

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, DECEMBER 31, 1936

No. 52

New Year Petitions

The last, distant footfalls of the present year
Come faintly across the night while we listen—
and wait

Before a chaste threshold, hopefully breathing
A prayer that love shall conquer greed and hate;
A prayer that the cruel hiss of speeding shells
Shall be forever silenced in every land.

We pray for faith to step across this threshold,
Unafraid, knowing our "times are in Thy hand."

Mary Elizabeth Gelling

- Devotional and Religious Thought -

ANOTHER YEAR IS DAWNING

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year in learning,
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."
—Frances Ridley Havergal.

OLD TESTAMENT VALUES

The Old Testament is pre-eminently the religion of the Jews; the New, of the Christians. What value, then, is the Old Testament to a modern man?

It is valuable as a source of authentic history of both the Jews and the nations they touched. Archaeology has verified its historicity. No ancient nation has preserved so connected a record. Even the Topography of the country is found to be accurate.

It is valuable as literature. Can one find prose stories of more human interest than those of Joseph and his Brethren? of Ruth and Boaz of Esther? In poetry, the love song of Solomon, the Psalms of David, the drama of Job are as beautiful as Browning, Burns, or Bryan.

It is valuable to a modern man as a source of morality. No ancient moral code surpasses it. Jesus accepted it, carried it over into the New Testament, put new meaning into it, new emphasis upon it and handed it down for Christian observance.

It is valuable as a source of law; laws governing family relations, concerning leprosy, and other diseases, laws of property rights, land tenure, slaves, foods clean and unclean have been studied, modified and adopted by every Christian nation. Students of law may compare the statutes of California, of Kentucky, of our Federal Government with the laws of Moses and be profited thereby.

It is profitable to a modern man as a source of science. It is often said the Bible is not a book of science. True. No better philosophy has been written than Genesis, 1 to 12, on the origin of the universe, of sin, of religion, of civilization, of nations, of languages and of races of men.

It is valuable as a source of model preaching. The crying need of the hour in this chaotic world, religiously and politically, is that a prophet might arise. Conscious that God has sent him, and certain that his message is from heaven.

It is valuable as a source of wisdom. The Proverbs are unsurpassed. There is "much in little." The modern reader will find wisdom, light on many subjects.

Thus we might go on. Other values can be found, if one will only look for them. One more will be cited. It alone is ample reward for a life study of the Old Testament. It is that, namely, The Only True God that makes the Old Testament live. Therein God is revealed as the Creator of the universe; the only law-giver, Lord of lords and King of Kings; the great executive punishing disobedience and rewarding those who obey him; the supreme Ruler setting up nations and casting down whom he will; a God of Wisdom, Power, Dominion, Justice, Love and Righteousness. Such a God has been revealed in the Old Testament. T. J. DUVALL,
Van Nuys, Calif.

CULTIVATE HOPE NEXT YEAR

Let us cultivate hope this year,—hope and courage and faith. Let us decline ever to be dismayed or defeated. Let us look on the bright side of things. Let us talk about the sunny days, not the stormy days. Let us look up and not down, forward and not backward. Let us be optimists, resolute and on principle. Optimism is sanity; it is also victory. Pessimism is insanity and defeat.

Let us love nature this year, and take time to see her beauties and wonders. Let us not run so fast; let us not rush through the days and weeks and seasons so breathlessly and therefore so blindly. Let us take time on these winter nights to look up at the glorious heavens above us, and on these winter days at the earth around us, beautiful and glorious in its garniture of frost and ice and snow; and when the wonderful spring and summer come, let us go forth to meet them as friends and lovers.

Let us gain victories over ourselves this year. Our worst foes are not outside; they are inside. We shall never have a better time than now to give them battle, nor a more favorable time to begin with this year's beginning. We all know what our bosom sins are; our weaknesses, our bad habits, our unlovely traits of character, which mar our lives and pain those who care for us. Let us determine, God helping us, that one or more of these bad habits

or unlovely traits shall be fought and conquered this year.

Above all, let us make our lives earnest this year, and our religion a thing not of words or forms, but something vital. Let us strive for reality in our religious experience. Let us live nearer to God, nearer to our brother, nearer to ourselves. Let us do and live what we say, and be what we profess.

—J. T. Sutherland in
The Maritime Baptist.

ASKING THE NEW YEAR

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;

I asked and paused; he answered, soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer sweetly fell:
"Yes, this one thing all other things above:

God's will to love."

—Anonymous.

No holy service is a ground of acceptance with God. Christ alone is that ground. On the other hand, the fact that our holiest things need to be accepted through Christ is no reason why ye should neglect to be holy.
—Hudson Taylor.

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WESTERN RECORDER

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

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No. 52

A Testing Time for Baptists

R. K. MAIDEN, Kansas City, Mo.

WHEN the Apostle Paul was nearing the end of his illustrious career, he was deeply concerned about what he foresaw was coming after his departure. Already dangerous heresies were sprouting. He foresaw times when "sound doctrine" would be repudiated and Gospel truth diluted and perverted.

Observing and analyzing present outstanding trends, this writer confesses to a grave concern relative to the future of the "people called Baptists." Paul's outlook, as he penned his letters to Timothy from his prison house in Rome, was not reassuring.

In less than four centuries, practically all the churches organized and nurtured by Paul and his contemporaries, were non-existent as New Testament churches. They had surrendered to and been absorbed by an engulfing Episcopacy.

Such great changes do not, of course, take place overnight. It takes time. Progress is slow. Changes are gradual. The stream of tendency is never torrential. It starts as a rivulet, and increases in volume and force as it moves onward. Often it gains much headway before given much attention. It is wise to observe tendencies in their beginnings. History does, sometimes, repeat itself.

SOME SEVERE TESTS WE FACE

THE time was when Baptists were a "peculiar people." From Paul's day to our day, real Baptists and Baptist churches have been conspicuous for their peculiarity. Their peculiarity has been and must continue to be their differentiating characteristic.

It has ever been their offense—and their strength. Because different, they have been heavily penalized—persecuted, even unto death, many times and in many places. To maintain their distinctive principles has cost them dearly. Why Baptists and Baptist churches IF they be not different?

Time has wrought changes. It is now in evidence that Baptists are not immune to the contagion and scourge of liberalism—liberalism in both theology and ecclesiology. This contagious liberalism is eating in and reaching far. It has reached tidal proportions, and the tide is rising higher and higher.

This is more especially true of ecclesiastical liberalism. The first great apostasy was, in its incipency, ecclesiastical. History threatens to repeat itself. This same species of liberalism seems now in the air the world around. It is in the public mind, "on the brain," on the tongue, in the papers, in magazines and books, in plans and programs, on platforms and in pulpits.

In the past Baptists, with rare if any exceptions, had no apologies to make for being Baptists. Not so now. That is to say, many Baptists and Baptist churches are undergoing a "broadening" process. They are afflicted with vertebral atrophy, and are learning how to glory in their affliction. They shrink from being different, and are deftly dodging the onus of Baptist peculiarity. There are now, as there always have been, one hundred percent Baptists and Baptist churches. But we have now, comparatively, more Baptists and Baptist churches shading off to the vanishing point than ever in all Baptist history.

Baptists, first and last, have been subjected to the severest tests. They have passed through the fires of persecution. In their struggles in defense and for the promotion of Gospel

truth, they have known the limitations of obscurity and the hardships of poverty. Under all tests they have never lowered their colors, never compromised or surrendered a principle.

For many years Dr. R. K. Maiden was Editor of the *Word and Way*, along with Dr. S. M. Brown. Dr. Maiden retired a few years ago, but his mind and heart are still informed by the perennial youth wherewith God so often blesses His faithful servants. Surely our honored friend never used his gifted pen to bear a more timely witness or one more broadly needed or more worthy of deep reflection by Baptists, than he does in this article. We are grateful that God has moved Dr. Maiden to express himself now on this subject. We think he feels poignantly, just as we do, how difficult in the crisis it is to bear one's witness wisely, so as to be void of offense to all who love the Lord and sincerely and labor to be free from unrighteous prejudices. It is in part because of this difficulty, we feel sure, that so few among us are now undertaking to deliver their souls as does Dr. Maiden. Our readers will await with keen anticipation the second article which Dr. Maiden promises.—Editorial Note.

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RIISING TIDE OF LIBERALISM

BUT right now Baptists are being faced by some new and inescapable tests, tests unlike any they have ever known. They are put on the defensive by the rising tide of Liberalism.

Are the Baptists and Baptist churches in this day of good feeling and bad faith, boasted broadness and pitiful shallowness, sloppy sentiment and wavering convictions, riotous liberty and lax loyalty, going to prove themselves immune of Unionitis? Are they going to stand firm against the mild-mannered advances and seductive overtures of a desupernaturalized theology and a disintegrating ecclesiology? I use the term Liberalism instead of Modernism, since it is the more inclusive term. All Modernists are Liberalists, but not all Liberalists are Modernists; that is, many who are heretics in their ecclesiology are still sound in their theology [but theological liberalism is ever close around the corner from ecclesiological liberalism.—Ed.]

Since I am to give attention mainly to ecclesiological Liberalism, theological Liberalism will here have only brief attention.

The ultimate objective of the attack being made on Christianity is the de-supernaturalizing of the whole Christian system. Two life and world systems are struggling to establish their respective claims to the right to determine the character of the culture and civilization of the future. The most fundamental difference between these two conflicting forces concern the supernatural. Naturalists have repudiated, and are fiercely assailing the supernaturalism of Christianity.

It is coming to be generally understood, though all too slowly, that the most subtle, sinister and dangerous foes of Christian Supernaturalism, are those who usurp the Christian name, smuggle their heresies and programs into the Christian camp under the disguise of friendship. These are doctrinal aliens and enemies, passing as Christians. In the battle for and against the supernaturalism of Christianity, the supreme interests of the world are at stake, for Christianity de-supernaturalized is Christianity played down to emptiness and impotency. Such is Modernism. CAN BAPTISTS BE RELIED UPON TO STAND UP AND STAND OUT AGAINST IT? WILL THEY STAND THE TEST?

WHAT OF ECCLESIOLOGICAL LIBERALISM

IN A LARGE portion of our country our Baptist folk already fraternize and affiliate freely with non-Baptist organizations and movements. Many of the churches practice alien immersion and open communion. Every year thousands of Baptist dollars go into the treasury of an inter-denominational set-up—a set-up to discredit and destroy denominationalism. Is not our denomination in this quarter dipping its colors, drifting with the tide, failing in the test? [Dr. Maiden refers especially to Northern Baptists, whose convention machinery, contrary to Baptist autonomy, still affiliates with and supports with Baptist money the Federal Council.—Ed.]

Denominational lines are growing dimmer, and are being more frequently crossed to and fro. Union evangelistic meetings are becoming more common. Exchange of pulpits is not now so rare as formerly. In the cities and larger towns, it is coming to be the fashion for the churches of the several denominations during summer months to unite in one service Sunday evenings, all houses dark but one. Recently in a Mid-Western city the invited guest speaker at a Baptist Pastors' Conference was one of the rankest Modernists and Liberalists in all the land, a man who does not even pretend to preach the Gospel.

Why all of this? What does it mean, if not the quiet, stealthy spread of Liberalism? Inter-denominational "Comity" is symptomatic. Sanballat's master strategy was courteously, cordially, suavely to invite Nehemiah to a conference "in some of the villages in the plain of Ono." He would trap Nehemiah with guile. "Ono" conferences spell compromise.

ECCLESIOLOGICAL LIBERALISM IN FULL SWING

IT WAS inter-denominationalism that gave birth and impulse to the defunct, spasmodic, ephemeral ecclesiastical octopus, the Interchurch World Movement, in which hundreds of thousands of dollars of Baptist money was diverted from mission fields, invested and sunk. The Federal Council of Churches is successor to its inglorious, double first cousin, the deceased Interchurch World Movement. The Federal Council comes from the same loom in which the Interchurch World Movement was woven, and with substantially the same warp and woof; only it is not so open.

It is more suave in its manner, more stealthy in its movements, and more secretive in its purposes; more given to disguises. But it cannot longer disguise its purpose to wipe out denominational lines, discredit, embarrass, browbeat, and, if possible, subsidize independent self-governing churches, and ultimately set up an episcopalized central government.

Keep in mind that the Interchurch World Movement that went bankrupt, and went out in disgrace, was hatched out in a Liberalistic incubator. Remember its objective and audacious program. It proposed a general denominational readjustment. Its plan was to take overhead management of the mission enterprises of all the various denominations and religious groups into one co-ordinated, co-operated system.

"BUT WHAT OF THAT?"—YOU ASK. THIS: THE FEDERAL COUNCIL WAS HATCHED OUT IN THE SAME INCUBATOR, AND HAS PRACTICALLY THE SAME GOAL, ONLY IT PROPOSES TO GO A BIT FURTHER. ITS AMBITION AND AIM IS TO WIPE OUT DENOMINATIONAL LINES AND SCRAMBLE THE DENOMINATIONS.

THE NATIONAL PREACHING MISSION

CAREFULLY and fairly defined, just what is the Federal Council? And why is it? What of its official personnel? What are its plans and methods and chief objective? Briefly, it is a self-constituted, self-governing, self-perpetrating organization, carrying on with only self-assumed authority, and without responsibility to any man, church or denomination.

One who knows the origin of the Council, its history, its methods, its purpose, and the make-up of its official personnel, will not be easily convinced that the Council was inspired to sponsor the Preaching Mission by any overmastering passion for the lost. With real knowledge of the organization, one would find it hard to believe that there was behind the program any soul-travail over the great lack of Gospel preaching. Let it be supposed—and the supposition

is not a violent one, everything considered—that the big idea in projecting and promoting the Preaching Mission was to secure favorable Federal Council publicity, to quiet growing dissatisfaction, to disarm criticism, to popularize itself in the public mind, more strongly to entrench itself in public favor, to make for itself a wider, more hospitable, and more fertile field for its propaganda. Then What?

To compass the end in view, could anything have been more shrewd, more ingenious, more adroit, than the Preaching Mission? Being inter-denominational, the secular press would applaud and boost it. Well oiled, subsidiary Councils in the city, together with the fame of some of the preachers selected to make the rounds, would make strong appeal to the church-going public, and so multitudes would be reached. This would also frighten timid preachers in pulpits some of whose supporters became enamoured of the fair-seeming octopus, from warning their people.

It would not do, of course, for any of the preachers to parade obvious heresies. That would queer the game. No matter how modernistic or liberalistic the preachers might be personally; they would preach sermons that would pass as orthodox. The public, seeing only the venerated surface, would reason on this wise: "Since the preachers selected and commissioned by the Federal Council preach (on their Preaching Mission itinerary) orthodox sermons, therefore, the Federal Council must be orthodox." That it may fly high, gracefully and attractively, the Preaching Mission Kite must have a tail, so a few—very few—gifted preachers, having a national reputation as great evangelical preachers, lend themselves to serve as the Kite's tail.

The credulous public will be justified in concluding that every preacher on that Preaching Mission is a Liberalist.

It is nothing short of anomalous when one whose life has been spent in service to his denomination should give himself his time, his tongue, his influence, to the program of an organization that is known to have as its chief objective the liberalizing and ultimate disintegration of the denomination to which he belongs, and in which he serves.

Is this not to fail in the acid test? Of course, the Federal Council will capitalize the results of its Preaching Mission project, and use this capital in enlarged operations.

THE OBJECTIVES OF THE FEDERAL COUNCIL

BE IT known and remembered that in all the cities and larger towns of our country, especially in the northern portion, are subordinate councils that push to the front, and assume the prerogative of advisors of all the evangelical churches. In a mild way they pose as the representatives of all these churches. In these local councils, Baptist churches take membership. Sometimes, in some places, not more than one or two maybe.

But in every such case there is a partial surrender to Liberalism, a failure to stand the test. The situation to date is this: practically all the ecclesiological liberalism of the whole land heads up in the Federal Council of Churches. The charge is openly made that in its official make-up it is definitely Modernistic. It is of record that at least three of its presidents have been pronounced Modernists, one of them a Baptist (?).

What then, summed up, is the Federal Council of Churches? A Liberalistic organization, out to Liberalize and Unionize all evangelical churches. It is the conviction of this writer that the people called Baptists are going to have their Baptist loyalty severely tested by the Liberalism propaganda issuing from Federal Council sources, a propaganda that flouts the simple polity of the New Testament church. **WILL THEY STAND THE TEST?**

The more I learn and the more I think about the Federal Council, the more fully persuaded I am that the Preaching Mission was a cleverly conceived and executed camouflage. And the more impressed I am that the official set up is Modernistic to the core and Liberalistic to the limit. It is not only unscriptural, but un-American. It has strong leanings to Socialism and Communism. It is an interloper and a pestiferous meddler in civic political and religious affairs—a dangerous and unscrupulous Christian liability.



Dr. W. O. Carver Greets Dr. and Mrs. Sampey (center, front row) as Other Faculty Members and Students Look On

Doctor Sampey Returns From the Orient

DON NORMAN, S. B. T. S., Louisville, Ky.

DR. JOHN R. SAMPEY, President of the Southern Baptist Theological Seminary and of the Southern Baptist Convention, Tuesday morning, December 15, returned with Mrs. Sampey from a three and one-half month journey through the Orient. Accompanying them on this 24,000-mile tour of Baptist mission fields in China and Japan—and as representatives of the Convention at the China Centennial—were Dr. M. T. Andrews, Texarkana, Texas, and Mrs. Sampey's sister, Mrs. Charles Burriss, of Birmingham, Ala.

As Dr. and Mrs. Sampey stepped down from their train at the Louisville Union Station, Tuesday morning, a surprise awaited them. Expecting two or three—at the most, half a dozen—they saw more than forty from the Seminary gathered near the train. And as Richard Floyd, Dr. Sampey's grandson, rushed forward to greet the beloved Seminary couple, an old Hebrew yell split the early morning air (and fog and smoke): "Yik-tol, tik-tol, tik-tol-ee, ek-tol! Tig! Tig! Tig!" Members of the faculty, who headed the delegation, beamed. Dr. Sampey's "boys," they knew, just had to welcome him home in orthodox Hebrew fashion!

For the next few minutes, greetings all the way 'round. Then photo-flash bulbs and the click of cameras as newspapers prepared to tell the story of the Seminary president's return. This done, the crowd moved on—Dr. and Mrs. Sampey to their home at 1313 Willow, for breakfast; professors and students back to the campus for classes.

I

TUESDAY afternoon, in his office, Dr. Sampey talked enthusiastically of his 108 days in China and Japan, during which time an average of 219 miles per day was maintained. He preached once every day, and when "in residence," twice. Despite the demands made upon his energy, he came back in full vigor, the picture of health, and with three additional pounds in weight to prove it.

"We had nine or ten real Chinese feasts," he laughed in reminiscence; "you know, the kind with twenty-four courses if you count each dish. Some of the delicacies we enjoyed were shark's fin soup, bird's nest soup, and eggs buried in lime from six to twelve months. Lime is a preservative, so those eggs are, in reality, 'pickled.' I ate everything set before me but one; I skipped the pork."

Dr. Sampey regards the trip to China and Japan, his fourth as a religious ambassador to other lands, just as productive of results as were his visits to Brazil during the summers of 1925, 1926, and 1928, "considering the time limit, of course." In order to be certain that he would "make a dent," Dr. Sampey had to rearrange his itinerary upon reaching China.

"The first thing I did," he said, "was to prop my feet up on the office desk there in the Publication Society building and say, 'Gentlemen, I'm seventy-three years old. I don't propose to spend the short time I have here gallivanting around all over the country, to see this stone or that hole in the ground. Of course, I'd like to visit every little station. But we'll have to concentrate on the centers, and let our other friends come in to the meetings nearest them. If we are to get results, I must stay in a city from five to seven days, so that the continued impact of the Gospel message will produce conviction and repentance.'"

The missionaries agreed as to the wisdom of this course, and the results corroborated it. It is estimated that no less than 500 people, young and old, signed cards professing their belief in Jesus Christ as "Saviour and Lord." Dr. Sampey said that he, everywhere, put the question up to his audience in such a way that the decision was not an easy one to make, for "ours is no mollycoddle religion."

II

ATTENDANCE on the China Baptist Centennial, as representative of the Southern Baptist Convention, was the primary purpose of Dr. Sampey's visit. The Centennial Celebration in Canton, South China, was held October 12-18, after the Seminary head had already spent five days in Shanghai and another five days in Soochow.

"The gathering in Canton did much for the esprit de corps of our people in China," he declared. "Several hundred came from out of town. Northern, Southern, and English Baptists were there. The church where the sessions were held seated 1,500 people, and it was easy to speak in the auditorium."

Dr. Sampey found, upon consulting the program, that he had been assigned to speak nine times during the week's program. Four of these were the main addresses in the

(Please turn to Page 17.)

Sampey and Andrews in North China

MATTHEW T. ANDREWS, Texarkana, Texas

TRAVELLING from Canton to Peiping, as Dr. Sampey and I have done, is like going from Jacksonville, Fla., to Portland, Maine. In Interior and North China we have touched Nanking, Kaifeng, Chengchow, Peiping, Tsi'nan, and en route for Hwangshien, Pingto, and Cheefoo. Then we turned back to Shanghai for the celebration of the thirtieth anniversary of the founding of Shanghai Baptist University, and from there we sailed for Japan November 24. At all the places mentioned we had large hearings, many times overflowing crowds, to hear the Gospel. Literally hundreds have made profession of faith in the cities where we have preached. Not often have we spoken in the same church and seldom in the same city. Our engagements have usually been made in cities, not a great distance apart, and at the close we would get together for the next place.

I am asked almost daily, "What has impressed you most about China?" and I invariably reply, "People!" Everywhere you go, it is people, not a few, but multitudes! Throngs surge this way and that, and the clatter of their polygot speech makes a foreigner wonder whether they are friends or foes. Multitudes of them poor, ragged, and unkept, almost drive you to despair about the nation; but go into their temples and galleries and see their art, their matchless carvings and laquer, read their classics expressing the hunger of the human heart after a God about whom they know nothing except what religious instinct has taught them, and you will find hope again.

Chinese art is unique, unmixed with anything of its kind, borrowed from nowhere, and the modern world has not yet matched it. Some of it antedates historic time. The Chinese have loaned to every civilization but has borrowed very little from any. This is largely the secret of her backwardness, but she is coming! Her watchword under Hiang Kai-shek is unification, and it is coming and coming fast. And the solidarity of China means a new day for the Orient.

Another very gratifying observation on this journey is the fine character and deep consecration of our missionaries. Dr. Sampey and I have often commented on it. All our Baptist missionaries in China and Japan are of the highest order, and our Southern Baptist Convention missionaries do not suffer in comparison with any. Comment from the ablest leaders of the other denominations on their ability and their effectiveness in service is common.

No greater spiritual blessing has come to me personally in my religious life, than my association on this trip with our devoted missionaries. They are the salt of the earth

and they take their task with tremendous seriousness. Nothing but the grace of God and an imperative sense of a divine call could give them their rare quality of courage and consecration. It will be my job when I return home to pour out my soul for the support of these heralds of the cross in China and Japan.

I have suffered in China, no mortal will ever know how much, over my irrecoverable loss since I left my Texas home. The very earth here seems sanctified by my suffering. But after all, what is my suffering compared with what our pioneer heroes have suffered to save China? They have not only seen their loved ones vanish from their sight, but the very soul is enriched by their blood shed in martyrdom; and they suffered and died not in vain. China will be redeemed.

We would like to call the attention of readers who have not seen it to "The Parallel New Testament," from the press of Harper and Brothers, and to be had from the Baptist Book Store, 323 Guthrie St., Louisville. In the volume in parallel columns the reader is given the Authorized Version and the Translation of James Moffatt.

This volume, well bound, and in readable text, is being sold for only one dollar. Moffatt is one of the better modern translators. The Baptist Bible reader who has Weymouth's New Testament in Modern Speech, and Moffatt's along with the Authorized Version, has what amounts to a most valuable commentary. Not that the various translations go into details of explanation, but that the translations themselves help the reader in many points to get a fuller orientation of what is in the text than he would otherwise have. One could scarcely spend a dollar better than for this volume.

After nine years as pastor of the Central Baptist Church of Decatur, Ala., Dr. James Allen Smith has resigned, effective January 1, 1937, to go to the West End Baptist Church, Birmingham, Ala. Under his pastoral leadership the Central Church has grown from 700 to 1,611, and he leaves the church with equipment valued at \$185,000. His new address will be 831 Sixth Street, S. W., Birmingham, Ala.

During the Centennial celebration of Howard Payne College on Thanksgiving Day, that school conferred on Pastor McKinley Norman, pastor of the First Baptist Church of Waxahachie, Tex., the honorary degree of Doctor of Divinity.

The Southern Baptist Hospital at New Orleans, is going to observe Founders' Day on Tuesday, January 18, and have asked Dr. M. P. Hunt to make one of the addresses.



Drs. John R. Sampey (Left) and Matthew T. Andrews (Right) Visit Grave of Mrs. Shuck.

HENRIETTA
First American Female Missionary to China
Daughter of
The Rev. Addison Hall, of Virginia,
United States
Consort of
The Rev. J. Lewis Shuck, Missionary to China
From the
American Baptist Board of Foreign Missions
She was born October 28, 1817
Married 8th September, 1835
Arrived in China September, 1836
In the prime of life, in the midst of her
labors, and in the meridian of her usefulness,
suddenly, but peacefully
She died at Hong Kong, November 27, 1844.
Aged 27 years.
Hallowed and blessed is the memory
of the good.

Inscription on the Granite Slab Marking the Grave of Mrs. J. L. Shuck in Cemetery at Hong Kong in Picture above.

EDITORIAL

Prophecies of Babylon and Nineveh

THE object of our recent writing on fulfilled prophecies has been to place before readers in a somewhat sustained way some of the abounding instances of fulfilled Scripture prophecies.

Our main thought is thus to inform and reassure the faith of those who have been exposed to the sustained campaign of negative scholarship against the divine authority and inspiration of the Bible and whose faith has by insensible degrees suffered therefrom.

It is a function of God to foretell the future. Man might once in many thousand times foretell something that would materialize in history many hundreds of years after he spoke, though he could scarcely do that. But when Old Testament prophecy does not once but many hundreds of times foretell in marked detail happenings which transpired in history perhaps 2,000 or more years after the prophecy, it is utterly beyond all reasoning not blinded by prejudice that the prophecies originated from men.

Babylon and Nineveh were great Assyrian cities of antiquity. Babylon was the capital of Shinar, the country later called Chaldea. It was founded by Nimrod (Genesis 10:10) in 2347 B. C. It was most securely built and was enclosed by walls sixty miles in extent. For long it was the most famous city of the world. About 1713 B. C. this prophecy of Isaiah 13:19-22 was uttered concerning Babylon:

And Babylon, the glory of the kingdoms, the beauty of the Chaldeans' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in . . . neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and Satyrs shall dance there.

This prophecy was uttered 160 years before the enemy entered Babylon, uttered when it was a mighty and unconquered city. Yet a succession of ages brought it gradually to the dust, and its fall led it at last into utter desolation. The prophecy declared that it would never be inhabited or dwelt in. Not even would the Arabian pitch his tent there, nor would the shepherds fold their sheep there. Those who have visited the ruins tell vividly that this is now actually the case. There is no pasturage to tempt the shepherds, and the evil reputation of the place for evil spirits discourages the Arabian nomad's choice of it as a camping place. The fulfillment of these predictions of Babylon testify, as do all other prophecies, to the inspiration of the Scriptures.

It was also prophesied of Babylon and the country about it in 595 B. C., in Jer. 41:53:

Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither dost any son of man pass thereby.

Such has been the condition of Babylon and the surrounding country for many centuries. The judgment of God fell upon the city because it rejected God's revelation through Daniel, and otherwise disobeyed Him.

In Jeremiah 51:37 it is prophesied, "Babylon shall become heaps," and in Jeremiah 50:26 it is said, "Cast her up as heaps and destroy her utterly: let nothing of her be left." Jeremiah 51:26 reads, "And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord." It is also prophesied in Jeremiah 50:10, "All that spoil her shall be satisfied."

Each of these prophecies was fulfilled. One writer who has visited the site of Babylon declares "immense piles of temples and palaces and human habitations form long and varied lines of ruins, resembling natural hills and mounds

which cover the remains." Other writers give similar testimony. "To this day," writes one, "there are men whose only trade is gathering brick from Babylon's ruins."

Dr. Keith comments upon the prophecy in Jeremiah 51:26, that although the bricks of ancient Babylon have been used for new construction, the stones have been left untouched. He says they are still of the hardest substance, and are incapable of being hewn into any regular form. So they have never been used for a corner of new building foundations.

The historian Gibbon states, "Though the different nations that plundered the ruins of Chaldea, removed a great deal of treasure therefrom, the remaining wealth appears to have exceeded their hopes, and even to have satiated avarice." The treasure was so great the succeeding groups who sought it went away leaving great riches.

Space does not permit equal detail in showing the fulfillment of the prophecies of the destruction of Nineveh. We set down the outstanding prophecies as follows

The gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars . . . there shall the fire devour thee.—Nahum 3:13.

While they are drunk as drunkards, they shall be devoured as stubble fully dry . . . Thou also shall be drunken; thou shall be hid.—Nahum 1:10; 3:11.

The Lord . . . will make Nineveh a desolation and dry like a wilderness. The flocks shall lie down in the midst of her. All of the beasts of the nation, both comorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the threshold . . . This is the rejoicing city that dwelt carelessly, that said in her heart, I am and there is none beside me. How is she become a desolation, a place for beasts to lie down in! Everyone that passeth by her shall hiss and wag his hand.—Zeph. 2:13-15.

Nineveh was the capital of Assyria, and located about 600 miles east of Jerusalem. It was of great size. It was the city to which the Lord sent Jonah, to prophecy its destruction. It had great wealth, and was built on the banks of the Tigris, and an important trading center. It capitulated to the conqueror 606 B. C., about a generation after the last prophecies of its destruction were uttered. The last king set fire to the palace and perished in the flames. And there are marks of fire visible on the walls which have been uncovered in the ruins. Charred wood abounds.

Nahum foretold (1:8, 2:6-8) that "with an overrunning flood he will make an utter end of the place." This happened. The final assault of the conqueror was made during a drinking bout of the king and courtiers. The site of ancient Nineveh was unknown for centuries, fulfilling the prophecy "thou shalt be hid." When it was found in 1842, it was discovered at a place that offered on the terrain no visible evidence of its presence.

Nahum further prophesied, "There shall be no healing of thy wounds." Other cities have been rebuilt, but nothing has been done to rebuild Nineveh. How wonderfully has been God's fulfillment of prophecy!

Equally detailed prophecies are now known to have been fulfilled in regard to Edom and Moab and Ammon and Philistia. And the detail is even larger in regard to Palestine and different cities therein. We may trace the fulfillment of these on future opportunities.

Though we have touched upon it at other times within the last two years, we certainly must trace the wonderful prophecies which have been fulfilled in the history of Palestine, both concerning the desolation that came upon the land and particularities that happened to different cities in it. Also what is now happening in the fulfillment of prophecies concerning the country and the return of the Jews to their native land.

A Life Separated From the World

THROUGHOUT the New Testament we learn that the Christian is to live in the world, and yet remain in spirit separate from it. Separation from the world was taught the Old Testament Scripture, and the empowering basis for such separation was given in divine fulness in the work of the Saviour. Christian faith was the filling of the soul with a new love, unknown to the world and antagonistic to its spirit, and that could only function by emptying the heart and life of the mastery of other affections.

The mainspring of the blight of the world was set going when the first human pair to have their own way and please themselves, with purpose of heart turned their backs upon obedience to God, proposing for themselves progress and happiness outside of His will. What at heart the world is and what God intends the Christian life to be in relation thereto, are clearly set forth in 1 John 2:15, 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world—the lust of the flesh and the lust of the eyes, and the pride of life—is not of the Father, but is of the world."

I

THE great rival of God for the affections of the human heart is "this present world." Paul wrote, "Demas hath forsaken me, having loved this present world. Here is a clear and distinct demand of separation by the Christians from the world order. No hope of compromise, no concession to human frailty here; "the friendship of the world is enmity against God" (James 4:4).

The early Christians, after Pentecost had little difficulty in distinguishing between faith and worldliness. Pagan society, unhindered had produced institutions according to its nature. Its manners and customs and pursuits were all essentially different from those that God required of His people. In the spirit of Pentecost, the cleavage that was complete. Paganism said, "Behold, how these Christians love each other!" but it hated them all of the more and persecuted them to the death. As the centuries passed this clear separation gradually gave place to mugginess and uncertainty. Both on the side of Paganism and of organized Christianity, compromise wrought an approximation of each to the other.

This clear distinction between the church and the world, as exhibited in the Acts of the Apostles, did not stand forth in bold relief until the Holy Spirit came upon them at Pentecost. A study of the lives of the Apostles and other disciples before Pentecost, shows them to be Christian believers who genuinely loved their Lord and in whom the Spirit of God had wrought repentance and faith, but who had yet not come into possession of Christ within their own lives, so that they were able to make dead within them the lusts and outlooks of the world.

In the Upper Room they plot against each other for primacy the one over another in the supposedly material Kingdom of the Lord. In anger they wished Him to destroy by fire a town that did not receive Him. Self-confident, warm-hearted Peter, had too much fleshly self-confidence. He rebuked his Lord for proposing to die, loudly affirmed that though all men should forsake Him, he would not, and in his spiritual weakness and instability denied His Lord with bitter oaths.

II

YET these were the genuine disciples of the Lord. We are not exaggerating when we say they were very much like the average converted church members in our churches now. One of the lessons most needed by God's people today is that, though we are nineteen hundred years this side of Pentecost, the great mass of professing Christians are living on the other side of it, just as were the Lord's disciples before

He ascended to heaven and sent upon them "the promise of the Father."

So much have we ignored this great teaching, and confined ourselves to the great and blessed and yet by itself alone incomplete, emphasis on saved souls rather than saved lives, that the Holy Spirit's work in building spiritual maturity within us is scarcely even known to many of us and we seldom seek to interpret and apply those great teachings from the pulpit.

John defined "the world" as "the lust of the flesh, the lust of the eyes, and the pride of life," and He said these are "not of the Father but of the world." The lust of the flesh indicates the bodily appetites and the reign of the body, which is sensuality. The lust of the eyes expresses acquisitiveness, greed, covetousness. The eyes behold what the self-centered personality visualizes as desirable for its satisfaction, and lust labors to possess it. The pride of life is man's ambition, his desire for power and for prominence and to have glory in the eyes of the world.

It will be seen that the real evil of the world is in human nature in its determination to take what the world offers to the fleshly body and heart and mind. Human nature would build its own glory and accomplish its own satisfactions, while it leaves God out of its reckoning. The worldling lives for himself and for the satisfaction of his own personal interests.

On the other hand the purpose of God for the Christian is that he shall accept not only Christ's mediatorial sufferings for his sins, but also take over Christ's own view of him and his news as an immortal spirit whom Christ loved and died to save, and then align himself with his Lord's view and with full purpose of heart strive daily to live dead to sin and alive through union with Christ.

III

WORLDLINESS crowns the claims of the flesh and lives for this world alone; unworldliness crowns the claims of the soul; and lives with the life and revelation of heaven in view. This distinction was taught by and made regnant in lives of the early disciples. It has so faded away today that it is difficult to distinguish between the average church member and the average worldlings.

Undoubtedly spiritual revival will not come upon God's people so long as this low visibility of distinction between the world and the Kingdom of God exists. On the other hand, revival itself will be engaged its great central and primary task when it begins to burn the dross of worldly-conformity out of the lives of tens of thousands who profess the name of Christ but who yet propose to hold on to the world, and in their hearts regard the standards of the New Testament for a Spirit-cleansed life too highly to be applied in actual life.

The Christians who are brought into view in the Acts of the Apostles, and in the Apostolic Epistles, came out from the spirit and ways of the world. They excluded from life whatever pandered to self or imperiled either their souls or those of others. The Christian bore his witness against the world by living an other-worldly life and preaching it.

This is what the modern world and the great mass of world-conforming Christians invidiously call Puritanism. Proposing to compromise with the world to win its favor, and to enjoy some of its offerings, many church members today look upon this teaching as extreme and unwarranted. But it is declared and sustained teachings of the Scriptures.

Eccentricity or bigotry in Christians, is to be avoided, but the world tremendously needs that they shall exhibit what it calls "puritanism" of life. True Christianity has always been looked upon by the world as seeming strange, different and dangerous. How the world needs today—it is its only hope spiritually—that God's people shall again become through the Holy Spirit and daily identification with Christ, both dangerous to and different from the world!

Paragraphic Comment

HIGH AND RARE OPPORTUNITY

The Kentucky Baptist Bible Conference, which is to meet with the Walnut Street Church, Louisville, on January 17 and the week following, presents an unusual opportunity to our people. We deeply hope that pastors, and laymen as well, from every section of Kentucky, will do their best to attend this conference. It is being sponsored, though not directed, by the General Association. The program is not yet ready for publication, yet it is nearing completion, and in the subjects treated and the speaker personnel, gives rich promise of a most fruitful week. There will be services in the forenoon, afternoon, and evening daily. The informing spirit of the entire occasion is that of prayerfully studying great vital doctrines of faith. The end sought through this study is that of deepening spiritual life. It is that of spiritual dynamics. For years there has been a growing sense of lack in our annual Baptist Conventions, both Southern and State. The sense of lack grows out of the fact that the entire time seems necessarily devoted to planning how we may most wisely distribute the fruits of faith for the spread of the Gospel, leaving no time or only a small margin of it for developing the only life within men that will continue in any satisfying way to produce the sacrificial support of the objective efforts projected by faith. Watch for announcements in these columns from week to week, and do not miss this Conference.

ENCOURAGE PASTORS TO ATTEND CONFERENCE In every church will be found unselfish members with vision and willingness to deny self for the furtherance of Christ's cause. To such we are making a sensible suggestion. Your pastor, no matter whom he may be, needs further preparation for service. Such preparation will bear large dividends in your church life. This preparation can be secured by attending the Baptist Bible Conference held in Louisville, January 17-22. Wide-awake members can secure this help for their pastor by encouraging him to come, and procuring the necessary traveling expenses.

STANLEY JONES LETS CAT OUT OF BAG Several days after the proof had been read on the article by Dr. R. K. Maiden on page three, we read in The Watchman-Examiner, of New York City: "Dr. E. Stanley Jones, in the interest of church union, urges the formation of a kind of super-church entitled *The Church of Christ in America* which will comprise all denominations. He would suggest that the various denominations be called after their denominational names in this way, for example, *The Presbyterian Branch of the Church of Christ in America*. He says: 'The figure that I have in mind is that of a tree, with many different branches adhering to the central trunk, *The Church of Christ in America*, and that trunk in turn adhering to the root—Christ.' Baptists have heard that "Branch Theory" before. Mr. Jones must be slipping—he ceases to be original. But maybe it is not his own idea. Somebody might have told him to say that. Could it have been the Federal Council? Anyhow, the cat is out.

TAKE CERTITUDES TO THE PULPIT Worshippers have the right to expect from the pulpit a spiritual interpretation of revealed Scripture truth concerning sin and salvation—salvation both of the soul and of the life. The preacher may bring much from current life by way of illustration, but the truth to be illustrated is not his or of the world. It is God's revelation. Philosophy and ethics, apart from God, do not belong in the pulpit. Let the preacher keep his "don't-knows" out of the pulpit. Said an old farmer to his new minister, "Preacher we have don't-knows enough; tell us what you do know." And what the preacher does know (else he ought to leave the pulpit) is what God has revealed in the Bible concerning man's sin and need and his salvation at the great price of the love and

suffering of the blessed Christ. No preacher will ever lift men to the solid rock of truth except as he himself stands there firm-footed. This high compliment was paid to the famous Dr. Cairns, of Great Britain, "He has the gift of vitalizing the facts of Gospel history of flinging the fire of Christ's challenge among men." Theological schools and books may equip the preacher with an impressive orientation of salient facts. Only the Spirit of God can or will equip Him with power to make real to men the fire of the challenge of Christ. **Ordaining councils need to have regard to the supreme need of spiritual dynamics in the pulpit when they examine candidates for ordination.**

THE LIFE FROM WITHIN Paul says in 2 Cor. 3:17 that "Where the Spirit of the Lord is, there is liberty." Many professing Christians fail at the point of realizing spiritual liberty in their lives. They live by rules and conventions, watching others and being watched by them, regulating their lives by the usages of the group within which they find themselves, and painfully adjusting their steps and outlooks, their morals and their religious standards, which happen to have popular vogue among persons with whom they associate. In no real sense can a Christian be said to live from within who submits himself to passing fashions and fancies, not to the law which God has written upon the heart. A church of such low spiritual understanding will work out standardized practices according to its lights. People go to such churches for various reasons, but not for worshipping God in the liberty of the Spirit of Christ. On this low plane, the Christian finds himself fighting for decent objective standards of behaviour rather than worshipping God from within with a liberty that enables him to rise above the arbitrary and deadening fashions of the fleshly mind. We may rise above these fleshly bonds only through spiritual revival, through lives made free by the Spirit of Christ.

THAT THE SOUL BE NOT CHOKED "What are we going to do about it?" asked Lowell Thomas recently in response to the words of one of the notables whom he now and then brings into his chain news broadcast on the radio and introduces for a tiny talk of moments. The speaker to whom Mr. Thomas replied had given a word-thumb-nail picture of present civilized life as being speeded up to such tension that it is no longer able to see even the scenery as it goes by. Speed leaves a blur of impressions which is too indistinct to leave a permanent deposit in personality. The reply of Mr. Thomas was disappointing, yet perhaps few have found a better? Speed appears to have stalled many from advance in attaining the finer things of life. In effect most of us seem all but ready to give up the idea that the soul must have a chance for reflection and for the realization of life's priceless imponderables. The late Dr. J. H. Jowett spoke of this as follows, with special reference to ministers: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours, and suffer no interference of intrusion. One of the greatest perils which beset the ministry is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or strength for receptive and absorbing communion with God. We are tempted to be always on the run and to measure our fruitfulness by our pace." The remedy lies in the hands of the minister himself, but it will require courage and determination to apply it. Yet if ministers surrender to the "multitudinous trifles" of the present speeded up and jazzed-up tempo of mechanical life, what hope can the churches have that they shall be able to save themselves from the spiritually deadening appeal of the plethora of external stimulation by which the world now presses its wares upon men?

Change Made in the Hundred Thousand Club By Southwide Executive Committee

WALTER M. GILMORE, Nashville, Tenn.

FRESH and greatly increased impetus was given to the Baptist Hundred Thousand Club movement, it is thought, by the action of the Executive Committee of the Southern Baptist Convention at its regular mid-winter session in Nashville, December 10, by which the states which desire to do so may participate in the receipts of the Club.

Dr. Frank Tripp, St. Joseph, Mo., was elected President of the Committee to fill the unexpired term of Dr. J. E. Dillard, who succeeded Dr. Tripp as Director of Promotion of the Committee; Dr. C. S. Henderson, Nashville, was elected Vice-President to fill the unexpired term of Dr. H. L. Winburn, Arkadelphia, Ark., who died since the last meeting.

The finest spirit of co-operation prevailed throughout the meeting. Most encouraging reports of progress in debt paying and increased Co-operative Program receipts were made. It is quite evident that the morale of our Southern Baptist people is improving and they are girding themselves afresh for the stupendous tasks that lie ahead.

Of course the matter of the Hundred Thousand Club, which is to claim our paramount interest during January and February, occupied the center of the stage. The State Secretaries from Kentucky, Alabama and Tennessee presented requests with suggested plans of co-operation whereby the said states might participate in the receipts of the Baptist Hundred Thousand Club. In each case the state proposed to finance its own campaign, divide receipts 50-50, and co-operate with the Baptist Hundred Thousand Club.

IMPORTANT CHANGE IN 100,000 CLUB

The matter was referred to the Committee on Co-operation and Enlistment, whose report was adopted as follows:

While the original purpose of the Baptist Hundred Thousand Club was the liquidation of the debts of the agencies of the Southern Baptist Convention, certain emergencies have arisen in several states which seem to make it wise, if not imperative, that a change be made in the original purpose of the Baptist Hundred Thousand Club whereby these states may participate in the proceeds, it being felt and earnestly believed that the net results to the Southwide agencies will be greater by this plan of co-operation than by the Hundred Thousand Club remaining as it was with the states putting on other debt-paying campaigns.

We, therefore, recommend the following: We approve and will recommend to the Southern Baptist Convention that any state desiring to participate in the receipts of the Baptist Hundred Thousand Club observe the following:

1. That the name Baptist Hundred Thousand Club be retained.
2. That every dollar contributed to the Baptist Hundred Thousand Club be applied upon the principal of the debts of the states and Southwide agencies.
3. That in the division of funds Southwide causes shall receive not less than 50%.
4. That the expenses of promotion in each state be borne by the state itself, and that the Executive Committee of the Southern Baptist Convention co-operate at its own expense in furnishing literature, membership cards and such other services as may be agreed upon by the Director of Promotion of the Southern Baptist Convention and the respective State Secretaries.
5. That the right of designation in all cases be respected.

Dr. J. E. Dillard, the new Director of Promotion, gave a good account of his stewardship since he began his work August 2. The Committee expressed its appreciation of his untiring energy and capable leadership. The Committee endorsed heartily the Luther Rice Memorial membership feature which calls for the payment of \$100.00 in cash before the next Convention.

Another matter of general interest was the Montezuma College situation. Through Dr. Austin Crouch, the Baptist Convention of New Mexico presented to the Executive Com-

mittee a copy of an agreement for the proposed sale of the Montezuma College property to the John Baptist Lamy Seminary, Inc., with the following result:

As the Montezuma College property is mortgaged under the Southern Baptist Convention bond issue, it is, therefore, necessary to secure the consent of the Southern Baptist Convention to carry out certain terms of the proposed agreement. The Executive Committee adopted a resolution recommending to the Southern Baptist Convention that it comply with the terms of agreement when these terms are approved by the attorneys representing the Executive Committee and the Baptist Convention of New Mexico.

The sale for \$2,000.00 of the Nuyaka property in Oklahoma, where formerly an Indian school was operated, was authorized.

In accordance with the action of the last Convention with reference to its membership, the Committee will recommend to the next Convention that the Constitution be so changed as to read: "Each messenger so appointed shall pay upon registering a fee of \$1.00."

Distribution of Hundred Thousand Club Receipts for 1937

Foreign Mission Board	18%
Home Mission Board	29½
Education Board	5
Southern Baptist Theological Seminary	16
Southwestern Theological Seminary	18
Baptist Bible Institute	10
American Baptist Theological Seminary	00.2
Baptist Hospital	1.3
National Baptist Memorial	2
Total	100%

The Committee postponed making of percentages for the allocation of Co-operative Program funds for 1938 until its pre-Convention meeting in New Orleans next May.

A New Year's Greeting

FROM THE PRESIDENT AND GENERAL SECRETARY OF THE BAPTIST WORLD ALLIANCE

TO OUR Fellow Baptists throughout the World: In the deepest and most inward sense, we wish you all a happy New Year! May it be a season of growing love and peace and power, sustained by the living Spirit of our Lord Jesus Christ.

Our hearts are filled with joy and gratitude to God, as we recall our fellowship with you in many lands, and the evidences of faith and zeal that crowded upon us as we met many thousands of our Oriental fellow-believers. New chapters of the Acts of the Apostles are written in the Far East. We have been privileged to read some that cover a century or more of missionary witness. How much it means that in the East our churches already number well-nigh half a million members! In India and Burma, China and Japan, the word of the Cross has won multitudes whose loyalty, self-sacrifice, courage and consecrated gifts are an earnest of larger conquests to be won. It was a high privilege to be to them spokesmen of our world-community, and to hear their assurance of loving solidarity with those of their faith and order in every land. Our Lord has mightily acknowledged the witness of our people in the Orient, in Africa, in South America, in continental Europe, and elsewhere. Vast are the opportunities open to us, if we abide in Him "without whom we can do nothing." Nor would we withhold thankful praise for all we have seen and heard of evangelical advance, be-

yond our borders. "Grace be with all them that love our Lord Jesus Christ in sincerity."

We are facing times of stern testing. Avowed athelism has become aggressive, and in some lands religion is assailed as "dope." As Christians and citizens we must seek to confound such assaults by the quality of our life and service. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Materialism abounds, and its subtle taint appears even in the churches of Jesus Christ. It can be met only by the sacrificial spirit of Him who taught that "A man's life consisteth not in the abundance of the things that he possesseth."

Christian moral standards, and even elementary decencies, are ridiculed; they can be vindicated only by the holy life which carries the evidence of its own worth and through which the Holy Spirit "will convince the world of sin."

The peril of war is grave, and it is for the servants of the Prince of Peace to pray and labour for the removal of the political and social and economic causes of ill will, and above all for the winning of men and women the world over to Him, the fruit of whose Spirit is peace.

Religious liberty is imperilled in widely-scattered regions of the earth, and we are thankful that the Baptist World Alliance has, by its intervention, enlarged freedom in some lands, and preserved it in others. But we must be prepared to meet a serious and growing menace to the doctrine which is among the most distinctive and precious elements of our Baptist heritage.

"He must reign till He hath put all enemies under His feet." There is the firm foundation of our confidence. Rooted and grounded in Him, let us all—the millions who are banded together in the Baptist faith and order—resolve to confront the multiple challenges of our time with a renewed and deepened consecration. We must pray more earnestly: we have not exhausted the "unsearchable riches of God." Must we not believe that He who in the course of a century has multiplied our number twenty-three times over, making the Baptist communion the largest Free Church fellowship on earth, wills that the churches He has called into being shall play a worthy part in the extension of His Kingdom? The opportunities are boundless; may 1937 find us by His grace faithful to our high calling! Yours in the love and service of Jesus Christ,

Dallas, Texas, U. S. A. GEORGE W. TRUETT, President
London, England. J. H. RUSHBROOKE, Gen. Sec.

P. W. Crannell Dies in Denver

GEORGE R. JEWELL, Louisville, Ky.

DR. PHILIP WENDELL CRANNELL, aged seventy-four years, died on December 2 at Denver, Colo. Dr. Crannell is best remembered as being a former President of the Kansas City Baptist Theological Seminary, in Kansas City, Kans., from 1903 to 1926, and as the writer of Sunday-school lesson material.

Dr. Crannell was born in Albany, N. Y., December 26, 1861. He was a son of Laura Adell Prink and Matthew Crannell. He graduated from Dartmouth College in 1882, at which time the faculty of that institution honored him by electing him the commencement speaker of the graduating class. The same honor was bestowed upon him six years later when the faculty of Rochester Theological Seminary likewise made him commencement speaker on his graduating from their institution.

He married Miss Fannie Eleanor Grout, of Luverne, Minn., on April 2, 1884. He was principal of the public schools at LeRaysville, Penna., during 1882-3; and Superintendent of Schools at Luverne, Minn., during the next year. He became Acting Pastor at South Alabama, N. Y., in 1886-87, and was ordained to the Baptist ministry the next year. He was pastor at the First Baptist Church of Baldwinsville, N. Y., from 1888 to 1894.

Dr. Crannell was appointed President of the Baptist Theological Seminary in Japan in 1891, but ill health caused him to decline the appointment. He was pastor of the First Church of Corning, N. Y., during 1894-1900, following which he was pastor of the First Church of Topeka, Kans., until 1904. Overlapping his work in the last pastorate in 1903 he accepted a position as Professor of Homiletics and Pastoral Theology in the Kansas City Seminary. The following year he was made the first President of that institution, and served in that capacity for twenty-three years.

Besides his work as a Sunday-school lesson writer both for Crannell's Pocket Lessons, and for periodicals, he was author of the book, "The Survival of the Unfit," and wrote articles and poems for many magazines.

The Board of Trustees elected him President Emeritus of the Theological Seminary at Kansas City upon his resignation in 1926, following which he moved to Denver, Colo., where he did some teaching in the Religious Education Department of the Colorado Woman's College.

How About the Two-Thirds?

J. E. DILLARD, Nashville, Tenn.

SECRETARY SEE said his report showed a substantial increase over last year. "But" said he, "only about one-third of our churches are really enlisted in our denominational work."

Brother Bee said he had a great pastor and his church gave liberally. "But" said he, "We didn't put on the Every-Member Canvass, and only about one-third of our members gave anything at all."

Doctor Dee said they made an Every-Member Canvass in his church, "But," said he, "only about one-third of those who give follow the scriptural plan and tithe their income."

These things out not so to be!

Pastors, let's make thoughtful investigation as to the why of this situation, and by prayerful planning devise a remedy for this condition, and by being persuasively persistent try to apply the remedy in order that the two-thirds may join the one-third so that we may have all our people in all our work. "Let us not be weary, etc."

Brewers Getting Uneasy

The Brewers' Journal recently published the following article in their magazine:

"Who can tell in this period of rapid fire changes how quickly the scenes may shift? The brewing industry should be getting things 'nailed down' right now before the next storm carries with it, down stream, those millions of temperate Americans who make up the bulk of the beer market, but who will always parade behind the bandwagon which plays the loudest, sweetest tune.

"Doubt, fear and misgivings on the part of brewers as to the future of their trade in the face of the present day conditions, are healthy indications. There should be leaders in the industry who are smart enough to take advantage of these signs of awakening and get their affairs on a sound, unassailable foundation before the next flood breaks.

"The time has come for the Drys and the 'true temperance advocates'—principally the brewers—to 'beat their swords into plowshares' and all get together plowing in the same field. Let us find a common ground upon which the Drys and the advocates of 'true temperance' can agree, and 'having done all, to stand' upon the ground."

Dr. Hendon M. Harris, Missionary of Kaifeng, China, and formerly of Mississippi and pastor at the First Church of Madison, Ind., is now spending an hour each week teaching conversational English to the Governor of Honan. He is ruler of 35,000,000 people.

Baptist Bible Conference at Louisville

E. C. STEVENS, Chairman, Louisville, Ky.

THE Louisville Baptist Pastor's Conference, feeling the need of a Baptist Bible Conference, set about to see if it could be had. Desiring to share such a feast with their brother Baptist pastors over the State, they requested the Kentucky Baptist General Association to arrange for such a Baptist Bible Conference in Louisville, Ky., the early part of 1936, and offered as a liberal inducement to entertain with bed and breakfast all of the Kentucky Baptist ministers outside of the Louisville (Long Run) Association who attend.

The General Association heartily accepted the offer, ordered the Conference, and appointed the following Committee: E. C. Stevens, T. D. Brown, Clyde L. Breland, R. T. Skinner, and H. C. Wayman, to arrange for the Conference. The Committee selected the date January 17-22, 1937, and the place of meeting the Walnut Street Baptist Church, Louisville, Ky. One of the strongest programs possible is being prepared, including more than a score of strong speakers, and more than forty able addresses on the most vital subjects.

This great feast is being prepared for the best interests of the Baptist work in Kentucky. A crowded schedule of first-class messages invites and attracts every Baptist preacher in the State to come, not to a vacation season, but to a big work of better preparing himself acceptably to serve God as Christ's minister.

Each Baptist church in Kentucky owes it to herself and to her pastor to send him to this Conference with his small traveling expenses paid by his church. The returns from his improved ministry will amply repay the church for sending him. Send him without fail, even if you have to sell the fatted calf, or a few chickens to secure the small amount necessary for his traveling expenses.

Here are some of the speakers who will be on the program each day: Dr. Ellis A. Fuller, the outstanding pastor of the First Baptist Church of Atlanta, Ga., one of the South's most vigorous preachers.

Dr. W. T. Conner, Professor of Theology at the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, one of the greatest living Baptist theologians, will bring five vital messages on vital Baptist doctrines.

Dr. E. F. Haight, Professor of Church History in the Baptist Bible Institute of New Orleans, will bring five messages on The Holy Spirit. He is a most thought-provoking and inspiring speaker.

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, and President of the Southern Baptist Convention, needs no introduction to Baptists anywhere. His long life of interpreting the Old Testament to thousands of preachers, ably prepares him for five addresses on Mountain Peaks of Prophecy.

Some of those who will speak at other times on the program are Drs. Finley F. Gibson, W. Owen Carver, J. B. Weatherspoon, T. D. Brown, W. E. Hunter, W. M. Wood, T. J. Barksdale, W. M. Bostick, and a dozen more able speakers.

This rich feast will appeal to every Baptist preacher in Kentucky who wants to improve his ministry. The General Association is anxious to have the preachers of the State to be benefited by attending. The Louisville churches will be delighted to have these ministers as their guests in their homes. The program exceeds anything that will be had from attending any convention, whether district, State-wide or South-wide. So, as Chairman of the Committee, I feel it a privilege to urge each one of you to attend. A full program will be printed in next week's Western Recorder. A forthcoming letter carrying the program will be sent to the pastors of the State.

This letter will also carry a self-addressed return card. It will be necessary for pastors to fill out these cards and return to the committee so that they will know how many rooms to reserve for the visitors.

M. D. Jeffries Dies in Memphis

REV. MILLARD DUDLEY JEFFRIES, eighty-one years of age, chaplain of the Tennessee Memorial Baptist Hospital at Memphis, Tenn., died Thursday, December 24, at his home in Memphis. He was a former pastor of the East Baptist Church in Louisville during the years 1885 to 1892.

Dr. Jeffries was born in Culpeper County, Va., November 18, 1855. He was a son of the late Mary Mildred and Thomas Jeffries. He attended Bleak Hill Seminary and the Culpeper Male Academy, both in Culpeper, Va. He obtained his M. D. degree from the School of Medicine of the University of Virginia, and later went to the Jefferson Medical College in Philadelphia, Penna. Feeling the call to preach he entered the Southern Baptist Theological Seminary in Louisville, in 1878, and graduated in 1881. He was ordained that same year on June 12 at Blacksburg, Va., after he had been called to the church in that city on June 1. He remained there until the end of that year. He married Miss Anna B. Newcomer, of Culpeper, Va., on November 30, of that same year. Six months later he was pastor at Chapel Hill, N. C., where he served until August 1, 1885. He resigned to become pastor of the East Church in Louisville, mentioned above.

In 1893 he went to Knoxville, Tenn., to be pastor of the Second Baptist Church for the next ten years, following which he was President of Carson-Newman College in Jefferson City, Tenn., from June 15, 1903 to 1911. Next he went to be pastor of the Baptist Church at Edgefield, S. C., for three years, and the Southside Church in Spartanburg, S. C., from 1914 to 1918. It was in that year that he assumed his work as Chaplain at the Memphis hospital.

Dr. Jeffries was honored by being elected forty times for as many years as Recording Secretary of the Board of Trustees of the Southern Baptist Theological Seminary. Among his writings were, "Sanctification as Taught in the Scriptures," "Questions on the Bible for Little Folks," and "Primary Catechism on the Bible."

He is survived by two sons, R. G. Jeffries, Knoxville, Tenn., and E. D. Jeffries, Chattanooga, Tenn.

Denominational Ownership of Baptist Schools

L. C. KELLY, Pineville, Ky.

AMOTION was carried in the recent meeting of the Kentucky State Board that a committee be appointed to work out a plan looking to Denominational Ownership of Baptist Schools in Kentucky. This committee is charged with grave responsibility, and all the questions involved call for calm consideration and thorough discussion.

It seems to some of us that the first thing necessary is for the brother who made this motion, or some one else, to define the meaning of constructive discussion of the whole question. Perhaps there is some other state which has a system of schools under "Denominational Control" and we might learn from them how satisfactorily the plan is working.

Can Man Create Life?

An old professor of biology used to hold a little brown seed in his hand. "I know just exactly the composition of this seed. It has in it nitrogen, hydrogen, and carbon. I know the exact proportions. I can make a seed that will look exactly like it. But if I plant my seed it will come to naught! Its elements will simply be absorbed in the soil. If I plant the seed God made, it will become a plant, because it contains the mysterious principle which we call the life principle." This Bible looks like other books. We cannot understand altogether its marvelous power. Planted in good ground, it shows that it has the life principle in itself; it brings forth spiritual life; it bears fruitage.—Sunday School Times.

New Life In Christ

BROWN B. SMITH, Henderson, Ky.

Sunday School Lesson for January 10

Text—John 3:1-17

Nicodemus is known as "the man who came to Jesus by night." There was something so unusual about that nightly visit that when the name of Nicodemus is mentioned in later Scripture passages, he is identified as "the man who came to Jesus by night" (John 7:50; 19:39). Why by night? Was it reserve and modesty? Was it fear and cowardice? Was it caution and prudence? Was it a mere coincidence? Was it convenience? Was it purposed and pre-arranged and for the sake of having a prolonged and uninterrupted interview?

Anyway, he came. And in coming to Jesus he moved in the right direction. He came to the right person. He came to the source of wisdom and the fount of blessings. Nothing could be more hopeful for any modern Nicodemus than to make a visit to Jesus. When any person resolves to "come and see" for himself, to get first-hand, personal information and guidance from Christ, the outcome is full of hope.

No Earthly Door to the Heavenly Kingdom (1-2)

When Nicodemus came is not half so important as the attitude he brought with him when he came. Though known as the man who came to Jesus by night, Nicodemus tops the list of a vast multitude who have thought they could get into the spiritual kingdom through some earthly door. We might classify him therefore as "a man who first tried to get in by another door," or as "a man who wanted in, in his own way."

There is quite a contrast between this polished, well-to-do gentleman of power and influence and the ill-bred, uncouth fishermen with their weather-beaten frames and smelly clothes. Nicodemus was a man of rare charm and dignity. He was a man of the schools, a teacher of the law. He was a religious man, a rigid observer of the ceremonies. He even made a great confession. He acknowledged the supremacy of Christ, being convinced that Jesus was "a teacher come from God."

Would not this rich, cultured, widely influential man be a great asset to the cause of the Master? Would he not give the new movement standing and prestige? Would not Jesus be impressed by this distinguished gentleman and let him have some say as to the conditions on which he will enter the kingdom? Evidently Nicodemus first thought so.

Jesus did not so much as notice the man's dignity and high station and other "accessories." With startling candor He made it plain there is no earthly door to the heavenly kingdom. The culture of Nicodemus brings one no nearer

the kingdom than does the coarseness of the fishermen. One cannot refine his way there. Nor by education, even religious education, can one be degreed and graduated into the new life in Christ. Observance of religious ceremonies does not admit. There is no ritualistic door to the kingdom. Acknowledgement that Jesus is a divinely commissioned teacher gains no admission. By no human device or process can a person ever grow up and glide over from the carnal to the spiritual. There is no earthly door.

Birth From Above Necessary (3-12)

Solemnly and emphatically Jesus asserts, "Except a man be born from above he cannot enter the kingdom of God." If the answer seems abrupt, it is because we fail to grasp the enormous issue. Here is a man who wants to get in some other way. There is not a breath of compromise with Jesus. He cuts short and declares at once that birth from above is indispensable. Unless one is born anew he will not get to see the kingdom of God—he will not get a "peep in."

Impressively Jesus reasserts the necessity of the new birth into the new life. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." By no stretch of interpretation is there found here any thought of baptismal regeneration. In repeating the point below Jesus does not mention "water." Nicodemus, a Pharisee and ritualist, was strong on ceremonies and rites. All Jerusalem was ringing with the echoes of the Baptist's preaching, the issue of which was repentance and the new birth, symbolized by baptism. By pointing to the baptism of John, the great Teacher sought to turn the attention of Nicodemus to the birth from above.

Patiently Christ goes on to give the reason and necessity of the new birth. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." Like begets like. Flesh can beget only flesh. It requires Spirit to beget spirit. The kingdom of God is spiritual, consisting of righteousness, joy and peace in the Holy Ghost (Rom. 14:17). That which is carnal cannot enter it. Flesh lusts against the Spirit. Though natural man becomes gracious and cultured, generous and kind, yet nothing generated by the flesh can ever transplant him into the spiritual kingdom. There is needed the impartation of the Spirit's life.

"How?" Nicodemus asks, at first suggesting the impossibility of the change demanded. "How?" he asks again, being flabbergasted in "unintelligent wonder." He is here an example of the stupidity of wisdom. Worldly wisdom

can at times be so stupid! There is none so stupid as those who refuse to understand. His chiefest difficulty is accumulated error. He must first pass through the difficult process of unlearning some things he has learned. With a dried theology his mind was crusted against spiritual apprehension. It is often true a brilliant scholar is a simple dullard in the presence of a truth a child may understand. It is really pathetic to see this learned professor so completely bewildered at the thought of the new birth. Not that he could or that anybody does understand its mysteries, but all should know its necessity.

Speaking of Heavenly Things (13-17)

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" Earthly things here are not things of an earthly nature, but spiritual things that take place on earth—repentance toward God, faith in Christ, and the new birth. If one does not grasp these things, then how can he understand the things that take place in heaven—the deep secrets of God's redemptive purpose, the Incarnation, the atoning death of Christ on the cross, the glory of the spiritual reign?

However dull the pupil, Jesus proceeds to speak of "heavenly things." He sets forth the basic truth in all the work of the kingdom of God—the atoning death on the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life." The wilderness wanderers saw in the brazen serpent their death slain. Christ being lifted up means that in His death sin has been slain, its power to hurt ended if we look and live. Jesus takes away sin and makes it possible for the believing one to enter into and to keep on having full and endless life. Jesus does this not by example, not by instruction, but by standing and suffering in the sinner's stead.

Perhaps the remarkable interview with Nicodemus closes with verse 15, and in verse 16 we have John's summary of what Jesus said. At any rate, this most glorious verse, this "Little Gospel," is the teaching of Jesus. It covers many precious "heavenly things"—God's love, God's gift, God's purpose of redemption, God's plan of salvation. May we ponder well these things of wondrous grace!

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Bible School Department

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

Standard Sunday Schools

We are delighted to report the following schools as Standard:

Mt. Carmel (Crittenden Association)—Pastor G. F. Kelly; Superintendent E. C. Caldwell.

Union Band—Pastor Abraham Berry; Superintendent Forrest Fields.

Rolling Fork—Pastor Abraham Berry; Superintendent Spurgeon Fields.

Carrollton—Pastor R. Paul Caudill; Superintendent E. G. Davis.

Canmer Campaign

During the second week in December the writer conducted a Sunday-school campaign with the Canmer Church. Pastor Joe Stiles and Superintendent John Reid had previously made preparations for the work. It was a delightful week and we expect good result.

East Lynn Association

The East Lynn Association is forging ahead in a fine way since the Sunday-school campaigns in September. Recently in one of the monthly meetings the chart revealed that most of the schools are making progress with two of them already qualified as Standard. Superintendent D. L. Druien and the other officers are into the work wholeheartedly and it will not be surprising should the Association become Standard during 1937.

West Union Association Faces Forward

Superintendent John W. Kloss reports that the West Union Sunday-school Association has set some high goals for 1937 with prospects of reaching them all. Here they are:

1. Simultaneous Study Courses in all the churches.
2. Six Standard Sunday-schools.
3. Enroll every resident church member in the Sunday-schools.
4. Fourteen Vacation Bible Schools. Seven were held in 1936.

Pastor W. W. Webb of Bandanna made an address in which he said he would like for his church to do the following things during 1937:

1. Put the Western Recorder in the church budget.
2. Have two study courses in Sunday-school work and two in Training Union work.
3. Reach and maintain the Standard of Excellence in both the Sunday-school and the Training Union.
4. Have a Vacation Bible School.
5. Have at least one series of evangelistic meetings.
6. Get the church to function at least in a budget of seventy-five percent and

twenty-five percent with every member tithing. If Bandanna Church gives twenty-five percent to the Co-operative Program it will be a real achievement and we believe it will be done.

A Correction About Brother Barry

In the Western Recorder of December 17 it was stated that Brother C. B. Barry is to be Field Secretary. This should have been Field Worker. Those who

Goals For The Year, 1937

The workers of the Sunday-school Department had a conference on December 21 at which time we discussed the work for 1937. It was a most earnest conference. A review of the past year was given and goals set for the new year. We did not stop with setting goals but spent a good part of the afternoon making plans for attaining these goals. We feel deeply grateful for the fine co-operation of our churches through past years and now come to them with an earnest plea that they let us work again with them in furthering BIBLE STUDY. Our goals are as follows:

I. Training

1. Number of Associations having some training—all.
2. Number of churches having training classes—500
3. Number of Training Awards—12,000

II. Enrollment—Ten percent increase.

III. Vacation Bible Schools—250.

IV. The Standard of Excellence.

1. Number of churches to adopt the Standard as a program of work—All.
2. Number of Sunday-schools to attain the Standard—150.

V. Increased Emphasis on Evangelism.

VI. Increased Emphasis on a Deepened Spiritual Life.

VII. Sunday School Associations.

1. Associations organized for Sunday-school work—70.

Kentucky Baptist Sunday School Workers, we plead with you to help us attain these goals. Let us have a genuine revival of interest in doing the best Bible teaching to the largest possible number of people for their spiritual good.

know Brother Barry are rejoicing that our State is to have the benefit of his services in connection with the Sunday-school work.

Beechmont Church

On Sunday, December 20, it was a pleasure to the writer to preach for Pastor C. B. Althoff of Beechmont Church, Louisville, while he and Miss Leona Lavender were being married in Nashville. Congratulations to Brother

Althoff. We welcome Mrs. Althoff with all our hearts to our State. She will be a great help to Beechmont Church and to our work both in Louisville and in Kentucky.

The Heart of Our Sunday-school Work

As we face the new year we ask ourselves again, "What is it all about?" The answer is the very heart of our Christian religion. It is that we may serve in all of our Sunday-school work to bring men and women, boys and girls to Christ as Saviour and as Lord. All organizations, records, Standards, buildings and equipment are for that twofold purpose.

Everything we do has back of it a genuine motive of spiritual import. Constantly on our hearts are the one million people of Baptist belief in Kentucky, 750,000 of whom are not reached for Bible study. Pastors, superintendents, officers and teachers, we beg you in the name of our Crucified Lord to make 1937 count mightily for a blessing to tens of thousands of these. May the new year be a working, fruitful and happy year in every Sunday-school.

SUNDAY SCHOOL ATTENDANCE

December 20, 1936

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

Please note that we are not giving the attendance report for December 13. This would have been in the Recorder of last week but no issue was printed because of the Holiday.

Louisville, Walnut Street	1,209
Owensboro, First	1,020
Frankfort, First	747
Louisville, Ninth & O	724
Owensboro, Third	623
Paducah, Immanuel	579
Louisville, Third Avenue	565
Princeton, First	507
Louisville, Twenty-third & Bdwy... ..	506
Tabernacle, Louisville	488
Lexington, Porter Memorial	450
Louisville, Clifton	438
Hopkinsville, First	412
Fulton, First	389
Covington, Latonia	382
Somerset, First	361
Harrodsburg	353
Bellevue	325
Louisville, Baptist Temple	311
Jellico, Tenn., First	308
Elizabethtown, Severn's Valley	304
Paducah, East	258
Louisville, Beechmont	251
Cumberland	215
Dawson Springs	212

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	Budget	Desig.		Budget	Desig.		Budget	Desig.
Shively	23.40	11.65	Sullivan	25.00	21.25	Four Mile	100.00	1.50
South Jefferson	8.85	34.51	Walnut Street	20.23	5.62	Harlan		
Taylorville	50.00	20.00	Woodland	6.67		Locust Grove		25.00
23rd and Broadway	170.00	77.54	Zion (H)	3.36	4.89	Loyall	7.40	25.40
Van Buren	7.15		OLD BETHEL			Lynch	13.42	
Virginia Avenue	104.81	15.31	OWEN COUNTY			Puritan		6.42
Walnut Street	1,426.93	333.78	Dallasburg	15.83	8.00	Union		6.63
West Broadway	149.91	50.20	Long Ridge	5.00	14.00	Verda	20.50	
West Side	2.50	15.00	Mt. Hebron		1.21	Wallins	5.00	5.00
W. M. U. Training School	48.50		Old Cedar	1.00		WARREN COUNTY		
LYNN			Owenton	65.75	1.80	Bowling Green First	347.32	60.00
Buffalo	41.66		Pleasant Ridge	3.00	3.60	Friendship	12.50	1.00
Concord		2.30	Squiresville	7.70		Greenwood	46.40	25.78
Lucas Grove		1.50	PULASKI			Oak Forest	3.45	4.00
Mt. Moriah	6.36	5.00	Buck Creek		2.55	Oakland	3.00	
Mt. Tabor		15.56	ROCKCASTLE			Smiths Grove	4.75	2.21
Munfordville	1.85		Hopewell		2.29	Woodburn	45.00	6.00
LYNN CAMP			Mt. Vernon	6.65		WAYNE COUNTY		
Gray	15.00		Poplar Grove		19.19	Elk Spring		15.00
McCREARY COUNTY			RUSSELL COUNTY			Monticello		17.50
Stearns	15.00		Jamestown	10.00	12.55	WEST KENTUCKY		
MOUNTAIN			Liberty		5.00	Arlington	27.47	4.00
MT. ZION			Poplar Grove	4.12	6.00	Bardwell		7.36
Association		1.00	Russell Springs	5.20	4.00	Clinton	11.30	2.62
Corbin, First	49.42	8.00	Sano		6.00	David's Chapel		3.50
Williamsburg, First	150.00	15.00	RUSSELL CREEK			Fulton, First	164.19	10.00
MUHLENBERG			Columbia	22.45		Hickman	18.32	
Beech Creek	6.05	2.00	Macedonia	9.00		Mt. Carmel		3.30
Bellview		1.18	New Salem	5.32		WEST UNION		
Cave Spring		1.92	Pleasant Valley		13.25	Barlow	19.37	10.30
Central City	39.49	11.00	Trammel Creek	6.48		Calvary	3.00	8.76
Cherry Hill	2.00		SALEM			East	9.70	1.00
Dunmor		4.00	Buck Grove		2.00	Harmony		9.00
Graham	3.10		Ekron	2.90	4.00	Immanuel	11.25	4.00
Greenville	34.46	25.30	Otter Creek	21.10	29.21	Lone Oak	101.49	19.04
Hazel Creek	4.20	2.00	Phillips Memorial	7.00		Norton's		30.00
Mt. Carmel	5.31		Rock Haven		1.35	Oak Grove	2.00	
New Cypress		5.67	West Point	10.00	11.50	Oak Lawn		10.00
South Carrollton		5.00	Salem		19.56	Ohio Valley		1.43
Woodson		6.30	SEVERNS VALLEY			Olivet	2.00	
NELSON			Cecelia	10.00		Paducah, First	270.00	137.00
Bardstown	40.00	2.00	Severns Valley	281.15	34.00	Spring Bayou	6.77	.75
Bardstown Junction	10.00		Sonora		6.62	South Side		2.00
Belmont	12.66	3.00	SHELBY COUNTY			Trinity	3.00	
Bloomfield		4.01	Association		3.60	WHITES RUN		
Boston		2.00	Bagdad	22.46	5.00	Carrollton	57.63	29.51
Chaplin		2.00	Buffalo Lick		17.00	English	2.67	9.65
Chaplin Fork		3.71	Christiansburg	5.34	1.00	Ghent	2.25	
Glenn Meadow		10.00	Clay Village		7.00	Warsaw	5.50	4.32
Lebanon Junction	24.99	26.62	Elmburg		10.22	MISCELLANEOUS		
Little Union	9.10	1.00	Finchville	13.35		Benton Church		15.00
Mill Creek	12.00		Indian Fork	7.75	6.42	W. M. U.		137.19
Mt. Carmel		4.00	Little Mount		30.34			
Mt. Washington	9.67	10.84	Mt. Moriah	4.00	3.50			
New Haven		3.00	Pigeon Fork		17.30			
New Salem	44.00	79.06	Salem	23.63	7.00			
Riverview		3.76	Shelbyville	158.47	17.00			
Shepherdsville	21.56	15.00	Waddy	17.45	18.80			
NORTH BEND			SIMPSON					
Big Bone	18.09		Shady Grove	6.44				
Bullittsburg		37.50	Sulphur Spring	4.69	6.00			
Burlington	11.67	2.00	SOUTH CONCORD					
Calvary	58.48		SOUTH DISTRICT					
Covington, First	57.00	48.00	Beech Grove	28.01				
Erlanger	53.06	1.00	Benton		7.54			
Florence	33.58	15.00	Bruners Chapel	15.00	6.00			
Hooven	1.93		Burgin	2.70				
Immanuel	70.00	66.81	Calvary	4.24				
Independence	1.00		Cornishville		6.86			
Latonla	157.89	62.34	Danville, First		15.74			
Madison Avenue	119.95	43.40	Doctor's Fork		8.35			
New Bank Lick	7.00		Harrodsburg	46.97				
New Bethel	17.00	5.75	Mt. Hebron	8.59	26.73			
Oak Ridge	31.87		Parksville	5.00				
Petersburg	8.72	2.53	Shawnee Run		12.00			
Sand Run		14.75	SOUTH KENTUCKY					
South Side	116.53	10.00	Grove		7.40			
Visalia	3.00		Liberty		5.00			
Walton		9.00	SOUTH UNION					
NORTH CONCORD			Primroy		4.20			
Barbourville	12.50		SULPHUR FORK					
Salt Gum		.65	Ballardsville	3.00				
OHIO COUNTY			TATES CREEK					
Beaver Dam	111.88	70.67	Calvary	3.00	2.50			
Hartford	3.20	1.00	Fairview		8.00			
New Liberty		2.44	Liberty		3.32			
OHIO RIVER			Red House		22.00			
Caldwell Springs		14.10	Richmond, First		28.66			
Dycusburg		12.00	Tates Creek		10.00			
Hampton	1.00		Waco		5.00			
Salem		5.00	White Lick		8.00			
Smithland		8.00	TEN MILE					
Union	2.00	11.00	Clark's Creek	9.00				
OHIO VALLEY			Concord	5.33				
Audubon	14.20		Mt. Zion	7.86				
Baskett		2.00	Paint Lick	2.00				
Bellfield	5.75		Poplar Grove		1.00			
Bethany		6.74	Ten Mile		1.35			
Bethel		12.80	Vine Run		4.00			
Calvary		28.05	THREE FORKS					
Cash Creek	4.50		Duane	1.00				
Clay	34.71	51.58	Flax Patch		4.86			
Cherry Hill	4.16		Fleming	1.20	5.10			
Corydon	25.52	1.00	Hazard, First	34.94	2.00			
Friendship	4.00		Hazard, Second	5.00				
Graves Creek	5.00	10.00	Hyden	10.33	24.00			
Hebbardsville	7.00		Jackson	5.50				
Henderson, First	132.27	27.00	Neon		4.26			
Immanuel	56.20		Whitesburg	21.22				
Little Bethel	1.25		UNION					
Little Union		12.00	Beaver	4.52				
Morganfield	63.90		Berry	3.69				
Mt. Pleasant	14.98		Cynthiana	27.10				
New Harmony		40.33	Falmouth		28.00			
Old Bethel		1.72	Lenoxburg		3.83			
Pilgrim	16.75		Richland		1.00			
Poole		5.64	Willow	16.25	26.58			
Providence	59.45		UPPER CUMBERLAND					
Robards	25	2.00	Black Mountain	8.50	10.86			
Sebree	5.05	1.00	Clospint	5.00				
Sturgis	1.70		Evarts		45.51			

Distribution of Receipts—November,

Foreign Missions—		
Budget	2,035.10	
Designated	403.64	
Total		2,438.74
Home Missions—		
Budget	949.71	
Designated	34.65	
Total		984.36
Southwide Education—		
Budget	698.72	
Total		698.72
Ministerial Relief—		
Budget	284.91	
Designated	3.44	
Total		288.35
New Orleans' Hospital—		
Budget	101.75	
Total		101.75
S. B. C. Bonds—		
Budget	169.59	
Total		169.59
State Missions—		
Budget	1,695.93	
Designated	2,464.89	
Total		4,160.82
Education in Kentucky—		
Budget	1,271.94	
Total		1,271.94
Ky. Bapt. Children's Home—		
Budget	423.97	
Designated	1,327.00	
Total		1,750.97
Louisville Bapt. Orphans' Home—		
Budget	127.19	
Designated	1,139.24	
Total		1,266.43
Ky. Bapt. Hospital—		
Budget	699.57	
Designated	44.60	
Total		744.17
Church Building—		
Budget	21.20	
Total		21.20
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	332.88	
Total		332.88

100,000 Club	966.01
Miscellaneous	2,100.80
TOTAL RECEIPTS	17,921.73

Distribution of Education in Kentucky	
Georgetown College	508.77
(Held in reserve)	
Bethel Woman's College	216.23
Campbellsville College	216.23
Cumberland College	216.23
Hazard College	38.16
Magoffin Institute	38.16
Oneida Institute	38.16
Total	1,271.94

DR. SAMPEY RETURNS FROM THE ORIENT

(Continued from Page 5.)

evening, the others were early morning devotional talks, the morning watch before breakfast. The program committee had not known early enough that Dr. M. T. Andrews was to be present, so Dr. Sampey arranged for him to bring one evening message and one other before the Centennial gathering.

"In my three evening messages," the Seminary president said, "I decided to indoctrinate them a little. So I preached three doctrinal sermons—the first two setting forth the historic position of Baptists and the fundamentals of our faith. I told how my beloved colleague and predecessor, Doctor Mullins, had showed the Baptist beliefs to be axiomatic in the field of religion. Then, in the third sermon, I spoke on the three-fold ministry of our Lord—preaching, teaching, and healing—and showed how each of these is necessary if our work for Him is to be well-rounded. These three great co-operating agencies must all work together for results of the highest order."

After these evening services were over, Dr. Sampey was thronged by native Chinese who said, "We like that. We want to hear more of it. We love our missionary brethren, but why haven't they told us about these things?" The writer does not know the answer to this question, and Dr. Sampey did not give one. But it may be that some of our missionaries, like many pastors here at home, have failed to preach doctrine because of one or the other of two erroneous impressions: (1) "The people are not interested in it," or (2) "There are other subjects more necessary, for the immediate situation."

III

Before he left the States, Dr. Sampey expressed the passionate yearning of his heart to be allowed the privilege of preaching the Gospel to those who had never heard it before. As has been indicated briefly already, he got his wish. And it was his great joy that Dr. Andrews was there, too, so that while one was speaking in one place the other could be in another, and so double their ministry in its extent.

He regrets that he could not spend

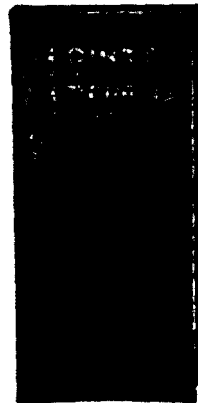
more time in Japan, for due to his being there only four days, he had time but to visit briefly five cities—Yokohama, Tokio, Kobe, Kokura, and Fukuoka—and to speak once in each place. There was not time or opportunity for "drawing the net." He and Dr. Andrews did have a Conference on Evangelism with the Baptist pastors in attendance—"almost one hundred percent." He saw in Japan nine or ten former students, some of them now heads of our schools there and others serving as teachers and preachers. Five of these were in Fukuoka, at Seinan Gakuin. This was the only place where he got to preach "a real sermon" in all Japan, too. Strike conditions on the Pacific prevented his even touching Japan on the return from China, but he is praying that the seed sown—in the conference on Evangelism, for example—will bear fruit throughout the years.

Just as soon as his itinerary was rearranged in Shanghai, Dr. Sampey began preaching. His interpreters in these evangelistic meetings were almost altogether Chinese Christians, a fact which pre-disposed his audiences to give the Gospel a sympathetic hearing.

His first preaching in China was in the University of Shanghai, with three alternate mornings before the college group and the remaining two before students in the middle school. Because of the broken sequence in the sermons, he did not give the invitation to definite decisions for Christ in these meetings. Dr. Sampey feels that unless decisions are based on knowledge they are not undergirded properly.

From Shanghai Dr. Sampey proceeded to Soochow, where he spoke for five days to 600 boys and girls in the middle school. "We had a gracious time there," he recalled. "The principal and the dean interpreted for me, and they were both good. At the close, when I asked for all who would confess Christ as their Saviour, Lord and King to stand, then sign decision cards, there were thirty-two girls and 109 boys who did so. They didn't all jump up at once, either—they arose one here, two there, and so on, after they had thought the matter through. They make it hard for young people—or old—to get into the church out there."

The Soochow meeting was a "heart-warmer" for Dr. Sampey, if one was needed, for the two weeks in Canton. The first week, concerned with the Centennial celebration, has already been described. The second week was spent in a revival at the leading church of the city. "The first two days of the meeting," Dr. Sampey related, "were at the examination period for the high schools, where 600 girls and 1,110 boys are enrolled. But on Wednesday night those high school boys and girls began coming in—there were about 800 that night. The next night there were more



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than 900. And the closing night, when the invitation was given, there were 1,100, many of them from rank heathen homes. But 140 of them responded that night to the call to accept Christ as their only Saviour and Lord. There were forty others, not students, who made the same profession. How marvelously does the Lord use the preaching of His Word!"

Dr. Sampey went next to Kaifeng, Interior China, for five days. In the morning (Please turn to Page 24.)

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Christmas For Christ

Are you making this happy Christmas season really a Christmas when Christ is the honored guest? Are you placing Him first on your Christmas list, first in your family circle, and first in your hearts? What are we celebrating? Is it truly the birthday of the King of Kings, the coming to earth of God's greatest gift to us?

Surely there is not a W. M. S. in Kentucky that failed to observe the Christmas Week of Prayer for Foreign Missions! How our Missionaries are counting on our prayers: Flora Dodson and Sarah Gayle Parker, in China, the Meins and Bratchers in Brazil, Dorothy Carver, in Japan, are saying, "Please ask the Kentucky women not to forget to pray earnestly for us." Are we remaining faithful to them?

Please send your Lottie Moon offering in promptly. How splendid it would be to have all that in the office before the books close January 5!

When The Missionary's Joy-Bells Ring

Roberta Pearl Johnson, Shanghai, China

She's the daintiest, prettiest, brightest, cutest little darling you ever saw, is our little Chao Seu Kwaung, aged only a little more than two. You just should see her talking through the telephone "Hello, is that you, Daddy?"—"Are you coming home to dinner?"—(with much nodding of the head and many happy smiles)—"Yes"—"No"—"Well, good-bye." Of course this is all in Chinese and in the dearest baby talk you ever heard. Then you should see her playing beggar, crouching down with an air of abject humility, hands extended, whole attitude of body and expression of face that of earnest begging for a penny for herself or her hungry children from the passers-by.

But it is not in this make-believe show-off that she is sweetest. It is when in the early morning hour as the other members of the family have their private devotions, she climbs up on a chair, serious and sweet and reverent in attitude, opens a Bible and sits looking at it awhile, then clambers down and kneels beside her chair in a child's simple attitude of reverence and prayer. Do you say that she doesn't pray for she does not know how to pray or the meaning of prayer? That is true, but thus early in life she is learning the earnest and reverential spirit which, if not lost later, will grow into real prayer

life. Isn't it worth a life time of missionary work to have one little one in a Christian family learning among her first lessons that precious one of reverence for and worship of God? Are you surprised that the joy-bells just ring and ring and won't stop in the missionary's heart?

Dear old Chen T'a T'a, faithful deaconess of our North Gate Church fell some eight months ago and broke her hip. Failing to realize the seriousness of the injury, her family did not have the bone set. As a consequence she has not been able to walk a step unaided or leave her bedroom during all these long months.

Sitting in her room late one Sunday afternoon, we told her how we had missed her at Church and at the Woman's Missionary Society at both of which she was always a faithful member and regular attendant. "I know," she answered, "I miss being there with you too, but this is what I do, I read the Bible at the time I know you are reading it, pray with you as you together there at church pray, and drop my money into the collection box at the time when I think you are taking the collection. I go with you in spirit through each meeting." And her face shone as a happy, contented smile lit it up. Speaking of the long months of pain and helplessness, she said, "But for the presence of my Saviour I don't see how I could have borne all this, but He has given me the peace which passeth understanding." And then she added, "All my family have been so good to me. God has given me such a filial son, and such a kind, thoughtful daughter-in-law. Oh, I have so much to be thankful for!" Don't you hear the joy-bells ringing now for such sweet, trusting faith in the heart of one of God's afflicted children? Surely you do.

Seventeen young women were meeting in the newly organized Business Woman's Circle one Sunday afternoon. They had just conducted a good and interesting and inspirational meeting entirely planned and carried out by themselves. As the Standard of Excellence was being marked and the question was asked, "How many have done some special religious or personal work this week?" Nearly every hand went up. Then "How many are tithers?" was asked and about half of the hands went up again. Joy-bells rang as the missionary thanked God that these young women, former pupils in the Tsing Tuh School at North Gate Church had learned so well the lesson in serving and giving. They are now considering as their special work, the salary of a half-day teacher to work in a very needy and important section of Shanghai.

It was a little dark chapel to which the missionary went one afternoon at about four o'clock. There in the door urging others to come in and learn of

Jesus was a lovely young woman well educated and refined. To whom was she talking? To the poor and ignorant women and children on the street in front of the chapel. They were dirty and unkept, she was neat and carefully dressed. There was a tremendous difference in them, but because the love of Jesus was in her heart, she loved these, her less fortunate brothers and sisters and wanted to win them to Christ. Then when a little group came in, she told the old, old story so well that her little audience sat spellbound to listen. It was a joy to watch the speaker and the listeners. Is the missionary not glad that God put it into the heart of her own little sister in America to help Clara Lieu get an education? Now this Chinese Clara is the representative of that American Clara witnessing for her in Shanghai. My Clara, are the joy-bells ringing in your heart over the work your representative is doing here? They are in mine.

Now don't you think the missionary should share her joys with you as much as she can, and herself forget and let you forget all about the things that discourage and trouble? You know, of course, that these things come to every missionary, so don't need to be told about them, and since you do know, surely you will pray much and give all you can of your time and your talent and your means for the cause of Missions, won't you? When Southern Baptists do all they can for Missions, when each individual does all he or she can, then the joy-bells will ring all the time and with such a merry, cheery ringing that the whole world will hear them, for then they will be ringing in every heart. Don't you think that is true? I do.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

A New Year Rule For Life

"I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like faith in God.

"In particular I will try to be faithful in those habits of prayer, work, study, physical exercise, eating and sleep, which I believe the Holy Spirit has shown me to be right.

"That all my powers with all their might

To God's sole glory may unite."

—By the Late George Eliot.

Start The New Year Right With The Following Supplies

Organization Manual—free from State W. M. U. Headquarters.

W. M. U. Year Book—a free copy of which has been sent to each Young People's Leader.

Standard of Excellence wall chart,—10c from State W. M. U. Office.—S. B. one,—the Chinese boy doll,—25c from: W. M. U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.

World Comrades or The Window of Y. W. A.—\$1.00 from W. M. U. Headquarters, Birmingham, Ala.

Stewardship, Personal Service, Mission Study leaflets,—on request from State W. M. U. Office.

"Guide for R. A. Counselor" 25c— from W. M. U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.

"Telling You How" by Mather, 50c from: Baptist Book Store, 323 Guthrie St., Louisville, Ky.

My Conception of Ann

The following lines were written after the study of "Ann of Ava."

Ann was a girl of great beauty
Always performing her Christian duty.
Ann was very sweet and kind,
No sweeter girl can e'er we find.

Her youth was filled with carefree days,
But still she always thinks and prays
For God to help her to grow strong
To fight the things that are wrong.

The lightning did flash across the sky,
Under the haystack five men did fly,
They were no longer filled with fear,
It seemed that God was very near.

They thought of many hungry souls
To whom the Gospel had ne'er been told,
For them to go seemed the only way,
And they decided to go that day.

So Judson and Ann did meet,
Oh! their meeting was so sweet.

They afterwards sailed across the sea
Servants for their God always to be.

They worked and worked for many a year

They were never filled with fear
Because they knew that God was near
And their prayers would always hear.

I may not go across the sea,
But still there is work for me,
For the pennies that I can easily send,
Will help someone to find Christ a friend.

NELL BAKER,

Member of the G. A., First Baptist Church, Jellico, Tenn.

PAUL MONTGOMERY IN THREE MEETINGS

Just want to report three gracious meetings which were held, one after another. First, the meeting held in our own Central Church of Winchester, Ky., and, which began October 11, conducted by the writer and local forces. Fifty-six additions resulted.

PELOUBET'S SELECT NOTES

1937


A COMMENTARY ON THE UNIFORM SUNDAY SCHOOL LESSONS

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Then on November 9, at Alcoa, Tenn., a meeting which Brother Griffith and the pastor of the First Baptist Church. There were sixty-five additions to the church, and plans were perfected for a new church building.

With only one Sunday at home, we began a meeting with Pastor Hammoeh and the Baptist Church at Versailles, Ky. A real revival, and seventy-nine additions.

We found the two pastors ready, and a co-operative spirit on the part of their churches, and so there was real joy in laboring with them.

Mrs. Montgomery and I have just closed our week of broadcast over WLAP, Lexington, with gratifying results. PAUL MONTGOMERY, Winchester, Ky.

ENTZMINGER RETURNS TO EVANGELISTIC AND SUNDAY SCHOOL WORK, BEGINNING AT MINNEAPOLIS

Rev. Louis Entzminger has just closed a great meeting with the Fourth Baptist Church in Minneapolis. Some of the most conservative laymen have said that it is the greatest thing that has happened in the church in fifty years.

On November 15 a religious census was begun which resulted in contacting some 40,000 people. The names of nearly 4,000 prospects are now on file in the church office. The Sunday-school has been greatly enlarged, two departments finding it necessary to find quarters outside of the church. A large number were saved during the campaign and many are being received for baptism and church membership.

Dr. Entzminger's vigorous, expository preaching and his practical and forceful exhortation have been greatly blessed of God during this campaign. The Fourth Baptist Church has a membership of just over 900 but had a Sunday-school attendance under 500. This conservative goal now adopted by the Sunday-school is 1,000.

All of the literature of the Sunday-school and church now bears this slogan: Our Aim "1,000 Studying the Bible."

Brother Entzminger has decided to give the balance of his life to evangelis-

tic and Sunday-school work in which field God has so signally blessed him.

The writer has had a wide acquaintance with evangelists and evangelistic movements, and has never seen anyone with greater ability in reaching the unsaved, particularly through the medium of personal work, and has never known anyone who was as successful in putting other people to work on New Testament lines.

Rev. Entzminger can be reached in care of the Interstate Evangelistic Movement, Temple Building, Rochester, New York, or Box 29, Longwood, Florida.

VERNER I. OLSON, Pastor,
Fourth Baptist Church,
Minneapolis, Minn.

"THEY WILL COME BACK" TO OUR SUBSCRIPTION LIST

I did not subscribe for the Western Recorder last year but somehow my reading material seemed to be incomplete, without the Western Recorder. The inclosed check will pay for my 1937 subscription.

You will be interested to know that on December 1, I began my sixth year as pastor of the First Church of Waxahachie, Texas. During the five years we have received 613 people into the church, 214 of whom came by baptism. The church has received people on 210 different days, which bears testimony to the perennial spirit of revival which prevails in our church. We have contributed \$59,234.49 to all causes with \$15,871.89 going to our denominational work. Our church membership now stands at 1,467.

I assure you that I am looking forward with pleasure to the return of the Western Recorder to my home each week. Just send it to my address, First Baptist Church, Waxahachie, Texas.

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Between the Upper and Nether Millstones

JOHN R. GILPIN, Russell, Ky.

"the nether or the upper millstone."
— Deut. 24:6

JESUS' ecclesia has for nineteen centuries been the subject of human and Satanic onslaught. First came the Romanists, offering a present **visible universal church** composed of all the faithful of the Catholic fold. To off-set this heresy, Protestants invented the idea of a now-existing **invisible universal church**, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether mill-stones.

To honor a particular assembly and its ordinances one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted, and insisted on to the irrevocable damage of Jesus' ecclesia. It is my purpose to show that the universal church is an inconceivable conception, an un-supposable supposition, and an unspeakable superstition.

I

It is conceded in classic Greek that the word "ecclesia" means a local assembly. In Mt. 16:18 Jesus used this word for the first time, without explanation, would give a meaning entirely different from what it would be understood to mean by those to whom He spoke?

The writer is a teacher of young preachers. In our school, and universally, the word "grace" is understood to mean "unmerited favor." If I were using this word for the first time and were intending to place a different meaning on it, I would pause to give a word of explanation to my students. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word, without explanation.

To say that He used it to mean other than a local assembly is to charge Him with ambiguity in speech. In the light of His character, such a charge is without foundation.

Our Lord used the word "ecclesia" twenty-two times. In Mt. 18:17, He said "Tell it to the church." This could be nothing but a local assembly. In Revelation one, two and three, He uses the word nineteen times. Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The wording of the text, and the context in each instance shows that He means nothing other than a local assembly. The same is true in Rev. 22:16. Thus in twenty-one of the twenty-two instances in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are twenty-one to nothing

that He also meant a local assembly in Mt. 16:18. We quote:

Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to his meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it?—"The Church That Jesus Built." P. 43.)'

In Mt. 16:18, Christ promised to build His church. He only promised to build one. Whenever, He used the word afterwards, He used it to mean a local assembly. If He means something else than a local assembly in Mt. 16:18, then

1. He promised to build His church and never made reference to it afterwards.
2. In speaking on the subject of the church twenty-one times afterwards, in every case He referred to something entirely different from what He promised to build.

It is incredible that Jesus would speak twenty-one times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build.

II

The universal church theory is not only unscriptural but post-apostolic in its origin. Harnack, in his "History of Dogma," says, "The expression 'invisible church' is found for the first time in Hegessiphus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism and traveled extensively, but has never found the whereabouts of the elusive universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that one expects a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In 1 Cor. 14:34, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. She would even have to keep silent in Heaven, for we are told the universal church will meet

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in Heaven. The universal church does not stand the test of logic.

In Acts 2:47, we read "the Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. But Jesus added these to the church at Jerusalem, which He had built. If they were in the universal church by faith, why did Jesus add them to the local body?

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only kind of church that can be persecuted is a local assembly. How could a universal church be persecuted? If Mt. 16:18 means a universal church, either visible or invisible, Christ's promise is meaningless.

III

The theory of the universal church usurps the place reserved in the New Testament for the Kingdom of God. Those who hold this heresy virtually identify church and kingdom, which is wholly contrary to the Scriptures, for they make a clear distinction between the two.

All believers on earth at any given time since the days of John the Baptist (Luke 16:16) compose the kingdom of God, irrespective of church membership (Read John 3:3-5; Mt. 16:19; Rom. 14:17; Col. 1:13). This means that all Catholics, Jews, Protestants, Baptists, or non-church members who are saved are in the kingdom. In contrast, the local assembly is the only church God has on earth. Joseph Cross (Episcopalian) in a book of sermons, entitled "Coals From the Altar," says:

We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house; the material must be built together, in

an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap.

The universal church, composed of all the saved, cannot exist on earth, since the material has never been brought together and organized and assembled. While all the saved constitute the Kingdom, only baptized believers are members of the churches of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close.

IV

Before the nether and the upper millstones completely destroy Jesus' ecclesia, would ask some plain questions.

Has anyone ever seen or had other real evidence of the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Not the universal church, for it has no elders, and if it had, you could not call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? Cite Scripture proof.

Is the universal church, visible or invisible? If invisible, how do you know it exists? If visible, what characteristics does it possess that we may know it?

The officers of a church mentioned in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the deacons of the universal church?

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world?" Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken?

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so and if there is a oneness in that body, what causes the discord among the branches?

How account for the universal church being invisible when all its branches are visible?

Paul speaks of one member of the body suffering and all other members

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suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America, know when a member in Africa were suffering? How could all the members in the universal church know when one member was suffering?

The word "ekklesia" means a called out assembly, and this is the word translated "church" in the New Testament. When did the universal church assemble? If it cannot assemble, then why call it a church?

Judging by the prophecies, thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission was given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults?

We hear much of the universal church. Will some of those who are fond of this phrase give us chapter and verse as to where it may be located?

V

How great is the need of faithful voices to be raised against this ecclesiastical monster! Correctly does A. T. Howell say,

I impeach the invisible, universal theory as—An immense, immaterial, imaginary inference; an immodest, impracticable, imbecile; an impetuous, implacable, impreviuous, impertinence; an impossible, improbable, imperiling imposter; an incredulous, inconsistent, insane impossibility; an indefinite, injudicious, inscrutable insanity; an invidious, invalid invention, spreading

out into shallowness, enlarging into littleness, and increasing into nothingness.

This the most dangerous heresy that is preached today. It depreciates Christ's earth-church, "the pillar and ground of the truth." Wherever the doctrine of the universal church predominates, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church.

It opens the door for all heresies on the church question—open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching, and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. Let us magnify this manifested and crucified church—the local body—the particular congregation—which is the church of the living God.

E. B. English has resigned at Clay, Ky., and is moving to his home at Ekron, Ky.

Pastor Harold Stephens, of Cookeville, Tenn., has been assisting Pastor D. W. Picklesimer in meetings at Dover, Tenn.



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**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

Study Record On This Page.

Elsewhere on this page you will be interested to study the record of our work by Associations for the year ending October 31, 1936. A careful investigation will reveal:

Seven Associations show an increase in everything. These Associations are Blood River, Breckenridge, Campbell County, Franklin, Salem, South Union, and Tate's Creek. Congratulations to these. Our goal is an increase in everything for every one of the seventy-nine Associations. Forty-nine Associations show an increase over last year in one or more of the items listed. Thirty-five Associations show an increase in the number of B. Y. P. U's and B. A. U's. Twenty-six Associations reveal an increase in the number of Training Unions. Twenty-five Associations report more awards. Nineteen more Associations have an increase of number of churches with at least one B. Y. P. U. or B. A. U.

A report of the totals shows the following comparisons: Churches with Training Unions 319 (277 in 1935); churches with at least one B. Y. P. U. or B. A. U. 626 (618 in 1935); Number of B. Y. P. U's and B. A. U's 1,634 (1,543 in 1935); Number of Awards 10,019 (9,014 in 1935).

RECORD OF ATTENDANCE

December 20, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Frankfort, First	148	....	160
Louisville, 18th St.	136	29	150
Owensboro, First	132	38	183
Owensboro, Third	132	19	181
Lexington, Porter Mem.	128	26	213
Princeton, First	111	20	164
Louisville, Tabernacle	102	....	....
Louisville, Beechmont	98	10	137
Cumberland	98	9	133
Jellico, Tenn., First	96	5	102
Gatliff	95	12	128
Louisville, Third Ave.	81	19	103
Louisville, Ninth and O.	81	16	108
Louisville, Temple	81	9	119
Dawson Springs	80	20	115
Taylorville	79	3	107
Salem (near Shelbyville)	58	7	125

RECORD BY ASSOCIATIONS

Associations	Number of Churches	Churches With Training Unions	Churches With at Least 1 BYPU or BAU	Number of Awards BYPU's & BAU's	Awards Nov. 1, 1935 to October 31 1936
Allen	26	1	1	3+	....
*Baptist	15	7	10	30+	79-
Barren River	42	1	3	7+	54-
*Bell County	65	4+	11+	26-	134+
*Bethel	20	4	11	23	26-
Blackford	20	1	2	7	....
Blood River	37	2+	4+	10+	118+
Boone's Creek	23	3+	11+	21+	115-
Booneville	25	1+	1	3+	....
*Bracken	30	4	11	20-	55-
*Breckenridge	15	5+	8+	19+	177+
Caldwell County	28	6	7	20+	97-
*Campbell County	20	7+	14+	35+	223+
*Central	12	3	7	13	14-
*Christian County	27	5+	13+	30+	97-
Crittenden	23	1	7	12	....
*Davies-McLean	47	8	17-	54-	438+
East Lynn	13	....	....	1	....
*East Union	26	11+	20	52+	688+
Edmonson	16	....	1	1	....
*Elkhorn	45	10	18	62+	399+
Enterprise	18	3	6+	12+	1+
*Franklin	15	8+	13+	34+	184+
Freedom	13	....	1	3	3+
Friendship	5	1	1	3	70+
*Gasper River	22	1	6+	9+	14-
Goose Creek	13	....	1	1	....
Goshen	16	1	2+	4+	15+
Graves County	31	....	3	5	....
Greenup	48	1	4	12+	41+
Greenville	7	....	....	....	....
*Henry County	13	5	12	30	84+
Irvine	8	....	2	3	....
Jackson County	19	....	....	....	....
Laurel River	41	1+	2	4+	1
Liberty	36	3	10+	23+	50+
*Lincoln	20	3-	11-	20-	55-
*Little Bethel	39	5	7	20	316+
Little River	28	1+	1	2	....
Logan County	19	....	2	2	....
*Long Run	67	55+	62-	263-	2,802-
Lynn	35	1	5	10	56+
Lynn Camp	26	....	2	2	....
McCreary County	13	....	2	2-	....
Mountain	15	....	....	....	....
Mt. Zion	32	5	8-	31	43-
Muhlenburg	40	3	11	16-	32-
*Nelson	26	9+	16-	44+	152-
*North Bend	29	11+	18-	48+	148-
North Concord	33	1	3	8	117+
*Ohio County	41	3+	7	13	119-
Ohio River	38	3	1	4	....
*Ohio Valley	47	12+	16	45+	201-
Old Bethel	9	....	1	2	....
*Owen County	27	8	16	39	56-
Pulaski	44	3	6+	10+	38-
*Rockcastle	20	1	4	9	....
Russell County	20	....	5	6	1-
Russell Creek	43	1	5	9	47-
*Salem	27	7+	13+	40+	53-
*Severn's Valley	22	5+	9-	23+	64-
*Shelby County	23	14+	15-	50+	95-
Simpson	12	....	5	7	8+
South Concord	17	....	....	....	....
*South District	26	5+	12	30	249+
*South Kentucky	7	1	6	11	....
South Union	29	2+	2+	4+	34+
*Sulphur Fork	18	7+	10	22+	24-
*Tate's Creek	22	4+	12+	27+	123+

Gist of the Lesson 1937
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*Ten Mile	13	2	8+	14+	40+
*Three Forks	25	6	16+	35+	132—
Union	18	1	10+	14+	—
*Upper Cumberland	21	9	16	45+	189—
*Warren	28	6+	11+	36+	96—
Wayne County	20	1	1	2	—
*West Kentucky	35	5+	7	18	152+
*West Union	35	7	14	42	191—
*White's Run	12	4+	10	17+	110+
Totals	2,001	319+	626+	1,634+	8,920—
Ohio and Indiana					94—
Grand Total	2,001	319+	626+	1,634+	9,014—

* Indicates Associations Organized

+ Indicates Gain Over Last Year

— Indicates Loss.

A TWELVE WEEKS' EVANGELISTIC CAMPAIGN

I have had strenuous and joyful evangelistic campaigns with several churches lasting twelve weeks. The Lord was manifest in reviving, reconsecrating and converting power. The campaigns results were about 150 professions of faith in Christ as Saviour and Lord, many by letter and reclamation, and hundreds came to re-dedicate their lives to the Lord.

We began at Lawrenceville, Grant County, with Pastor F. B. Taylor. It was indeed a joy to be with this great pastor and his good people in their revival meetings. Great crowds came. Many friends from Williamstown and various other places attended these meetings, but the greatest of all, was the Lord with us in reviving and saving power.

Our next meeting was at Doctor's Fork, in Boyle County. This is a great old church, composed of many choice souls which go to make up the salt of the earth. In other years they received the ministry of various great men, among whom was the venerable B. F. Adkins, their pastor for about thirty years. We who knew these men can yet see the fruit and spirit of their life work living on.

Our next campaign was with Pastor T. S. Curry and his church at Summersville. This was a meeting long to be remembered. From the very beginning people came in throngs both day and night, from various parts of the county and surrounding counties. The Lord was with us in great power, He gave us a great revival. This is a great people, and no one ever worked with a finer spirit, or a greater pastor than T. S. Curry.

From Summersville we went to Mt. Hebron, in Garard County. This is one of our greatest churches. These are fine people. We had large crowds, with incalculable possibilities. Brother W. A. Gardiner and many other visiting brethren say, it would be hard to find a greater opportunity. We had Pastor C. C. Warren to assist us here. Warren is a masterful preacher. He is indeed a power in evangelism. The Lord greatly blessed his ministry among us.

Our next campaign was with Pastor A. R. Abernathy and church at Vine Run, in Grant County. Abernathy is a magnanimous soul, a prince among men. We have assisted Pastor Abernathy in other places but this was our first visit to Vine Run. We had many expressions of the manifold grace of God in these meetings. The joy of the Lord filled the hearts of the saved.

The last two weeks of the twelve we labored with Pastor B. J. Skaggs and his good people at Old Friendship, in Taylor County. This is indeed a very dear name for a church, and they seemed to ring clear to its claims. They know how to make one feel their friendship. Both pastor and people are choice spirits, and when one has been once, he wants to go again.

E. H. BLAKEMAN,

Harrodsburg, Ky.

NOTES FROM HISTORIC OLD FIRST CHURCH, MURRAY

We arrived here from Winter Park, Fla., on March 5 this year. Began actual work the eighth day. We were received loyally, and have been treated as graciously as a preacher of the Gospel could wish to be treated. We found this grand old historic church in full sympathy and in hearty support of the entire denominational co-operative work. Since coming the church has given nearly \$2,000 to complete the building, which had been paid for up to the time work was stopped some years ago.

We dedicated the building on October 25 with a huge attendance of people from all parts of the State, especially from the western part. We had with us as preacher of the dedicatory sermon, the indescribable Dr. J. W. Porter, and he was at his best. He continued with us after the dedication for a few days, preaching in a gracious revival meeting. Many of the preacher brethren were present: R. F. Gregory, J. H. Thurman, J. J. Gough, Lloyd Wilson, Charlie Wilson, B. R. Winchester. These men led in fervent prayers for the continued blessing of the Lord upon the church in the years to come. The dedicatory prayer was led by Brother N. S. Castleberry, pastor of the church many years ago. The building that cost

\$135,000, was of course dedicated without a cent of indebtedness.

The people are now very happy. The only thing to mar the happiness of the notable occasion was the absence of that splendid group whose labors having ended, had gone home to be with the Master whom they loved and longed to serve.

There have been 135 additions to the church since we began work here. The attendance is large at all services and the finest spirit of earnest co-operation prevails. The members and pastor look to the future with much anticipation and hope. We thank the Lord for all His wonderful benefits. We thank our Heavenly Father for the privilege of working here where some of His noble servants have given Him the finest gold of their splendid lives.

Recently we had Brother Robert S. Jones, a son of one of the deacons of our church, with us. He, as you know represents the Foreign Mission Board, and he does it well.

Brother Editor, come this way just anytime you can. The doors of this grand old church stand ajar and that means wide open to you and all denominational workers in the State and the entire South, whose efforts are being so highly honored of the Lord Jesus.

SAM P. MARTIN

NEWS FROM LIEN CHENG

One of the converts received at Lien Cheng recently was an old Chinese teacher whom I labored with twenty years ago. Most of his family have become Christian and many of his students also but he held out until recently when he surrendered to Christ. Some twenty years ago I gave the name of Paul to one of his sons and this son is now studying at a theological school to prepare for the work of an evangelist. He is being sent to school by Miss Addie E. Cox. In the Lien Cheng area there are seven places where worship is held each week. One of the market places in that region is making plans to build a church with a seating capacity of over three hundred people. Our Kaifeng area is raising a church building loan fund of one thousand dollars. We have about seven hundred dollars in sight.

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DR. SAMPEY RETURNS (Continued from Page 17.)

ings he spoke at the Baptist church in the mission Compound, and at night at the Baptist church in the heart of the city. No cards were given out for decision commitments in these services, but those who stood at the invitation to definite personal decisions for Christ are estimated at sixty. There, Dr. Sampey related, he met the Governor of the province and sat next to him at a Rotary Club dinner. At Kaefeng, too, he and the other members of the Southern Convention party for the first time heard an entire congregation praying separate prayers in concert.

IV

Certain highlights stand out as Dr. Sampey reviews the events of his trip. Foremost among these, of course, was the joy of seeing so many accept Christ under his Gospel messages. Another was the re-union he had in Shanghai with Dr. R. T. Bryan, eighty-one-year old Seminary classmate and missionary in China for more than fifty years. Still another was seeing so many Christian government officials.

Generalissimo Chiang Kai-Shek and his wife are both Christians. Dr. Sampey said, and every morning ask God's guidance in conducting the affairs of the nation. Gen. Chiang's kidnaping by a disgruntled war lord, Chang, was on everyone's lips as Dr. Sampey reached Louisville, and at the Missionary Day exercises on Wednesday, December 16, he asked the prayers of the Seminary students for "this great Christian leader, who although every inch a militarist, is building China's army up solely for purposes of defense."

At Dr. Sampey's last address in the University of Shanghai chapel, just before he sailed for America, he urged upon the student body a "sane patriotism." He pointed out to them the need for Christian soldiers as well as for missionaries and teachers. "This military drill you have on your campus, I do not object to it as a Christian man. I had three years in a cadet corps myself, and it has done me good, all my life." The Mayor of the City and the Minister of Education were present. They and others expressed appreciation of Dr. Sampey's attitude, uncompromising in demands for right living after regeneration, yet none the less cognizant of the fact that the only hope for China in her military tactics is to get men into places of leadership who will employ Christian principles instead of pagan. His address became the talk of the city for a while. "No," he said reminiscently, with a modesty all his own, "they won't soon forget the 'old man' in that university chapel!"

V

In closing, Dr. Sampey made an urgent appeal for more missionaries. "We could use 500 new missionaries in China

alone during the next three years," he declared, "if we had the men and the funds to send them. There is an open door to the Gospel in China today, as this great land faces political and religious crises. But the men and women sent by our board now are hand-picked, they are not culls. May you be ready—well-equipped—if the Lord should call you to His service there."

Pastor Frank L. Snyder, of the Victory Baptist Church, Greer, S. C., is on the W F B C Radiophone, Greenville, S. C., with a Bible broadcast each Sunday morning from 8:30 to 9:00 E. S. T.

Pastor Paul Montgomery, of the Central Church of Winchester, Ky., visited his mother and father and brother at Leesburg, Fla., during the Holidays. Mrs. Montgomery accompanied him.

The Walnut Hills Baptist Church, Cincinnati, Ohio, has called Dr. A. E. Cowley, as their pastor. Dr. Cowley has been pastor of the First Church of Shelbyville, Ind., for the last seven years.

Pastor Y. C. Ching, of the North Gate Baptist Church in Shanghai, China, who is this year studying at the Southern Seminary in Louisville, spoke last Sunday, December 27 at the Bethel Baptist Church and Hope Rescue Mission, Louisville, where Brother Howard Hudson is Pastor and Superintendent.

Pastor Edward Haun, of the First Church of Fork Mountain, Tenn., writes us that Col. George G. Poague, an evangelist who has preached in every State of the United States, the Dominion of Canada, Old Mexico, and in each of the South American republics, closed a series of meetings in the Fork Mountain Church recently.

Pastor Edwin Deusner has accepted the care of the Hawesville Baptist Church, Hawesville, Ky., succeeding in that work Gordon C. Whiteley, who went to the First Church of Tell City, Ind. Mr. Deusner has resigned at Stanley, Ky., and will begin his new work on the first of the year. He will continue as a student in the Seminary.

Pastor H. C. Chiles, of Barbourville, Ky., closed a series of meetings at the Linden Avenue Baptist Church, Dayton, Ohio, on December 13. Pastor I. N. DePuy, of the Linden Avenue Church, writes of Brother Chiles: "He is a strong preacher. The meetings resulted in the deepening of the Christian experience in the members of the church, and the decisions were gratifying."

Miss Ollie M. Burnett, of Beckley, W. Va., and Mr. C. H. Deem, of Grafton, W. Va., were married at Baptist Headquarters in Parkersburg, W. Va., on Tuesday, November 10, by Rev. A. S. Kelley, Executive Secretary of the Baptist Convention in West Virginia. Mrs.

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Deem, as Miss Burnett, has been a mission worker in West Virginia for some years, and before going into that work she was a church missionary at Tuxedo Park Baptist Church in Indianapolis, Ind., and was Treasurer of the W. M. S. of Indiana. Mr. Deem is a Grafton business man.

In the meeting at Benton Boulevard Baptist Church, Kansas City, Mo., in which Dr. E. F. Estes, pastor of the West Broadway Church, Louisville, did the preaching, there were sixty souls saved, all of them being by baptism except seven, who came by letter. Pastor A. C. Chism writes of the visiting evangelist: "Estes is a wonderful evangelist—the best I ever had."

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