

WESTERN RECORDER

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VOL. 110

LOUISVILLE, KENTUCKY, JULY 9, 1936

No. 28

Why the Christian Sunday?

THE GREATEST condemnation of the modern trend in Sunday observance is that it is a definite moral downgrade; it is a retrogression in spiritual idealism; it is a putting back of the clock of industrial progress.

We fathers received a Sunday from our parents, we are passing on to our children a soiled and inferior article in its place. We church members inherited a day made holy by many sacred associations, we are passing on to our followers a day the sanctity of which has been destroyed by rowdy pleasure. We workers received from the past a day of freedom from secular labour, we are by our neglect and selfishness failing to hand on that trust to our younger colleagues.

It is said of Elijah that he sank down under a tree and prayed for death, and his reason is strange, but shows the true worth of the man who felt the shame of being "no better than his fathers." What will be the shame of that generation which is worse than its fathers?

I appeal to our leaders. A Glasgow, Scotland, minister a few years ago was arguing against his colleagues at a ministers' conference, and one of the men appealed to him in words such as these: "My dear fellow, people to-day cannot be expected to accept the standards of the old Covenanters. We are living in a different day. You know a leader must be in the front of his army."

No," replied the minister, "I can conceive of at least one situation when a leader should not be in front of his army."

"When?" inquired the other.

"When his army is in ignominious retreat," he pointedly answered.

He touched the crux of the Sabbath question of to-day. Our leaders, religious and political, are not leading the people; they are running away, following the ignominious retreat of their army.

Only when our leaders decide to take their stand upon the high ideals of the Christian religion and refuse to compromise, refuse to be moved by the artful promises or hateful threats of the forces of materialism and mammonism; only then will this terrible landslide be arrested, only then will the return to paganism be averted.

Our leaders, whether clerical or political, should be prepared to defend Sunday against secularization and commercialization from a patriotic sense of duty as the trustees of posterity. If we pass on to the next generation a de-Christianized Sunday, they will pass on a de-Christianized nation. It will be much easier for us to defend Sunday with religion behind it than it will be for our children to defend religion without Sunday on which to practise it.

If we would keep our Religion and our Church; if we would preserve our nation's greatness; if we would save our souls; then we must save Sunday.—"Why Sunday?" by a London Journalist.

- Devotional and Religious Thought -

RESURRECTIONS

I know not how my Saviour
Within the tomb did lay,
How He came forth with life again
That resurrection day.
But this I know, without a doubt,
As strange as it may be,
That many saw Him more than once,
And all agreed 'twas He.

I was not there; you were not there
To see the Saviour then,
But just as Paul, and millions more,
We've seen Him again 'n again,
And this we all are sure about,
That God unlocked tomb's door;
And Christ is now alive again—
He lives forevermore.

'Tis strange that one could sleep
entombed
And rise as He did do.
It startled folks; it amazes me;
It also puzzles you.
But there are mysteries everywhere—
They're rife on every hand;
And so I'll take God at his word,
Until I understand.

I know not how God's own sweet flowers
Lie buried beneath the earth
Through cold, bleak months, and then
come forth
As if by second birth;
But this I know when seeds are dead—
Entombed within the ground,
There comes their resurrection morn,
As sure as spring trips 'round.

By this I know that all who sleep
Beneath the earth of God
Shall rise again some glad spring morn,
When He upturns the sod.
I know not how 'twill all take place—
I'm sure I cannot tell;
I leave it all with Him who knows,
And doeth all things well.

JULIAN P. SNYDER.

NOT ASHAMED

In the stone work a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there, and flowers above. The master workman approved the job, and the stone left the work.

Some months passed. Then one day the young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. "Why," he exclaimed, "that's my bit of work!" And tak-

ing off his cap, he gazed at it and said reverently, "Thank God, I did that job well."

When I overheard the young man's remark, and saw the light in his eyes, and he told me about it, I knew, if I had never known before, that work is a holy thing. Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.—From the Christian Life.

WHEN THE CEDAR CHIPS WERE HOARDED

There was once a woman who left a trunkful of belongings in the house of some relatives, and went away, leaving no address. And in the second spring after she did so, the house of those relatives was visited by a plague of moth. The relatives did everything they could to trace the plague to its source, and one day they found a moth in the very act of crawling out from beneath the lid of that locked trunk in the cellar.

Of course, it was necessary to break the trunk open; and there lay a mass of utterly ruined clothing, alive with moths. And in the midst of that scene of destruction there reposed a quantity of cedar chips, all neatly closed up in a tight pasteboard box. Had the chips been strewn among the clothing instead of being shut up in the box they might have saved everything in the trunk. But there they were, all neat and snug and perfectly useless.

This is a parable of a non-missionary church. There are such churches, strange as it may seem. The people who are their members know the story of the Christ. They listen weekly to the explanations of His teachings. They have His promise of power. They even join in the prayer, "Thy kingdom come." But they do nothing whatever about it. In the midst of a world that needs every atom of saving goodness and faith that can be applied to it, they sit in their box. It is a beautiful box, and they take great pride in it; but after all, as long as it keeps them in and keeps the rest of the world out, it is nothing but a box, when all is said and done. If they would go out and spread the influence of their faith abroad in the world, they might save it from the crime and lawlessness and ignorance that they deplore, sitting safely boxed away from it all.

It is bad enough, when moth must corrupt and destroy; it is worse when the very thing that could have prevented the loss is there, but unused. It is bad enough, to think of a world without power to save itself; it is far worse,

when those who might be the agents of its redemption are shut up in selfish isolation. Perhaps the cedar chips were even proud, and said, "What a horrible mess the moths are making out there. I'm glad we are safe in this nice, clean box, aren't you?" Or more probably, like the members of the non-missionary church they did not even trouble themselves to learn what was going on outside.

Is your church a church, or is it only a box? Are its members going out to apply Christian influences to the world around? Do their lives and deeds bear witness to a real power, that can save men? Or do they sit indifferent, and let the forces of evil spread destruction broadcast? Does it make much difference that the chips in the box are clean and wholesome and have saving powers, as long as they stay in the box? What are they worth? We have the answer in the words of our Lord Himself, about the salt that had lost its savor, and they are solemn words:

"It is henceforth good for nothing but to be cast out, and to be trodden under foot of men."

The cedar chips could not break out of their box. They were not responsible for their uselessness; it was the fault of the one who placed them there. But Christians are responsible for boxing themselves up. They can go out, if they will. What are you doing?

—Selected.

We know by experience that the idle part of the church is that in which sin has strongest hold. If a farmer should leave one part of his farm uncultivated, it would be a hotbed for weeds, and the thistle would from that center spread all over his estate.—C. H. Spurgeon.

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WESTERN RECORDER

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

VOL. 110

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How Modernism Works To Destroy Christian Faith

WHY has Pennsylvania (including even the great old "City of Brotherly Love") voted for Sunday movies? Why has the U. S. A. given up Prohibition and gone on a disgraceful, drunken debauch? Why is morality at low ebb and crime at high tide? Why?

What force is back of all the supine retreat from moral restraints, which is destroying the very foundations of our national and religious life? This is the question that I have been turning over in my mind, as I have seen Devastation stalk through our Churches and through our Land. I unhesitatingly say that I believe that Modernism is to blame!

In olden days, the attack upon the Bible was launched from without by the atheists and infidels. Today that attack is led by those on the inside who profess to be friends and students of the Bible.

I

DR. FAIRBAIRN has said, "It is folly to attempt to understand modern movements in Theology without Hegel." One who had just completed his study in German Philosophy described Hegelianism as being "like a blind man in a dark room looking for a back cat, that isn't there." According to Hegel, God and the Universe are one. God is immanent in nature and a part of it. The transcendence of God is denied.

The majority of theological professors and ministers no longer accept the first and second chapters of Genesis as statements of historic fact. The third chapter with the account of the "Fall" is held to be preposterous. The story of the flood is ridiculed, as is the story of the confusion of tongues at Babel.

According to the Modernist, Moses did not write the Pentateuch; Isaiah did not write the Prophecy bearing his name, but it was written by two or three men at different stages. Of course, they say, Daniel could not have been written by Daniel in the sixth century, B. C., because it was impossible for him to have known so much of the later history recorded in that Prophecy. They say it must have been written, therefore, during the Maccabean Age.

If this were true, would it not be very remarkable that a person writing even in that late period should have had the ability to unveil the future and foretell so clearly the world conquest by the Roman power, the crucifixion of Christ, the disintegration and revival again of the Roman Empire as well as the very events that are taking place in our own day?

If Isaiah and Ezekiel and Daniel didn't write by inspiration of God the Books which bear their names, then who did, and how were they able to make every prediction hit the mark? They appear to have gotten "a scoop" on the Italo-Ethiopian war, and on other wars that will involve Russia, Germany, Great Britain and the other nations of the world as they march onward to Armageddon. And yet we are asked if we do not think these "play boys" of Old Testament Higher Criticism scholarly? The destructive criticism of the Bible is not scholarly. It is Satanic!

The Modernists attempt to make a distinction between the religion of Jesus and Christianity. They speak of the words of Jesus as if they alone of the New Testament writings were authoritative. One told me some time ago, that

MERRIL T. MacPHERSON.

In "The Menace of Modernism"

In a timely pamphlet issued by the Zondervan Publishing House, Grand Rapids, Mich., is published an address delivered by Dr. MacPherson, who is a Philadelphia Presbyterian pastor, speaking recently at the Moody Memorial Church during the Moody Bible Institute Founders' Week. The pamphlet is a notable contribution toward clearer understanding of the irreconcilable issue between Bible faith and Modernism. We publish that part of the address that exhibits the chief points from which the attack is directed against Bible faith. It is unpleasant reading, but there is crucial need that Christians who are determined to hold on to and bear witness to the inspired revelation of God, shall both understand and speak forth in warning the truth about this colossal modern apostasy.—Editorial Note.

he accepted only the Gospels as the Word of God. (I was somewhat encouraged by this, as most of them only accept parts of the Synoptic Gospels and rule John out entirely.) When I asked this Presbyterian minister about his views on inspiration, I was told that the Old Testament was shot through and through with scientific mistakes, historic inaccuracies and discrepancies; Paul was just an old bachelor who aired his views, etc.

When I asked him what was his estimate of the last words of Jesus Christ as recorded in the Revelation, he almost exploded, and declared that it was "just a fantastic dream of John's." To quote another Modernist: "There is no such thing as punishment, nor far-off Judgment Day, no Great White Throne, and no Judge external to ourselves." God help these blasphemers when they have to stand before the Judge at the Great White Throne.

II

THE JESUS of the Modernists is not the Lord Jesus Christ of the New Testament. Not long ago, the high priest of Modernism preached in his New York City Church on "The Peril of Worshipping Jesus;" when the Bible makes it clear that anyone who does not worship Him is doomed and damned. John, by inspiration, writes of Him thus: "In the beginning was the Word, and the Word was with God, and the Word was God." But the Modernists would just as rudely and ruthlessly strip Him of His Deity as did the Satan-inspired Roman soldiers strip Him of His garments nineteen hundred years ago.

Every cardinal doctrine concerning the Lord Jesus Christ is denied. Especially do they attack His Virgin Birth, His miracles, Redemption by the Blood of His Cross and His Bodily Resurrection. Their evolutionary creed will not allow them to admit of any super-naturalism. So, therefore, the Virgin Birth is discarded as a biological impossibility; He worked no miracles because a miracle is contrary to nature and natural laws; and the resurrection of our Lord's body is flatly denied.

The only resurrection of Jesus they admit of it that His spirit and influence live on. Comparable to the song we used to sing: "John Brown's body lies a-moldering in the grave, but his soul goes marching on." The Blood of Christ shocks their cultured sensibilities, so they do not preach salvation through His Blood, but flatly deny the fact of His substitutionary atonement.

As one liberal said, "A liberal brother from a neighboring town came to see me. He had said some radical things from his pulpit to which objections had been made. 'Don't label the heresy,' was my advice. 'Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. Bad ethics, you say. I say very bad, but this is the only way in which thousands of orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin, I saw I was discovered.'"

It was a well known fact that in the Presbyterian Church, U. S. A., twelve hundred and ninety-three ministers signed a typical modernistic statement called "The Auburn Affirmation," which denies that it is necessary to believe in the full truthfulness and inerrancy of the Holy Scriptures, the Virgin Birth of Christ, His substitutionary atonement, His bodily resurrection and that He worked miracles. **Yet they continue on in ecclesiastical favor and power, while true ministers of the Gospel are persecuted and hounded by unconstitutional mandates and ecclesiastical trials.**

Some of our "Middle-of-the-Roaders" and "peace-loving" brethren should arouse themselves. What a fool a man would be who, on top of a great modern skyscraper, is told that there is a mob below dynamiting the foundations, should he reply; "That doesn't interest me a bit. Let the fundamentalists worry about that. Don't disturb my peace of mind. I am satisfied with the exalted view of things. Why should I be concerned about things foundational, when it is doubtful if the law of gravitation is true? Anyway, I fell sure that the attraction of the heavenly bodies will uphold the building, whatever should happen to the foundations."

Of course we know that all the Modernists and radicals and enemies of God combined can not really destroy the foundations of our Faith. They are unshakable, eternal. But for thousands, yes millions, of our people, the same dread results obtain; i. e., faith in these solid foundations is destroyed, and the Solid Rock is scorned while they build upon the sinking sand.

THE VERY FOUNDATIONS OF OUR CHRISTIAN FAITH ARE BEING ATTACKED. AND, AS PEOPLE LOSE FAITH IN SPIRITUAL AND ETERNAL REALITIES, DOWN GOES THE SUPERSTRUCTURE OF CHURCH AND HOME AND STATE. "IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?"

III

MODERNISM is shot through and through with Nietzscheanism, which regards all Constitutional limitations only a scrap of paper, and religiously adheres to the doctrine (now that they are in power) that "might is right," and right or wrong, "the majority rules." The iron fist of Modernistic ecclesiasticism shoots out to annihilate those who dare to unmask their nefarious schemes or dare to oppose them as they attempt to destroy the foundations of our Holy Faith.

They will brow-beat and intimidate and threaten until all too many Christians settle down in an inglorious compromise and silence, which enables the Modernistic crowd more deeply to entrench themselves and more adroitly to control the machinery and property of the various denominations.

Peter writes of them when he says: "There shall be false teachers among us, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (2 Peter 2:1-3). What a vivid description this gives of these modernistic "wolves in sheep's clothing," who come into the fold to attack the Shepherd and His Flock.

They have torn the Bible to shreds. They have politely bowed God out of the universe, or so bound Him by the

laws of nature that He is helpless to act or to interfere with the laws which govern the universe. All of the so-called "restrictions" and "inhibitions" have been removed. There is no longer a sure anchor for the soul. **And the American people are saying in a very practical way, "If there is no God, no Heaven, and no Hell, 'Let us eat, drink, and be merry, for tomorrow we die.'"**

Evolution, if opposed by the Church, could make little impression. Communism would not be a serious threat to our Land if the Church were set against it. The serious fact about the Modernist is that he comes into our great denominations and has ecclesiastical standing as a Methodist, a Baptist, a Presbyterian. But he brings his radical views and propaganda in with him. He has little twinge of conscience as he squeezes through the narrow door of our creedal and constitutional standards. It is from this vantage point within our churches, and "high up" in our various denominations, that the Modernist influences every phase of our national life.

Modernism is atheistic and skeptical concerning God and the Bible, evolutionary in philosophy and radical in politics. These "Parlor Pinks" may be a little more cultured and suave than the "Red" soap-box orator, but they are just as revolutionary. When France gave up the Bible and embraced atheism, her soil was drenched with blood. Historians agree that the Wesleyan Revival saved England from a like terrible fate.

MAY GOD BY REVIVAL NOW UNDERTAKE FOR US AND SAVE AMERICA FROM IMPENDING DISASTER.

Ridgecrest Assembly Growth

LIKE some other things in Baptist organization life the continuance of which was becoming problematic, the Ridgecrest Assembly at Ridgecrest, N. C., six or more years ago was wished upon the Sunday School Board. However influential a board may be among Baptists—and our Sunday School Board has large influence—a wise Baptist agency does not raise its voice against an order passed to it by its responsible controlling body.

Our Sunday School Board thus took up the additional burden of the administration of the Ridgecrest Assembly. It has administered it with ability and with enlarging service to the Baptist brotherhood. Ridgecrest is serving increasingly as an outlet to various types of Baptist organization emphasis. The attendance from over the South to one and another of the meetings has seemed to increase yearly.

Difficulties have been confronted in efforts to build up summer assemblies and encampments among Baptists in the South, regardless of whether these were designed to draw from our people within various States or to serve a broader Southwide appeal. Church revivals and associational meetings are held during the summer. Summer is also the period in which local assemblies or institutes or State assemblies are mainly held.

With most of our people, interest centers in local more than general meetings. While this may be unfortunate in some respects, it is better than that interest in general meetings should displace the horizons of concern which center nearer to the actual lives of the rank and file of Baptists.

It would be unfortunate, however, if the programs at the Ridgecrest Assembly, making their appeal to a Southwide clientele, should center upon group specialties and far-away horizons in a way to lose sympathy for and understanding of the common concerns of the rank and file of our people. The far-away outlook is frothy that considers it too small a thing to understand and enter into sympathy with near-at-hand needs and opportunities, while the insular outlook that does not take hold larger horizons tends to become hardened and deadened.

Whatever lack in breadth of appeal there may have been in the Ridgecrest programs, seems to be lessening through the increased number and variety of programs which are

now being carried out under the direction of our board. The larger the number, the more varied the contacts made among the whole congress of legitimate Baptist objectives.

We have information that there is a feeling toward putting on a week or two of conference at Ridgecrest on the inner spiritual life and evangelism. We mention it before it has, so far as we know, taken on definite form or determination, because we think that it is appropriate to be thus mentioned. Evangelism and the building of the inner spiritual life are the great God-appointed activities of the churches. These are the activities which we would have been expected first of all to magnify and intensify through conferences under the banner of a common holy faith. Both because they are basal and because they make their appeal, not to particular sections of our life but all of it, we favor such a conference at Ridgecrest and similar conferences in different States or more local sections. With such a conference at Ridgecrest, under the direction of a carefully selected committee of pastors who would be responsible for the program, we would be on the way to an urgently needed larger emphasis on soul-winning and the tutelage and growth of the inner spiritual life. In such a conference these basal spiritual objectives would not be made to depend for opportunity upon the requirements of a program outlook definitely hitched on to some particular group activity, which is the case at present in all Baptist conventions and assemblies of which we know.

We hope the Sunday School Board may see its way to foster such a program—a program definitely devoted to fostering evangelism and inner spiritual growth. Meantime, we call attention to the advertisement of the Sunday School Board elsewhere, and to a brief article by the Publicity Secretary of the Home Mission Board, in which attention is directed to two admirable programs to be carried out within a few weeks at Ridgecrest. Ridgecrest is beautifully located on the exact watershed between the Mississippi and the Atlantic. It is cool and in the midst of native oak forests and mountains, and within twenty miles of the highest peak east of the Rockies. Go, if you can!

Stanley Jones On Communism

Some months ago we received from the publisher, The Abingdon Press, New York City, a book by Dr. E. Stanley Jones, "Christ's Alternative to Communism." We read enough of it to find that Dr. Jones had made a trip through Russia, and had mesmerized himself with the idea that the only way for Christians to make headway in the world was to take over in principle the economic system of the Russian Commune and put it to the front, rather than the redemptive Gospel the Author of Christianity said must always be put to the front. Not wishing to advertize all the evidences of betrayal of real Christianity that accumulate today, unless the medicine should be too strong for tender stomachs, we decided to let it go. However, we have decided to pass on the following editorial review in the Sunday School Times of this book. It makes distasteful reading, but our readers need to know. If this advertizes the book, the reading of it will do good to those who need to know the nature and extent of the betrayal which Christians must prepare themselves to meet. If any seeking an excuse to justify their disaffection think they find it in the Jones book, perhaps they had as well. The sooner people decide whether they will serve the God of heaven or the Baal of Modern Philosophies the better.—Editorial Note.

THE author's central thesis is that Christianity is faced with a "supreme crisis," a serious challenge, in the form of Soviet Communism—a challenge which the Church can meet only by building a collectivist social order, similar to that of the Soviet Communists but without its emphasis on atheism and class hatred. This is repeatedly

stated throughout the book. "We must provide something better than Marxian Communism or succumb to it" (p. 35). "We must match against the realism of Marxian Communism a deeper and more comprehensive realism" (p. 272).

Dr. Jones, the popular and persuasive Modernist writer and preacher, without deigning to consider the massive evidence which proves the contrary actually asserts that the Soviet system is better than the existing American order. And he insists that the Church must go into the business of "rebuilding the social order" if it is not to succumb to Communism. He seems to forget that Christians have life everlasting, eternal salvation. This is promised by God's Word, which will endure after the "earth shall pass away." How, then, can the worldly challenge of an earthly order menace Christianity, grounded as it is in the eternal? In what way can the "economic progress" of the Soviet Communists so jeopardize the position of the Church as to impel it to take its time from preaching Christ and him crucified and devote that time to building an economic, social, material order which will "match" the material progress of the Soviet system?

Dr. Jones brings the Church of Christ down on to a sordid plane of conflict with the earthly order of the Soviet Communists by two devices, to the exploitation of which a large part of the book is devoted. One is to "despiritualize" the message and mission of Christ: to divest it of spiritual meaning and restate it in terms of economics, sociology, and "political revolution." The other is to "spiritualize," idealize, the program of Marxian Communism, "tie it in" with divine purpose. Thus the Kingdom of God is debased to the point of identification with a worldly political program for a "new order;" and Soviet Communism is lifted out of the Marxian materialism and crass atheism from which it sprung, and is represented as an embodiment of the highest moral idealism of Jesus!

Dr. Jones gives us the key to his "despiritualizing" of Christ's message when he says (p. 48), "When we do not know what else to do with a thing, we spiritualize it." And this, he says, we ought not to do. Thus he contends that "To preach good tidings to the poor" does not mean "the spiritually poor," as it is "usually interpreted," but the "economically poor." He makes it plain that, to his mind, "good news to the economically poor" is not alone the Gospel of Christ and salvation, but also, and primarily, a program for a new social order, Communistic in nature and organization, but Christian rather than atheistic. In his process of despiritualizing, Dr. Jones holds that the passage, "He hath put down princes from their thrones," means "political revolution," and he thinks it rebukes "those who say that religion has nothing to do with politics!" (p. 52.)

In investing Soviet Communism with divine purpose, Dr. Jones says: "When the Western world was floundering in an unjust and competitive order . . . God reached out and put his hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own Gospel" (p. 224). "I am persuaded that the Russian experiment is going to help—and I was about to say to force Christianity to rediscover the meaning of the Kingdom of God upon earth" (p. 32).

No one knows better than does Dr. Jones that the Russian Communists are atheists—haters of God and persecutors and murderers of His children. Dr. Jones should also know that a just God does not reach out his hand toward unjust men, save to call them to repentance; and that until the Russian Communists repent and are reborn in Christ, they are alienated from God.

It is not a pleasant fact to face, but it is only fair to parents and teachers to point out that the volume "Christ's Alternative to Communism" is one of the most misleading, faith-destroying, and unscriptural books that has ever enjoyed wide circulation among the Christian youth of America.

Tupelo is to have a new \$300,000 hospital. Getting ready for the next cyclone? Huh?

An Experience On An Assignment

STUDENT M. C. IRWIN,
Baptist Bible Institute, New Orleans, La.

HERE is a place in New Orleans called French Market where fresh fruits and produce are placed on sale. This is one of the many places where students of the Baptist Bible Institute hold regular evangelistic services on the streets in and about the center of the market.

Recently I was asked to bring the message there, and I gladly accepted the invitation. I was much in prayer about the service. I prayed the Heavenly Father to send the Holy Spirit to take charge of the whole service, to speak through me and to use the message to lead men and women to an acceptance of Jesus Christ as their Saviour and Lord.

As the message was begun, there came into my heart the assurance that the Holy Spirit was leading. I gave a brief outline of the life of Christ. Then after reading John 14:6, where Jesus says, "I am the way, the truth, and the life: no man cometh to the Father but by me," I explained to them by reading more Scripture that unless we accept Christ as our Saviour we are lost. I then tried to explain to them that they could be saved then and there if they would accept Christ as their Saviour, depending on Him to save and keep them. After this I quoted four or five of the invitations given by Christ and gave an invitation while a song was sung. Ten or eleven came up confessing Christ as their Saviour.

I have heard several Christians say that they do not believe in preaching Christ on the street. I consider it unnecessary to argue the matter, but I would say this: "Where souls are saved, God is working and who would say where God should work?"

The Southwide Baptist Student Retreat

WILLIAM HALL PRESTON,
Associate B. S. U. Secretary, Nashville, Tenn.

WITH four score Kentucky Baptist students attending, and with a total attendance of 1,251, the Eleventh Annual Southwide Baptist Student Retreat at Ridgecrest was the largest and one of the finest yet held.

Choice students from every section of the South were present. Special railway cars, buses and scores of private conveyances brought this enthusiastic throng to "the Land of the Sky."

They listened to such messages as "The Lordship of Jesus," "The Majesty of His Church," "The High Privilege of Denominational Service," "The True Meaning of Discipleship," "The School of Christ," and "The World-reaching Influence of a Christ-centered Home."

Those fitting addresses were presented by such able speakers as Dr. Clyde Turner, Dr. Theodore F. Adams, Dr. T. L. Holcomb, Dr. R. S. Jones, Dr. J. O. Williams, Dr. W. C. Boone, Mrs. J. M. Dawson, Dr. John L. Hill, Dr. Marshall Craig.

The fourteen classes in Bible study, and practical Christian living and service were taught by Dr. W. Hersey Davis, Dr. W. E. Denham, Dr. R. S. Jones, Dr. Theodore F. Adams, Dr. F. C. Feezor, Mrs. John Hall Jones, Mrs. Edwin S. Preston, Dr. W. C. Boone, Miss Sibyl Brame, Mrs. J. M. Dawson, Mr. Chester Swor, Mr. Jerry E. Lambdin, Mr. Herman F. Burns, Mr. B. B. McKinney, and Dr. T. B. Maston.

Saturday and Sunday, June 13 and 14, were special denominational emphasis days, featuring the far-reaching five year program of Sunday-school and Baptist Training Union work in which hundreds of students have already enlisted this summer. Special services gave Southern Baptist leaders an opportunity to present their definite work to this willing and able group of potential denominational leaders. An attractive Foreign Mission hour was led by Dr. R. S. Jones on Sunday night.

With such a program of inspiration, instruction, and recreation of the highest order, those attending went from this epochal meeting ready to realize and willing to share their vision of sacrificial love and service. Lives were re-dedicated, souls were won to Christ, and with the Christian ideals lived out before them, students will live Christ more completely on the many campuses represented.

The Student Retreat each year is proving to be a spiritual dynamo, the influence of which will ever be felt in the ongoing of the Kingdom.

On June 13, Dr. Frank H. Leavell will return to Nashville from a five months' tour of the Orient in the interest of Baptist young people's work. Upon his return plans will be perfected for the seventeen state Baptist Student Union Conventions, this fall, the next big student event following the Ridgecrest meeting of June 10-18.

State and Home Missions Conference at Ridgecrest

MISSION work in every state in the convention will be described in intimate, interesting fashion at the second annual State and Home Mission conference at Ridgecrest, North Carolina, August 2-7.

Baptists of the South who go to the "Land of the Sky" the first week in August will have the privilege of hearing eleven missionaries of the Home Mission Board; Dr. J. B. Lawrence, Dr. J. W. Beagle, and Dr. Ellis A. Fuller, executive secretary-treasurer, field secretary and president, respectively, of the Board; and sixteen state mission secretaries.

From their various states will come to speak on mission work under their supervision the following secretaries: Dr. B. L. Bridges, Arkansas; Dr. John D. Freeman, Tennessee; Dr. Rufus W. Weaver, District of Columbia; Dr. R. B. Gunter, Mississippi; Dr. Chas. A. Jones, South Carolina; Dr. J. T. Watts, Maryland; Dr. F. M. Barnes, Alabama; Dr. W. M. Wood, Kentucky; Dr. C. M. Brittain, Florida; F. J. Katz, Louisiana; Dr. E. W. Reeder, Illinois; Dr. Andrew Potter, Oklahoma; Dr. E. Godbold, Missouri; Dr. H. C. Reavis, New Mexico; Dr. M. A. Huggins, North Carolina; Dr. J. W. Merritt, Georgia.

Dr. Roland Q. Leavell, pastor, Gainesville, Georgia, will speak Wednesday evening on "The New Approach to Evangelism." A series of eight messages on "Thy Kingdom Come" will be brought by Dr. Ellis A. Fuller.

Missionaries of the Home Mission Board who will appear on the program are L. W. Martin, mountains, Kentucky; Lucian Smith, French Louisiana; Jacob Gartenhaus, Jews; Dr. J. W. Newbrough, rescue mission, New Orleans; Paul C. Bell, Mexicans, Texas; Noble Y. Beall, Negroes; A. W. Hancock, Indians, Oklahoma; Herbert Caudill, Cuba; Dr. M. N. McCall, Cuba; Dr. J. F. Plainfields, Italians, Florida; Dr. C. W. Stumph, Indians, New Mexico.

JOE BURTON,
Atlanta, Ga. H. M. B. Publicity Secretary

Pastor R. Don Gambrell, who recently went to the pastorate at Berea, Ky., and Mrs. Gambrell, were accorded a hearty and fraternal welcome by the church. This welcome included the stocking up of the pantry at the parsonage with the best of food. Here is wishing for this pastoral relationship every happiness. By the way, this young pastor and the Western Recorder Editor are blood kin. Not only that, it is an interesting circumstance that Pastor Gambrell, Dr. W. J. Holt, of Harlan (his wife also blood kin to the Editor), and President John W. Gaines, of Bethel Woman's College, and Pastor Fred G. Tucker, of Louisville, are all native of the same county in South Carolina. Its name is Anderson County—as is one of our Kentucky "parishes," and long maintained the repute of being the finest farming county in the Palmetto State.

EDITORIAL

Workers For God or Workers With God

MORE religious activities are carried on today in the name of the churches and under their direction than ever before. More activities to the accomplishment of good are engaged in outside of the churches than ever, and within the churches varied efforts seek to serve particular angles of need not otherwise reached.

All of these are efforts to work for God, to do good in the name of the faith of Christ. But the multiplication of instrumentalities within and on the outside of the churches to work for God has not brought satisfying results. The setting up of organizations in the name of larger service to God has left much to be desired in spiritual fruitage.

Groups without the churches that seek the betterment of conditions as a class exhibit an aptitude to sidestep the great central facts of sin and redemption, while many of those within the churches soften emphasis on these largely in proportion as they increase their insistence that working for God consists of group programs and group growth. Large evangelical bodies in America have ceased to grow or actually lost in membership concurrently with the growth of organizations within and without the churches to increase interest and church activities.

This is not to criticise organization as such, but only to suggest that it lends itself easily to a busy-ness for God, that can make no proper claim to be a working with God. Churches confront the same danger in their regular services.

I

IN 1 Corinthians 3:9 Paul writes, "We are workers together with God." We read in 2 Cor. 6:1, "We then as workers together with Him," etc., and in Mark 16:20, "They went forth and preached everywhere, the Lord working with them and confirming the Word."

But there is not the slightest justification of magnifying, in the partnership between man and God in Christly service, the part contributed by man. God is not dependent on our working for Him. The church at Laodicea, which the Lord Jesus addressed from heaven, worked for Him. Of it He said, "I know thy works." But what He knew was so distasteful that He added, "I will spew thee out of my mouth."

God is not dependent upon the activity of spiritually-blind fleshly gifts or attainments of men. He seeks first the complete surrender to Him of heart and life. He seeks the vital turning of heart and life to Him. He seeks followers who wish to work with Him on the conditions He shall name, and through the power that He shall give, to accomplish results that He sets forth.

A faulty illustration sometimes used erroneously portrays the dependence of the Lord upon us for results. A human investigator is pictured asking the Lord what He would do to save the lost world, if those to whom He gave the Commission should fail Him. The Lord is supposed to reply that, "if they fail Me, I have no other plans!" The preacher suggests that the Lord cannot accomplish anything in carrying out His great world-conquering mission, except as complacent, backslidden professed Christians find it in them to come and give Him their aid. Think of the Lord of Glory, who died for our sins, and who shall reign forever over all, being held up as a helpless beggar before indifferent church members, who are told His mission of redemption will fail if indifferent church members do not come to His aid!

The highest and noblest Christians have other ideas of themselves and of their Lord. Paul writes (v. 5), "What then is Paul, and what is Apollos, but ministers by whom you have believed? . . . I have planted, Apollos watered; but God gave the increase. SO THEN NEITHER IS HE THAT PLANTETH ANYTHING, NOR HE THAT WATERETH, BUT GOD THAT GIVETH THE INCREASE."

In the passage in which it is said that Christians are laborers together with God, it is also said, "Ye are God's husbandry, ye are God's building." Not the building of Peter, or Paul, or Apollos. Apart from God, they are nothing. In the partnership with God, His ministers are NOTHING, except as each yields his life wholly to God, to learn and obey His will, through becoming Spirit-filled and God-empowered to bear the witness and speak forth His Message of Truth.

II

IF WE allow God to search our hearts, He will say much to us about surrendering to Him. Only thus do we become receptive to learn from Him what objectives of life He would have us pursue. To the receptive and obedient He will point out those objectives. God does not need us to point out objectives to Him.

God is not dependent upon our power or our wisdom. He does not take kindly to efforts on our part to drag Him into supplying motive power to bring to success objectives which, in the conceit of our own sufficiency, we have set up without consulting Him. He furnishes both the objectives and the power for their accomplishment.

Many in our day have decided that the only way to save the world is to better social organization and improve material equities and to teach Caesar better ethics. After deciding this, they set about to put it over both on God and upon His people in the churches. Or they decide that the Cross of Christ is out of date. It is too rugged, too crude, and too repulsive, for cultured people. Having decided this, they turn upon the Christian churches to make them apostates from the blessed Gospel of the Cross in favor of their Cross-dodging philosophy. Others visualize religious progress through eye-filling ecclesiastical combinations, ignoring God's teaching that victory comes only by inner spiritual unity in Christ.

All of this is done in the name of "working for God." Only as we work WITH GOD, do we find out what God wants us to do. We learn that He wants first of all that all men shall accept His Son as Saviour and Lord. We will find that He sends us forth to herald His Message of Good News. There is no way to make the world—which lies in Satan, the arch-enemy of God—love the Gospel of the Cross. The only thing that can be done to bring the world under conviction of its sin and guilt is to preach this Cross. When we give ourselves wholly to the preaching which He bids us, we are WORKING WITH GOD, otherwise we are impotently working for Him.

III

ALL THE while the world lies untouched in sin. So long as we only work for God, we may enlarge our gifts, train our intellects, and build our organizations—yes, and may give our bodies to be burned (1 Cor. 13:3)—and yet bear little or no fruit. All this energy of the flesh can exhibit itself under the very noses of this lost world, and its children will be so busy and obsessed with self and sin, that they will scarcely know we even exist or what it is we are after.

Oh that God's people may learn to be workers together WITH GOD! If we would only in our hearts receive from God what He has bountifully given and what He commands us to preach—the blessed life-imparting Gospel!

It is His message—not ours! It is His power which effectuates His message—not ours! We are His messengers, but we are barren and impotent if we presume to go forth in our own strength and power and cut the pattern of our witness according to our own wisdom and not His revelation. God's inexhaustible power and love are awaiting His servants who will take His Gospel and in it work WITH HIM.

To Celebrate the Dwight L. Moody Tradition

DR. WILL H. HOUGHTON, President of Moody Bible Institute of Chicago, has returned to America after a visit of six weeks to Great Britain and Belgium. The trip was made in connection with preparations for the simultaneous observance in America and Great Britain during 1937 of the D. L. Moody Centenary. Dr. Houghton reports that he found everywhere a hearty response to the proposal, for Moody's evangelistic work in Great Britain was of deep and abiding significance, and is remembered with gratitude.

Dr. Houghton arranged for the visit of several outstanding evangelical leaders from Great Britain to this country during 1937. The idea is that they will take part in nation-wide conferences that will be held in connection with the Moody Centenary. Among those expected are Bishop Taylor-Smith, who was the Chaplain General in the World War, and Mr. A. Lindsay Glegg, a prominent London business man who is much in demand as a speaker for Christian assemblies, and is the author of vital inner-life books.

The Moody tradition in America is worthy of all honor. For evangelical bodies to join in the Moody celebration, either in its formal aspects or by using it as an occasion to affirm their firm witness to the redemptive Gospel which Moody proclaimed with divinely imparted power, is to honor the Lord whom Moody served and to magnify their fealty to vital spiritual evangelism at a time when its rationalistic enemies are working with unprecedented boldness to destroy it.

Baptists of the South, more evangelistic in their backgrounds than most American evangelicals, are yet under a great debt of gratitude to Dwight L. Moody, even though relatively little of his work was in the deep South. Rationalism has inflicted American Christendom increasingly since the days of Moody. It always thrives amid church com-

placency and Unitarian iciness. But rationalism thaws and disappears before the fervent heat of a Christ-honoring witness to the redemptive Gospel like the snows that silently, vanish before the summer's sun.

Baptists, as well as others, have need to take serious thought about what kind of witnesses to religious values shall be honored by us and among us by being brought in and put forward conspicuously before our people as oracles of truth. We particularly need to be observant as to whether we shall teach our people to regard as the outstanding voices of Christian faith those whose claim to the distinction is based, on the one hand, upon intellectual brilliancy or scholastic repute or favorable standing among the worldly-minded; or upon the other, those whose claim to confidence is based upon a record as God-empowered witness to the saving and transforming power of the revealed Gospel of Christ.

If there are among us those who think that differences at this point should be ironed out by mapping a course of would-be mediation between the extremes of rationalism and of evangelical devotion (as doubtless there are), there is the most urgent need that they shall be shown that this is not something which we have any right to compromise. For it is not a division between human weaknesses and predilections of men, but between those who give themselves to living and bearing witness to a supernaturally-maintained life in Christ, and those who turn their backs upon this as an outmoded superstition.

Under whatever guise it presents itself, the effort to mediate between God's revelation and the self-saving philosophies which men have wrought out that help them to sidestep surrender of heart and life to the Christ who died for our sins, is the master strategy of Satan, and must at all costs be exposed and resisted.

A Transformed Life

IS CHRISTIAN faith able to transform the believer's life? Yes. Does it always transform the life of believers? No, it does not.

Look around you. Look back into your own spiritual experience since you turned to the Lord and trusted Him to save you. The conversion experiences of Christians vary. But it is true of most converts that when they come to Christ through repentance and faith, their conscious repentance has to do only with certain specific sins they remember. They do not sound the depth of their own guilty life apart from God; neither do they consciously reckon on what the future may reveal in the way of inherent sinful tendencies, or whether and how they can wrestle with those tendencies when tempted.

Look at the Apostles before and after Pentecost. Consider Paul's portrayal of the "carnal," baby Christian in First Corinthians. And his admonition to the Galatian Christians that, having begun in the Spirit, they were to come to spiritual maturity through the Spirit building them in Christ, not through the flesh.

The Apostles were real believers before Pentecost, but they then exhibited many of the fleshly weaknesses which we see in so many Christians to-day. After Pentecost, there was in them a new elevation of spiritual life. No longer do the passions and temptations of the flesh mar or cripple them. Their lives have been transformed.

The average young convert has in him little understanding of the new life. That which God has implanted, He will preserve. But salvation of soul is not in itself salvation of life, and God purposes that our lives shall be saved as well as our souls. How is that to come about?

Many young converts have only the slightest notion of what the Christian life means. To many it looks to be merely or mainly a process of giving up the sins of the old life. They

have little notion that the heart from which sin is thrust out is now to be filled by higher and better life imparted by the Lord. **Multitudes of them have not been taught, as all of them should be, that God purposes to transform life by putting into it new and God-centered motives and powers. Their souls are saved. But, to use a vulgarism, they feel all dressed up and nowhere to go.**

It is our growing conviction that one of the greatest tragedies which has crippled the impact of the faith of God's people on the life of the world is that so many have been "saved from" rather than "saved to." **How vast is the need that preachers and churches shall teach converts that God has spiritual food for growth after birth, as well as to bring the infant to birth!**

To our thinking the greatest deterrent to spiritual revival in the churches today and to a more general reaching by the churches of outside twentieth century pagans, is the result of our low standard of teaching of what is the Christian life. We have faithfully taught that it is **supernaturally imparted**, but the Galatian Christians (Gal. 3:3) could scarcely have failed more than we to teach that it is, day by day, a **supernaturally-maintained life**. Therefore our churches throng with members who have never grown up from spiritual infancy. They were saved—most of them. But they are not being saved (Rom. 5:10). They are (spiritually) infants to be nursed, at a time when the world desperately needs from them positive witness to challenge the power of Satan and sin. **Lack of church revivals scotches real outside-pagan-reaching evangelism.**

The Word of God has abundant teaching for growth, if we shall only open our eyes to see it and accept it and impart it. It is not essentially outward impeccability in church duties. **It is supernatural spiritual teaching for the inner life as truly as are regeneration, repentance and faith!**

Paragraphic Comment

FOURTH OF JULY

AND SUNDAY TOGETHER

Newspaper headline: "Nation's Celebration Claims Lives of 346." This headed the Associated Press report of what it cost in loss of life to celebrate July 4 and Sunday, July 5. This does not include probably about ten times as many who were wounded or maimed. Only eleven deaths were attributed to fireworks, but motor mishaps accounted for 203 deaths and drownings ninety. Some of the larger cities have outlawed Fourth-of-July fireworks, which may account for the fewer fatalities on that account. We could wish all cities would outlaw them. The making of life miserable to a large number of noble citizens and endangering life and property for the satisfaction that some youngsters get from spending day and night keeping the crackers popping does not seem a sensible course. Ours is a high-powered civilization, and seems to be growing correspondingly ignorant in the field of moral and spiritual understanding. Daily papers feed us tons of thousands of words about the problematic fate of some invertebrate animal, but their verbosity still when it comes to reporting wholesale death and maiming that upon the public mind as for speed and personal self-rememberance. "Take them what they want" their standard? Many have been wont to call ours a Christian nation. Yet the spirit of patriotism rules on our highways and there, there, wherever the auto road finds it finds itself. It is killing. Or, while, while, the efforts being put forth now to lessen the hazard of highway travel. But it is characteristic of our time that only the bravest souls have faith to emphasize self-control on the part of drivers, shown itself in the reduction of the speed permitted on the highway. Yet the speed-man is the largest single factor in the ruthless slaughter of the highways.

FOR SUNDAY OBSERVANCE

It is astonishing how many popular modern inventions have worked directly to the eradication of quietness and privacy of life, and to the breaking down of the observance of Sunday as a day of rest and worship. Page the automobile, the radio, the moving picture, and the Sunday paper. The endless processions of automobiles up and down the highways about our cities on Sundays is a revealing comment on the resources (or lack of them) in the lives of our people. Life must be pretty empty when everybody seems to find that the most available pastime is to ride up and down in lines of the like-minded, seeking something to amuse and all finding only this! But does not one need to get out and get fresh air? Yes, but why try to do all of the getting of it on the Lord's Day? Says another, "Cannot I worship God in the green fields?" "You can," was the answer of President Calvin Coolidge to this question, "but the fact remains that you don't." The plain truth is that nature, of and by itself, never leads to God. Some of the most fiendish crimes are committed in the midst of the most lovely landscapes. The African savage eats his cannibal feast surrounded by natural scenery of surpassing splendor. Nature has not taught him to worship God. You do not clean up the self-centeredness of the human heart by looking at beautiful sunsets, nor convert a drunkard by filling the liquor shop with great paintings and beautiful floral offerings. The trouble about a Christian playing golf on Sunday, as many urbanites like to do, is that, if he spends the rest of the day in thoughts of worshipping God and of trying to understand His Book, he will instinctively feel the impropriety of engaging in a sport that in its Sunday connotations necessarily makes its major appeal to those who find nothing in the Bible to make the day of rest essentially a day of worship. The hastening of the multitudes, including multitudes of church members, to make Sunday a day of pastime and pleasure is one of the ominous tendencies of our times. Such church members do not find life-satisfactions in spiritual exercises and quests.

They find them just where those do who do not make any profession of faith. As a man "thinketh in his heart, so is he" (Prov. 23:7).

WHAT SAVING FAITH IS

Faith that takes hold of Christ is faith in Him and not mere intellectual belief about Him. It is possible to be orthodox, to value moral rectitude, and to accept the facts of Scripture about the life and teaching and death of our Lord, and yet never to receive Him into the heart for salvation. "If thou shalt believe in thine heart," in the sacrifice which the Lord made for our sins, is the faith-condition of salvation. This is living faith, and not the dead faith of mere intellectual concept. Living faith appropriates the blessing of that in which it believes. If a plague is raging in your city and people are dying by the hundreds and all efforts of doctors to check the plague are in vain, and you stand up some morning to realize that you are stricken and that you need a cure, and that when you have just abundant full hope, that you go into your room to a famous physician of whom you have heard, and to receive diagnosis and care for the violent plague, the faith with which you turn to this physician in your need, for a cure is in principle like the faith with which you turn to the Lord, Christ, for salvation from sin. Whatever that doctor tells you to do, you will do, if in your need, you have faith to turn to you in your need. The whole thing becomes a plague which has struck a man. Every where it points to the Great Physician, who "came not to call the righteous, but sinners to repentance." Have you awakened to the fact that your soul is in danger of perishing? If you have you will be ready to turn to the Great Physician, who can cure from the plague of sin. This is saving faith. A desire to be and do good, appreciation of the high ethics and the beautiful life of the Lord, devotion to building yourself up without confronting the fact of the terrible plague of invited and actual sin—this is not saving faith.

THE PASTOR EVANGELIST

One of the most able and versatile ministers we ever knew personally was Dr. William E. Hatcher, of Virginia. He excelled both as pastor and as an evangelist. He was equally at home and invaluable dealing with the most troublesome problems that come before Baptist Conventions for decision or dedicating some remote church among the poor or the near-poor and helping it get started on its way without debt. Educational centers are broadly looked upon as the most difficult environment in which to bring to fruition a vital evangelism. But Dr. Hatcher won precious victories in such places and with equal joy won them in bringing to renewed life in Christ long-closed and remote country churches. During his twenty-six years as pastor of Grace Church in Richmond, Va., it was his custom to go out frequently and hold revival meetings. At the beginning, he told his people, "The cry of the churches for my help rings for me like the voice of God, and you must expect to have trouble with me on that as long as you hold onto me." At the close of his long ministry there, he reminded them that he had kept that promise faithfully. The remark brought laughter, but his church had grown to appreciate his large service for others and to feel that God was making this a blessing to it. They had a way of telling him that he always preached better sermons when he came back from a revival meeting. This is a fellowship which many churches should be glad to have through their pastor with other churches, especially those likely without this fellowship to be deprived of the vital service their pastor could render in the name of God and of their like precious faith. It is more blessed to give than to receive, and this is a gift many a church can make at once to the blessing of many beyond and the enlargement of its own spiritual life and understanding.

The First Christian Revival

LOOK at the company. It was small, for Christians were numerically in a sad minority in Jerusalem. Its members were despised, and they were surrounded by a group of religious fanatics whose enmity knew no bounds. Suspicion rested from the beginning upon the movements of the apostolic band, none of whom were influential, or well-known in the ruling circles of the city.

For weeks they had lived a life of suppressed fear, trying to encourage themselves by meeting behind closed doors lest the Jewish section of the city government should detect insurrection. Their cause was dishonored—it had ended in seeming disaster.

The leader of their "sect" had been ingloriously crucified with felons, amidst the ribaldry of sneering passers-by. Moreover, their enemies were busy circulating lies, contradicting their beliefs. Christ, said the Jews, was an imposter. His resurrection-story was a fabrication, too impossible to gain the slightest credence from reasoning people.

LITTLE wonder is there, that meetings were of a clandestine nature, and that no witness of an aggressive character was attempted. Further, the company was composed of simple men and women whose expectations had been tragically disappointed. They had expected, after the Resurrection, that the kingdom, upon the establishment of which the natural hopes were centered, would be immediately restored, and the Messiah acknowledged as King.

His own program worked out in another direction altogether. Exultation had receded before a bitter wave of sadness and disappointment. To add to their dismay their Master had been taken from their midst—they were visibly without a Leader. Consolation it might be, but the significance of it had not yet dawned upon them, that their Lord taken from them was nearer and more accessible to them than when He was among them. Surprise and fear mingled in their minds—a most unlikely condition for a world-wide forward movement.

Add to these considerations this one: the company as a whole could have no confidence in its visible leaders. Peter had denied his Master. Thomas had skulked in unbelief for eight days. A whole group of them had gone off fishing at a most inopportune moment. Organization they had none—nor did they attempt any. No concerted plan of campaign had suggested itself to even the most daring and sanguine. Courage that makes most of a difficult situation seemed conspicuous by its absence, while the lack of social standing threw discredit upon the whole company.

Such was the composition of the original band of disciples who formed the nucleus of the Christian Church and became the instrument the Holy Spirit used to bring about the first Christian revival.

Is there not, then, a salutary lesson for later Christian communities to learn? Has there not often been a tendency to over-estimate the "worldly forces" at their disposal, and to disparage the weak things by which God not infrequently overthrows the mighty. The history of revival is replete with examples of a similar nature. **When circumstances seemed most unpropitious, and when the season seemed most untimely, then God sent a blessing.**

Old Testament history corroborates what New Testament experience asserts. Elijah was alone against the Baal-worshippers, yet God sent "a great rain." Nehemiah and Ezra led a forlorn hope, yet they were leaders of a mighty movement. Wesley and Whitefield and Rowland Hill were despised by the High Church dignitaries of their day, yet God's Spirit used them to awaken eighteenth century England to a life of seriousness.

We need to re-learn that lesson in our day—sadly need it. Our poverty is often apparent by the presence of "much

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Irvine, England

The conditions of spiritual revival never vary in any essential respect. Deep sense of need, hunger for God, concern for the plight of the lost, waiting on God in prayer—these always precede real spiritual revival. It always begins among God's people. Afterwards the Holy Spirit honors their witness in convicting the careless and indifferent of sin. When God's people are ready to pray and wait upon God and confess and forsake their sins, God is ready to hear their cry and bless them and souls are born into the Kingdom. **Would that every church in Kentucky and in the land was ready to pay the price of revival!—Editorial Note.**

machinery." Methods of every sort (sometimes far from legitimate) are adopted to infuse enthusiasm where it is lacking. Sensationalism tends to take the place of Spirit-produced conviction of sin. The preaching of the Word is being ousted by less important items on the program. The old-fashioned, straightforward Gospel told by simple, earnest men, has fallen into disfavor.

God does not need more machinery for His work. He longs for better men. When the men are weak enough to know their weakness, God is wise enough to use them for His glory. Revival often comes when organization is least thought of!

II

THE initiating event was the descent of the Holy Spirit. He came in fulfilment of a Divine promise, "Tarry . . . until ye be endued with power from on high" (Luke 24:49). For days the disciples had waited expecting that power coming upon them from above. Only when that had become actual experience would they be equipped to go forth as witnesses. As they waited, certain conditions were made evident, conditions which usually precede a realization of Divine power in the midst of God's people.

They were with one accord in one place. Unanimity of desire characterized the Saints. A single impulse surged through the whole company. A strange sense of longing for the promised power increased in intensity as the days passed and the Comforter did not come. The knowledge of need and weakness impressed them all with the necessity for immediate Divine intervention. This growing longing drove them together in acts of "silent supplication" which indicated the depths of their desire. The cohesion of common interest was witnessed on each separate occasion when they met "in one place." The reticence of Scripture is here more eloquent than words. The atmosphere seems pregnant with expectation, the gathering fertile with longing.

Ten dawns broke above the horizon, and nine of them passed with no disturbance of ordinary routine. Had the promise failed? Had their Lord forgotten? No! Expectation provoked by personal announcement (Acts 1:8), developed into expectation operative. They came together. Such meetings would encourage confidence and inspire hope. They would pray with a zeal and zest that they had hitherto not known. Hearts would be consumed in a passion for the power to fall.

Whole beings would be aglow with the warmth of earnest entreaty, as the words of their Lord were recalled. Individual disappointment would be swallowed up in the spirit of fervor maintained by the more ardent and hopeful of the band. Communal faith would dissipate single doubts. Think how Thomas, recently rescued from a fit of unbelief, might create an atmosphere of hopeful trust, as he declared his unwavering confidence in the promise of his Master.

III

TEN days of silence ensued. No sign was given, no premonition was granted. Despair might have settled; and they would have become unfitted for the task of "turning the world upside down." Their faith stood the test—waiting

time was not wasted time. Soon, in the morning of the tenth day their expectation was realized. Pentecost had fully come! The moment in the Divine program had been reached when the forward campaign could commence, and the boundaries of natural conservatism should be swept aside by a message that included all mankind within its embrace.

Early on that morning, sacrificing time because of the compulsion of an indefinable longing, the disciples met, to have an unforgettable experience of incoming new power. The Holy Spirit came. He came to abide, to dwell with and in the saints.

Spiritual power is always Divine in origin. Organization is not required for either its creation or its reception. Suddenly the experience arrived. No warning was given, no signs preceded. The whole company became unusually aware of a strange happening. The entire room was filled and they knew that the Holy Spirit had been sent. Doubt there could be none, for He sat upon each of them, and all saw. Moreover, to everyone was given a consciousness that a new power had taken possession of the being, for "they were all filled with the Holy Spirit."

That historical descent has never been repeated, but the consciousness of the Spirit's presence in the midst of the Lord's people has often been granted in an unusual degree at the time of an outpouring of blessing first on saint and then on sinner.

Dr. Payne, a well-honoured servant of Christ, writes of an experience he had and witnessed during a Gospel campaign in Louisville. "At this point, the writer was more than surprised to witness the instantaneous manner in which the Holy Spirit wrought the conviction in their souls that purity of heart was a necessary condition to welcome the gift of the Comforter. In a moment, they started to pray for forgiveness of past failures in life and service, beseeching God with cries and sobs for a complete deliverance from all sin, and continued thus in earnest prayer and supplication until just after the turn of midnight, when suddenly the Holy Spirit fell upon the meeting in such an indescribable manner that, to a man, the ministers present rose and shouted, as they embraced each other, "The Comforter has come, the Comforter has come!"

Do we not need prayer-meetings like that to-day?—The Witness, London.

Supernatural Result of Christ's Work

BUELL KAZEE, Morehead, Ky.

THE results of the church's work were to be supernatural. I do not need to prove that they were by reciting incidents in the Acts of the Apostles. They are there in abundance. Discernment will reveal that the times when men were impressed, when they believed in great numbers, both in the works of Jesus and of the church, were the times when the supernatural was in evidence.

There is one miracle, the day of which has not ceased and never will until Christ returns, and that is the miracle of the new birth—the one about which the church should be most concerned. The healing of blind eyes was a trifle in miracle compared with what Jesus was trying to get Nicodemus to believe.

To have men born from above—to bring the supernatural into the natural—is the consuming mission of the church. I believe and practice all the attendant good of the Gospel, but I know I am bound to this great objective. How God takes a sinful man who hasn't a trace of righteousness in him, and, not only pays the penalty of his sin but does away with its control over him and gives him a new set of loves and desires, is a miracle that baffles any mind who does not understand, as the Father alone can reveal, that deity can abide in the flesh.

We who have this light must tell of Christ as seen in this glory. I believe in the institutions of our religion, but I am

always fearful that we may satisfy our lagging zeal by helping manipulate the system of institutions rather than to let the supernatural manifest itself in our personal lives. **God's plan is a man; God's power is the Spirit. These two can bring God to man just as Jesus in the same manner did.**

Let me close this article with a single observation. With the unconverted church members we have; with the many disciples who do not have the spiritual enlightenment to know that as church members we are the home of deity in the flesh; with the mixed multitude which has so long harassed our efforts and clamored for the fleshpots of Egypt; is it any wonder that we find ourselves fruitless and powerless?

My dear, unlettered, but sainted mother used to go down the aisle of the old church praising God and calling sinners to repentance. Today she would be an embarrassment to most of our churches if she should do that. Nevertheless, many a time I have seen stalwart men break down under her invitation and weep for their sins and be saved. Her motto was: "Quench not the Spirit," and if ever the Spirit had freedom of speech, it was in her. In her the Spirit was effective. Many of us, with all our schooling, our study, our tact, our methods, our ability to reason, our culture, can present the most logical reasons why he should accept Christ, and yet leave the sinner as cold as ever. What is the difference? The supernatural is all too often absent. In my dear mother's weakness, **He was strong; in our strength He is weak.**

Our bodies are the bondslaves of deity. We cannot pervert their use for every whim of our worldliness and expect the supernatural to exercise himself in us. As Israel between the vicious Egyptians and the Red Sea gathered about Moses to see the hand of the Lord, so must we gather round our Leader, and stand with expectation and readiness to see the hand of the Lord. He will not waste his demonstrations on a scattered and indifferent multitude, no matter how numerous they be. **Our problem is to separate our people from the world and gather them unto Him. But the separator must be one who knows the secret of God manifest in the flesh.**

Dr. A. D. Kinnett, pastor, and Singer C. L. Shaffner, have just concluded meetings at the First Baptist Church of Burlington, N. C. A large number united with the church by letter and by baptism.

Dr. B. V. Ferguson, recently celebrated his twentieth anniversary with the First Church of Fort Smith. The day was fittingly observed with talks by the laymen concerning the progress of the church under Dr. Ferguson's leadership, and their appreciation of his great pastorate. As a fitting climax for the day the church broke all former records in Sunday-school and Baptist Training Union attendance, with 1,645 in Sunday-school; 552 in the Training Union and fourteen additions to the church, and the auditorium packed to capacity, including the balcony, at both morning and evening preaching hours.

We appreciate these generous words from Dr. W. E. Hunter, pastor of the First Church at Somerset, Ky., which we take from a communication to the Editor: "You are opening the eyes of Southern Baptists and keeping them on the main track. Thank the Lord for the Editor and the Western Recorder." These are times that try the souls of men who would be faithful and bear faithful witness to the Message of Christ, whether they stand in pulpits, or before Bible classes, or whether they sit in the editorial chair of a Christian paper. Everyone who is trying to be faithful is aware of this, and he is always strengthened and cheered when his honored fellow-laborers utter words of fellowship and encouragement. **Everyone among Baptists in Kentucky knows that there is not a more faithful full-length witness among us than Dr. W. E. Hunter, who was originally a Mississippi gift to the Kentucky fellowship, but who has spent most of his years of mature service in the Blue Grass State.**

Brevities of Bible Truth

T. D. BROWN, Louisville, Ky.

There is none so blind as he who, in full knowledge of the truth, rejects its testimony.

It is no time to soft-pedal the truth when its opponents mass themselves against it.

The paramount element in Christianity is the supernatural, and Jesus our risen Lord its supreme credential.

The most troublesome thing in the world to religious rationalists is the transforming power of the name of Christ.

The most troublesome thing in the world to religious rationalists is the transforming power of the name of Christ.

Now what is right in the sight of men, but what is right in the sight of God, is the only sane and safe position for the followers of Christ.

Opportunities for significant service to humanity in the name of the Lord are constantly presented to his people in the world, but only Spirit-filled disciples have eyes to see them and power to perform them.

Although Gentiles, Jews, rulers, kings, and peoples conspired against God and His Anointed, even going so far as to kill the Prince of life, God was behind the scenes, marshalling every movement to His glory.

Peter and John were utterly different in personal manner, speech and action, but they were one in Christ, and the combined weight of their testimony and loyalty to him shattered hopelessly the materialistic opposition of the enemy.

In our day, as in the day of the apostles, there is no substitute for and nothing comparable to the personal vision, conviction, and assurance that the Lord Jesus, who went about teaching, preaching, and healing nineteen hundred and thirty-six years ago, is still at work in the world.

When opposition lifts its head and hand against the work and people of God in this world, the prayer most likely to receive an immediate and unmistakable answer from heaven is not one for the saving of our hides but for boldness to speak the word while the Lord stretches forth His hand to heal.

Peter and John represented a new order in the world. They were the agents of the Lord Jesus Christ. While a significant case of physical healing was wrought through them, they did not establish a hospital in Jerusalem. The healing of the lame man was testimony concerning the available restorative power of their Master in the realm of the spiritual. The emphasis of the explanation of the healing by the apostles was on that point. The true work of Christ and His people always consists in turning away men from their love and practice of evil. Fundamentally, the whole movement of Christianity is a movement of divine power in that realm, or it is nothing.

Getting Ready

IT IS not too early to begin to think and plan for the Every-Member Canvass for the coming year. There must be careful and adequate preparation if the best results are secured.

The goal of this canvass, as heretofore, is to get each member of every Baptist church in Kentucky to subscribe to the Co-operative Program with the tithe as the minimum amount subscribed.

The initial preparatory effort is to be put forth in September. During that month the book entitled, "The Grace of Giving" by Dr. P. E. Burroughs is to be studied. In setting September as the special month for the study of this

book we have in mind the value of an early start and also the whole State doing the same thing at the same time.

This book clearly sets forth the responsibility of each saved soul doing his part in supporting God's financial program in this world.

Pastors are earnestly requested to formulate plans in the near future for the teaching of this book to their congregations. Then, too, the Sunday-school, Training Union, Brotherhood and Women's Missionary Union Departments can render a far reaching service to the cause of Christ by throwing their respective forces back of this enterprise. Giving is a Grace and when our people realize this we may well expect them to act gracefully in giving. The teaching of this book will be productive of untold good.

For those who are interested in receiving awards for this study we are glad to announce that credit is given in the Sunday School Study Course for the completion of this book.

Louisville, Ky.

C. M. THOMPSON, General Secretary-Treas.

W. A. GARDINER, Secretary Sunday-school Dept.

Buddha and Christ

A LADY tourist came back to the ship on the coast of India to tell a friend she had visited a Buddhist Temple and had been much impressed. She said, "The paintings depicting scenes in the life of Buddha were so much like what we read about Christ that I have come to believe that there was no difference between Buddha and Christ, and that if these people believe in Buddha that is all that is required." Her friend replied, "What about your believing in Buddha, too, if there is no difference?" She said, "Well, I belong to the West, and so I believe in Christ, but I see no difference." Her friend asked, "Did you see a picture of Buddha dying on a Cross for sinners?" She replied, "No, there wasn't one like that." She gave a like reply to the question about a picture of a Buddha rising again from the dead. Then her friend said, "Then, Buddha cannot be like Christ, for the two great facts about Christ are that He died for our sins according to the Scriptures and He was buried, and that He rose again on the third day, according to the Scriptures." The seeds of spiritual understanding in that woman, though lying fallow and dormant, were yet alive. She agreed that Buddha was not like Christ. Alas, one wonders how many church members today are in their hearts unable to see the difference!—which means that they have yet to learn what is saving faith.

Pastor J. R. White, of the Can Run Church near Lexington, is assisting Pastor Edwin Deusner in a revival at Stanley, in Daviess-McLean Association. Immediately following the Stanley meeting they will go to Cane Run for a two weeks' meeting.

Pastor Fred T. Moffatt, formerly of Horse Cave, Ky., and Jellico, Tenn., preached recently in meetings in his own church at Lake Charles, La., from June 14 to June 24. Splendid crowds attended, and the interest went beyond the fondest expectations. There were forty-six additions to the membership.

Pastor C. H. Franks, Hayti, Mo., writes: "We closed our revival here Sunday night, June 28. There were thirty additions to the church. Twenty-six of the number for baptism. The pastor did the preaching and George Jernigan of Rector, Ark., led the singing. He is a real helper, and possesses one of the most beautiful voices it has ever been ours to hear."

Dr. E. C. Stevens, pastor of the Clifton Church, Louisville, will begin preaching in protracted meetings at the Pleasant Ridge Church, near Frankfort, Ky., on Monday, July 13. Brother L. E. Curry, Georgetown, Ky., is pastor. The meetings will continue for two weeks.

Fellowship Tidings

Dr. Arthur J. Hoag, Superintendent of evangelism in Minnesota, died recently following an operation.

Mrs. Grace Tilsley Crawford, widow of the late Dan Crawford, pioneer missionary in Africa, died recently.

Dr. John E. Briggs has just completed his twenty-seventh year as pastor of the Fifth Church in Washington.

Dr. and Mrs. W. B. Riley, of Minneapolis, Minn. are now traveling in England, Scotland, Ireland, Wales, France and Belgium.

J. C. Hodgson has resigned the pastorate of the First Church of Chicago Heights, Ill. after serving in that field for eight years. He sailed on June 11 to visit his native England.

W. W. M. Smith, an instructor in the New-Newton Theological School, and been called Field Worker in Town of Rural Station for the American Baptist Home Mission Society.

Superintendent C. K. Highland, of the Kentucky Baptist Children's Home, Henderson, Ky., will speak on WLAP Station, Lexington, on Saturday morning, July 11, from 9:29 to 9:59, during Pastor Clarence Walker's regular broadcast. A. D. Wampler is the sponsor of the program.

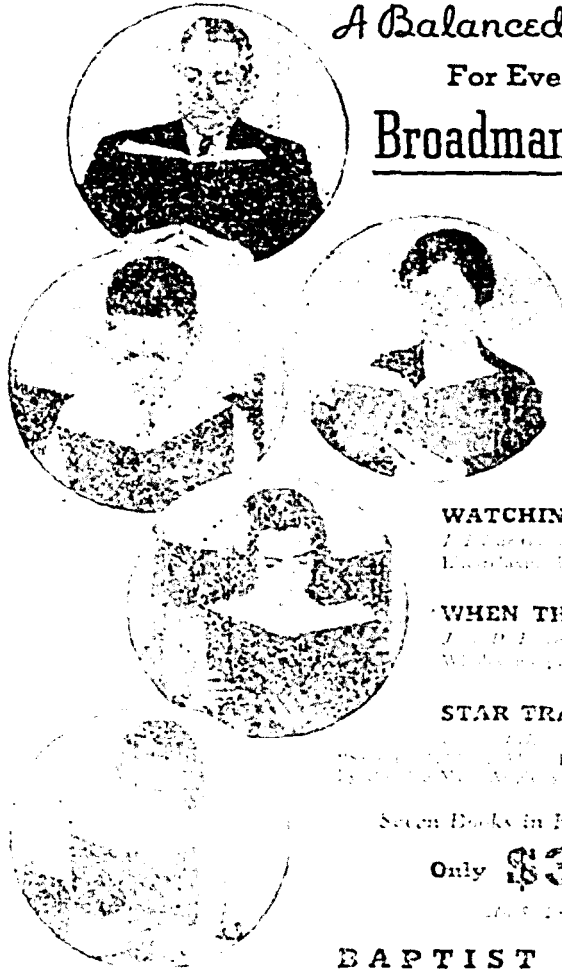
Pastor A. A. DuLaney of the First Church, Chittago, Mo., recently assisted Pastor Frank Q. Crockett and the Farmington, Mo. Church in a gracious revival meeting. Gospel Singer Carl D. Magee of Springfield, Mo., led the music. The Farmington pastor is now in his sixth year with his people.

O. B. Van Osdel, graduate of Berkley Baptist Divinity School in California, has been called to become pastor of the Opportunity Baptist Church, Opportunity, Wash. He is a son of Prof. E. B. Van Osdel, of the University of Redlands, and a grandson of the late Dr. Van Osdel, who before his death was pastor for many years of the Wealthy Street Church, Grand Rapids, Mich.

In addition to the academic degrees conferred by Georgetown College this year, as recently published in the Western Recorder, there were also four honorary degrees conferred by the institution. These were: Doctor of Divinity to Joseph Marvin Adams, Cynthia, and Frank Marion Powell, Louisville; Doctor of Letters degree to Louise M. Dudley, Columbia, Mo.; and Doctor of Laws to Roy Harper Gatton, Madisonville, Ky.

Ninety-three Blue Mountain College clubs were formed from September 1, 1935, to May 1, 1936, in honor of the eighty-fifth birthday of Mrs. Modena Lowrey ("Mother") Berry, Vice President Emerita of that institution. Dur-

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the State. The annual Exposition in Philadelphia, the Executive officials requested each State through its women's clubs to select the four women who had done the most for the State. "Mother" Berry's name was first on the list for Mississippi. Blue Mountain College was founded in 1872 by Mrs. Berry's father, General M. P. Lowrey.

The forty-second annual Winona Lake Bible Conference will be held at Winona Lake, Ind., August 12-23. Some of those expected to appear on the program this year will be: Bishop Adna W. Leonard, Harry Rimmer, Herbert W. Bieber, J. C. Massee, Samuel Swemer, Robert G. Lee, Harry A. Ironside, Gypsy Smith, Jr., John H. McComb, James McGinlay, Will H. Houghton, Henry Ostrom, Melvin Trotter, Conrad Hoffman, Jr., H. L. Chaillaux, Harry L. Bowlby, Solomon Birnbaum, Joseph Cohn, A. B. Machlin.

Pastor Walter L. Johnson, of Mt. Airy, N. C., a beloved Kentucky "exile," has been having a revival meeting in which Prof. G. S. Dobbins, of the Louisville Seminary, was the preacher. Brother Johnson writes in high appreciation of the service rendered by Dr. Dobbins, which he characterizes as a constructive contribution to evangelistic method. The evangelist spoke from three to five times daily, visited much in personal work, and between time

planned the services, which began at 10:00 in the morning daily. The morning services were built around the general theme, "I will Build My Church." Before the evening preaching service Dr. Dobbins spoke to different leadership groups. Evening services were built around the Gospel of John, a hundred copies of which were distributed, many reading the entire book during the meeting. One of the evening services was used to give an opportunity for reconsecration and fresh consecration. Tangible results were thirty-seven asking church membership, of which thirty-two came for baptism.

"Ministers are human. They find their greatest solace in service, but they need also some human appreciation on the part of those they serve. Many a splendid minister has been lost to the church, not so much because of the poverty of his calling itself, as because his poverty meant a congregation callous to the service he attempted to render. The ministry needs successful men if a new interest in religion is to be aroused. And how many men can live in poverty all their lives and face an old age of charity and still feel that they have made a success of life?"—The Relief and Annuity Board.

Faded

Bible School Department

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

Scottsville Again Standard

The application for the Standard award from Scottsville Sunday-school has been approved. Brother H. L. Green is pastor and G. E. Rather is Superintendent.

Licking Valley Standard

The Licking Valley Sunday-school of Campbell County has qualified for the Standard award. Brother Douglas J. Harris is pastor and Catherine Leichtle is superintendent. There are only thirty members of the church. This brings the total number of Standard Schools for Campbell County to three for the year. We will welcome other applications from this fine old Association.

Lone Oak and East, Paducah

Lone Oak and East Churches of Paducah have just had Vacation Bible Schools. Pastor L. R. Riley of Lone Oak writes that this is their first and a very successful school. Pastor Odle writes that East Church had over 200 enrolled and he counts it his best school.

The Man Who Let Down

Some said he was lazy and some said he had just lost his conviction as to the importance of his job as Sunday-school Superintendent. Anyway he quit work. QUIT WORK? Had you ever spent fifteen minutes considering what this means? Had you ever studied the life of Christ to see what his example was about work? **He never quit work.** His great understanding of a lost world sent Him on. But did this Superintendent have the right to quit work? Was he working for self or for others? He had been elected by his church to do a definite work. He did not resign. He just held onto the job and "took out." This was a tragedy.

Some Vacation Bible Schools

Pastor Paul Montgomery writes that his church is having the best Vacation Bible School he has ever seen. The enrollment reached 452.

Mt. Eden Vacation School enrolled fifty-seven. Pastor R. P. Merritt says all his people are delighted with the School.

Pastor John W. T. Givens reports a fine Vacation Bible School at Morgantown with 108 enrolled. R. C. Hill is Principal of the School. Their main project work was the erection of partitions in the basement to make class rooms for Sunday-school.

Miss Annie Allen reports ten or more Schools in Enterprise Association. Many pastors have helped in such Schools in the Eastern end of the State Miss Allen reports.

Associational Reports During June

On the last day of June we had received reports from nine Associational Superintendents as follows:

Owen County meeting was attended by ninety-four from eleven churches. One Sunday-school has sent in application this year for the Standard award. Many others should qualify in the near future.

Nelson Association had 132 present from nine churches. Seven Standard Sunday-schools were reported and others will likely qualify soon.

Whites Run Association had eighty-two present from three churches. We look for other Schools to join the one Standard School this Summer.

Crittenden Association had 110 present from seven churches. There are four Standard Sunday-schools with others near completion of requirements.

Russell County Association promises to be a Standard Association this year. They had eighty-two present from eight churches.

West Union had fifty-three present from seven churches. Two Sunday-schools have sent in applications for the Standard award and another reports that it is Standard.

Ten Mile Association was the first in the State several years ago to begin having monthly meetings. Seven of the fourteen Sunday-schools are Standard. Others are expected to join this list.

Campbell County had sixty-two present from eight churches. We are expecting several applications from here this Summer.

Salem Association had ninety-seven present from eight churches. Three Schools are Standard. We would like to see this number increased to ten this summer.

Let us have reports from all the Associations. They are interesting and helpful. Over forty Associations are organized.


Long Run Association has nearly forty Vacation Bible Schools. It looks very much like we may reach our goal of 201 such Schools this Summer.

Mt. Hebron Campaign

How would you like to go to a country church and hold a Training School with an attendance of about 100? Not often do we have such an opportunity,

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but I have just had this experience in the Mt. Hebron Church. Most of those attending were young people. I do not believe I have been to any church with such a large number of young people in attendance. It makes the heart glad to see them in the services. Rev. E. H. Blakeman is pastor and R. L. Tracy is superintendent.

The census revealed a total of 509 possibilities for the Sunday-school. A building fund is being accumulated for the purpose of adding rooms for the Sunday-school. It is our hope that not many months shall pass before the work may start on these rooms. It is a precious opportunity to care for such a group of young people.

SUNDAY SCHOOL ATTENDANCE

June 28, 1936

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

Newport, First	914
Owensboro, First	797
Frankfort, First	611
Lexington, Porter Memorial	549
Louisville, West Broadway	539
Louisville, Carlisle Avenue	529
Mayfield, First	526
Lexington, Calvary	499
Danville, Lexington Avenue	486
Murray, First	480
Harrodsburg	476
Paducah, Immanuel	462
Princeton, First	458
Louisville, 18th Street	441
Somerset, First	434
Hopkinsville, First	426
Akron, Ohio, Calvary	411
Covington, Latonia	399
Fulton, First	351
Jellico, Tenn., First	320
Bellevue	320
Louisville, Baptist Temple	310
Louisville, Victory Memorial	292
Covington, Madison Avenue	290
London	275
Pineville, First	268
Louisville, Third Avenue	248
Versailles	232
Springfield	215
Shepherdsville	214
Erlanger, Elsmere	207
Russellville	205

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THE FIRESIDE

THE BLUE GLASS SLIPPERS

Once upon a time there was a little princess who was so good and sweet that everybody in the kingdom loved her and wanted nothing so much as for her to be always happy.

Now this little princess owned a beautiful pair of blue glass slippers of which she was very proud. There was not another pair like them anywhere for her father had brought them to her from a far country and the old man who made them died shortly after.

"You must be very careful of these slippers," her father told her, "for you cannot get another pair like them anywhere."

The little princess said she would be very careful, and really she was, but one day something very dreadful happened just the same.

Right behind the castle where the princess lived with her father was a deep, deep ravine. The princess liked to sit on the edge of this ravine and swing her feet over and wonder how far it was to the bottom. So, she was doing this very thing one day when one of her pretty little glass slippers slipped off her foot and fell to the bottom of the ravine.

The princess watched it until it was out of sight, then ran crying to her father and told him what had happened. The king was of course very sorry, and ordered his servants to do all they could to get the slipper, but all in vain. The ravine was too deep and none of the ladders and ropes in the kingdom could reach to the bottom.

Then the princess thought of the Fairy-tree out in the garden.

"Maybe it can help me to get back my pretty slipper," she thought and ran out to the tree.

"Dear Fairy-tree," she begged, her eyes full of tears, "won't you help me get back my glass slipper that fell into the ravine?"

The Fairy-tree rustled its leaves and moved its branches from side to side as if saying it could not help her. With a sad heart that princess returned to the castle and her father sent messengers into every country saying that whoever could restore the princess' glass slipper could have her for his wife.

Well, it wasn't very long until one afternoon a bugle sounded and over the drawbridge rode a prince on a beautiful white horse. The prince was dressed all in white velvet from head to foot and was so handsome that everybody hoped he would find the glass slipper and marry the princess.

The princess was standing near her father's throne when the prince was

ushered into the room and at the sight of him her heart gave a great bound.

"What a handsome man!" she cried softly under her breath. "I do hope he can find the slipper!"

After the prince had talked to the king a few moments, servants escorted him to the dining-room where he was served refreshments.

The little princess stole softly to the door and peeped in. All at once she gave a little scream and fled. A careless servant had dropped a glass of wine right into the prince's lap and the prince without a word knocked the poor fellow unconscious and he lay in a heap on the floor.

The princess ran out to the Fairy-tree as fast as she could go.

"Fairy-tree! Fairy-tree! Hear me in my sorrow;
Don't let him find my slipper tomorrow!"

The tree rustled its leaves and bowed its branches over as if to assure the little princess that it heard and would help her.

The next morning the prince—all smiles—went out to find the slipper.

"I have here the most wonderful rope in all the world," he said, uncoiling what looked like a common rope. "It will reach any distance, anywhere."

With breathless interest the princess watched him as he tied one end of the rope to a tree. Then he took hold of the other end and swung himself over the ravine.

Down—down he went. The little princess peeped over the edge of the ravine and almost cried out in her excitement. Would the rope ever stop growing? Surely the Fairy-tree would help her.

It did! All at once the rope gave a jerk and began coiling itself up as fast as it could, bringing the prince with it.

The prince wasn't handsome now. He was so angry that his face was purple, and taking out his sword, he cut the rope into a dozen pieces. Then without a word to anybody he mounted his horse and rode rapidly away.

The princess was so happy over what had happened, that she forgot to miss her slipper for a while.

Three weeks later another prince came riding over the drawbridge. This prince rode a black horse and was dressed in black satin trimmed with costly jewels. He was very fat and not handsome like the other prince, but the princess didn't care, for by now she had begun to mourn the loss of her glass slipper again. She hoped this prince would be successful and restore it to her.

The prince was ushered into the

presence of the king and later invited to the dining-room for refreshments. The princess tiptoed to the door to watch what went on. The servants brought in great platters of meat and bread and flagons of wine. The prince ate and drank everything set before him and called for more. Again and again he emptied the platters and flagons.

The eyes of the little princess grew big with horror and disgust.

"Oh, I can't marry such a—pig!" she sobbed as she sped toward the Fairy-tree.

"Fairy-tree! Fairy-tree! Help me in my sorrow;
Don't let him find my slipper tomorrow!"

The tree rustled its leaves and bowed itself over to let the little princess know it heard and would help her.

Early the next morning the prince went out to find the glass slipper. He had just had his breakfast and looked so fat and greasy that the princess turned her head from him.

"Don't worry little princess," he said, taking something out of his tunic. "I have here a little magic bowl that will take me wherever I want to go."

The princess wondered how on earth such a fat person could get into such a tiny bowl but she soon found out, for as soon as the prince set the bowl down on the ground, it began to get bigger and bigger until it was just the right size for him. When he took his seat in it, it began to rise until it was right over the ravine when it began to sink slowly out of sight.

The princess waited anxiously to see what would happen, and in just a few moments the bowl reappeared carrying a much surprised prince.

"It didn't work this time," he said in such a surprised tone that the princess laughed right out loud. She couldn't help it.

Unlike the other prince, this one did not become angry at his failure, but rode away without a word.

A long time passed and it looked as if no one else was going to try to find the slipper, when a page ushered in the ugliest man the little princess had ever seen in all her life.

His ears stuck out from his head, his mouth twisted to one side and his nose was flat. His hands and feet were too large and the rich costume of blue velvet that he wore only served to make him that much uglier.

"I have come to find the princess' slipper," he said, and his voice and his eyes were both so gentle that the little princess stared and stared.

"If he only wasn't so ugly!" she whispered to herself, and at that moment caught a glimpse of her own lovely self in a mirror. She shivered. "How could I marry such a fright?" she moaned.

A little later she peeped at him as he sat eating in the dining-room. How kindly he spoke to the servants and how nicely he ate! But oh, how homely!

"I just couldn't!" she wailed and ran out to the Fairy-tree.

"Fairy-tree! Fairy-tree!" she began, then stopped. Should she ask the Fairy-tree to keep the prince from finding her slipper on the morrow? Once the words were said they could never be unsaid and this might be the last chance she would ever have of getting her slipper back.

"Fairy-tree! Fairy-tree! Hear me in my sorrow;

Don't—don't—I mean. Let him find my slipper tomorrow!"

She had said it! The prince would find the slipper and she would have to marry him, ugly face or no ugly face. She flew back to the castle and locked herself up in her room and there she remained until next morning.

If anything, the prince looked uglier than he had the day before. Folding his hands together he jumped over the edge of the ravine muttering something under his breath as he slowly disappeared from view.

The little princess ran to the edge and peeped over. Way, way down she could see the prince. Now he had disappeared entirely. Would he ever come back? Yes, there he was now! As he came nearer and nearer the surface, the princess drew farther and farther back. Now he was safe on the ground again and in his hand was the blue glass slipper!

Walking up to the princess he knelt and presented to her, her slipper.

"Will you marry me, little princess?" he asked and his voice was so gentle and kind that the little princess peeping at him through her wealth of golden hair cried out:

"Yes I will! You are homely, but your voice could not be so kind and gentle unless you were too!"

And so it proved to be. The little princess was happy because she had chosen wisely, and everybody else was happy because she was!—Adele Spies Cooper in Alabama Christian Advocate.

FROM A NORTHERN BAPTIST PASTOR

Dear Dr. Masters: I have been late in expressing my appreciation of your use of my article in the issue of May 21, also for sending me the extra copies. I am glad I delayed, as it gave me time to look over more leisurely that fine issue with the report of your wonderful Southern Convention. I am wondering whether you used my article in that

issue because it fitted in with the spiritual atmosphere of the Convention?

I was glad to note the action of the Convention regarding the matter of social service. There has been too much tendency in the North to emphasize social service above individual salvation. Of course when one is saved, they must be taught everything that Jesus commanded, as he said in Mt. 28:20—the life in Christ must go out into all social relationships. But the first thing is to get people saved. Evangelism stands at the front in Christ's program. There is really no such thing as Religious Education until people find Christ.

I was also glad to note the part the Negro singers had at your Convention, and the interest of the Convention in the education and leadership for the Negro preachers.

Many thanks for giving my article the title you gave it, as it expresses the very thought of the article.

With all good wishes for the success of your paper, and for a great Kingdom work by Southern Baptists, I remain,
HOMER F. YALE,
Seneca Falls, N. Y.

DISTRICT ASSOCIATIONAL MEETINGS, 1936

Date	Association	Church
July		
29-30	Simpson County, Cedar Grove.	
29-30	Blackford, Mt. Eden, 5 miles South of Hawesville.	
August		
5-6	Rockcastle Co., Poplar Grove	
5-6	Liberty, Cedar Grove.	
5-6	Gaspar River, Barnett's Lick, Banock.	
5-6	Daviess-McLean, Panther Creek.	
5-6	Bracken, Mt. Pisgah.	
6-7	East Lynn, Washington, Marion County.	
11-12	Henry County, Port Royal.	
11-12	Owen County, Greenup Fork.	
12-13	Logan County, Beechland.	
12-13	Ohio County, Beaver Dam	
13-14	Crittenden, Pleasant Ridge.	
13-15	North Concord, Liberty, Three miles from Artemus.	
19-20	Campbell Co., 2nd Twelve Mile.	
19-20	Barren River, Temple Hill.	
19-20	Goshen, Pilgrim's.	
19-20	Ohio River, Union, Crittenden.	
19-20	Russell Creek, Macedonia.	
19-20	South District, First, Danville.	
22-23	Franklin, Evergreen, Clark Co.	
25-26	Muhlenburg, Bethlehem.	
26-27	Tates Creek, Bates Creek, Richwood.	
26-27	Friendship, Ephesus, Clark Co.	
27-28	Baptist, Lawrenceburg.	
27-28	Breckenridge, Macedonia.	
27-28	Enterprise, Pikeville.	
September		
1-2	Elkhorn, First, Lexington.	
1-2	Elkhorn, Midway.	
1-2	Ten Mile, Vine Run.	
2-3	Central, Bradfordsville.	
2-3	Edmundson, New Grove.	
2-3	Sulphur Work, Sligo.	
3-4	East Union, First, Jellico, Tenn.	
3-4	Lincoln County, Beech Grove.	
3-4	Shelby County, Little Mount.	
4-5	Bell County, Hensley Chapel, Middlesboro.	
8-9	Bethel, Guthrie.	
8-9	Mt. Zion, Bethlehem.	
9-10	Russell County, Friendship.	
9-10	Allen County, New Salem.	
10-11	Wayne Co., New Salem, Amos.	
11-12	Booneville, Liberty, Fall Rock, Clay County.	
11-12	Greenville, Morris Creek, near Stanton.	
15-16	Pulaski, Sinking Valley, Public.	
15-16	Severns Valley Meeting Creek.	
16-17	Boones Creek, Kiddville.	
16-17	North Bend, Madison, Ave., Covington.	
17-19	Mountain, Saul.	
13-19	Lynn Camp, Merrimac.	
13-19	Three Forks, Lothair.	
22-23	Ohio Valley, _____	
23-24	Caldwell Co., Macedonia, Lyon County.	
23-24	Warren County, Claypool.	
24-25	Upper Cumberland, Evans.	
24-25	Nelson County, Chaplin.	
25-26	South Union, Alsile, Jellico Crk.	
25-26	Freedom, Burksville.	
25-26	Goose Creek, Goose Rock, Clay County.	
25-26	Irvine, Stone Coal, Arvel.	
30-31	Lynn, Pikeview, Hart County.	
October		
1-2	Long Run, Ninth & O, Louisville.	
2-3	Laurel River, New Hope, Rockcastle County.	
6-7	West Kentucky, First, Fulton.	
7-8	Little Bethel, New Hope.	
7-8	Little River, Hurricane.	
14-15	West Union, Bandana.	
21-22	Blood River, New Bethel.	
28-29	Graves County, Wingo.	

Meeting Places and Dates Not Known
 Christian County
 Greenup
 Jackson County
 McCreary County
 Old Bethel
 South Concord
 South Kentucky
 Union
 Whites Run

We will appreciate from clerks, moderators or pastors, information to fill blanks or to correct any errors.

Field Worker W. A. M. Wood has just arrived back in Erlanger, Ky., ready to resume his work in North Kentucky after a 8,000-mile automobile trip to California with his family. He has a coat of tan, and has every appearance of having been somewhere.

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Program Clear Creek Springs Encampment, August 3-13, 1936

The first service will be at 7:30 on the evening of August 3, and the closing service will be on August 13. Daily Schedule:

MORNING SESSION

- 6:30 Rising Bell
- 7:00 Sunrise Service...First Week—W. R. Cole; Second Week—H. S. Summers
- 8:30 B. S. U. ClassWm. Hall Preston
- 9:00 Baptist Training Union Classes:
Trail Makers in Other Lands—(For Juniors)..... Miss Annie M. Brown
Messengers of Light—(For Intermediates).....Miss Grace Morehead
Planning A Life—(For Seniors).....Wm. Hall Preston
The Fine Art of Soul Winning—(For Adults).....Byron C. S. DeJarnette
- 9:50 Sunday School Classes:
Outlines of Bible HistoryW. A. Gardiner
From Bethlehem to Olivet—(Life of Christ).....E. N. Perry
From Pentecost to Patmos—(Covers period of Acts).....C. P. Hargis
- 10:40 W. M. U. Work:
First Week—Miss Rose Marlowe, of China, will speak to members of the W. M. S. and Young People's Organizations.
Wednesday: The Young People's Leaders will meet Misses Josephine Jones and Betty Miller.
Thursday: All-Day W. M. U. Meeting.
Second Week: Donato Ruiz, Home Board Missionary will speak to members of W. M. S. and Young People's Organizations. His daughter, Gloria Ruiz, a recent graduate of the Training School, will accompany her father.
Wednesday: The Young People's Leaders will meet Misses Jones and Miller.
- 10:40 Story HourMiss Jennie Graham Bright
- 11:30 Bible Hour—First Week—EphesiansH. C. Chiles
Second Week—ActsC. C. Warren

AFTERNOON SESSIONS

Rest, Hikes, Swimming, Games, Study.
Mr. Wm. Hall Preston will have charge of fellowship. That means we shall all have a good time and good fellowship.

EVENING SESSIONS

- 7:30 Song ServiceMr. and Mrs. W. Earl Robinson
- 8:00 SermonJ. Dean Crain, Greenville, S. C.

SPECIAL SUNDAY PROGRAM, AUGUST 9

- 9:45 A. M. Sunday School—Departments and classes for all—
Superintendent W. A. Gardiner
- 10:55 SermonJ. Dean Crain
- 2:30 P. M. Mass Meeting on CampusSpeaker J. Dean Crain
- 6:15 Training Union—B. Y. P. U's for all.....Director Byron C. S. DeJarnette
- 7:30 Special Young People's Service
Song ServiceThe Robinsons
SpeakerDonato Ruiz, San Angelo, Texas

BEGINNINGS OF OLD COLLEGES AND UNIVERSITIES

The University of Moscow was founded in 1755 by the Empress Elizabeth, and the University of St. Petersburg in 1819 by Czar Alexander I.

Trinity College, Dublin, was incorporated by royal charter in 1591.

The University of Edinburgh was founded in 1582 by a charter granted by King James VI of Scotland.

The University of Leyden, in the Netherlands, was founded by Prince William (the Silent) of Orange in 1575. Grotius, "father of international law," is one of its famous scholars.

The University of Copenhagen, Denmark, was founded in 1479.

The University of Jagielle, of Cracow, Poland, where Copernicus received his education, was founded in 1364 by the Polish King Kazimiers the Great, and endowed by Jagielle in 1400.

The first University in the German Empire was at Prague Bohemia, 1348.

The first college of the University of Cambridge was founded by Hugo, Bishop of Ely, in 1257.

The oldest Spanish University is that of Salamanca, founded in 1240.

The University of Paris was founded by King Philip II. about 1200.

The University of Oxford is said to have been founded by King Alfred in 872.

The University of Pavia, Italy, was

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REV. FRANK A. CLARKE, President,
Salyersville, Kentucky



Brother Donato Ruiz is one of our Mexican missionaries to his own people in Texas. He is cultured and spiritual. On Sunday evening, August 9, at Clear Creek, he will speak to the young people. He will also speak to the women each morning of the second week. His daughter, Miss Gloria Ruiz, who graduated from the W. M. U. Training School, is to be with him. She is a charming and gifted young lady. Her presence at the Encampment will add greatly to the helpfulness of the program.

founded by Lothair, grandson of Charlemagne, in 825, and celebrated its eleventh centenary on May 5, 1925.
—Baptist Observer.

William L. Cooper, of Montgomery, Ala., and formerly Educational Director at the Deer Park Church, Louisville, Ky., has been appointed a Chaplain at Maxwell Field for the U. S. Army. Also Paul J. Maddox, son of Missionary and Mrs. Otis P. Maddox, of Brazil, and who was in recent years a student in Louisville, has been appointed a chaplain at Fort Russell, Marfa, Texas.

Ministers cannot live by religion only. They need bread. And man needs both religion and good ministers. Do your duty by your ministers. How? Ask Thomas J. Watts, Executive Secretary, The Relief and Annuity Board of the Southern Baptist Convention, Dallas, Texas.

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 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.



Lewis W. Martin, Jeff, Ky., Home Board Missionary, working in the mountains of Kentucky

Lewis Waller Martin was born in Waddy, Ky., October 26, 1899. He was educated in the public schools, Georgetown College, Georgetown, Ky., (A.B.) 1923 and Southern Baptist Theological Seminary (Th.M.) 1928. He was converted at the age of thirteen under the ministry of Dr. Charles R. Shepherd and baptized into the membership of the Waddy Baptist Church. During college days he felt the call to foreign mission service and completed his theological education with the hope of serving in China. Upon graduation he applied to the Foreign Mission Board only to be told that no appointments were being made.

Seeking the will of God in this disappointment, he came back to his native mountains in the pastorate at Hazard, Ky., after several years' experience as pastor during his Seminary days.

He was ordained in 1924 by First Baptist Church, Shelby, Ohio, of which he was at that time pastor. His work in this mountain pastorate and in connection with Clear Creek Assembly attracted the attention of the Home Mission Board and in September, 1934, he was appointed missionary in the mountains with the especial task of enlisting and aiding the small, weak, mountain churches and preaching the Gospel in destitute places.

Clear Creek Mountain Springs History
 (Copied from Bulletin of summer activities. Free copies of bulletin furnished upon request.—M. N. L.)

"Since pioneer days the waters of Clear Creek Mountain Springs have been famous for their health-giving qualities. Many years ago, when a native was waiting to shoot deer from his 'blind,' he hurt his leg and it would not heal. By chance he rubbed some sediment from the spring on the place and it soon healed. Thus he had made a discovery of a mineral water which was destined to become famous.

"The place is also famous for its natural beauty. Here one is thrilled by the majesty of the mountains, soothed by the tang of the mountain breezes and the murmur of the mountain streams, and charmed by the wealth of the tall trees, rich foliage and varied flowers. It is indeed 'the beauty spot of the Cumberlands.'

"In the summer of 1923 a group of Baptist men and women from Pineville and Middlesboro, realizing the wonderful possibilities of the property and the need for a religious, educational and recreational center for the spiritual uplift of our people, organized the 'Clear Creek Mountain Springs Corporation' and purchased the property consisting of 450 acres of land. A Benevolent Board of Control consisting of twenty-four Baptist men and women from all sections of Kentucky, was organized. No time was lost in starting improvements and putting on programs. For twelve years, now, these programs and the development of the property have been a growth. What has been done was not of preconceived plans, but of Divine direction through prayer. For all this may God be praised."

Kentucky Baptist Boys' Camp

Splendid reports are coming from the Camp. All available space is filled, and the program is unusually fine. Mr. Lewis Martin writes:

"We are having a fine camp. We have the finest group of boys we have had. We have a splendid group of helpers, and Brother Griffith has made perfect preparation, which causes everything to move along with desired smoothness."

Mountain Preachers' School

The tenth session of this well established school will open its classes this year on June 29, and will close July 24. It is the earnest desire of the President and Dean of the school to make this the very best session we have ever had. We are planning for a least SEVENTY-FIVE students and we urge that all our old students and other friends co-operate with us in attaining this end.

The schedule will run thus: State Workers' Hour, Old Testament, New Testament, Church Problems, Theology,

English. The entire time this year will be given to the work of the school.

This school has demonstrated the "how" in the solution of what we are pleased to call the "Mountain problem." This work in the mountains of the South is to be done by the folks who have always lived in these mountains. The men who have studied with us are now doing a wonderful work among their own people, and if any one wants to help do a worth-while work for the people of the mountains, there is no better way than by helping to finance the work of the Preachers' School and praying for it. For further information write to Dr. L. C. Kelly, President, Pineville, Ky.

Dr. Kelly says: "It looks as if we will have at least 100 men in the school this summer."

Western Region

We are delighted to welcome Mrs. W. G. Potts, Whitesville, Ky., as Vice-president of Western Region. Mrs. Potts has taken a prominent part in W. M. U. work for years and we know she will do a fine work in this region.

Home-Going of Mrs. Elmore

Sad news of the death of Mrs. Sarah McCann Elmore, Lexington, Ky., has just reached us. No particulars have been heard, but Kentucky W. M. U. has lost a true friend in Mrs. Elmore. Further information will be published later.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

Southwide Stewardship Declamation Contest

The Southern Stewardship Declamation contest was held at Ridgecrest Y. W. A. Camp, Thursday evening, June 25. There were seventeen contestants from seventeen States, the one from New Mexico coming farther than any other contestant. It was a most interesting contest on the important subject of Stewardship of Possessions. Our Kentucky entrant, Rebecca Henson, from Western Kentucky, won second place in the contest. She had a splendid talk and delivered it exceedingly well. We were all very proud of her. The winner in the contest was Frances Douglas, of Florida.

A Letter From A Ridgecrest Camper

Dear Friends at Home: Well, here I am at Ridgecrest and I'm having the time of my life. There are thirty-three girls from Kentucky here and we are all just one big, happy family, with Miss Jones at the head. I've done so much hiking that my muscles and bones cry out in anguish when I start to move. There have been tours to various points

of interest. By the way, my nose is peeling now from blister and not sunburn.

I can't tell you all of the good things I've heard, so I'll give you a few quotations from some of the different speakers:

"We can't all be firsts, for there are the splendid seconds to follow the firsts."—Miss Mather.

"Our modern term of love is not fitting for God. Love of God is a great moral urgency in the heart, not to possess nor protect, but to perfect."—Dr. Potat.

"There are French people in Louisiana who have never heard of God and not even the fourth of July."—Mrs. Lawrence.

"God cannot squander divine power on those who neglect to bring themselves into divine will."—Dr. Dana.

I can't quite convince myself that I can really talk to all the people that I've always heard about. I remember how my mouth used to drop open when I saw a real missionary or any of the South-wide workers, but some of them have even put their arm around me. I got to eat beside Mrs. Ling and Miss Marlowe. I've had conferences and classes with Mrs. Lawrence, Miss Mather, Miss Bourne, Miss Aquillard (French), Mrs. Armstrong, Miss Leachman and numerous others, besides our State Workers.

You know, I'd really like to see someone come up here with their mind made up that they wouldn't have a good time. No matter what happened they'd change their mind. When you're up on these mountains you feel as if you could reach out and shake hands with God. It's grand!

I'm afraid this isn't very connected, for my mind just jumps from one thing to another, trying to give you a sample of it all.

Miss Rose Marlowe is going back on the bus with the Kentucky girls and we are all very excited over that.

We'll write you more about it all later.
Ruth Connelly,
Glencoe, Ky.

BIBLE DOCTRINE OF JUSTIFICATION

E. J. CALDWELL, Loyall, Ky.

Justification has its ground in the work and death of Christ. If God reckons a man just, He must do it through the atonement of Christ. God cannot justify man, if by so doing He compromises His justice, neither can man become just or righteous without divine help.

How to bring the two together for man's justification and at the same time exalt God's justice, is the problem that Jesus solved in His incarnation, death and resurrection. In His life he kept perfectly the perfect law of God, thus

becoming victor over sin, and by which was righteous, thus becoming a deliverer of sinners. In his death, He submitted to the full operation of sin and if he had not died sin would have a reserve power beyond God's reach. In his resurrection he broke the power of sin and death. Had he not risen he would have become the victim of sin instead of the victor.

To us justification rests upon the work, death and resurrection of the atoning Christ. It was fundamental in Paul's thinking that Christ died for our sins according to the Scriptures. In due season He died for the ungodly. While we were yet sinners He died for us.

For all have sinned and fallen short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God. For the showing, I say, of His righteousness at this present; that he might himself be just, and the justifier of him that hath faith in Jesus.

An analysis of this passage shows the following facts: (a) all men have sinned, (b) all need a justification which they themselves cannot provide, (c) God has set forth Christ to be propitiation for our sins, (d) we are all on the ground of this propitiatory act of Christ declared to be just, (e) this justifying of God was freely bestowed by His grace on condition of our faith in Christ, (f) this work of Christ was necessary in order that God himself might be just as well as the justifier of him who believes on Christ.

The death of Christ has a twofold significance for our justification. It was a propitiation for our sins.

He suffered the worst that sin could do, in our stead. The death of Christ removes every obstacle in the way of man's justification, except the individual's will.

Also the death of Christ preserves the justice of God in justifying sinners. If God's justice is questioned when He saves a sinner, let it be remembered that Jesus tasted death for every sinner.

Justification is on the basis of faith in Christ. God's declarative act justifies the sinner on the condition of faith and not on the grounds of works. This principle is repeatedly asserted in the New Testament. Also the Old Testament is quoted as proof that faith has been the ground or condition of justification. The faith of Abraham is taken as the great typical example of faith. Abraham believed God and it was reckoned unto him for righteousness. Habakkuk 2:4 says the righteous shall live by faith. Justification by faith is set forth in the clearest terms in contrast with the works of the law as a condition of justification. Paul con-



cludes in Gal. 2:16, "Knowing that a man is not justified by the work of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

It is the mercy and grace of God in Christ that make it possible for a guilty sinner to be justified. Each individual recognizes his guilt, confesses and repents his sins, and unreservedly casts himself upon the mercy of God's court of justice before he can hope to be acquitted. If he waits, hoping to present a mass of good works, expecting to be reckoned just because of them, he waits for the impossible to happen.

If a man could be justified by his works, he would become self-sufficient, self-righteous, conceited and arrogant. But the Christian who is justified by faith in Christ is humble and seeks to let the power of God work through him. Faith is that living union with Christ that enables God to work in us and through us. This justifying faith is the basis of every Christian grace and all Christian growth. Faith is a continuous relation of the soul to God, which is the germinal principle of the spiritual life.

What has justification to do with forgiveness and regeneration? While justification has to do with or has reference to guilt and condemnation forgiveness has reference to sin. In that God forgives our sins, He removes them from the path along which we must come to him. In that he justifies us, He removes our guilt and penalty, and when we come to Him He thus receives us into a new relationship with Him.

The relation between justification and regeneration is important, because the objection may be raised that if God turns a guilty sinner loose, simply declaring him innocent and righteous, then God is not righteous and just. Indeed this objection would hold were it not for regeneration. But whenever God justifies, He also regenerates, which means that the Christian is a saved sinner—a new creation.

"Though He was rich, yet for our sakes He became poor,"—so poor that all His life He had to be borrowing from those around him.—Northcote Deck, in The Witness.



Dr. J. Dean Crain is to speak each evening, except Sunday, during the Encampment at Clear Creek, August 3-13. He is a most gifted man with strong personality. He is one of the most interesting speakers in the territory of the Southern Baptist Convention. On Sunday he will speak at the morning and afternoon hours.

UPPER CUMBERLAND BAPTIST SUNDAY SCHOOL ASSOCIATION ORGANIZED

Representatives from seventeen Baptist church of the Upper Cumberland Association met on June 28 at the Harlan Baptist Church for the purpose of organizing the Upper Cumberland Baptist Sunday School Association. After a song service and brief devotional which was led by Dr. R. F. Jasper of Verda, reports were had from a number of the representatives who attended the State Sunday School Conference at Lexington.

Mr. F. D. Perkins, as chairman of the Executive Committee of the Association, called the meeting in connection with several members of that committee. The purpose of the organization was given by the chairman. The Standard of Excellence was adopted which was followed by the election of three of the officers of the new organization to serve until the meeting of the association of churches convenes this fall.

Mr. Jesse D. Brown, of Kentucky King, was elected as Associational Superintendent; Rev. J. D. Lundy of Twila, Associate Superintendent; and Miss Mattie Mae Burkett of Harlan as Secretary-Treasurer.

The meeting adjourned to convene again on July 26 at which time the organization will be perfected as to officers and grouping the Association.

It was obvious that the Holy Spirit was leading in this meeting and it is the opinion of many who were present that this is a great step forward in

Upper Cumberland Association; that it offers an opportunity to supplement some of the fine evangelistic work that has been done, and which needs to be done, and which needs to be continued if we are to reach the exceedingly large number of unchurched people in Harlan County.

JESSE D. BROWN.

THREE KENTUCKY STUDENTS APPOINTED AS FELLOWS AT SEMINARY

Among the post graduate fellows appointed to assist the faculty of the Southern Baptist Theological Seminary this coming year are three from Kentucky. These are L. A. Stephens, Georgetown College graduate, to work in the Department of Biblical Introduction; G. Norman Price, Paducah, Ky., also a Georgetown Graduate, in New Testament Interpretation (English); and D. H. Daniel, Jr., Louisville, graduate of the University of Louisville, President of the Kentucky Baptist Training Union Convention, and pastor at Dover, Ky., in the Department of Missions.

THE BEST WAY TO TREAT— BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

The two graduates who were selected by the faculty to make commencement addresses last April are among those selected for the coming year to be fellows. These are George R. Gordh, of St. Paul, Minn., in the Department of

"When a young man enters the ministry, he knows that he must sacrifice money rewards for those vast but intangible rewards that come, sometimes on crosses, to faithful followers of Christ. He gives himself wholly to his churches.

"There is a limit, however, to the sacrifice which churches may justly require of a minister's wife and children."—The Relief and Annuity Board.

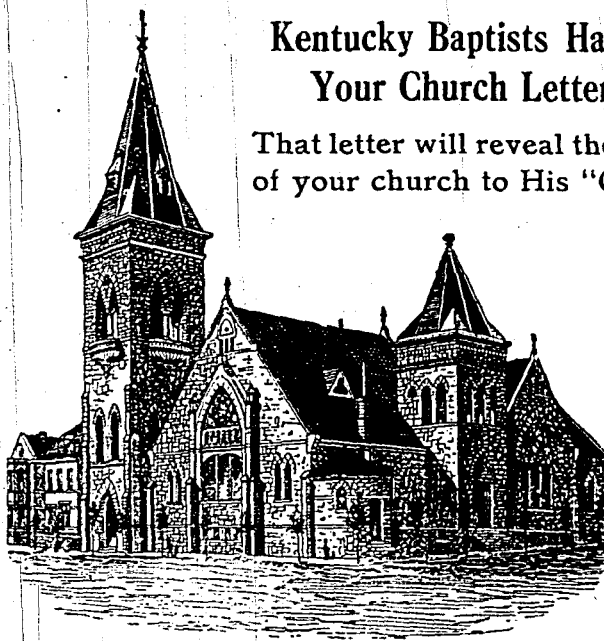
What About That Letter?

Jesus Wrote Seven Letters to Churches *Letters Tell the Story!*

Today a Baptist Church writes a letter to the District Association. In this letter it tells the other churches what it has done, in one year, for the Master.

Kentucky Baptists Have You Thought About Your Church Letter to the Association?

That letter will reveal the measure of the obedience of your church to His "Go Ye Into All the World."



The Record will be painful and humiliating if no one has pressed the claims of missions on the membership.

Pastor, Deacon, give this letter your immediate attention. Say to the Savior:

Master, you can depend on me. I'll see that my church reports to the Association this year, a contribution to the Great Co-operative Program.

Send the money promptly to

C. M. THOMPSON, General Secretary-Treasurer, Louisville, Ky.

Theology; and J. Leo Green, of Tupelo, Miss., in Hebrew Old Testament.

Two of the members of the Seminary Male Quartette will also serve, i. e., Claude U. Broach, of Moultrie, Ga., in the Department of Old Testament Interpretation (English); and J. Felix Arnold, of Shannon, Miss., in Church Efficiency.

Others will be R. Paul Caudill, North Wilkesboro, N. C., who is now pastor at Carrollton, Ky., in Greek New Testament; T. M. Chastain, Modesto, Calif., in Homiletics and Sociology; H. H. Hobbs, Birmingham, Ala., now Educational Director at the Highland Church, Louisville, in English and Rhetoric; T. R. Allen, Jr., W. Palm Beach, Fla., and now pastor in Casky, Ky., in Church History; and R. E. McLain, of Zanesville, Ohio, in Religious Education.

Of the men named above Messrs. Green, Caudill, Hobbs and Allen are re-appointments, having served in the same capacity last year. These post-graduate students relieve the faculty members of many arduous details, such as calling the roll, grading papers, instructing classes in the absence of the professors, aiding the slower students to catch up in their studies, and other duties.

REVIVAL AT LICKING VALLEY CHURCH

The Licking Valley Baptist Church of Campbell County Association closed a week's revival which began May 31 and closed June 7.

This church is under the fine leadership of Douglas J. Harris, a student at Georgetown College. Rev. Thomas J. Tichenor, of Spencer County, brought a powerful message each evening and his preaching could not be excelled. It seems almost impossible that one so young as Mr. Tichenor could be such a power, but God can do all things, and we believe that God is going to use this young man mightily in the years to come. The church and community were greatly blessed by his Christ-like personality, and each one with whom he came in contact was drawn closer to the Master.

The song service was led by the pastor. Reporter.

SHELBYVILLE REVIVAL

On June 28 we closed a two-weeks' revival meeting which was one of the best this church has experienced in many years. Dr. Robert E. Humphreys, of Owensboro, Kentucky, did the preaching. His messages were exceedingly helpful and inspiring—and this re-enforced by a delightful Christian personality drew large crowds from the beginning. Rev. and Mrs. W. Earl Robinson, also of Owensboro, conducted the music. It is doubtful if any better

TWO CLIMAXING WEEKS
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AUGUST 23-29 TRUETT WEEK

Preaching Twice Daily by GEO. W. TRUETT



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could be had for this purpose. Preacher and singers worked together in perfect co-ordination and greatly endeared themselves to this community.

A new departure introduced here by his meeting was the time of the day services. We held these at 7:00 A. M. This hour proved a happy innovation. By actual count, the first service was attended by 103 people, and this number increased daily until it reached 347.

Among visible results were thirty-seven professions of faith and twenty-four additions to the church by letter.

C. W. ELSEY, Pastor,
First Baptist Church,
Shelbyville, Ky.

Dr. R. Q. Leavell and Prof. R. I. Johnson, conducted meetings at Cedartown, Ga., H. H. Stembridge, pastor, in June.

Pastor Edward N. Lawson has resigned at Old Cedar Church, in Owen County, Kentucky, in order to accept the work at the First Church of Santa Rosa, Texas.

Prof. Kyle M. Yates has gone to the University of Southern California to study Aramaic during the summer. In that institution there is housed what is said to be one of the best Semitic libraries in the country. Last summer Dr. Yates studied Aramaic at Princeton, and his work this year is a continuation of that study.



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

Clear Creek Mountain Preachers' School

This page is being prepared at Clear Creek. A wonderful Conference of Southeastern Pastors is in session. A fine Baptist Boys' Camp attended by about two hundred has just closed. Vacation Bible Schools are in session. Today (Monday, June 30) about sixty are already here for the Mountain Preachers' School. It is my privilege to teach for an hour each morning through July 8. We are studying together the Baptist Training Union Manual. The first class period this morning was a fine beginning.

Clear Creek is wonderful beyond description this afternoon because a downpour of rain is still in progress. Surely "Showers of Blessing" are ours. We are enjoying both material and spiritual showers that quench the thirst of the earth and soul.

Let me urge you with all the earnestness of my being to make your plans now to attend the Assembly here August 3-13.

For further information write Miss Helen Royalty, Business Manager, Clear Creek Springs, Pineville, Kentucky or to Training Union Department, 205 East Chestnut Street, Louisville, Kentucky.

Quarterly Reports

Appreciation is here expressed to all Unions who mail their quarterly reports to the Training Union Department, 205 East Chestnut Street, Louisville, Kentucky not later than the tenth of the month. Of course sometimes they may be unavoidably delayed, but it should be the habit and purpose of the responsible one to mail the report as soon as possible after the last Sunday in each quarter and certainly before the tenth of the first month of the next quarter. This is very important. And another thing, please mail reports in regularly giving all information whether A-1 or not.

Owensboro, Third—Davies-McLean

The Training Union of the Third Church, Owensboro, under the leadership of Director, Miss Grace Morehead, entertained with a banquet the college students who were home for the summer. There were fourteen of these and a total present of sixty-one. The most interesting feature of the occasion was the "take-off" on the faculty members. The Director says, "We are proud of our college folks and we had a two-fold purpose in the banquet. One was to show our young people who are in college that we appreciate them and are

back of them, and the second purpose was to stimulate interest in some who ought to be in college and are not."

The following write-up of the banquet is clipped from an Owensboro paper:

"Seniors of the Baptist Training Union of the Third Baptist Church entertained with a banquet at the church Thursday evening in honor of college students home for vacations. Mr. C. W. Beck was the toastmaster. The program was as follows: Violin solo, Miss Olive Lashbrook, accompanied by Mrs. Harry Beckman; vocal sextette, 'Bells of St. Mary's,' Misses Frances and Olive Lashbrook, Helen and Louise Taylor, Kathryn Mayfield and Louise Craig; reading, Mrs. C. W. Beck; take-offs on college faculty members, Misses Olga Lee Garrett, Helen Taylor, Louise Craig, Elizabeth Wright, Messrs. David Stuart, James Cowgell; greetings from Senior Unions, Beables, Miss Louise Taylor, Gartenhaus, Mr. David Stuart, Senior B, Miss Florence Kirnheld; talks by O. E. Bryant, associate director, and Miss Grace Morehead, director, and the Rev. A. F. Cagle, pastor.



Miss Amanda Belle Gibson of Whitesburg, who was the winner of the State Better Speakers' Contest at Newport at the State Training Union Convention last April. Miss Gibson will represent Kentucky in the Southwide Contest at Ridgecrest during the week of the Training Union Assembly, July 26-31.

"Fourteen from Third Church were honorees for the occasion including the following: Messrs. J. R. Beck, Clarence Brown, William Hoover, University of Kentucky, Lexington; Misses LaVange Burgess and Mildred Robertson, Tennessee College for Women, Murfreesboro, Tenn.; Miss Lenore Daniel, Georgetown College, Georgetown, Ky.; Miss Mary Kathryn Dailey, Bethel Woman's college, Hopkinsville; Mr. Louis Wright, Maryville College, Maryville, Tenn.; Mr. Renich Dailey, Carson-Newman college, Jefferson City, Tenn.; Misses Frances Lashbrook and Betsy Greer, Murray Teachers College, Murray, Ky.; Mr. C. O. Evans, Jr., Western Teachers' College, Bowling Green; Mr. Orville Mayfield, College of Osteopathy and Surgery, Kirksville, Mo.; Miss Annice Cagle, Ouachita College, Arkadelphia, Ark.

"A green and white color scheme was used in the decorations. Crystal con-

tainers of white flowers decorated the tables; crystal candlesticks held green tapers. Favors were miniature college graduates, and the menus were in the form of college graduate silhouettes. Covers were laid for sixty.

Awards for June

Association	Methods	Other Books
Bell County	4	1
Breckenridge	64	81
Caldwell County	2	....
Elkhorn	11	....
Goshen	10	5
Long Run	82	59
Nelson	....	4
North Bend	....	28
Ohio Valley	....	7
Pulaski	....	12
West Union	32	16
White's Run	....	42
Total	205	255-460

RECORD OF ATTENDANCE

June 28, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Owensboro, Third	103	8	155
Lexington, Porter Mem.	102	15	166
Akron, Ohio, Calvary	96	8	122
Danville, Lexington Av.	94	7	198
Louisville, Bapt. Temple	90	13	137
Princeton, First	79	30	157
Harrodsburg	79	21	122
Louisville, 23rd & Bdwy	78	9	119
Louisville, Beechmont	77	9	119
Taylorville	77	8	110
Newport, First	69	3	196
Gatliff	63	9	111
Owensboro, First	61	21	134
Erlanger, Elsmere	55	8	115

EVANGELIST GIBSON WITH PASTOR DODSON IN ARKANSAS

Dear Dr. Masters: Brother Oscar Gibson closed a meeting of three weeks' duration with the Baptist Church of Dardanelle last night. I am sure this meeting will be long remembered because of the preaching power, personality, and effective personal soul-winning ability of the man, and the stirring spiritual power felt in the meeting. Gibson relies on the Holy Spirit and uses the Word of God most effectively. Mrs. Gibson was excellent help at the piano, and with the Junior and Young Ladies' church was greatly revived. There were choirs. Souls were saved and the thirteen professions of faith, twelve of whom have been approved for baptism, and four additions to the church by letter. The Gibsons left this morning for a meeting at Walters, Oklahoma. Our most sincere prayers accompany them. We deeply appreciate their work with us.

F. G. DODSON,

Dardanelle, Ark.



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

Upward Borne, by Margaret Elliot, published by Marshall, Morgan & Scott, London, Eng., and the Zondervan Publishing Co., Grand Rapids, Mich., 128 pages.

This work is that of a devout woman Christian, and consists of messages she has found useful in her own witness of the things of Christ. The messages are simple and direct. There is in them un-failing freshness. They cover such themes as "Those Who Want to Set Other Folks Right," "For Booklovers," "For the Housewife," and "For Those Who Have Difficulties About Prayer."

The Upward Calling, God's Fourfold Way, by F. C. White, published by Marshall, Morgan & Scott, London, Eng., and the Zondervan Publishing Co., Grand Rapids, Mich., 128 pages.

The purpose of the studies presented here in twenty chapters is to survey some aspects of the calling of God's people, and the provision made by God for the salvation and spiritual enrichment of individual men and women in Christ. This study is developed under the fourfold aspect in which certain great truths are imparted in the Scripture revelation. The little book makes helpful devotional reading.

"Conquering Himself," by J. T. Mawson, published by Marshall, Morgan & Scott, London, Eng., and by Zondervan Publishing Co., Grand Rapids, Mich., 159 pages.

The author is a well-known writer from Great Britain on subjects of spiritual significance. In this volume Dr. Mawson presents studies of the person and work of the Lord, such as His Deity, Miraculous birth, sinlessness, temptations, miracles, death, resurrection, exaltation, and his authority and judgment. The volume, as the name indicates, is an effort by the devout scholar to open up the Scriptures that speak of Christ.

The Cross of Christ the Throne of God, by F. J. Huegel, published by Marshall, Morgan & Scott, London, Eng., and by the Zondervan Publishing House, Grand Rapids, Mich., 192 pages.

Some years ago we reviewed another excellent book by this author, and from the same publisher, under the name of "Bone of His Bone." That volume was a plea for present-day Christians to enter into the spiritual life made possible

by Pentecost. The present volume is a tense testimony to the deep experience of oneness with Christ, and its spiritual fruitage in life. The author is of German blood, was a soldier in France in the A. E. F., and has since been a missionary in Mexico, giving his service now as Professor in Union Seminary, Mexico City. Both of his books are characterized by spiritual vitality and insight.

The Unveiled Future, by L. M. Doran, published by Marshall, Morgan & Scott, London, Eng., and by the Zondervan Publishing House, Grand Rapids, Mich., 208 pages.

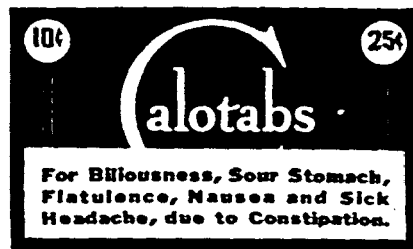
This is another study of the book of the Revelation. It undertakes to put into simple language the succession of events prophesied in the Revelation, as revealed in vision and symbols, and corroborated by the earlier revelations of the Bible as recorded in history, prophecy, and otherwise. We think the attitude of many of our preachers today is unwarranted of treating the Revelation prophecies as if the vision and symbolical teachings there presented are beyond all possibility of yielding spiritual instruction to reverent study. There is certainly overdue at this time a revival of the study and preaching of the great prophetic teachings of the Scriptures.

The Supreme Need of the World Today, by F. D. King, published by the author at Bessemer, Ala., price \$1.50.

The author, Dr. F. D. King, is pastor of the South Highlands Baptist Church, at Bessemer, Ala., and was formerly at the First Church of Newnan, Ga. His book is introduced by Bishop Warren A. Candler, who writes of the work: "The subject is one of supreme importance, and its treatment is most admirable. The thought is clear and elevated, and the style in which it is presented becomes the subject which it treats." The first of the fifteen chapters opens with a discussion of the subject, "A Man Calls With a Message From God," meaning of course, John the Baptist. In the second chapter at the command of Jesus Christ his disciples accept the world-wide task of carrying the Gospel to every creature. Then the forgotten heart of the commission is treated, and the author inspires his reader to do and to dare for God. Bishop Candler further states that this volume is admirably adapted to inspire the coming of another generation of such men as Martin Luther, John Knox, and John Wesley.

The Silence of God, by Sir Robert Anderson, published by Pickering & Inglis, Ltd., London, Eng., 212 pages.

Sir Robert Anderson has now passed on to be with God. He left behind him a number of wonderfully informing and inspiring books on religious subjects. His life was devoted to the law, and he brought to his reverent study of the Scriptures a mind always alert to the



evidential values of the things which he wrote. His studies of Scripture truth always exhibit unusual spiritual insight. The book being reviewed is the ninth edition. It undertakes to explain the silence of God since the finished work of Christ was given to mankind. Its sub-title is the following, "A Silent Heaven is the Greatest Mystery of Our Existence." Without knowing that it is true, we expect this work may have been produced by the vast question mark which was erected on this subject when the World War came. It troubled serious Christians, and multitudes of flippant church members, whose own lives had never been of the kind to help make war impossible, openly voice criticism of churches that could not keep them out of war, and in a veiled way, criticized God himself. This work of Sir Robert deserves a close study of all serious-minded Christians. He has an answer concerning the silence of God.

Pastor L. S. Chambers reports a Daily Vacation Bible School held for six days in Cox's Creek Church. This was the first vacation school the church has ever had. There were three classes taught, with sixty-three enrolled, and an average attendance of forty-one. He says that it created more interest than anything he has ever seen at Cox's Creek. The children gave their program on the first day of June, and had charge of the entire service. Next year it is hoped to have the school for a longer session. Transportation was arranged from all directions, so as to insure safe trips for each child. A Sunday-school training school was held on June 9-12, Roy Helton, Seminary student, teaching a class in "Some Learning Processes."

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