion in the Baptist reports.

Dr. Barton states that this Editor "thinks that the resolution would not have been adopted," etc. If he will permit us, he should not have said more than that he thinks we think that. All we said was that the resolutions "perhaps would not have been passed." There was opposition to its passage. Had there been advance publication of a proposal that brings in a departure from Baptist tradition and usage, so that it might have been discussed in the press, and properly digested by our people, that opposition would probably have been much larger. That is what we meant by "adequate discussion."

We may discuss this matter further at another time. At present we only add that a close study of the resolution will suggest that it would not undertake to prevent our people from going into war for other than commercial or conquest reasons, and no true Baptist wants the nation to go into war for either of those reasons.

The resolution provides that Baptists will not as Christians or citizens go into war at the call of the Government, except in case of invasion, or when human rights and liberties are invaded. If this is to be applied to the whole world, it would permit Baptists to go into almost any war ever fought or likely to be fought anywhere, for where is there a war in which human rights and liberties are not invaded?

It would have permitted the United States to go to the support of Ethiopia when set upon by Mussolini. But if we limit the application of the principle to the American Republics, what becomes of the Monroe Doctrine? It was effectuated by the United States Congress to maintain peace in the Americas, and in a great way it has accomplished that result. Under it the Republics of North and South America have prospered, and friendship and mutual confidence have increased.

Yet this doctrine would have been a scrap of paper if it had not meant that America was ready to go to war, if necessity should arise, to prevent European nations conquering South American republics, as Italy has conquered Ethiopia, and setting up in the Western Hemisphere those forces of suspicion and disintegration and lust for conquest, which are to-day threatening the destruction of Europe. America has wonderfully wrought for peace in the Western Hemisphere by letting it be known that it would fight if necessary to maintain peace.

Of course there are other alternates than indifference to war-horrors among motives that would lead many Baptists to oppose the Convention telling Caesar what rights he has in the use of the sword, but Dr. Barton appears not to see them.

## A Great Gulf

J. W. PORTER, Lexington, Ky.

HAVING noted the overtures recently made by Disciples to the Northern Baptist Convention hinting at organic union of the two bodies, the writer has been moved to enumerate many of the differences that now divide these denominations. Many of them are vital and fundamental. Therefore, in order to get union, one or both of the groups would have to surrender many cherished tenets.

A real union is composed of like parts. You cannot unite a horse and an ox. Any attempt to add them together leaves one horse and one ox. Only things that equal the same thing equal each other.

It may be said that the Disciples do not now believe the tenets upon which their denomination was founded. If this be true, they should renounce their former faith by a vote in their national or international convention. For example, one of the charges against Mr. Campbell was his avowed faith in baptism for the remission of sin. For this and other fundamental errors, Baptists were driven to withdraw fellowship from his society, because it refused to discipline Mr. Campbell.

Thus he and his society were excluded from the Baptist fellowship. If they no longer believe this deadly dogma, let them frankly, and officially declare that they do not, for it was largely responsible for his exclusion. To do otherwise would be equivalent to saying that Baptists were wrong in opposing these doctrines.

For several years Mr. Campbell was affiliated with our people and was forced out on account of what the Baptists of his day believed and what all true Baptists still believe to have been unmitigated heresy. The intervening years have not changed Bible teaching. It will not suffice to say, "We do not believe what Mr. Campbell taught." If not, let the Disciples come upon a credible profession of faith and receive scriptural baptism.

It was not however my purpose to argue the differences, but rather state them. The following constitute most of the differences that divide the two bodies:

1. They radically differ on the plan of salvation
2. They differ as to what constitutes faith.
3. They differ as to what constitutes repentance.
4. They differ as to what constitutes Baptism.
5. They differ as to the elective purposes of God.
6. They differ as to the eternal security of the saints.
7. They differ as to the design of the Lord's Supper.
8. They differ as to the partakers of the Lord's Supper.
9. They differ as to the personality of the Holy Spirit.
10. They differ as to work of the Holy Spirit.
11. They differ as to the sinlessness of Christ.
12. They differ as to the duty of praying for the lost.
13. They differ as to the nature and foundations of Christian union.
14. They differ as to when the Gospel was first preached—by Christ or Peter.
15. They differ as to the efficiency of the blood of Christ.
16. They differ as to the nature and results of regeneration.
17. They differ as to man's sinful nature.
18. They differ as to the Federal Headship of Christ.
19. They differ as to the personality and work of Satan.
20. They differ as to the form of church government.
21. They differ as to the call to preach.
22. They differ as to the time of the setting up of the Kingdom.
23. They differ as to the evidences of the pardon of sin.
24. They differ as to the assurance of salvation.
25. They differ as to the duty of the lost to pray.
26. They differ as to the Deity of Christ.
27. They differ as to the design of baptism.
28. They differ concerning the obligations of missions.
29. They differ concerning an experience of grace.
30. They differ as to the name of a church.

As a matter of fact, the differences between Baptists and the Disciples of Mr. Campbell are more numerous and vital than the difference between the Baptists and any other denomination, with the exception of the Roman Catholics.

Some years since Dr. E. Y. Mullins, who knew but little of the teachings of Mr. Campbell, made an attempt in this connection. As he was being quoted against the Baptist position, Dr. Mullins came to our city, at the request of this writer and made a ringing deliverance in favor of the Baptist position. He afterwards wrote to me that, had he known earlier what he later learned, he would have never taken part in the effort to bridge the differences between the two bodies.

The Greater Cincinnati Baptist Ministers' Conference, which includes in its membership many of the pastors in Northern Kentucky cities, had their last meeting for the summer on June 1. They will not have another session of their organization until September. At that meeting the officers for the coming year were elected. These were: President, George B. Bush, pastor at Ft. Mitchell, Ky.; Vice-president, H. E. Woodard, pastor of Mt. Auburn Church, Cincinnati; Secretary, Zack Ford Bond, pastor at Hyde Park Church, Cincinnati; and Treasurer, P. C. A. Menard.

## Southeastern Pastors To Have Conference

THE Southeastern Kentucky Baptist Pastors' Conference will be held on June 29-30 at Clear Creek Springs Assembly grounds. The program will begin Monday night with a talk on "Major Objectives of This Conference," by Oscar Davis.

Most of the addresses of the Conference will center around "The Pastor." On Tuesday morning there will be two discussions: "The Pastor and General Lawlessness," by F. R. Walters; and "The Pastor as a Leader," by A. Paul Bagby.

Dr. L. C. Kelly will talk on "The Relation of the Pastor to our Economic Situation," at the afternoon hour, as will W. J. Bolt on "The Relation of this Conference to the Clear Creek Preachers' School."

Some practical matters concerning pastors and their churches will occupy the center of the talks Tuesday night. These will be "Making Our Physical Equipment Attractive," by H. B. Veach; "Pastoral Ethics," by J. S. Dick, and "The Preacher and His Message," by W. F. Kendall.

## Baptist Work in Texas Has Its Centennial

GEORGE R. JEWELL, Western Recorder Office

THE Centennial Issue of the Baptist Standard, of Dallas, Texas, has been received with welcome arms in the office of the Western Recorder. It contains 128 pages, and has in its cover many interesting historical and denominational articles. The writer remembers only two denominational journals which have surpassed it in number of pages. One was the Centennial Number of The New York Christian Advocate, of September 9, 1926, which had 170 pages; and the other was the Centennial Number of The Watchman-Examiner of May 8, 1919, having 220 pages.

The Anniversary issue of the Standard gives the reader more than his money's worth, and the writer anticipates many a pleasant evening this summer spent in reading about the part Baptists have played in the winning of the West. There are articles about the Baptist giants in Texas, such as B. H. Carroll, Sam Houston, R. C. Burleson, James B. Gambrell, R. C. Buckner, H. Z. Duke, and many others.

And there are articles about many contemporary Baptists who labor to carry on and fulfill the dreams of those who have gone on before, such as George W. Truett, Robert H. Coleman, Pat M. Neff, J. C. Hardy, John G. Hardin, F. M. McConnell, A. M. Baten, Robert G. Jolly, Lee R. Scarborough, Charles T. Alexander, J. Howard Williams, John L. Whorton, W. Marshall Craig, E. D. Head, Porter M. Bailes, J. B. Cranfill, Wallace Bassett, Frank S. Groner, J. D. Sandefer the Buckner brothers, and, and . . . well, we just can't name them all. And articles about many of the larger churches in the State of Texas, and about the hospitals, and the schools and colleges, and the orphanages.

We are thoroughly devoted to Kentucky, but the perusal of these pages makes us revel in the happy day-dreaming that Texas too, would be a fine place in which to live. Editor F. M. McConnell, and his daughter, his assistant, Mrs. Manon Seawell, are to be congratulated upon the splendid offering to the field of Baptist journalism in this Centennial Issue.

## Highlights In Relief and Annuity Board Service

THOS. J. WATTS, Executive Secretary, Dallas, Texas.

THE Relief and Annuity Board presents its eighteenth annual report for the fiscal year ending December 31, 1935.

The income of the Board for 1935 aggregated \$487,466.35. The expenditures for the year amounted to \$352,753.66, excess of income over expenditures being \$134,712.69.

The total assets of the Board December 31, 1935, were \$4,326,491.05 as against \$4,212,678.89 last year; total annuity reserves, \$3,696,413.02; total relief reserves, \$448,559.64; total Foreign Mission Board reserves, \$25,152.55; general contingent reserves, \$155,138.02.

The Board began five years ago creating a reserve for the primary purpose of absorbing investment losses. On December 31, 1935, the net amount left in this reserve after all charge-offs was \$155,138.02.

The average gross rate of return on invested assets was 5.37 percent and the amount of invested assets was \$4,052,175.77.

The relief benefits paid during the past year amounted to \$73,485.37, and this amount was paid to 1,065 ministers and widows, about equally divided, in whose homes it is estimated there were 150 dependent children. We began the year 1936 with 1,160 beneficiaries. The relief benefits paid by the Board from 1918 to January 1, 1936, aggregate \$1,827,684.05.

The Relief Department has allocated to it by the Southern Baptist Convention seven percent of the distributable Southwide Co-operative funds. This allocation is not large enough as it yielded during the past year only \$42,377.89. The average paid beneficiaries is approximately \$70.00 per year, which means that Southern Baptists contribute to this cause a per capita of only two cents per year.

The Board has two contributory pension plans—the Service Annuity and the Age Security. According to this latter plan the pastors or other employees will pay three percent of their salaries and the churches or other employers will pay three percent of such salaries. The benefits are in proportion to the cost.

There are now 1,395 active annuitants in the old annuity fund and eighty-one holders of paid-up certificates; total, 1,476.

The Board has recently added the Institutional Pension Plan for orphanage workers, eight orphanages having already joined this plan. The Board is planning to serve other Baptist institutions and boards, also.

Forty-one ladies of the Fidelis Matrons' Class of Shawnee Baptist Church, Louisville, met at the home of their pastor's wife, Mrs. E. L. Averitt, on Wenworth Avenue, last Monday night, June 8, and surprised her with the gift of a birthday cake, a coffee table, a vase of flowers, and a white-leather-covered Bible.

Dr. J. D. Moore, well known in many sections of the South among Baptists, died at the age of sixty-three at his summer cottage at Ridgecrest, N. C., on June 11, and was buried at Black Mountain, N. C., nearby. Dr. Moore was native of eastern North Carolina, and a graduate of Wake Forest College and the Southern Seminary at Louisville. He was in pastoral service for years, and for four years was Editor of the Baptist and Reflector. Since 1925 he has been assistant to his brother, Dr. Hight C. Moore, of Nashville, who is Editorial Secretary of the Sunday School Board. While in South Carolina he was for some years Sunday School Secretary in that State. His many friends will mourn his loss.

The fifteenth anniversary of the pastoral service of Dr. W. F. Powell was recently celebrated by the First Church of Nashville, Tenn. During his pastorate the church has received 2,900 new members, and raised and expended on local work \$516,000, while \$246,000 has been given to missions and benevolence. Dr. Powell preaches the Gospel with dynamic power, and at the same time is a devoted pastor. He is President of the Sunday School Board, and bears gracefully the responsibilities and honors of denominational distinction. Such honors enter into their high and proper meaning when they are used only to magnify the things of Christ, and this his friends gladly give Dr. Powell credit for doing.

### A MISSIONARY WRITES OF THE MOUNTAINS

There is nothing more lovely than the rich verdure on the mountainside in the early spring; nothing more invigorating than the exhilarating mountain air; nothing so delightful as the gurgling of the stream, wending its way through the hills, racing on to the valley below, nothing so tragic as the spiritual depletion of the mountain people, countless multitudes without Christ.

We have twenty mountain associations in our State of Kentucky. In the four in the extreme eastern section there are 417,820 lost men, women, and children. Statistics show that there are 356,000 white Missionary Baptists in Kentucky, revealing that we have 61,820 more unsaved people in Greenup, Enterprise, Upper Cumberland, and Three Forks Associations than we have Missionary Baptists in the entire State of Kentucky. In Greenup a little more than one out of five is Christian; in Enterprise and Upper Cumberland approximately one out of seven; and in Three Forks, a little more than one out of ten.

These four associations are comprised of seventeen counties, the most highly evangelized of which is Johnson, with a little more than one out of four who are Christian; the most needy of which is Knott, with a little less than one out of sixteen who is a Christian. Though Three Forks has the lowest percentage of Christians—10.8—Enterprise has the largest number of lost souls—159,248. Pike County alone has a population of 63,267, of whom 57,841 are lost and there are only five Missionary Baptist churches in the entire county.

There are 35,000 more Missionary Baptists in Kentucky than all other denominations combined with the exception of the Roman Catholics. Obviously then, the evangelization of the mountain people is primarily a Baptist task. A large majority of the Christians in Eastern Kentucky should be Missionary Baptists, but the shameful figures show that only one out of every fifty of the Christian population in Enterprise Association is a Missionary Baptist.

The mountains are full of some seventy varieties of sects and isms; false doctrines are taught on every hand—some of which no man can believe and enter the Kingdom of Heaven.

I am located in Letcher County, which is eight percent Christian, and at present am working in Neon and Fleming—one a mountain town, the other a mining camp. In Neon there are sixty-one Young People, five of whom are Christians, and only two of them are Missionary Baptists. We have ninety five Intermediates, eight of whom are Christians, and one a Missionary Baptist; eighty-five Juniors, of which three are Christians, one a Missionary Baptist.

Throughout most of the mountain region the Regular and Primitive Bap-

tists are the original stock. Neither is missionary. As the older generation passes on the younger is left practically unevangelized. In this one fact lies our marvelous opportunity and privilege as well as our sacred duty and responsibility.

What is the need today? We have need for the 356,000 Missionary Baptists whose names are already on the membership rolls of the Missionary Baptist Churches of Kentucky, to be consecrated and vitally interested in the Lord's work, and willing to labor with us in prayer and feel the sacrificial pinch in giving in order that the work may go forward.

What do we need in the mountains? We need Sunday-schools in which the Precious Word may be taught, we need organized churches through which the native Christians may evangelize their own people. We need leaders to guide and direct our efforts. We are no less intelligent than our friends in the Central and Western Sections of Kentucky. We have been neglected too long. We do not ask or expect others to shoulder the responsibilities that are rightfully ours, but we do ask to be guided and directed in accepting and assuming these heavy responsibilities.

What do we need in the mountains of Kentucky? We need adequate church buildings. You who are accustomed to commodious houses of worship cannot appreciate the handicap of a dilapidated school building, or a rented pressing shop. We need more W. M. U. work. Many churches have no missionary organizations—others only one or two, perhaps a struggling W. M. S., or a Sunbeam Band. It is time that the missionary territory within the bounds of our own State does not hold the same romantic and glamorous appeal as does that of the home or foreign field, but the fact remains that the man who is lost in Kentucky is just as surely bound for hell as is the sinner who is lost in Africa.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." "Good tidings of great joy." "Peace I leave with you; my peace I give unto you." "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song."

O, for a consecrated, spirit-filled Baptist following in Kentucky that the Kingdom of God might be a sweet and eternal reality in the hearts of our mountain people!

MISS VIRGINIA COLLINS,  
Fleming, Ky.

Rev. Walter A. King, who recently resigned as pastor of the Wyoming Baptist Church, Cincinnati, has been requested by that church to fill their pulpit until his successor is chosen.

# 6 and 8 POINT RECORD Supplies

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The Baptist Bible School of Washington, D. C., held its sixth annual commencement exercises at the Fifth Baptist Church of that city on June 12 at 8:00 o'clock. Dr. Henry E. Tralle, of New York City delivered the address. President B. P. Robertson awarded 150 certificates of credit, and the graduation certificates. The next session will open on September 18, 1936, and close June 6, 1937. The school is a general training school for all classes of Christian workers.

"Don't delude yourself with the notion that you can avoid paying for the depreciation of human machinery in your plant. If you are not paying the cost in pensions, you are probably paying even more in other ways."—The Relief and Annuity Board.

**Bible School Department**

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

**The Young People's Department**

We are glad to announce that **The Young People's Department of the Sunday School** is off the press. This is good news to those who are interested in classes and departments for young people of the ages 17-24. Mr. Phillips has made a real contribution to the work of the young people in this volume. The chapter headings are as follows: Our Sunday School Young People, The Department and Its Organiza-

**Miss Leatherwood Becomes Secretary of The Elementary Department**

Dr. Holcomb writes: "Since the retirement of Miss Lillian S. Forbes last year, the work of the Elementary Department has been under the direction of Miss Mattie C. Leatherwood. We have observed her growing interest and deep concern for the widest service in her department, and recommend that she be elected to the position of Secretary of the Elementary Department." The Board voted to do so.

Miss Leatherwood went from Walnut Street Baptist Church in Louisville some years ago to be associated with Miss Forbes. Those in Kentucky who know her will rejoice that she has been given this honor. She is worthy of the trust and amply able to carry on as head of her department.

tion, The Officers, Building the Department Membership, The Department Functioning in Planning Its Work, The Department functioning in Supervising of the Classes, The Department Functioning on Sunday, The Functions of the Teacher, and The Department a Coordinating Church Agency.

In the Appendix the Author has given some suggested program schedules and an information sheet on which to secure information about the individual members of the department or class. This book will be welcomed by workers with Sunday School Young People.

**Liberty Associational Campaigns**

Four churches in Liberty Association engaged in simultaneous Sunday-school work the first week of this month. Three had Enlargement Campaigns and one a training school. Pastor Joe Stiles, of

Canmer, is to conduct a Campaign with his School sometime this Summer.

Pastor W. E. Waterhouse conducted the campaign at Horse Cave and reported 374 possibilities. Brother Waterhouse is starting his work there in a fine way. He is also vitally interested in the Associational work. In connection with his campaign he is enlisting eighteen new workers for the Sunday-school organization.

Brother R. A. Slinker conducted the campaign with Little Bethel church. He reported 271 possibilities and four new classes. Brother W. E. Church is pastor and Lige Shipley is Superintendent.

At Mt. Tabor, where Brother G. L. Jackman is pastor and T. V. Miller is Superintendent, Brother B. J. Skaggs worked. He reported 262 possibilities, four new classes and two new officers. Glasgow Church did not take a census therefore we do not have figures to report as to possibilities but a modest estimate would set their total possibilities at between 2,000 and 2,500. Dr. J. A. Gaines is pastor and Burnett Davidson is superintendent. Brother C. P. Hargis assisted here and reported a good week.

On Friday the group appointed a committee to confer with the District Board with the purpose of selecting an Associational Sunday-school Superintendent. In the near future this Association will be organized for Sunday-school work.

**Grow During Summer**

It will be a stark tragedy in many lives for our Sunday-schools to let down this Summer. Certainly those who give up at certain seasons of the year are not developed in the Christian way of living as they should be. **One tremendously great need today is for Christians to live as Christ would have Christians live.** Should we do this we shall see the harvest field white all the time and not let down because the Sun shines a little hotter in June, July and August.

**Great Season in the Country**

The Summer time is a great season of opportunity in the country churches. We hope our superintendents will have study courses and put on vigorous campaigns to reach others for the Sunday-schools. Let us make the next three months count for much.

**SUNDAY SCHOOL ATTENDANCE**

June 7, 1936

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

Louisville, Walnut Street .....	1,167
Newport, First .....	1,025
Owensboro, First .....	770
Frankfort, First .....	688
Louisville, West Broadway .....	684
Mayfield, First .....	613
Owensboro, Third .....	530
Lexington, Porter Memorial .....	510
Lexington, Calvary .....	501
Hopkinsville, First .....	490
Murray, First .....	484
Louisville, 18th St .....	479

Louisville, Clifton .....	477
Danville, Lexington Avenue .....	475
Louisville, Baptist Tabernacle .....	465
Princeton, First .....	432
Elizabethtown, Severns Valley .....	410
Akron, Ohio, Calvary .....	402
Covington, Latonia .....	401
Harrodsburg .....	382
Fulton, First .....	365
Covington, Madison Avenue .....	358
Madisonville, First .....	351
Louisville, Baptist Temple .....	334
Louisville, Third Avenue .....	327
Bellevue .....	316
Louisville, Victory Memorial .....	309
Jellico, Tenn., First .....	307
Louisville, Hazelwood .....	293
Pineville, First .....	291
London .....	278
Corbin, Central .....	263
Hartford .....	254
Louisville, Grace .....	238
Versailles .....	208

**Mr. Ingraham Succeeds Mr. Flake**

We have feelings of regret in the announcement that Mr. Arthur Flake has retired as Secretary of the Sunday-school Administration Department of the Sunday School Board.

Mr. Flake wrought marvelously through the years. He was a business man before coming to the Sunday School Board and a devout layman. He came with preparation from the business world and preparation of mind and heart from his church. He put all he had into the work and that is saying volumes. Few men living have the ability of Arthur Flake. Southern Baptists will never be able fully to appreciate his value to our work. Coupled to his vision and loyalty to the Bible and to his denomination he had a wealth of practical sense. The writer believes God raised him up for his day for service to Southern Baptists.

Some fourteen years ago Mr. Flake asked the Board to give him H. E. Ingraham as an Associate in the work. We have watched Mr. Ingraham grow during these years. He is a man of unusual vitality, mental powers and common sense. He is thoroughly acquainted with every phase of the Sunday-school work. We thank God he has been chosen as the successor of Mr. Flake. Our regret that Mr. Flake found it necessary to retire is somewhat eased because of our joy over the selection of Mr. Ingraham as his successor. May God give to Harold E. Ingraham a large measure of Divine aid and the cooperation of the people.

# THE FIRESIDE

## JUDGE SHELTON'S PEACHES

By Gean L. Griffith

Mary McGuire lived in a big white house at the very end of the street. Covington wasn't a large town anyway, and the fields and orchards came surprisingly near the rows of houses and the stores which primly faced the courthouse. Thus it was that Mary's backyard was really the beginning of the country. Perhaps that was the reason why the Dixie Club girls like to meet with Mary on Saturday afternoons.

One meeting day, the one which came just before school was to begin again, it had been very hard to sit at the dining-room table and paste colored pictures into the scrapbooks which the girls were making for the mission school in Korea. Not even the ice box cookies and hot chocolate with pink marshmallows which Mary served seemed just the right thing.

"I know what the trouble is with us," declared Louise when she noticed the other girls were restless too. "It is too nice a day to stay inside. Come, let us go for a walk down the lane."

Everyone agreed, and soon the girls were out in the sunshine, singing and laughing along the lane which led, in a round-about way, to the Jefferson Davis Highway.

Now it happened that the lane, although used by many people as a shortcut, was really private property, for it led through Judge Shelton's farm. As they went along, the air was full of the sweetness of blossoms and fruit, and Gladys Ulrich sniffed. "Peaches, peaches," she cried, and glancing across the fence she spied the tree heavily laden with ripening fruit.

"Come on, girls," she almost shouted. "There's a peach-tree as full as it can be. Um, but they look luscious."

"No, no," cried Mary. "That tree belongs to Judge Shelton."

"What do we care who it belongs to?" said Gladys. "There are loads of peaches."

"But we don't want to take Judge Shelton's peaches," protested Mary.

"Who's afraid of him if he is a judge," called Gladys, who was already slipping through the strands of wire fence which were supposed to protect the orchard.

"I am not afraid of Judge Shelton," declared Mary, "but I do not want to steal his peaches."

"Goody-girl, goody-girl," jeered Gladys.

The girls who had gone with Gladys joined in and all yelled back at her. Then two more girls who were afraid of being called the same climbed through the fence. They began throwing sticks at the peaches which came tumbling down.

As the girls began to gather the peaches and eat them, Mary walked slowly toward home.

"I wish I had said more against it," she thought sadly. "They followed Gladys because she moved quickly and made a big noise about it. Oh dear, I wish I were different."

All night long it bothered Mary and she could not sleep. Some way it seemed as if she had been to blame. But the worst was yet to come. As the girls gathered for Sunday-school the next day Rose Marie whispered to Mary, "Did you hear about Judge Shelton? That was his prize peach tree. He says there was twenty-five dollars worth of damage done, and he has offered a reward to any one who finds out who was responsible for it."

Mary shook her head, and just then the teacher came, and there was no more chance to talk.

At dinner that day Mary could not eat, although mother had cooked her favorite baked chicken with corn-pone dressing. "If you don't feel well you better go to bed for awhile," her mother said as they left the table, "open the window wide. That will help."

Mary nodded and went upstairs, but not to sleep. She opened the window as her mother had said, but sat down beside it for a long while looking down the lane toward the peach-orchard and at Judge Shelton's home just beyond.

"I am to blame," she thought; "they were my guests. I wish I had been more firm. I wish I could do something."

That made her think of something. She jumped up and went over to her own little desk, pulled out the side drawer and took from it her bank book. Back in her seat by the window she opened it, although she knew very well what she would see. "Credit, \$22.50," she read. "Next summer I could go to Washington to see Aunt Alice," she whispered. "But it wouldn't be right. It isn't twenty-five dollars, but I can give him the rest when I get it."

With the bank-book clutched tightly in her hand she slipped softly down the stairs and out the back door. When she reached the lane she broke into a run and never stopped until she stood breathless on the porch of Judge Shelton's home and tremblingly rang the bell.

At recess the next morning the Dixie Girls gathered about Mary.

"We are not going to let you pay that money."

"Judge Shelton came to our house and told us all about it."

"We are going to pay him ourselves."

"We are sorry we called you 'Goody-girl,' but you are good, and we are bad."

They all talked at once. At first Mary could hardly make out what it all meant. Then she understood, and tears came in her eyes.

"Will you forgive us, Mary? And please don't cry."

Mary wiped her eyes and smiled. How good it was to know the girls were all her friends again, and how glad she was that they thought she did the right thing.

"Of course I forgive you, girls, I love you so."

The bell rang and with arms around each other they trooped inside.

"I guess if you mean all right you don't have to be noisy about it," she thought as she opened her spelling-book.

—Junior World.

## AMOS ADKISSON

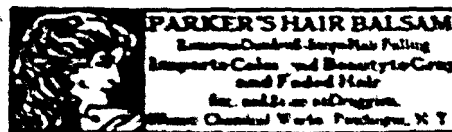
Amos Adkisson, who resided near Andyville, Ky., died at the Kentucky Baptist Hospital on Wednesday, June 3, and was buried June 4 at Raymond. He was a member of the Paynesville Church. Funeral services were conducted by Rev. John E. Douglas, of Mystic.

## BILLIE JACKSON CURRY

The angels came for little Billie Jackson Curry, age nine years, seven months, on April 11. He left parents, grandparents, and many relatives and friends. His mother is a member of New Highland Baptist Church. Billie, although an invalid from birth, was like a little sunbeam, and his sweet smile will linger long in the memory of loved ones.

We do not feel that we have lost Billie forever, but that the little bud—too frail for the storms of earth—has been transplanted into the heavenly garden, there to bloom sweetly forever, waiting to welcome us to our eternal home.

RUSSELL DUNCAN, Pastor,  
New Highland Church,  
Route 2, Corydon, Ky.



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Claud B. Bowen, Educational Sec'y.

Inabelle G. Coleman, Publicity Sec'y.

## Excerpts from the 1936 Foreign Mission Board Report

**What God Hath Wrought?** Ninety-one years ago our fathers met in Augusta, Georgia, and launched the foreign mission enterprises of Southern Baptists. With humble and profound gratitude to Almighty God for the marvelous way in which he had led us through these years, we present the report of the activities and achievements of your Foreign Mission Board for the year.

**Endowment**—The Board reports an increase in its endowment funds of \$3,029.76 for the year 1935.

**Increase in Legacies**—A wholesome sign that the cause of foreign missions is growing in the thinking of our people, is the fact that an ever increasing number of people are putting the Foreign Mission Board in their will. We have received in legacies this year a total of \$17,487.25.

**Debt Status**—At the Memphis Convention last year the debt of the Board stood \$594,000—we have paid \$150,000 on the debt in one year and the debt now stands at \$444,000.

**Lottie Moon Gifts**—The Lottie Moon Christmas offering has gone to \$240,000—last year we received \$213,000.

**Field Secretary**—There is a growing feeling of appreciation for and satisfaction in the fine work that is being done by field representative, R. S. Jones. He is a faithful and untiring worker and has traveled thousands of miles during the past year in the interests of our Board and its work. He has direct oversight of the deputation work of missionaries on furlough and has fostered schools of missions widely throughout the bounds of the Convention. We wish to pay loving tribute to the fidelity and devotion of R. S. Jones to all the work of our Board, at home and abroad.

**Missionary Personnel**—Since the last Convention ten missionaries have resigned. During this time forty-four new missionaries have been appointed and twelve have been re-appointed, making a total of fifty-six. There are now four hundred missionaries in the service of the Board.

**Furloughs**—Owing to the fact that several missionaries were kept on the field over-time, we have had ninety on furlough this year. During the year thirty-six missionaries have returned to their fields.

**Nigerian Leper Colony**—There are about one hundred lepers receiving treatment in our leper colony in Nigeria. The doctors and assistants are sadly over-worked and recruits are desperately needed.

**Growth in Argentina**—The work in Argentina is growing and every door stands open for the entrance of the gospel, "The great opportunities and needs stand out before us. There are many wide-open doors. It is easier to get an audience to preach to than it was years ago. Yet the field as a whole is hardly touched. Some of our workers need more material help, as they are reduced to the barest necessities of life. In other cases with a little more equipment, they could double their activities. The field is surely white unto harvest, and workers are woefully few."

**Baptisms**—There are 12,000 Baptists in our North Brazil mission. There were 1,016 baptisms for the year.

The field of Rev. A. B. Deter in South Brazil has had a year of remarkable growth and expansion. There are thirty-three churches reporting one hundred and ninety-eight baptisms for the year.

The Matto-Grosso field covers an immense territory, with poor roads and backward conditions, Missionary W. B. Sherwood serves eight churches and reports forty baptisms.

**A New Convention**—The Kiangsu Baptist Convention was organized during the visit of Secretary Maddry to Central China, one year ago. This is the province of which Shanghai is the capital. Largely because of differences in dialect, there had been two conventions. One year ago, the new convention was organized and the out-look for a great forward advance is bright indeed. It had been one of the great hopes of the forward-looking Chinese in this area to have one strong, aggressive convention. In the face of many difficulties the new convention was organized. Great triumphs are just ahead in the years to come.

**Property Transfer**—During the year the Board transferred the property in Shanghai used by the North Gate, the Cantonese and Grace Churches to these churches in fee simple. The Board was paying heavy taxes upon these church and school properties. The churches

have become self-supporting and responsible and we were glad to show our confidence in them by deeding them the property.

**Cantonese Church**—The Cantonese Church at Shanghai, has built on its new compound a middle school and a beautiful home for Miss Rose Marlowe, our missionary to the Cantonese.

**University Library**—The University of Shanghai has a library of 70,000 volumes. Missionary Lillian Thomason is the librarian.

**Commentary on Matthew**—One of the notable achievements of the year in China Baptist affairs, was the publication of Broadus' Commentary on Matthew, translated by Dr. C. W. Pruitt, for fifty-four years a missionary of our Board in Stantung. This is surely the crowning work of a great missionary career and it will add much to the efficiency of a native ministry in China.

**Yangchow Hospital**—Drs. Mewshaw, Vance, and Pierce, together with Missionary Nurse Sallie James, report everything about ready for the re-opening of the hospital. A total of 2,680 patients have been treated in the Yangchow Hospital.

**Yates Academy**—Thirty years ago this school was founded by Dr. and Mrs. C. G. McDaniel. The school is planning to celebrate the event in typical Chinese fashion. We congratulate the founders upon the marvelous achievements of the years.

**Wei Ling Academy**—The school was founded by Miss Sophie Lanneau and had an enrolment of three hundred and two this year. This school is one of the finest evangelizing agencies in China. It is terribly handicapped with debt incurred in erecting the new buildings.

**Chengchow**—This city is located in Honan Province at the junction of two cross-continent railroads. Thirty-one years ago, when W. W. Lawton and Eugene Sallee founded this work, it was a sleepy little country-town. It is now a city of 250,000 and growing rapidly. Here we have a hospital, churches, schools and a great deal of very valuable mission property. We need to reinforce this station with a half-dozen new missionaries at once. In the six counties of the Chengchow field, there are over 2,000,000 people. There is not a greater challenge and opportunity for great kingdom service in all China than is offered by this Chengchow station.

## Recommendations of S. B. C. Social Service Commission

We recommend the adoption of the following **Resolution:**

### I. Lynchings and Mob Violence:

1. That we reaffirm our unchanging condemnation of mob violence in all forms.

2. That our pastors be urged to preach from time to time upon the sanctity of human life and civil rights under orderly government to the end that a wholesome respect for law and order may be created and maintained.

3. That our people as citizens be urged to demand the faithful performance of duty by all officers for the protection of the lives and rights of all accused or condemned persons that may be in their charge.

4. That as a people we stand firmly for the orderly processes of justice in all cases and give to all officers of the law our support and commendation in the performance of their duties.

5. That we shall not be satisfied or content until lynchings shall cease and mob violence shall be completely banished.

### II. Peace and War:

1. That we reaffirm our belief in and devotion to international peace and to the spirit of peace both for individuals and nations as embodied in the teachings and exemplified by the spirit of Christ our Lord.

2. That we reaffirm also our utter opposition to and hatred of war as the most inexcusable and insane policy that could be pursued by the nations of the earth in their dealings with one another, destructive not only of human life and treasure but of all that is high and worthy in human ideals and objectives.

3. That we pledge ourselves as citizens and Christians that we will not support our government in any war, except such as might be necessary to repel invasion of our land or to preserve fundamental human rights and liberties.

4. That we can see no just ground for the enormous military and naval establishment now being built up and maintained at the expense of approximately one billion dollars a year, and that we look with disfavor both upon this establishment as being in the nature of a challenge to other countries and contributing to the war spirit and upon the huge and unnecessary tax burden laid upon the shoulders of people already overburdened with taxation.

5. That we again express our belief that the Protocol of the Court of International Justice, commonly known as the World Court, with the reservations already made by the United States Senate, should be ratified by the Senate and that we all give our influence to that end.

### III. Freedom of Religion:

(Your Commission regards the freedom of religion as a matter of such vital concern that it recommends the adoption of the following resolutions which were adopted last year:)

1. That we hereby re-affirm our devotion to the fundamental New Testament doctrine and fundamental principle of the American Government, the separation of church and state; religion must be kept free from all entangling alliances with government and government must not assume patronage, sponsorship or control over religion in any form.

2. That we also declare it to be our abiding conviction that this fundamental doctrine of the New Testament and sacred principle of government cannot be maintained if and when the government becomes the financial sponsor for churches, provides financial subsidies for churches or other religious institutions, or appropriates money out of the public treasury to sectarian institutions.

3. That we would call the attention of Southern Baptist pastors and churches to these matters and would urge them with all diligence to maintain this doctrine in all of their activities and relationships and at all costs to abstain from borrowing money from government and receiving appropriations of funds from the public treasury, whether national or state.

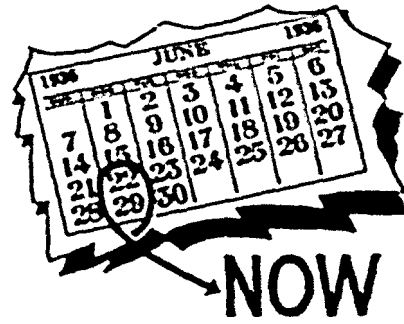
4. That we would enter our earnest protest against the violation of this principle by any Baptist Church or Baptist institution or by others, and especially against the appropriation or application of public funds to sectarian institutions of whatever name or order.

### IV. The Liquor Traffic:

1. That we again record our unalterable conviction that the only right solution of the liquor problems is total abstinence from the use of all alcoholic beverages by the individual, and the prohibition of the manufacture, distribution and sale of all intoxicating beverages by the government, both state and national as a fixed governmental policy.

2. That we unhesitatingly declare for the repeal of the XXI Amendment to the Constitution of the United States, which was placed in the Constitution by a fraudulent and vicious propaganda, and by the vote of a small fraction of the American Electorate, and for the restoration of the XVIII Amendment to its rightful place in the Constitution.

3. That our pastors, Sunday School teachers, editors, the Sunday School Board and writers in the Baptist papers are to be commended most warmly for their persistent teachings and efforts during the past year warning against the evil and destructive effects of all



## IS THE TIME

To order a complete supply of literature for your Sunday school and Baptist Training Union. See that all your pupils, teachers, officers, and members receive an adequate supply of every periodical they need—and see that they receive them in time to begin next quarter's work without a break.

**ORDER EARLY**

**ORDER ADEQUATELY**

**Baptist Sunday School Board**  
161 Eighth Ave., N., Nashville, Tenn.

alcoholic beverages, and seeking to save our civilization from becoming utterly liquor soaked and morally sodden.

4. That we urge all of the persons and agencies mentioned above to continue the good fight. Our civilization must not be sacrificed to drunkenness and debauchery through strong drink.

5. That we frankly and unhesitatingly deplore and condemn as utterly inexcusable and wicked the present policy of government, both the national government and the government of

(Please turn to Page 24.)

"Industrial organizations have said to their workers: 'You have helped by your labor to create the wealth and prosperity of this organization and you, therefore, have the right to expect your organization to provide for you when old age or disability overtakes you.'

"Churches of Christ can do no less for faithful preachers of the gospel. Christian men and women cannot refuse to follow the examples they have inspired."—The Relief and Annuity Board.

## Woman's Missionary Union

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

HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.



Miss Annie Allen, Paintsville, Ky.,  
 Missionary in Mountains of Kentucky

### A Sketch of My Life and Work

Someone has said, "If you would train your child in the right way, begin with the grandmother." As I take this backward look over my own life, in a search for those things which have largely moulded and influenced my character, I realize that my own blessed Christian heritage extends as far back as my great-grandmother in England.

From the lips of my dear, Godly Mother, I learned the story of this wonderful Christian great grandmother. Some of the outstanding things in her life were a deep love for God's Word, a desire to know and follow its teachings, and then a great faith and a great prayer life. These are some of the blessings of our Christian heritage which can be found in the five generations following this saintly woman.

Not only did she teach her own twelve children the Word of God daily, but she implanted in their hearts a desire to know Christ as their Saviour and to follow Him in service.

I am sure that my dear, Godly great-grandmother, as she prayed for her children, must also have added many a prayer for the generations to follow, for God has given to us, her descendants, such a wonderful Christian environment, and consecrated Christian parents. If God has been able to use my life in any way in His work, or to help other lives, it is not because of

what is in me, for with Paul in I Cor. 15:10, I can truthfully say, "By the Grace of God, I am what I am."

Also of my work as a missionary, I would again say with Paul, "Not I, but the Grace of God which was with me" wrought it all.

From this great-grandmother, then my grandmother, and also an Aunt, I inherited my name "Annie," which, early in life, I was taught meant "grace." I want from the depths of my heart to praise God for His wondrous grace which from the earliest years of my life He has bestowed upon me, in a multitude of ways.

This grace was also manifested by giving me a godly mother and father and a Christian home, where the Word of God was loved and studied and its teachings daily lived. Also I thank God for the precious memory and great influence of the family altar in our home. His grace also was manifested in giving me older Christian brothers and sisters, whose lives added their wonderful influence to the Christian home in which I grew up.

So, as I take this backward look over my life, I am made to exclaim, as Paul did, "Where then is boasting? It is excluded." I often ask myself this question, "What might my life have been, if I had not had this wonderful Christian heritage, this Christian home and environment,—this dear family circle?" I was born October 31, 1877, near Fairview, Todd County, Ky., (which is about fourteen miles from Hopkinsville in Christian County).

Through the influence of my consecrated parents, I was led to see my need of a Saviour very early in life, and I was led by my dear mother to trust Christ as my Saviour between the ages of nine and ten. I united with Bethel Baptist Church, Fairview, Ky., and was buried with Christ in baptism by our pastor, the Rev. E. N. Dickens.

With such a rich Christian heritage as God has given me, and with such earnest Christian parents, and a wonderful "preacher grandfather," Dr. Samuel Baker, to teach me God's Word, it is little wonder that early in my Christian life God spoke to my heart His tender, loving call to service.

In my own dear Bethel Church I found my first place of service while yet in my "teens," as a Primary teacher in the Sunday-school and as the years flew swiftly on the opportunities multiplied,—in W. M. U. work, in Young People's work, and in soul-winning there were opportunities of serving my dear Lord.

How vividly I recall that one of my first real "missionary tasks" was helping my dear older sister Clara teach the Bible to our colored servants in the little log cabins on our farm. My brother, just two years older than I, would go with us also,—and what services we three would conduct in those little cabins! My sister sometimes, would

really "preach," repeating almost word for word the sermon our pastor had given that Sunday morning. How I envied her and wished I might do half as well. But my brother and I had to content ourselves with repeating Bible verses, and helping to sing the Gospel hymns, in which the dear colored women and little children would join. But I feel that God blessed that humble little bit of mission work, even though so poorly done by these three children, and, personally, I know it deepened in my own heart that impression that grew stronger through the years, that God wanted my life devoted wholly to His service.

About the age of twenty, I began teaching in my home county, in the public schools, and later in adjoining counties. But even in the midst of this somewhat secular task, God laid on my heart a deep sense of my responsibility for the salvation of the souls of my pupils. While I was interested and sought to do my best along educational lines, yet more and more God burdened my heart for my lost boys and girls in the schoolroom. This grew with the years, until at last God showed me He desired my life for a very definite mission task.

On January 15, 1910, God called my precious mother very suddenly to her heavenly home, where, fourteen years earlier, my father had preceded her.

I began now, more and more, to seek the will of God as to the definite "call" I knew had come to me. I knew He desired my life for a special purpose. I was willing and really wanted to be a missionary, but I was waiting to know the "how" the "when" and the "where" of it all. Then, very suddenly, God showed me that all He asked of me now was to make the full surrender of my life, of self,—and even of present tasks and "wait on Him" for the rest. I can never forget the joy, the peace of that hour, when I laid my all at His dear feet. Through those precious "waiting hours," that lengthened into months, came experiences that wrought a far deeper faith and the preparation I sorely needed for His work.

In a very definite way, then God led me to see He needed my life as a missionary in our Eastern Kentucky Mountains.

Words cannot be found to tell of His wondrous grace as He has led me as His humble, unworthy servant through these twenty-one years. He has opened for me "doors of service" in ten or twelve of our mountain counties. He has blessed the seed sown, causing it to spring up and bear fruit. He has provided wonderful co-workers through the years, men who have preached the Word with power, and their wives who have labored with me so faithfully and efficiently in the homes, the schools and the churches. I thank God for all these great servants of His; for the great work each has accomplished, and for fellow-

ship with them in the Lord, as we have labored together with Him.

I should be very ungrateful indeed, if I also failed to praise God for the great number of dear Kentucky Baptists, all over our State, in churches, in Sunday-school classes, and in W. M. U. organizations, who have so truly been my "co-workers" through their prayers, their gifts of supplies and their gifts of money to carry on His work. How truly you have been my "co-workers" and even though many miles lie between many of us, yet I know at His feet, we have fellowship together.

Again, how can I thank God enough for that precious little "home-circle" (a beloved brother and two sisters) who have prayed for me, aided me and as the precious older sister expressed it, "scotched for me on the home-base" while I have labored on the field. They, too, have had a large share in my missionary labors.

Last, I can never find words to express my love, my deep gratitude for that One who called me, unworthy as I am, into His service, and who has labored daily at my side, whispering oh! so often, when courage failed me,—"I will never leave thee nor forsake thee." If I had a hundred lives to live, I would gladly surrender them all for His blessed service.

ANNIE ALLEN.

### W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,  
Young People's Leader



Miss Gloria Ruiz, Mexican young woman of Texas, will be one of the speakers at the State Y. W. A. Camp, July 27-31.

#### State Y. W. A. Camp

Already quite a few reservations have come in for the State Y. W. A. Camp at Clear Creek. The cost is \$8.00. This

amount covers board, room and registration. Send your reservations as soon as possible to Miss Josephine P. Jones, 205 E. Chestnut St., Louisville, Ky.

#### RIDGECREST'S APPOINTMENTS AND ITS TEN CONFERENCES

Ten Kentucky Baptists received staff appointments this season at Ridgecrest, N. C., Southern Baptist summer assembly grounds, Perry Morgan, manager, announced today.

They include: Mary Saunders, Bryson Tipton, Sarah Fox, Mary Alice Hoeing, Ethel Harmon, Sadamoto Kawano, Mrs. Robert Pryor, and Raymond Coppenger, Louisville; Rebecca Tarry, Murray; Ethel L. Richardson, Covington.

Ten Southwide Conferences are scheduled this season at Ridgecrest:

The eleventh annual Southwide Baptist Student Union retreat is scheduled from June 10-18. More than 1,100 delegates are attending from the District of Columbia and the eighteen states of the Southern Baptist Convention territory.

Frank H. Leavell, Secretary, Miss Sibyl Brame and William Hall Preston, Associate Secretaries, department of student work, Southern Baptist Sunday School Board, Nashville, Tenn., are in charge of this opening meeting.

The Young Woman's Auxiliary Camp, June 23-July 2, is under the direction of Miss Juliette Mather, Secretary, and Miss Pearle Bourne, Associate Secretary, Young People's Department, Woman's Missionary Union, Birmingham, Ala.

Miss Mabel Starnes, Associate Secretary of young people's work, State Baptist Convention, Raleigh, is the leader of the North Carolina Baptist Training Union Conference July 5 to 12.

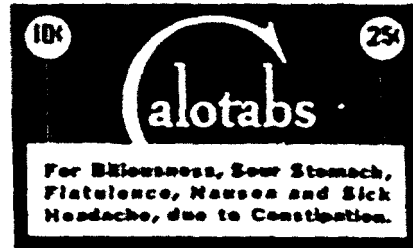
The Southern Baptist Sunday School Board Conferences, July 12-17, is under the supervision of Dr. Hight C. Moore, Editorial Secretary, Nashville, Tenn.

Leaders for the Southern Baptist Summer Sunday School Conference, July 19-24; include:

Harold E. Ingraham, department of Sunday School Administration; William P. Phillips, department of Young People's and Adult Sunday School work; Miss Mary Virginia Lee, Intermediate Department; Miss Mattie C. Leatherwood, Elementary Department; Dr. P. E. Burroughs, Educational Department; Dr. H. L. Grice, Vacation Bible School Department.

The Southwide Baptist Training Union Assembly, July 26 to 31, is under the leadership of Jerry E. Lambdin, Secretary of the B. T. U. Department, Southern Baptist Sunday School Board, Nashville, Tenn.

Dr. J. B. Lawrence, Executive Secretary, Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., is in charge of the State and Home Mission Conference, August 2 to 7.



The Foreign Mission Board Conference, August 9 to 14, is under the direction of Dr. Charles E. Maddry, Executive Secretary, Foreign Mission Board of the Southern Baptist Convention, Richmond, Va.

The two closing meetings include: the Bible and Christian Life Conference, August 16 to 23, and the annual Preaching Week program, August 23 to 30, when Dr. George W. Truett, president of the Baptist World Alliance, will deliver sermons twice daily.

The seventh annual Ridgecrest Camp for Boys, July 14 to August 25, is in charge of Charles W. Burts, Greenville, S. C., and Nashville, Tenn.

A new four-page publication, "The Miami Baptist," is being published at Cincinnati, Ohio. It is a bulletin of activities within the Baptist churches of the Queen City.

Dr. George W. Stair and family, are away from the First Church of Lakeland, Fla., during the summer. The First Church has called Brother J. W. Jelks, of Hains City, Fla., as its Assistant Pastor. Brother W. C. Patton writes us that their former Sunday School Superintendent, Q. C. Smith, came North recently to bury his mother. His father, T. E. Smith, who did a great missionary work in Indiana, died a few years ago.



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## Herbert C. Cralle

### FUNERAL HOME

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## Is Christianity the Answer to Marxian-Atheism?

MAUD HOWE, Gen. Secretary Canadian Christian Crusaders

**I**N A communication recently received by the Canadian Christian Crusade occurs the following: "The militant atheism represented by Marxism tries to reconstruct the social and economic order of the world. It is full of heroism and social enthusiasm. Those who see in Communism only a force of destruction will be surprised to learn that a real creative pathos is the motive power behind the Marxian atheist."

To quote further: "The forces of atheism are well organized. They work with efficiency and persistency in the whole world. Their philosophic and social conceptions progress rapidly on the favorable soil prepared by religious indifferentism . . . in the presence of these organized forces Christians react but weakly. They ignore the Adversary and they often ignore the Christian answer to the burning problems of the modern world. . . ."

The political and economic aspects of Marxism are not our concern, but we believe that the new type of atheism which found its most complete expression in the U. S. S. R. cannot be ignored by those who consider that the problems of today must be solved by Christianity and in a Christian spirit.

A Marxian-Atheist originally meant a man of vision, one whose heart bled for the victims of oppression in a decadent society; quite often living a life of self-sacrifice that would put to shame much Christian "giving."

Lenin and Marx were men of vision; Karl Marx saw men and women chained to coal carts, Lenin visualized food and plenty for all instead of the privileged few.

But the original aim, except in a few cases, has become a thing of the past, it has not worked out in practice, because the foundation, the power necessary, has been deflected from the true source of power.

Communism is based on Atheism, and therein lies its weakness, for the Leader of Christianity has said, "All power is given unto Me," and the key to chaotic world-conditions is the Lord Jesus Christ risen, victorious, and coming again.

Many people write us that Christ inculcated Communism, but if so it was a communism spelt with a small "c," far removed from the creed of political atheistic Communism put out by its advocates today. There is certainly a communism of believers in Christ, aiming at world-salvation, utterly opposed, in contra-distinction to the Communism that aims and plans for world revolution.

Compare some of the tenets of the two: The following extract is taken from the Manifesto of the Communist Party:

"Communists scorn to hide their views and aims. They openly declare that their purpose can only be achieved by the forcible overthrow of the whole existent social order. Let the ruling classes tremble at the prospect of a Communist revolution."

In a large city out West I recently attended an assembly of rationalists; the large hall was crowded, men and women of all ages being present. Picture the scene—subdued lights, comfortable, cushioned seats rising gradually to the rear of the hall, enabling all to see and hear in comfort, warmth, and strains of lovely music interspersing the main items of a programme, the object of which was the overthrow of the faith of our land.

I had had some conversations with the speaker of the evening, a man of culture, refinement, and resource. He had written a pamphlet widely circulated, giving details of his efforts to meet a certain minister of the Gospel who publicly denied the Atonement, truth of the Resurrection, and the Coming Again of our Lord Jesus Christ—yet whose church had the largest congregation and the most enterprising young people's society in the city.

To a courteous request that this minister meet him either in private or public debate, the reply was a refusal to "sully his feet on the same platform with him."

What a tragedy that such men do not see how they are playing right into the hands of those who sincerely deny the Gospel. I heard this leading rationalist brilliantly portray the "fruits" of religion, quoting adversely "By their fruits ye shall know them," and finishing up a splendid peroration with a statement that after an operation of cutting of the Atonement, Resurrection, and Coming Again, fundamentals of the Christian faith, nothing was left. In short, the "operation had killed the patient."

A young lady sitting by me joined in the laughter, and as I had made a little contact with her previously, she said, "Isn't he funny?" I replied, "Well, you see, I am a Christian, so to me it is not funny, only inexpressibly sad." Her next remark "I am supposed to be a Christian," astonished me, and with a quick prayer for guidance, I made a few more remarks as opportunity offered. She was lonely and had been just a year in the city, made few friends, liked the music, and "after all, what did it matter—perhaps their views were right—anyway they were kind and it was a shame that ministers made such remarks as being unable to 'sully their feet on the same platform' with men who held different views."

Prejudiced by unfair and discourteous treatment of a sincere man, biased

in his favor, she had come to hear him; and continued intermittently attending his meetings for more than a year, and was more than half inclined to believe he was right.

A little persuasion and she came home to supper—it was Sunday, and I a visitor in the city filling speaking engagements—our hostess, one who walked and talked with the Lord moment by moment, backed up my efforts to show this young woman what joy could be found in a Christian home; and finally she agreed to come to church with us that night. Readers will rejoice to know that she has now joined up with an evangelical church and is seeking the Lord in His fulness. One of many who touch our lives in this glorious work of disproving Atheism by "the knowledge of God in the Face of Jesus Christ" (2 Cor. 4:6).

A verse of Scripture reads: "He was a friend of publicans and sinners." The thought comes to me that in the foregoing incident is indication of blessing from God on going right into the Enemy's Camp, equipped with the wisdom that can only be had from above, with endeavor to "save some." Only those saturated with the spirit of Christ, lost to themselves, and touched with His power, would dare such a venture, but He has promised to use emptied vessels, and the "poor things" once again may have His Word, His look, as they wait until He bids them speak or be silent: do, or not do. Only those who meet the Enemy day by day in this work know of the subtlety, might and power of his weapons, weapons that can only be met by the indwelling Christ Himself working through yielded men and women.

The atheist speaker that day held the attention of a vast audience for nearly two hours; at the close of his address, delivered without bitterness and charged with brilliant, if at times somewhat superficial, reasoning, he asked for questions; such were handed up to the platform, and were answered

"One can easily get stirred up over this matter of old age security when he begins to examine facts and figures—and yet few sermons are harder for some of the ministers to preach. If he were only a layman for that sermon! Or, if it were his people, the laity, who were facing a homeless old age, and all the ministers had homes of their own, and he were preaching to them! Then how easy it would be to put fervor and heart-power into the appeal. But to seem to plead for self, for bread and clothes and shelter—no wonder many a man and his family are suffering rather than to let their wants be known."—The Relief and Annuity Board.

immediately. Very significant was the fact that beginning to read from one slip, this atheist lecturer put it aside with the remark: "I regret the language contained in this question does not permit my reading it to those present—it is from one holding different views to mine, and I must ask that the courtesy extended by me to my opponents be recognized in their intercourse with me." He added that if the question could be sent up without invective, he would be glad to take it up to the best of his ability.

After an intensive experience with unbelieving men and women, the Canadian Christian Crusade makes a plea that Christians do not defeat their objective by discourtesy and intolerance, before we have had a chance to make our Lord known to those who question, and in many cases deny His existence.

There are no "little things in this work. In the experience of the writer, courtesy on the telephone on one occasion led indirectly to acceptance of the Lord Jesus Christ as Saviour by an unbeliever; a minister of the Gospel showed such patience over a trying situation on the telephone (that occurred more than once) that a lady was led to look up his church; out of curiosity went to hear him preach, heard the Gospel, and was converted.

Will it ever, we sometimes sadly wonder, reach the minds of our religious leaders, that trained debaters, college men and women, brilliant rationalists, are being sent into every department of life, equipped in a specific manner deliberately to destroy faith in the Bible as the Word of the Living God?

The year 1930 was a turning point in the history of World Atheism and replacing the classical Freethought of the 16th Century (the old atheism of Humanitarianism and Liberalism) there came into being the new and unusual type of Atheism brought about by the Russian of the Militant Godless, and spreading throughout the entire world.

The development of this new Godless movement is to many Christian people practically unknown; results seen on every side are deplored, but not adequately dealt with because the source is not realized. Once realized it presents a challenge to the churches that would fire the youth out for Christ to immediate and earnest action: it has so done in many churches and other avenues of work for Christ.

—Evangelical Christian.

#### "TWO HEADS ARE BETTER THAN ONE," BUT NOT ALWAYS THE SAME

George R. Jewell, Western Recorder

"Two Heads are better than one," runs the old proverb, but in the shuffle of items in a newspaper office one Head may be made to appear as another. It is for that reason that I rush

"Head"-long into print to "Head"-off a false alarm which has gained "Head"-way.

Last week there appeared in the Pastoral Changes column, prepared for the Western Recorder by T. J. Barksdale, the information that the church at Whistler, Ala., has called "J. B. Head," and that he had accepted the call. There are two pastors in the South by the name of "J. B. Head." One is Joseph Benjamin Head, pastor of Victory Memorial Church, Louisville, Ky., and the other is James Byron Head, pastor at Langdale, Ala. Presumably the one listed referred to the latter.

Many telephone calls have been received at the Western Recorder office, and by Mr. Head himself at his residence, about this matter. Our Mr. Head has assured us that he has received no call to an Alabama church, has accepted none, and has no present intention of going to any.

The similarity of names, as in this case, may innocently involve one in confusion worst confounded. But our guess is that the Kentucky J. B. Head has found out what a lot of friends he has who do not want him to leave. And with Victory Memorial we can say, "Heads? We win!"

#### SHE IS CRIPPLED

By Louis J. Bristow, Superintendent

She is eighteen years old and has been crippled for more than a year—walks only with crutches. Her home is in Mississippi, and a friend of hers told us of her, and sent her in for free treatment. A competent orthopedic surgeon is in charge of the case, and a cure seems probable. Then this young woman will be able to become self-supporting. In the meantime, the expense to the Southern Baptist Hospital is very heavy, and the family of this girl is unable to pay any part of it. I am wondering whether readers of this story will help. I'll cheerfully send the girl's name, and a post card of greeting would cheer her greatly.

New Orleans, La.

The first anniversary of Victor F. Crabtree as pastor of the Central Baptist Church at Phoenix, Ariz., was observed on June 7.

Dr. Gaines S. Dobbins and others will conduct a conference on rural problems for the country pastors of Mississippi from June 22 to 26 at Mississippi State College.

C. H. Franks has just closed a revival with Dr. J. S. Compere and his church at Corning, Ark. George Jernigan, of Rector, Ark., had charge of the music. The song leader has just graduated from Ouachita College, and for the last three years has been a member of the Ouachita College Quartette. Be-

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ginning June 14 Pastor Frank is preaching in his own pulpit at Hays, Mo., where he has been pastor for two years. There have been 188 additions in that time.

Rev. Sibley C. Burnett, whose marriage to Miss Vaught has already been announced in the Western Recorder to take place in Louisville, Ky., on June 26, has resigned his work at Registrar at Union University, Jackson, Tenn., to become Educational Director of the First Church, Greenville, S. C., where Dr. Leon M. Lattimer is pastor.

The First Baptist Church of Hyattsville, Md., observed the eleventh anniversary of their pastor, Dr. B. P. Robertson, formerly pastor of the First Church of Paducah, Ky., on Sunday, June 7. The church membership has increased under his pastoral leadership from 157 to 407. The church has been remodeled during this time, and a pipe organ has been installed. The church is now engaged in building a three-story educational annex which is expected to cost \$22,000. Within the last ten years the church has organized two new churches out of its membership—the University Baptist Church, at College Park, and the Ericson Memorial Baptist Church, at East Riverdale, Washington City.

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**Act Now!**

If you have not already done so, now is the time to plan for Associational Training Schools. It is encouraging to know that our people in increasing numbers are realizing the value of these. This is one of the important activities of an Associational Training Union. If your Association is organized I hope you will do your best to help your Associational Union plan and conduct a Training School. If your Association is not organized I am very anxious that you do your part at once in getting your Association organized.

There are three ways for the Association to conduct Training Schools, either one of which is good. One will be best for one Association and another for another. One plan is for the Association to conduct a central school at a centrally located church, and plan as many classes as are necessary to take care of the people of all ages who come from all the churches of the Association each night.

Another plan is that of Group Schools. At a centrally located church in each group there would be classes for all ages of people who come from all of the churches of that particular group.

Still another plan is that of the Simultaneous Training School. This means that under the direction of the Associational Training Union and in cooperation with all the churches, classes will be held in each church the same week in sufficient numbers to take care of all the church members in each department.

Thorough preparation should be made in advance for either type of school. All possible, consecrated, and capable local teachers should be used. If outside teachers are needed write to the State office and I will do my best as soon as possible to supply you with volunteer teachers who will come for transportation and entertainment, which would be furnished by the Association or churches. If transportation is too much to be taken care of locally it may be possible to arrange it some other way.

**Volunteer Teachers Needed!**

In order to be able to supply the requests for teachers for Associational and Church Training Schools I am calling for interested Pastors, Associational and Church Training Union workers, and other consecrated, capable workers, who will be willing to give a week or more in teaching Training Union Study Courses for transportation and entertainment only.

Several have already offered their

services and I appreciate it. If you can do this please send me your name and address, church, what weeks you can give, what Training Union experience you have had, and whether you would prefer teaching Juniors, Intermediates, Seniors, or Adults.

**What Is Your Program?**

Many Associations and Churches find it a profitable Study Course program for the year for the Associational Union to conduct a Central, Group, or Simultaneous Training School as explained above sometime in the summer or at some other more appropriate time and then about six months from that date each church will conduct its own local school. Let something like this be our aim.

**"Clearcrest" and "Ridge Creek"**

No, the above heading is not an error that went through unnoticed. It was made intentionally in order that your attention may be called to the fact that members of our Training Unions may be at present somewhat "mixed up" on some of life's relationships and activities. We may be conscious or unconscious of our situation. However, a week or ten days spent at **Ridgecrest** or at **Clear Creek**, or at both places, during the Assembly will straighten us out on many things, and we will return home richer and more useful. Witnesses could be called upon, if necessary, to give testimony to that effect.

Plan now for Ridgecrest July 26-31 or Clear Creek, August 3-13.

**Write For Clear Creek Booklet**

A new attractive booklet has just been issued. The first cover page reads as follows: "Clear Creek Mountain Springs—Summer Program—1936 June to September—Something Doing All the Time."

Cover page two gives Season's Activities, Accommodations, Rates, Services, and Book Store.

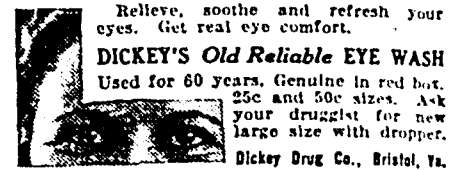
Page one is headed: "Clear Creek Mountain Springs," answers the question, Where? gives a picture of Clear Creek, and History.

The second page completes the History, explains the purpose of the Springs, and discusses the Vacation Bible Schools for Mountain Children.

On the third page we find announcements and descriptions of the Kentucky Baptist Boy's Camp, The Mountain Preachers' School, Southeastern Pastor's Conference, and Y. W. A. Camp.

The two middle pages of the booklet present photographs of Dr. J. Dean Crain, Dr. A. Paul Bagby, Dr. C. C. Warren, Rev. H. C. Chiles, Mr. and Mrs. W. Earl Robinson, Rev. Donato Ruiz, and Mr. William Hall Preston. All of these appear on the general program of the Assembly, August 3-13.

The next two pages give the complete detailed program of the Assembly and Special Information.

**For IRRITATED EYES**

The last page announces the Pre-millennial Bible Conference, has a word to say about Other Groups Using Our Equipment, and gives a photograph of Dr. L. C. Kelly.

Cover page three explains How This Work Is Financed, gives an interesting study of the water, names Nearby Points of Interest and Sports.

The booklet closes with these words: "When the night falls in these mountains, the quietude is profound. When bedtime comes the song of Clear Creek rippling over her shoals becomes a lullaby."

If you have not already received a copy of this booklet and can make good use of it for yourself or others in promoting the work at Clear Creek please write to Training Union Department, 205 East Chestnut Street, Louisville, or to Miss Helen Royalty, Business Manager, Clear Creek Springs, Pineville, and a copy will be mailed to you.

**Are You Going?**

Several inquiries have been made concerning Ridgecrest and Clear Creek and some have written or said they are going. Of course you should make your reservations early for Ridgecrest with Perry Morgan, Ridgecrest, North Carolina and for Clear Creek with Miss Helen Royalty, Clear Creek Springs, Pineville, Kentucky.

In addition to this let me make another request. I would like to have the name, address, Church, and association of each person who is going to Ridgecrest July 26-31 and the same for each one going to Clear Creek August 3-13. This information promptly sent to Training Union Department, 205 East Chestnut Street, Louisville will

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Sample lesson on application.



**RECOMMENDATIONS OF S. B. C. SOCIAL SERVICE COMMISSION**  
(Continued from Page 17.)

nearly all of the states, by which the government not only licenses the sale of liquor but actually and actively sponsors and seeks to promote its sale and consumption.

6. That we particularly condemn the lax and bungling laws that have been enacted ostensibly to control liquor, but actually to provide for its manufacture, distribution, sale and consumption almost without control, regulation or restriction.

7. That until we can secure the return and the firm re-establishment of prohibition, both State and National, which is our goal and for which we will constantly strive, we use all diligence to secure the enactment of much needed regulatory and restrictive measures, such as will place beer where it belongs as a dangerous, deadening and destructive alcoholic liquor, remove the sale of beer and all other intoxicating liquors from filling stations, drug stores and restaurants, and confine the sale of all intoxicants to places devoted exclusively to their sale so that sales can be properly regulated and policed; so that the badge of respectability now sought to be placed upon liquor may be made impossible and that liquor may be branded as it deserves to be as the chief source of vice, crime, poverty and degradation, and so that at least the women and youth may not be engulfed in the rising tide of drunkenness.

8. That we condemn the widespread campaign of advertising carried on by the liquor traffic both through the public press and to some extent over the radio. We do not believe that newspapers, which are so heavily subsidized by the government on the theory that they are to be advocates of liberty and good citizenship, have any moral right to receive blood money from the liquor traffic for their advertising columns, which of necessity must influence more or less their editorial policies. It is hardly right or consistent for us to boast of the freedom of the press, so far as governmental censorship is concerned, while the press goes into bondage to a corrupt and blighting business.

9. We especially protest against all advertising of liquor over the radio and we will advocate suitable legislation to prohibit all such advertising.

**V. The Christian Sabbath:**

1. That we renew our efforts to preserve the Christian Sabbath and urge our people everywhere to abstain from purely secular and worldly engagements on the Lord's day.

2. That we especially deplore the wide use of the radio for advertising and for flippant jazz entertaining on the Lord's day, and we would favor legislation to prevent all Sunday advertising over the radio and all cheap vaudeville programs on Sunday.

**VI. Accident Prevention:**

1. That we urge our people scrupulously to observe all traffic rules and regulations and to co-operate in every effort to reduce the frightful number of fatalities and accidents now levying toll.

2. That we especially condemn the drinking driver; that we believe the mere act of operating a motor vehicle on the public streets or highways by anyone under the influence of intoxicating drink is a criminal act and should be punishable by law regardless of the results; that we would favor the enactment of laws to this effect.

3. That existing statutes should be so amended as to deprive every person convicted of driving while under the influence of intoxicating drink of his driver's license, and disqualifying him for further driving for at least one year and for such additional time as may be necessary for him to establish the fact that he has completely reformed and given up the drinking habit.

Adopted by the Commission.

ARTHUR J. BARTON, Chm.,  
R. T. RUSSELL, Secretary.

Pastor Leland W. Smith, of Montgomery, W. Va., has just concluded revival meetings with Pastor L. C. Dickerson at the Greenbrier Baptist Church, Alderson, W. Va.

"Every now and then somebody complains about the trustee of an estate getting the lion's share of it, rather than having it go to the legal heirs. But the worst case of this kind we know anything about is the man who as a Christian is a trustee of what God

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has committed to him, and absorbs most of what goes through his hands."—The Baptist Record.

The Virginia Mission Board has asked Frank T. Crumb, their Treasurer, to be Acting Secretary, until they can decide on a successor to the late George T. Waite.

Rev. George E. Truett died at his home in Vanderwerken, Va., on May 27, at the age of eighty-two. Funeral services were held at the West Washington Church, Washington, D. C., which he had helped to design. Born in Franklin Tenn., February 18, 1854, he attended Union University, Jackson, Tenn., the Southern Baptist Theological Seminary, and the University of Leipzig, Germany. He was pastor of the Emmanuel Mission, Nashville, during 1882-83; at the Falls Church, in Virginia from 1884 to 1887; from which place he went to be pastor of the Fourth Street Church in Portsmouth, Va., in 1888, and later in Lynchburg, Va. He was pastor at the West Washington Baptist Church, Washington, D. C., in 1879-80, and acting pastor of the same church, 1900-01, and has been a member since he retired more than thirty years ago. He is not to be confused with Dr. George W. Truett, of Dallas, Texas.

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