

WESTERN RECORDER

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LOUISVILLE, KENTUCKY, MAY 23, 1935

No. 21



DR. JOHN R. SAMPEY

Who was elected President of the Southern Baptist Convention in its ninetieth year,
and in his fiftieth year as Professor in the Southern Baptist Theological Seminary.

Devotional and Religious Thought

THE COMMAND OF LOVE

"Follow Me." Though rough the path;
Though thorns and briars work their
wrath;
Though hills to climb be high and
steep;
Or waters crossed be cold and deep:—
Or yet, perchance, that path, the while,
May enter into dark defile:—
Straight onward, Soul;—nor stop, nor
stay.
"Follow Me!" "I am the Way."

"Follow Me." Though many call,
They yet will prove but sirens all.
'Tis winsome song comes o'er the wave;
But they who yield will find a grave.
So, many an earth-born fable, decked,
Full many a heeding life has wrecked;—
Caring not for age or youth.
"Follow Me!" "I am the Truth."

"Follow Me." Though, glimmering, shine
Around the light men call divine.
No steadiness is in their glow;
With spasm-flash they come and go.
And when has passed the transient
spark
The spot they once adorned is dark;—
And darkness deepens into night.
"Follow Me!" "I am the Light."

"Follow Me." Soul, wilt thou heed?
Then wilt thou learn thy greatest need.
Earth-born hopes a while may live;—
But fleeting, is the joy they give.
Just as days are passing by,
Time will see them droop and die.
Hark! O'er the din of clash and strife,
Comes quiet call:—"I am the Life."

Wilt hearken, Soul? Soft, sweet, and
clear,
The Voice that seeks to win thine ear.
And Echo many a witness brings,
As far-off song triumphant rings;
From weak and sturdy, child and sage,
Re-echoed on from age to age:—
"We heard the Voice that speaks to you;
And, heeding, found One, "Faithful,"
"True!"

SALLY NEILL ROACH.

THE PARABLE OF THE TOMBSTONES

I walked through graveyards when
there was little else to do. I don't
know why. I enjoyed reading what the
living had to say of their dead. Most
of them said good things, at least that
is what was on the stones. Sometimes
I saw the sad graves of "unknown" peo-
ple. Once in a while a shallow epitaph
seemed to read as the label of a failure
in life.

I dreamed that I was walking among
men and reading the labels they wore.
For men are labeled. Some were good

men, noble leaders. I wanted them for
my ideals. Some were unknown, for
they had never used their talents. Some
were labeled as those who had failed.

The sunset shadows fell across the
stones as I turned to pray "Make me,
my Father, such a man in thy service
that men shall look upon me as a mile-
stone in thy Kingdom. Just let it be
that across the stone for me they shall
write in honor and in truth, 'Well
Done'."—Arthur H. Stainback in *Chris-
tian Advocate*.

CHRIST IS THE SOURCE OF LIFE

I became a Christian at fifteen. I
am so glad that I became a Christian.
This is how it came about. I began to
go to an English class to learn English.
My father was dead, and my brother
said to me: "You may study English, but
I forbid you to become a Christian."
But I wanted to live a pure life. I
began to pray. In my boyish fashion,
all I knew how to say was, "Make me
a great man like Christ." God answered
my prayer and gave me the gift of holi-
ness. I found that Christ is the ex-
ample for life. He is the Source of Life.
Christ gave me power, life. I respect
Confucius and I respect Buddha, but
they lack life-power. When Christ came
to me, I was renewed. I got new life.
When I consider the moral deficiency of
Buddhism and Confucianism, and the
difference between their position and
that of Christ, it is very easy for me to
preach his teachings. Without God I
was suffering, I was weeping. But when
the power of God came to me, every-
thing became very easy. Christ is the
Source of Life.—Toyohiko Kawaga.

CHRIST IN EVERY SERMON

I am unwilling that any sermon
should be preached without a free and
full tender of salvation, through the
blood of Christ, to all who will. . . It
is never premature or unseasonable, nor
can it be charged upon you as a wrong
anticipation, should you seize on every
opportunity, and rather create an oppor-
tunity than want one, for laying before
your people the overtures of reconcilia-
tion from God to a guilty world. These,
from the very outset, should hold a
prominent place in your ministrations;
for, recollect that you may have hearers
in all the stages and varieties of prog-
ress, and some in particular, already
convinced of sin, and in full readiness
to be told of the Saviour. And recollect,
also, that however generally the in-
quirer is first exercised by the terrors of
the law, and then shut up by these to
the faith of the Gospel, this process is
far from being invariable; and that

while some need to be driven into the
place of refuge by the threats of a com-
ing vengeance, others are more effectually
drawn to it by the exhibition of a
Saviour's love, and the winning tender-
ness of a Saviour's invitations.

The way of the Spirit in conducting
an inquirer from darkness to marvellous
light, is exceedingly various; and there
is a corresponding variety in the his-
tory of conversions and in the whole re-
ligious experience of men. Jude seems
to advert to this when he speaks of
saving some with fear—pulling them
out of the fire; and of saving some with
compassion—making a difference. At all
events, let the great Gospel offer be de-
clared, if possible, in every sermon, and
pressed on the acceptance of all who
hear it. It were unpardonable if, by
adherence to the rigorously systematic
in the pulpit, and the exclusion of all
that was ulterior, you were to find no
place whole Sabbaths together for that
great topic compared with which Paul
was determined to know nothing else—
even Jesus Christ and Him crucified.

—Thomas Chalmers (1780-1847)
in *The Christian*.

NEGLECTING NO DUTY

We must always watch not to neglect
one duty for another. If we are sum-
moned to the camp we must first see to
the tendance of the flock. He that is
faithful in the greater must first have
been faithful in the least. It is in the
home, at the desk, and in the Sunday-
school that we are being trained for ser-
vice at home and abroad. We must not
forsake the training-ground till we have
learned all the lessons God has designed
it to teach, and have heard His sum-
mons.

—F. B. Meyer.

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

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An Open Letter to George H. Doran

J. B. CRANFILL, Dallas, Texas

DEAR MR. DORAN: When I saw the announcement of your book, "Chronicles of Barabbas," in the "Books and Authors" column of The New York Times, I wrote to your publishers, Harcourt, Brace and Co., and bought it. Having now finished reading the volume, I hasten to declare it one of the most interesting books I have read. Appraised in terms of similar publications, it outranks them all. A perusal of your Chronicles gives more intimate information concerning the authors and publishers of books than can be had from any other author known to me.

You will understand why your book so interested me when you know that all my life I have loved books and literature with a quenchless affection. From both

my father and mother, who were natives of Kentucky, my father having been reared near Paducah, where Irving S. Cobb was born, I inherited a love of books.

In the old Texas pioneer days in which my parents moved and into which I was born, my father bought all the libraries of all the neighbors, who, preparing to move further West, had to lighten their load so that they could take their belongings with them. Among these books so acquired was a bound volume of Harper's Magazine for 1856, which carried "Bleak House," one of the great novels of Charles Dickens. As a boy of twelve, I was reading "Bleak House" in 1870, when Charles Dickens died.

I

I HAVE written, edited, promoted and published more books than any Baptist who ever lived in Texas, and doubtless more than any Baptist who ever lived in the South. You will recall that after I had published George W. Truett's "A Quest for Souls," and have had sold more than 20,000 copies, you bought the plates of the book and issued it as a re-print volume. Later when you gave up the publication of religious books, you passed the plates to Harper and Bros., who find for this volume a quite, world-wide sale yet.

My journalistic, authorship and publication activities have been largely in the religious field and almost exclusively in the Baptist field. As founder of the Baptist Standard in 1892, and its editor for more than twelve years, and as a perennial contributor both to the religious and secular press, I have kept my pen busy as I have journeyed down the years. All of this will clarify to you my statement that your volume is the best of its kind that ever came to my hands.

In all the realm of personality sketches, I have seen nothing superior to your analysis of the life and work of Mary Roberts Rinehart, nor has there been anything in character sketches greater than your tribute to Dwight L. Moody. If your book had carried nothing more than these two productions, it would have qualified for literary immortality. I could

DR. CRANFILL'S literary charm and versatility are exhibited well in this article. Reminiscences are out of fashion to-day, just as are beards and bustles. And yet Dr. Cranfill in this open letter to George H. Doran shows delightfully how the values of truth and beauty may be served through reminiscent writing. His witchery is beyond praise by which he establishes a relationship with his friend that enables him to tell that gentleman some things that would be of supreme value to him, if they may find their way across the barriers. If Dr. Cranfill keeps it up after this fashion, timid souls among us will get over their fear of ever suggesting what the past has to teach the present. *lest they be dubbed moss-backs by a self-sufficient and gain-saying age.*—Editorial Note.

with that saint and sinner alike, throughout our big world, could read your appraisal of Moody.

I heard Moody only once. I found myself one night in Atlanta, where Moody was holding revival services. I hastened to the tabernacle and, having gotten a satisfactory location, found myself seated by my cherished friend, A. J. S. Thomas, editor of the Baptist Courier, of South Carolina. I don't think anybody could adequately portray Dwight L. Moody, or interpret him. It has been more than forty years since I heard him, and the spell of his great sermon yet lingers in my heart. When he had finished, I looked at my friend Thomas, and found him in tears, just as I was.

I was much interested in what you said about Sinclair Lewis. I

read "Main Street," and, while agreeing that literarily, it is a work of art, I felt when I had finished it like I had been eating tainted meat. There is nothing about Sinclair Lewis that I like, and, while you do not analyze the man to your readers, your statements concerning him identify him as just the kind of man I thought he was. When he used a wreck of your time in preparing his story for the Saturday Evening Post, for which he received \$500, I think that fact in itself identifies him for what he is; and then later, when he entered a Kansas City pulpit, shook his fist at high Heaven and cursed God, I thought, and still think, it advertised him as unworthy the respect of thoughtful men.

II

YOU must know that I was intrigued by your references to Sir Oliver Lodge and A. Conan Doyle. I was reasonably familiar with the lives of both of them. In the realm of detective literature, there is nothing superior to the Sherlock Holmes stories. I devoured them all. It is not surprising that you were impressed with spiritualism when you lingered in the light of these great personalities, and yet, to the thoughtful student of the Bible, there is found no warrant for this quality of speculative philosophy.

When I was a lad there lived in our community Dennis Hopkins, who had strange psychic powers. I never saw him do it, but it was reported of him that by placing his hand on the end of a scantling, he could raise the other end; and that by placing his hand on a table, he could raise the table off the floor. Recently I asked Mrs. Fannie Hopkins, who married Dennis Hopkins' grandson, if she ever saw Dennis Hopkins do these things. She said not—that in later life Dennis Hopkins became a Christian and declined thereafter to use these psychic powers, declaring that they were of the Devil. That seems to have been also true of the witch of Endor, who, as King Saul thought, brought Samuel back from the dead.

(Please turn to Page 21.)

Southern Baptist Convention Meets In Ninetieth Year

Gifts to Missions and Other Activities Showing Cheering Increase.

Dr. John R. Sampey Chosen President.

Attendance Surpasses All Recent Records.

IN ITS ninetieth year the Southern Baptist Convention was called to order at 2:00 o'clock in the afternoon in the Convention Auditorium at Memphis, on Wednesday, May 15. The auditorium is large and exceptionally adapted to the Convention needs. At the opening it was filled to overflowing, the galleries included.

There had been since Tuesday morning various pre-Convention meetings of sectional or subordinate organizations, the largest of these being the Woman's Missionary Union, attendance upon which may have equalled the Convention throngs. The W. M. U. met in the Convention Auditorium.

I

THE opening exercises of worship in song are always inspiring and impressive in our Conventions. Several of the old songs of Zion rang out inspiringly. President M. E. Dodd was in charge. There were two prayers and Scripture reading by different brethren.

The address of welcome by Pastor R. J. Bateman, of Memphis, aptly struck the spiritual note. The response by President J. W. Raley, of Oklahoma, was largely an address on Christian education.

President Dodd made now his official presidential address. He challenged Baptists to stand for the principle of freedom in religion and to the principle of social uplift by the inner compulsion of a divine dynamic. No man can be a Christian and a Communist at the same time. Mahatma Gandhi, whom the speaker interviewed in India, was presented as a magnificent idealist, with the idealism misplaced—on pantheism, a species of "resident forces" within the masses—a hopeless dependence.

Over against this, he told the story of an old Chinese preacher, brought to Christ by Dr. Graves; and of a fine, educated Chinese gentleman, the grandson of the old preacher, as examples of what Christ does and Gandhi's faith can never do.

Baptists should insist on the Gospel of individual regeneration as the essential background of all social bettering. Dr. Dodd quoted Kagawa, of Japan, as saying:

After studying anew the beginning of Christianity and the beginning of Christian movements in all parts of the world, I have discovered, afresh, that every special uplift movement had its origin in the preaching of personal salvation and a revival of spiritual religion.

Following this address, Secretary Thomas J. Watts, Executive Secretary of The Relief and Annuity Board, spoke of the work of that worthy beneficence, explaining facts of significance, including the fact that the Board is earning 5.46 percent on its invested funds. The receipts of the Board in its Relief Department increased thirty percent. It amounted during 1934 to \$63,083.

II

AT THE evening session, the meeting of 1935 still young and the messengers fresh, the great hall and first and second balconies were thronged with Baptists and their friends. The main pattern of the evening was to be addressed by Drs. George W. Truett and J. H. Rushbrooke on the Baptist World Alliance, Dr. Truett being its distinguished President, and Dr. Rushbrooke its Secretary, with a life largely of visitation to Baptist conclaves throughout the world. Dr. Rushbrooke is an Englishman and a past-president of the British Baptist Union (Convention).

Before these addresses, following a prayer and Scripture reading, Dr. Morris A. Levy, fraternal delegate from the Northern Baptist Convention, was introduced and spoke. Also Dr. I. V. Neprash, representative of Russian Baptists.

Discussing the effects of the Fifth Baptist World Congress held last year in Berlin, Dr. Rushbrooke said that "the moral prestige of the Baptist communion—numerically the greatest free church body of the world—stands higher than at any previous period in our history."

Dr. George W. Truett, Dallas, Texas, president of the Baptist World Alliance, and former president of the Southern Baptist Convention, spoke following Dr. Rushbrooke.

"A state church, in the eyes of the Baptists, is state tyranny," Dr. Truett said, in enunciating one of the fundamental tenets of the Baptist faith—that of keeping church and state separate.

Making a plea not simply for tolerance, but for liberty, Dr. Truett said: "Tolerance comes from man, liberty from God. Anything man or institution does to intervene between God and a human soul is blasphemous and the Baptists won't stand for it. We must not stand for it. We must not stand for oppression of Catholic, Jew or infidel neighbors. Our business in the nation is to seek to win this world to the side of and service for Christ.

"The only way to make humanity a real brotherhood is in Christ, and He is the only power adequate to make a true brotherhood. The hope of the world is in Jesus Christ. This is the supreme rededication hour for Southern Baptists to vast and world-wide urgency of missions, the reasons being the poignant need of the world and the need for the safety of our churches at home."

Thursday morning it was decided to appoint the retiring President and the President-elect as fraternal messengers to the Northern Baptist Convention.

It was to be regretted that minor matters which so easily tend to consume much Baptist time, took more time than was allotted, and thus cut the time for messages on "Co-operation." Brother Louie D. Newton and H. L. Winburn were to have spoken. Brother Newton was requested to take a few minutes of the extended time. He expressed the opinion that the term "Co-operation" was of New Testament origin, since Paul expressed the words, "We are fellow-workers with God." He expressed the idea that co-operation was of far more significance than mere money matters. Money matters may be left second, if the Spirit of God is allowed to have the leadership in the greater work of turning the hearts of people to God. When our hearts are right, there will be enthusiastic co-operation of lasting honor to God.

Brother Frank Tripp, leader of the Baptist Hundred Thousand Club, spoke very forcibly, using 2 Kings 4:7, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." He said very appropriately, among other things, that he was in favor of paying the debts on our convention and other agencies as soon as possible. Then to say to them, "You get in debt again now for current operation, and we will let you get out of debt the best way you can." Possibly that should have been said a good many years ago.

III

A MEMORIAL of the Southern Baptist State Secretaries had been before the Executive Committee, asking that from now on the debts on State causes shall share with the Southwide-cause debts in the 100-Thousand Club provisions, with 50-50 as the ideal. This memorial was based upon the fact that at least twelve of the States must soon establish debt-paying campaigns of their own, the suggested participation failing, even though this special campaign for in-State debts would inevitably tend to cripple the Southwide effort.

In reply the Executive Committee insisted that the 100-Thousand Club plan be continued as it is. That is, for

Southwide causes alone [This, however, does not apply to Kentucky, unless the General Association should see fit to rescind its action last fall, providing for 50-50 participation. This became effective as the official plan on March 1, 1935.]

Further, the Executive Committee asks the Southern Baptist Convention to request the various co-operating conventions, through their representatives, to go to Nashville as individual units to work out such adjustments as may suit each separate case. This seems to bring into focus after all these years the question of the relative position and power and the conditions of the inter-relationships of State and Southwide agencies of co-operation. It is a subject for editorial rather than reportorial treatment, and may be disposed of here by saying it is about time that the matter should be settled, seeing that in principle the Executive Committee was put at it years ago when its powers were enlarged.

The Convention sermon was preached by Dr. J. B. Weatherspoon, of Louisville, from the text Galatians 6:10. Speaking of the text as a simple exhortation to moral action, the minister developed as the theme, the morality of Christianity. Christianity was set forth as a moral religion. Paul urges that the Christian life is an adventure in goodness. Then Paul declares that we owe a special obligation to our fellow Christians. Nor is this an anti-climax. It means that if churches are to be spiritually strong for outreach, there must first be spiritual life that is genuine in the church itself, or, as Dr. Weatherspoon said, "the evangelization of the world waits upon the moralization of the church."

IV

AT THE afternoon session on Thursday Convention officials were chosen for the year. This required considerable time, but brought into view a fine spirit of good will and interest. Six were nominated for the presidency. Each of these withdrew his name until only two names were left, Dr. John R. Sampey, of Kentucky, and Dr. Robert G. Lee, of Tennessee. Besides these two fine men, each of the others would have honored the office. The election resulted in the choice falling to Dr. Sampey. This honor fits Dr. Sampey all the more that it comes to him at the close of fifty years teaching young preachers at the Seminary. Also it fits the denomination which loves and honors him, for, scholar that he is, the major witness of Dr. Sampey, is to the Lordship of Christ over life and all of its powers, and he does not fail in all simplicity and warmth to bear that witness in his words and daily walk. The Vice-presidents will be Dr. Frank Tripp, First Vice-president, Dr. J. R. Hobbs, Second Vice-president. Drs. Hight C. Moore and J. Henry Burnett were re-elected Recording Secretaries.

The report given by Dr. E. P. Alldredge of the work of the American Baptist Theological Seminary (Colored) was most encouraging. The enrollment has reached sixty-one. Some reduction of the debt has been accomplished this year.

The report of the Southwestern Baptist Theological Seminary presented grave problems, but in spite of the problems, the spirit of sacrifice on the part of President Scarborough and his noble faculty is commendable. They in the spirit of martyrs are going on in their efforts to train young men and women and send them out as mighty spiritual powers.

The report of the Baptist Bible Institute was read by President W. W. Hamilton. Dr. E. F. Heyden spoke of its great missionary spirit. The results of the Bible Institute in the short years of its history has warranted its continued growth.

The report of the Southern Baptist Theological Seminary was read and adopted. The time allotted to our Louisville Seminary was given to a memorial to Dr. A. T. Robertson. It was fitting that his successor and fellow-worker, Dr. W. Hersey Davis, should speak. Dr. Davis was at his best. Many memorial services have been held by many different groups, but this was probably the greatest service to Dr. Robertson's memory. We thank God for such a scholar and Christian as was Dr. Robertson, and we thank God for such a noble successor as Dr. Davis.

V

THE report on Baptist papers on Friday morning exhibited an alarming situation among our Baptist people. Southern Baptist papers all combined have a circulation of only 142,000, an average of one subscription for every twenty-nine Baptists! Do we wonder at the lack of interest in our great Baptist brotherhood, when such a large majority fail to be informed?

We need not expect our people to cease reading the "trash" of the newsstand so long as they have nothing else to read. The sentiment for our Baptist papers is growing and the circulation of our papers is increasing. May the Lord lead us until every Baptist will be a reader and supporter of our Baptist papers.

It was one of the most inspiring hours of the Convention, when after a very hearty discussion of the Baptist papers, Robt. H. Coleman led the large assembly in singing, "I Am Bound for the Promised Land."

The report of the Sunday School Board was read by Dr. I. J. Van Ness, who is retiring from active service after thirty-five years of service, first as Editorial Secretary and finally as Executive Secretary. The report showed marked increases on every line. The marvelous growth of the Sunday School Board will continue more and more to grow into a greater spiritual factor in our Baptist people.

Dr. John D. Freeman made an impressive address in memory of the late Dr. T. J. McGlothlin, Business Manager of the Board for several years. Bro. J. O. Williams has been elected as Business Manager and was presented to the Convention.

The new Executive Secretary, Dr. T. L. Holcomb, who succeeds Dr. I. J. Van Ness, spoke a few encouraging words that assured us that our Sunday School Board remains in safe hands. Dr. Holcomb comes from a busy pastorate in Oklahoma City. He brings a ripe pastor's experience to the work of our Sunday School Board.

Dr. Geo. W. Truett spoke for thirty minutes on the history and growth of the Sunday School Board. He gripped a packed auditorium as he presented the growth in our Sunday-school work.

Following this came the resolution of Dr. E. M. Poteat, Jr. to set up a Social Service Commission or Board with a paid secretary. Warm discussion followed a remarkable address by Dr. Poteat in advocacy of the resolution. Time pressed, while many still desired to be heard. In the end, it was decided to put the matter off a year, with an enlarged committee to study the matter. The discussion developed the fact that the social gospel preachments of the secular press, the liberal elements in many American denominations and in many professorial chairs in universities, colleges and seminaries, have at last won a substantial following among Baptists in the South, though predominantly among the youth, who have had their views moulded in the indicated quarters, rather than from the churches or their theological teachers.

The next year will be one of real study among us of this question. One Baptist lady heard a young preacher sitting at her side say during the discussion: "The younger men are thinking for themselves and the older men are in the rut?" Is that true? This is a question to be investigated. Please God, our people will do that study, now that the social gospel is demanding a Board to be supported by our Convention.

Friday afternoon an able and helpful address was made by Pastor John W. Inzer, of the First Church, Montgomery, Ala., on "Missions in the Orient." Dr. Inzer expressed the conviction that a spiritual revival in America is necessary to a more vital foreign mission projection into oriental lands. He portrayed impressively evidences of missionary effectiveness in the East and also the tragic spiritual need and ignorance there which awaits for healing the Gospel of our Lord.

VI

AT THE evening session on Friday, Secretary J. T. Henderson, presented the report of the Baptist Brotherhood of the South, after which J. H. Anderson and E. Godbold, (Please turn to Page 12.)

The Effect of the Inquisition on the Spread of the Gospel in Spain

ANTONIO SANCHIS, Student from Alicante, Spain, now in the Southern Baptist Theological Seminary, delivered before Young Peoples Meeting in Louisville. Interpreted by A. C. Mueller.

FOR Americans Spain has both a past and a present interest. In the past Spaniards came to this country discovering, colonizing and bringing their civilization to the shores of the United States. On the other hand Spain assisted the United States in obtaining their political independence in 1783, when England finally recognized in the Treaty of Versailles the independence of her rebellious colonies. As for the present, Americans have been interested in Spain from the time when that country came to be a part of their field of Gospel labors under the auspices of the Southern Baptist Convention. For these reasons I believe it justifiable to speak of Spain to Americans putting them in close contact with the growth of the Gospel there down to the present.

But unfortunately, speaking of Spain from the standpoint of the Gospel, we are not able to say as much of that which has been accomplished as we are of what there is to accomplish. One single fact will be sufficient to make this assertion clear out of 23,000,000 Spaniards there are only 1,000 Baptists, and taking all denominations together there are approximately only 5,000 evangelicals in Spain. This fact is eloquent enough to arouse our interest in the spiritual welfare of the Spanish people. To be sure the few Spanish Baptists have not been able to build large and beautiful temples of worship. They have no denominational schools, are without both a theological seminary and an efficient publishing house. They have no hospitals, infirmaries or any other kind of philanthropic and benevolent institutions. All these are lacking. Our hopes are only in the promise of the future, in the years that will bring the triumph of the gospel.

I

THE revolution of 1868 brought to Spaniards the religious liberty they had so long desired. From then on several denominations have entered Spain, Baptists among them. In 1869 Dr. William Knapp, a Baptist missionary of the Boston Board began evangelical work in Madrid, Barcelona and Alicante. The churches of the first and the last cities above mentioned were a fruit of this work, but they were born to die a few years later when Dr. Knapp abandoned his work. Although others were sent to take his place, no permanent fruitage of that first missionary effort remained.

In 1881 the Swedish Baptist Board also came to Spain and began work in Catalonia in northeastern Spain, and Valencia on the Mediterranean. This work was carried on till 1921 when it was taken over by the Foreign Mission Board of the Southern Baptist Convention.

Besides the two Baptist Boards above mentioned there has been other Baptist work in Spain supported by independent groups which have continued their work down to the present. So many years of labor and toil have not been sufficient to awaken Spain from the spiritual lethargy in which she has lain for so many centuries.

It is possible that for man it is difficult to understand how after so many years have passed, there are so few evangelicals in Spain. However a single glance over past history will suffice to give us a satisfactory answer. Let us begin with the Catholic Monarchs Ferdinand, of Aragon, and Isabella, of Castile, who constituted a united Spain when they united in matrimony joining the crowns of Castile and of Aragon into one. After consolidating their government, they addressed themselves to the great task to which they had dedicated their lives, that of ridding Spain once and forever of the hated Moor. Their ideal was not only a united country but a united faith. To obtain that end, it became necessary to establish the Inquisition, the most infernal instrument that history has even known, which, in the hands of the Catholic Church, was used to snuff out every idea contrary to its own creed. The queen's confessor, taking advantage of his influence through the confessional and of her youth, per-

sued her, before she ascended the throne, to promise that when she became queen, she should establish the Inquisition in her realm and crush out all heresy. Sixtus IV, and after him all the popes of his and the following century, the sixteenth, saw in this secular attempt a great power in favor of orthodoxy and approved it when established.

II

THE first duties of the Inquisition were to deal with the converted Jews and Mohammedans who at last were expelled from Spain. Both were industrious classes, and the loss of their services was disastrous to Spain. By the expulsion of the Jews and Moors Spain lost the best element of her population in business, industry, finance and the artistic trades at that time. But during the sixteenth and seventeenth centuries the Inquisition was directed against Protestantism as a consequence of the Reformation. At this time Spain's ruler was Charles V, of Hapsburg, who came to the throne at the death of his grandfather Ferdinand, in 1516. In 1520 he was also crowned Emperor of Germany. In his first Diet at Worms, Charles himself read to the Diet his credo: "I have therefore resolved to stake upon this cause all my kingdoms and lordships, my friends, my body and my blood, my life and my soul." Emperor Charles V carried away by his zeal for the religion of Rome and influenced by the priests and friars who were then at the height of their power, declared war against Luther and Protestantism and tried with all his strength to put out the fire of the Reformation, which was threatening to consume the idol of his adoration.

Charles V had finally to surrender to German tenacity and give place to the Reformation directed by Luther and supported by the princes who took care to protect the latter from clerical wrath. Disappointed by his failure he came to Spain and retired to the monastery of Yuste in Extremadura. He had previously abdicated the crown of Spain and the Flemish possessions in 1556, in favor of his son Philip II. Nevertheless, even from his place of retirement he wrote to his son Philip and his daughter Margaret, of Parma, encouraging them to act against Protestant heresy.

Philip II was a worthy successor to Charles in his hatred against Protestantism. He was more cruel and merciless than his father, drenching in blood both Belgium and Holland by means of the Inquisition. But the protest multiplied, and, purified by the fires of the stake it finally overcame the cruel tenacity of the Spanish rulers who lost their power to command in the face of the Protestant idea.

But not having been able to reduce the Flemish Protestants to silence, Philip II tried to keep Protestantism from becoming naturalized in Spain. For this reason he availed himself of the regular and secular clergy, and, with such men as Torquemada, was able to succeed in keeping the new idea beyond the Pyrenees without permitting it to take root in Spain.

III

AS IN the Netherlands and Germany, the Reformation found an echo in Spanish hearts also, but in Spain the Inquisition was a deciding factor, taking on the most cruel and infernal shape it had ever taken in any country. It thus put an end to the flourishing churches of Seville and Valladolid which were made up of families from the noblest and most intellectual people. According to the Italian historian, Tomasso de Costa, the cruelty displayed against Protestants in Spain reached such an extreme that some were literally sawn asunder. The Spanish historian, Illescas, in his Pontifical History, relates that the number and importance of those imprisoned for heresy in Seville, Valladolid and Toledo, was such that, had not the evil been quickly remedied by

(Please turn to Page 11.)

EDITORIAL

A Significant Sermon

AT THE opening this week of the Northern Presbyterian General Assembly in Taft Auditorium, in Cincinnati, Dr. W. C. Covert, of Philadelphia, retiring Moderator, delivered a significant sermon from the texts, Acts 12:24: "The word of God grew and multiplied," and Acts 2:47: "And the Lord added to the church daily such as should be saved."

Dr. Covert undertook to account for the marvelous power of apostolic Christianity to penetrate, disintegrate and remake the pagan world into which it came. He noted that outstanding characteristics of the world at that time were identical with those to the fore now. They had a dominant passion for gain. They had the social disorder and mental confusion of a time of passing from one era into another. They had culture accompanied by a sophistication that was neutral on morals, indifferent to intellectual consistency, and antagonistic to spiritual truth.

The minister declared that, if in a generation where every hindrance and handicap to the Gospel known to the present was duplicated, while they had additional apparently insurmountable obstacles—if in such a day the Gospel won its way, we are under obligations to find out what is the matter that the same Gospel, with the same over-mastering power in our hands to-day is halting, stumbling and baffled.

Those early Christians were joyous and singing. They shared with each other in a holy fellowship; they even shared their worldly possessions. They were much engaged in prayer, privately and together. They preached the Gospel, and their

preaching was suffused by the power of the Holy Spirit. Through it the personality of their Lord was radiated.

It is in us, not in this Gospel, that we must find explanation of that slackness and incompetency and lack of converting power that mark our preaching to-day. They were far removed from mechanisms and programs and budgets, though they gave birth to these things as needed. There were no finespun theories, nor definitions to obscure the reality of the great religious simplicities. That early message of power advanced upon the teachings not merely of a few ordained preachers, but of a great body of fervent believers, rich and poor, high and low, learned and ignorant. Christ never intended to save this lost world by only professionally prepared men. Only when the whole body of Christ can be illuminated and spiritually inflamed with the passion of the Gospel, will the church come again into Pentecostal experiences.

Modernism has done much to injure the unity of the witness and the fellowship of Northern Presbyterians. Troubling them, as other Christian bodies, there are now many adversaries. But they are a significant body of God's people. It is reassuring to know that a sermon of such spiritual insight and faithfulness opened the 1935 meeting of their General Assembly. God's people increasingly seem to be fighting back from externalities and philosophies which have misled so many, to a fuller grasp of inner spiritual reality. May that cleansing and empowering movement continue until our Lord's people of the Twentieth Century shall claim the power with which He endued His followers in the First.

All Things in the Church Fail Without Christ

A STUDY of the New Testament churches and the soul-winning work of the Apostles reveals for our edification what they did and how they did it. On this same page is a thumbnail report of a sermon delivered before a large American Christian body that helpfully deals with this and appeals for a spiritual equivalent in the life of modern churches.

But it seem expedient that we shall keep on insisting that **spiritual vitality** is the bed-rock essential. It lies back of all effectiveness in imitating the patterns we find in the New Testament. This was implicit in the fine sermon we have mentioned. But we can scarcely—certainly in the present over-emphasis on the material standards and objectives—overdo the emphasis that all real power for success in Christian life and work is that of the Spirit of Christ, of a mystical relationship with Him which enables Him to speak and work through us.

To the possible amusement of some readers we mentioned in these columns some years ago the story of two preachers at a holiness meeting. The younger prayed with great fervor for the Lord to send down upon them "the power"—meaning spiritual power for and in the service. When he sat down the older man whispered to him: "Dear brother, what you seem to need most is not power, but ideas." But neither ideas, nor organization, nor following good examples in objective performance, nor any other creature imparts the spiritual power which is requisite to effectiveness in preaching Christ.

Nor—and this is extremely important—does spiritual power come to God's people by seeking power. The knife cuts more deeply than that. Spiritual power comes only by seeking and finding Christ. The Lord does not rent out power to men. He does impart gifts, but He does not loan out His power to others. He himself must always be received with His power. He Himself speaks with His power through the vessel of clay. And that vessel is used only as it is cleansed of sin and self and in self-crucifixion appropriates Christ.

There is a striking corroboration of this in the passage in Galatians 5:22. It reads: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Observe that these are the inner qualities that make up Christian character. They are the graces rather than gifts. They are an explication of that which the Saviour taught the disciples in John's Gospel: "I am the vine, ye are the branches. **He that abideth in ME, and I in him, the same bringeth forth much fruit; for without ME ye can do nothing.**"

Observe that abiding in Christ is the condition of spiritual power, and not to abide in Him is to be spiritually powerless. Observe that every one of the graces named as the fruit of the Holy Spirit in Galatians is an inner-character qualification. Not one of them connotes outward power in human personality.

We cannot too much emphasize that our Lord does not endow men with His power, except as and to the extent that they share His crucified life. What He wants us to have is Himself. **He has all power, and He will impart it when the recipient is living in Him, and is not trusting in the flesh or seeking his own glory. He will not impart it, and everyone of us ought to thank God for it, under easier conditions.**

If spiritual power may not be had, except on the condition of our abiding in Christ, still less may we expect it from muchness of human learning or vastness of ecclesiastical organization or church machinery. The churches never in history had so much scholarship and social influence as now. But look what a little dribble of water is running out of this vast Boulder Dam of mighty organization and specialism! **What is the matter? Is the reservoir filled with silt and mud? Are the spiritual watersheds parched from long drought? No Boulder Dam of organization in itself can produce the Waters of Life. TOO MUCH DAM AND NO RAIN!**

Power is of God, and He does not rent it out or loan it out to men. **For He knows how they will use it for themselves! HE ACTS THROUGH MEN ONLY AS THEY GIVE UP SELF AND BECOME FIT CONDUITS OF HIS POWER.**

The Convention at Memphis

WRITING on Saturday morning in our office at Louisville, while the closing hours of the Convention are transpiring in the Convention auditorium at Memphis, we undertake an appreciation of the Convention meeting more because we think some such utterance will be expected, than from a hope that we can extract for readers the full meaning of the gathering to our Baptist churches and life, while the writer is still within the spell of the crowd excitement that inevitably grapples the attendant upon this vast Baptist Convention.

We can safely say, however, that it was an annual meeting characterized by exceptionally fine spirit among the great mass of those present. Though without premeditated purpose, the writer achieved more personal contacts and conversations with friends among the great mass of messengers than for many years past. Informal interchange of thoughts about the Convention and its needs found expression in many of these conversations. But we do not remember a single word uttered within our hearing that had in it any note or implication of bitterness or despair.

This spirit was manifest in the Convention proceedings. Some errors were noted, but none upset the atmosphere of patience, poise and good will. But we are speaking now in its manifestation in the informal contacts of friends who were speaking off the record, generally to a friend of long standing. The spirit, if we can interpret it, was of patience and returning faith in God. There was no fear to face issues. There was thoughtful desire to find out where the larger concerns of our spiritual and organization effectiveness lie, and how they are to be fostered. But there was an absence of the critical spirit, probably explainable on the ground that there has come upon many a spirit of prayer and self-criticism, which drives out harsh criticism of others.

I

IF WE had to gather up and bring into focus the spirit of all these conversations in a single sentence, we could scarcely do better than to say there is a hungry desire on the part of men to find their way back to God—for themselves and their people, and for the treasured fellowship of the Baptists which expresses itself through this historic convention. And nobody seemed to have any ready formulary of quack cure. "Efficiency"—well, it does not work in the realm of faith and prayer. Yet nobody seemed to be hopeless of achieving better things, in God's own time and way, if His people shall only be faithful to Him.

Some of the figures and facts are set down in the report we publish. Others emerge in the paragraphic treatment of the Convention. The work of the Convention has become increasingly intricate, but it would not serve the need or desire of the general reader to reproduce a skeleton of it. If we remember correctly, it took almost half an hour for the Chairman of the Committee on Nominations of the personnel of Boards, etc., merely to read before the body the report of all the names.

The outstanding financial facts were encouraging. That may be epitomized in three words—debt is diminished. Proceeds from the 100-Thousand Club have helped, and aid has come to certain agencies from other quarters. General receipts have made noteworthy though not sensational increases.

Possibly the most interesting single element developed in platform speeches was that which came from speakers who visited during the year overseas mission fields. Such speeches were made by President M. E. Dodd, Dr. J. B. Weatherspoon and Dr. John W. Inzer. Unique in interest also was the address of Dr. George W. Truett, in connection with the retirement of Secretary I. J. VanNess and the inauguration of Secretary T. L. Holcomb, of the Sunday School Board. His address was one of power and was worthy of the distinguished preacher's unique reputation.

There were other able addresses. Yet one felt that it was not the addresses, helpful as they were, that did most to achieve the substantial result of cheer, good will and spiritual confidence and purpose. The spirit that characterized the great mass of messengers appeared to be something they brought with them to the Convention, and was increased by their commerce the one with another, rather than something realized through the welding power of helpful platform utterances—and they were helpful.

II

ONE thing came up that will be much in the thoughts of preachers, writers and churches throughout the year. It was the proposal of Dr. E. McNeill Poteat, Jr., to set up a Social Service Board. Though not spoken of as a board in the resolution presenting it, it was so designated several times in his address by Dr. Poteat.

It developed considerable strength, especially among younger elements in the convention auditorium. We hope to get the address of Dr. Poteat and publish it soon in its entirety. He is very able, and the address was ably conceived and expressed. We are the more anxious to publish it. We wish our readers to see just what it is that is getting hold of many among the younger element of our Baptist people, and what are the implications in these views in regard to the revealed Gospel of God.

It did not come to a vote, being ruled out on a constitutional point we may describe later. But it will be up again next year. There were added additional members to the Poteat committee. We are publishing the personnel of this committee elsewhere. The Social Gospel is seriously affecting most of the larger evangelical bodies in America to-day. It is reported one Northern Baptist Association has even endorsed Communism, to which Socialism is a way station. Every Modernist is a Social Gospeler—which ought to open the eyes even of babes—but will it?

The attitude of this paper on the Social Gospel is well known. But nothing we have said could begin to stir up a tithe of the interest which will be felt on it in the year which lies ahead. Scores of preachers expressed to us their purpose to be heard in no uncertain sound in their pulpit ministry and in other ways during the year. Many are going to be heard in the Baptist press.

That is all to the good. If Baptists are awakened as to what is going on in this field and in the field of Modern Liberalism at this time, we have no fear as to the results. What we have feared is that nothing would happen that would arouse them as to the spiritual meaning of what is now going on contrary to the faith of Christ under the fair name of enlightenment and progress.

III

THE messengers returned to their homes in the same fine spirit which they carried with them to Memphis.

Broadspread satisfaction greeted the election of Dr. John R. Sampey as President of the Convention. A sample of that will be found in a symposium elsewhere. It could have been multiplied almost without limit.

Dr. Sampey, life-long scholar though he has come to be known, is even more lovingly known for that simplicity and warmth of faith in Christ which rationalistic scholarship in America purposes to destroy.

The Baptist heart, finding itself brow-beaten and discouraged by the presumption and arrogance of a worldly-minded scholarship which boasts its superiority and which treats as childish fables the mystical elements which bind our souls in faith to God, has joy in faithful men of its own fellowship whose combined scholarship and living faith are a silent but effective refutation of the astute enemy's false claims.

Paragraphic Comment

"YE ARE MY WITNESSES" Who are His witnesses? The preacher in the pulpit? Yes, mightily so, if he has first and fully given himself to the Lord. Not otherwise, though he should speak with the voice of an angel. The Sunday-school teacher? Yes, under the same conditions. Likewise the missionary. No preacher, teacher, missionary, is a satisfactory public voice of Christ's salvation whose private life, irrespective of silence or words, does not also bear witness to Christ. No private church member is living as he should whose life, irrespective of words or no words, does not bear this witness. But out of the heart the mouth speaketh. More heart-living for Him will result in more spoken words to lost men of Him—SUCH WORDS are witness to Him.

A DISTINCTION TO REMEMBER The great fight against the legal sale of liquor was made and won by church people. It was not made and won by church organizations or by church resolutions. It was made and won by men and women who found intolerable the debasing and destructive work of strong drink. They came to have the type of character that would find it intolerable only through their knowledge and love of God. These men and women of every church or shade of religious conviction, came together in extra-ecclesiastical organizations—mainly the Anti-Saloon League and the Woman's Christian Temperance Union—and made up the backbone of America's resistance to the unmitigated and utterly debasing and character-destroying liquor business. Clear thinking is needed here. Unintentionally, the fight against John Barleycorn by church people has contributed to the so-called Social Gospel. But it is a different thing. Men and women, vertebrated and instructed by the Gospel of Individual redemption, merely went out and applied that. We need that now, and always will need it. The Social Gospel proposes something else. It proposes to turn churches and denominations into resolution-factories to clean up the masses, seducing the churches from their always fundamental work and motive of individual regeneration and transformation of life to that of mass reformation. Think it through. Satan is doing a terrible work to-day by muddying this pool. Think it through.

THE LORD'S SUPPER On next Sunday the Lord's Supper is the subject of study in the Sunday-schools. Matthew, Mark and Luke record the story of the establishment of the ordinance, as does Paul in 1 Corinthians 11. Luke and Paul set down the words of the Lord which have always seemed to us to sum up the full meaning of the ordinance: "This do in remembrance of Me." Paul claimed to have his Gospel direct from the Lord, and he made the same claim concerning his teaching on the Lord's Supper: "For I have received of the Lord that which I also delivered on to you, That the Lord Jesus the same night in which He was betrayed took bread" (1 Cor. 11:23). There follows the description by the Apostle of the essential acts in the Lord's Supper, as voiced by the Lord Himself. Many ministers use the exact words of the text in the verses in 1 Cor. 11 in administering the ordinance. And what more beautiful or more illuminating words can be used? It is astonishing that this simple ordinance, so full in teaching what it cost the Lord to save us, and how what He did becomes food within us sustaining the spiritual life—His life—within us, should have been made into a sacrament and into all the things of pomp and ritualistic circumstance which many ecclesiasticisms have set up. Baptists properly observe it as a memorial ordinance. But not all Baptists by any means observe it with that sense of its deep mystical meaning which inheres in it. And many of our churches, especially rural churches, tend to neglect its observance. There are some churches that have the Lord's Supper only once annually. "This do, as oft as ye drink it, in remembrance of Me."

BAPTIST CONVENTION SALUTES KENTUCKY PROHIBITIONISTS On motion of Dr. A. J. Barton, Chairman of the Southern Baptist Convention Social Service Commission, the Southern Baptist Convention on its last day of meeting at Memphis, ordered the following telegram sent to the Kentucky forces that are now in the fight to prevent repeal of the Kentucky Prohibition Amendment: "The Southern Baptist Convention, in annual session assembled, sends greetings and good wishes. We very much hope that Kentucky citizens may give you united and hearty support in your effort to prevent repeal of the Prohibition Amendment in your State Constitution, and that the election may record a great victory for sobriety and righteousness. The repeal of Prohibition would bring a flood of drunkenness, crime and vice. We have every confidence that Baptist people of your great Commonwealth, with their fellow Christians of all other faiths, and all solemn-minded, right-minded citizens, will present a united, solid front against repeal for the protection of the home, and the preservation of the liberties and the promotion of the peace and welfare of Kentucky." We understand that the situation is complicated in Kentucky by certain court decisions that are being awaited. It is our impression that effort will be made to keep the Prohibition forces waiting as long as possible, in order to avoid the full force of their impact upon the electorate. Those in charge need to force the issue to where the Kentucky public can look at it. The present quietude, with the known purpose of the liquorites to break down Kentucky's Prohibition laws and make it a legally wet State, will be misinterpreted by many in Kentucky as well as without. We thank the Southern Baptist Convention for its telegram, and its good will. We believe that we can promise that the Prohibition forces in Kentucky are going to be on the job actively right away now. Some of the greatest anti-booze victories have been won in Kentucky, and the forces of righteousness are not cowed.

PAUL'S VOICE AND THAT OF THE CROZER PROFESSOR In his "Survey of Religious Life and Thought," in the Sunday School Times, Ernest Gordon tells of a Crozer professor of New Testament who teaches something far different from the New Testament in regard to prayer. Paul says, "In everything by prayer and supplication and thanksgiving, let your requests be made known unto God." Crozer Seminary, through Professor Enslin, says: "Our changed ideas of God make it impossible for us to believe in the efficacy of our prayers as we once did. A few elect souls may be able to adjust themselves to relationship with this Nebulous Personality, Eternal Goodness, or however IT [the dear fellow is trying to say God, but is apparently too learned] may be designated. Here, as it appears to me, is the real reason for decline of prayer. We go through the gestures, but do not, cannot expect results. Prayer in the conventional sense of the word is doomed." This kind of thing has been going on in many seminaries in America for years. For the most part Southern religious papers and our preachers have seen fit to ignore the whole business. We have acted as if it did not exist. Some years ago it was the custom of some of our brethren to characterize those who did call attention to the terrible situation as sensationalists. They have seemed to stop that. Muteness is the present attitude of many of them. But remaining mute and apparently indifferent in the face of growing infidelity in so-called high religious quarters indicates either indifference or despair. But we warn all hush-hush brethren that multitudes of our Baptist people are neither indifferent nor will they despair. They would like to know the truth, and they will expect it of their professional purveyors of truth. The way to meet infidelity is ourselves to live nearer the Lord, and then to teach our people the truth. In teaching them the truth, we shall also have to stand up on our legs and point to its betrayers, even when the parties to whom we point have influence to hit back and hurt. Only time-servers will fear.

How Spurgeon Dealt With His Liberal and Mediating Critics

THAT ugly word "Pessimist" has been hurled at our devoted head. We are denounced as "gloomy." Well, well! The day was when we were censured for being wickedly humorous, and many were the floggings we received for our unseemly jests. Now we are morose and bitter.

So the world's opinion changes. A half-a-farthing would be an extravagant price to pay for the verdict one way or another. In truth, we are quite able to take an optimistic view of things. (Is that the correct word, Sir Critic?) We are glad to admit that there is much of Christian zeal, self-sacrifice and holy perseverance in the world. Possibly there is more than ever. Did we ever say otherwise?

We rejoice in the thousands of gracious holy large-hearted men around us. Who dares to say we do not? We see much that is hopeful and delightful in many quarters. Is this at all to the point? May there not be much that is beautiful and healthful in a countenance where yet there may be the symptoms of a foul disease? The church is large, and while one end of her field may rejoice us with golden grain, another part of it may be full of thorns and briers. It often happens that causes of sorrow may be increased at the very same moment when occasions of joy are most numerous. We judge that it is so just now.

I

THE cause of God goes on in spite of foes, and His truth is sure to conquer in the long run, however influential its opposers. No, no, we are by no means despondent for the Lord's Kingdom. That would be a dishonour to His eternal power and Godhead. Our amiable critics may possibly be pleased to know that they will not find us bathing in vinegar, nor covering our swollen foot with wormwood, nor even drinking quinine with our vegetables; but they will find us rejoicing in the Lord, and buckling on our harness for the war with as firm a confidence as if all men were on our side. Bad as things are from one point of view, there is a bright side to affairs: the Lord has yet His men in reserve who have not bowed the knee to Baal.

We have said, with deep grief that we should have had to say it, that many ministers have departed from the faith, and this was no unkind suspicion on our part but a matter of fact, ascertained in many ways, and made most sadly sure. We trust that the Baptists are by no means so far gone as the Independents: indeed, we feel sure that they are not. Still, we do not say this in order to throw stones at others. A well-known congregational minister, who is preparing a book upon this painful subject, writes us:

I have not a large acquaintance with the state of opinion in your denomination, I groan over my own. There are many faithful to Christ, and to the souls of men. But, alas! it seems to me that many have no kind of Gospel to preach and the people are willing that it should be so. Some of our colleagues are poisoning the churches at the fountains. I very much fear that an unconverted ministry is multiplying.

WHEN Spurgeon broke with the British Union, in connection with its taking action that would clear its skirts of the increasing penetration among British Baptist elements of what Mr. Spurgeon called Downgradeism, which was the spiritual counterpart of Modernism as it is now known in America, heavy criticism was turned upon him both by compromising Baptist elements and other Liberals in Great Britain. But the British Baptist Union never took the action Spurgeon thought necessary to clear its skirts, and he remained out of it until his death. The article reproduced here was a part of Mr. Spurgeon's reply to his critics at that time. We reproduce it to show that the great preacher did not think he could afford as a faithful witness of Christ to let go unchallenged the misrepresentations of critics who sought to belittle his stand for loyalty to revealed truth. Until his death Mr. Spurgeon was pained over the necessity of that controversy, but he never moved from the stand he had taken by a hair's breadth. How could he? When the question is forced of compliance with the demands of hush-hush brethren or faithfulness to the supernatural Gospel of Christ, there is only one thing for a real Christian to do. He must be faithful to Christ and take whatever medicine the compromisers see fit to heap it upon him. It is never in homeopathic doses and seldom free from straight poison.—Editorial Note.

To the same import is a letter from another brother of the same denomination who says:

I cannot agree with The British Weekly that you take an extremely pessimistic view of the evil. On the contrary, I am disposed to think that your conviction is faint compared with what the reality would warrant. Colleges, for example, continue to pour forth men to take charge of our churches who do not believe in any proper sense in the inspiration of the Scriptures, who deny the vicarious sacrifice on the cross and hold that, if sinners are not saved on this side the grave they may, can, or must be on the other. And the worst of it is, the people love it.

II

WE COULD multiply this painful evidence, but there is no need since the charge is not denied. It is ridiculed, it is treated as a matter of no consequence, but it is not seriously met. Is this what we have come to? Is there no doctrine left which is to be maintained? Is there no revelation? Or is that revelation a rose of wax to be shaped by the finger of fashion? Are the skeptics so much to the fore that no man will open his mouth against them? Are all the orthodox afraid of the ridicule of the "cultured?"

We cannot believe it. The private knowledge which we possess will not allow of so unhappy a conclusion; yet Christian people are now so tame that they shrink from expressing themselves.

The house is being robbed, its very walls are being digged down, but the good people who are in bed are too fond of the warmth and too much afraid of getting broken heads to go downstairs and meet the burglars; they are even vexed that a certain noisy fellow will spring his rattle or cry "Thieves!"

That the evil leaven is working in the churches as well as among the ministers, is sadly certain. A heterodox party exists in many congregations, and those who compose it are causing trouble to the faithful, and sadly influencing the more timid towards a vacillatory policy. An earnest preacher, who is only one of a class, says, "The old truths are unpopular here. I am told that I have preached the doctrines of grace to my cost—this is, in a pecuniary aspect, and I know that it is so. I cannot find anything to rest upon in the modern theories, but this places me in antagonism to the supporters of the chapel. They find fault, not with the style of my preaching, but with the subjects of it."

In another place the witness is: "Our minister is an able and gracious man, but there are those in the church who are determined that no one shall remain here unless he is in favour of advanced opinions."

III

THE divergence is every day becoming more manifest. A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace.

Compromise there can be none. We cannot hold the inspiration of the Word and yet reject it. We cannot believe in the atonement and deny it. We cannot hold the doctrine

of the fall and yet talk of the evolution of spiritual life from human nature. We cannot recognize the punishment of the impenitent and yet indulge the "larger hope." One way or the other we must be. Decision is the virtue of the hour.

Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?

Thus far we come, and pause. Let us as many as are of one mind wait upon the Lord to know what Israel ought to do. With steadfast faith let us take our places, not in anger, not in the spirit of suspicion or derision, but in watchfulness and resolve. Let us not pretend to a fellowship which we do not feel, nor hide convictions which are burning in our hearts.

The times are perilous and the responsibility of every individual believer is a burden which he must bear or prove a traitor. What each man's place and course should be the Lord will make clear unto him.

THE EFFECT OF THE INQUISITION ON THE SPREAD OF THE GOSPEL IN SPAIN

(Continued from Page 6.)

their death at the stake all of Spain would have been snatched away from the Roman Church. But the jails were filled with Protestants "Autos de Fe" (public executions) were celebrated in rapid succession, fires were lighted where men were charred as their books burst into flame. The smoke of these fires impregnated by the fat of the victims, spread everywhere and like a cloud covered all of Spain. This was the day of triumph for the Roman Clergy. At last they could say they had been able to vanquish the Reformation. The Protestants dissappeared and the Roman clergy remained absolute masters of the field.

The Inquisition was finally abolished in Spain in the nineteenth century, but the people have not been able to shake off the terror of that nightmare.

The spirit of the Roman Catholic Church is to-day the same as it was in the days of the "Holy Office." Rome has always intervened in the destinies of Spain and although the Constitution framed by the Cortes of Cadiz declared in Article 12 that every religious view would be respected among Spaniards the truth is that, in practice this was a dead letter and the Roman Church has been the sole master of the consciences of men in Spain.

IV

SPEAKING of more recent times, it is scarcely eleven years since, on the visit to Rome of the then King of Spain, Alphonso XIII, all the European press announced that this king had placed at the service of the Pope and of the church the arms of Spain against the heretics when they were needed. On the other hand it would not be hard to find to-day within the Catholic Church a fervent desire for the return of those times when the Inquisition was the master of persons and possessions. Dr. Everett Gill in his book "Europe and the Gospel" quotes the statement of an aristocratic lady who said: "O, how I wish the dear days of the 'Auto de Fe' could return."

Fortunately for Spain we thank God that those days are now past history and would hardly be repeated again in the annals of to-day. The Gospel did not take root on Spanish soil because the Roman Church imposed itself on Spaniards by the reason and right of might, with fire and sword. To-day the religious future of Spain appears clear and luminous with the liberty of conscience and of worship that has been granted by the Republic. We trust in the goodness of the Gospel and in its power to save. We have a firm hope in the future of Spain but we wish to say once more to American Christians that the Macedonian call is still the call of Spain: "Come over into Spain and help us."

I end this message with the words of Dr. Everett Gill, America's representative in Europe: "Among all the nations of Europe there is not one that so needs the Gospel as does Spain. The truth would make them free, but they will not have the truth."

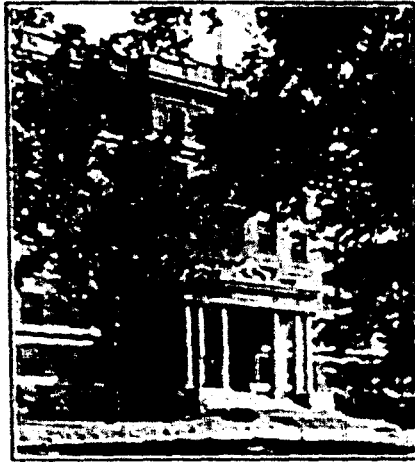
Hospital Day To Be Observed May 26

H. L. DOBBS, Louisville, Ky.

THE Kentucky Baptist Hospital stands out as a monument to the gracious work of healing that our Saviour did in the work of his ministry. Matthew 4:23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people." The Baptist people in the State of Kentucky may well be proud of the service that is rendered to suffering

humanity both spiritually and physically in their hospital. Jesus said to His disciples, "Greater works than I do, shall ye do because I go to the Father."

During the depression period the Kentucky Baptist Hospital has been called upon to do more charity than was possible to do due to its financial condition. The hospital rendered a great and valuable service to



charity patients, but for the lack of funds it was forced to limit the amount for charity work.

Kentucky Baptists owe \$300,000 bonded indebtedness on their hospital. This is a debt incurred by Kentucky Baptists and not by the hospital itself. The interest on the bonded indebtedness is \$18,000 each year. Without this interest obligation your hospital would be self-supporting, and could better fulfill the ministry of healing by caring for worthy charity, which otherwise must be neglected.

May has been designated by the Kentucky Baptist General Association as Hospital Month in which the Sunday-schools of the State are to make a special offering to help pay this interest. We especially emphasize May 26 for the offering.

Theological "Mossbacks"

A CONTEMPORARY once said, "A theological mossback is to be preferred to a scholarly trimmer. And there is much to be said for those who protest against such scholarship as leaves a student with a critical temper rather than a spiritual savor." Probably this writer meant to insinuate that the class of ministers who accept God's Word in full are "mossbacks," whereas there is a temptation to trimming on the part of "scholars." Well we are willing to stand with such men as Francis Wayland, Martin B. Anderson, Ebenezer Dodge, A. H. Strong, Henry G. Weston, Alvah H. Hovey and John A. Broadus. Some would perhaps call them "mossbacks" because of their faith. As a matter of fact they were scholars, but in no sense were they trimmers.—Watchman Examiner.

William Andrew Gilbert, son of Dr. O. P. Gilbert, Editor of the Christian Index, and Mrs. Gilbert, died on April 28.

**SOUTHERN BAPTIST CONVENTION
MEETS IN NINETIETH YEAR**

(Continued from Page 5.)

spoke of the work of the Brotherhood.

On motion of E. Godbold, an amendment to the report was adopted to the effect that the Executive Committee of the Brotherhood enlarge the work of the Brotherhood on the basis of a budget of \$12,000 and employ an associate secretary, requesting the Executive Committee of the Convention to provide the necessary funds.

Secretary J. B. Lawrence, Executive Secretary of the Home Mission Board, directed the program on Home Missions, introducing his staff of workers of the Board. While circumstances prevent a descriptive report of the Home Mission presentment, it was impressive and through it the Convention visualized afresh the largeness of the American Home Mission field.

Dr. M. N. McCall, superintendent of our work in Cuba, presented several workers from Cuba.

Superintendent J. W. Beagle, presented different groups of missionaries in his Department, including Deaf-Mutes, Indians and Negroes.

The following persons spoke: Donato Ruiz, Texas; Paul C. Bell, Texas; Paul C. Bell, Texas; J. F. Plainfield, Florida; C. W. Stumph, New Mexico; Noble Y. Beall, Alabama, and J. M. Hester, Chaplain in the Navy. A chorus of Negroes, led by J. W. Bailey, sang.

As is usual on the closing day of the Convention, the attendance Saturday morning was small—the daily papers estimating it as 1,000 persons. Dr. Chas. W. Daniel of El Dorado, Ark., presented the report of the committee on resolutions.

November 10, Laymen's Day. One resolution recommended that November 10 be observed as "Layman's Day." Another thanked the Memphis papers for their "full accurate and fair" reports of the Convention. Another invited Kagawa, the great Japanese Christian, to address the next Convention. Another requested the Executive Committee to arrange to observe the 400th anniversary of printing the first copy of the Bible in English, and to unite in observing 300th anniversary of the banishing of Roger Williams.

The report on Baptist chaplains in the army and navy set forth the requirements for appointment and stated that there are only six Southern Baptist preachers who are chaplains in the navy and six in the army.

VII

DR. LOUIS J. BRISTOW read the report of the Hospital Commission. It stated that the Baptist Hospital in New Orleans had had a good year, had paid all operating expenses and interest and had reduced its capital debt \$33,000 during the year. In his address to the Convention, Doctor Bristow read the same figures which startled the brethren.

Taking the annual of 1934 as his authority, Dr. Bristow said the aggregate property value of Baptist hospitals is almost as large as the total fixed assets of the Foreign Mission Board, the Home Mission Board, and the Sunday School Board, the Baptist Bible Institute, the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, the American Baptist Seminary and the Education Board combined; the fixed assets of these agencies being listed as \$13,622,387, while the value of the hospitals is given as \$13,507,178.

The hospitals' debts are no greater than the debts of the agencies named above; the hospital debts being listed as \$4,917,852, while the debts of the other agencies aggregate \$4,876,398.

The aggregate volume of the hospitals' cash business was almost four times as great as the total denominational contributions to all the above-named agencies; the figures being: Cash receipts of the eight agencies named, \$825,009; hospitals' receipts \$3,122,292.

The hospitals spent on charity work alone last year \$820,000, which was \$22,000 more than the total denomina-

tional contributions to all the eight agencies listed. Their receipts through the Nashville office aggregated \$797,604.

Dr. C. D. Johnson of Arkansas presented the report of the Education Commission setting forth its work in securing federal aid for schools and student. Dr. Johnson brought new light to bear upon the services of the Education Commission, and the Convention learned of its real value.

The Convention was brought to a close with an inspiring address by President John R. Sampey. Retiring President Dodd gave the gavel to his successor amid applause. President Sampey took for his text, "And Jesus went about all the cities and villages teaching in their synagogues, and preaching the good news of the kingdom, and healing all kinds of sickness and disease among the people;" and he emphasized the three-fold ministry of Jesus as the example for Southern Baptists; and the brethren departed with Dr. Sampey's stirring words ringing in their ears.

Symposium On President John R. Sampey

DR. JOHN R. SAMPEY, President of the Southern Baptist Theological Seminary, was with great heartiness elected President of the Convention. Several other nominations of excellent men were made, but the vote itself involved only Dr. Sampey and Dr. Robert G. Lee. Dr. Lee is broadly and deservedly popular. If we may assume that his personal feelings became any way involved in the matter, we think it not unlikely that Dr. Lee regarded it an honor even to be defeated by the venerable and beloved President of the Seminary. At that Dr. Lee received a large vote.

One of the most beautiful things in connection with the election was the withdrawing of his name by Dr. Lee R. Scarborough, President of Southwestern Seminary, broadly remembered throughout the South for his strenuous work in early 75-Million days, and broadly honored and loved for his work at the great Seminary in Texas. We conceived the idea of asking brethren, as we could reach them, to write a word of appreciation of Dr. Sampey. We believe every one approached did so, and had time permitted the number could have been multiplied manifold. We set down these words as they were dashed off by each brother approached.

Weston Bruner, Norfolk, Va.

Dr. Sampey is a great scholar and a great preacher. But he is greatest as an humble, faithful Christian, whose influence on my own life I cannot measure.

John R. Jester, Winston-Salem, N. C.

Southern Baptists have honored themselves in electing Dr. Sampey president of the Convention. No man among us is more generously beloved, not only by his thousands of students, but also by the great host of Southern Baptists. How fortunate we are to have him as President for the period now upon us.

J. M. Dawson, Waco, Texas.

Dr. Sampey, our valiant, vigorous, vigilant, versatile President combines in his person all the virtues of character, culture, consecration, progressivism and conservation. He is cherished by our people, and his election signifies a great day into which we have come.

Henry W. Tiffany, Norfolk, Va.

The election of Dr. Sampey as President conferred the highest honor of the Convention on one of her most honored servants. Ripeness of scholarship, richness of experience, breadth of view, proper perspective, wisdom of words, evangelistic passion, loyalty to missions, love of the Lord, interpreter of the Book, prophet of God, and leader of men, Dr. Sampey is God's man of the hour, and will insure sane leadership and constructive program for our people.

Frank M. Masters, Russellville, Ky.

The election of Dr. Sampey meets with a genuine response of approval in the hearts of the Convention's constituency, composed of so many who have sat at his feet as students,

and who rejoice to honor their great teacher for his work's sake. It is very timely, just as he is rounding out a half-century of service in the Seminary, and as the Convention is entering upon its ninetieth year.

F. M. McConnell, Dallas, Texas.

Dr. Sampey, the President-elect, is one of the best beloved men in the Convention. He has in intellect, culture and character the qualities for effective and safe leadership. His vision is world-wide and his heart interest goes out wherever human beings live. We are fortunate in having him as President at this time.

W. M. Bostick, Louisville, Ky.

Dr. Sampey is universally beloved by our Baptist people. His life has been re-lived in 6,000 preachers, teachers and missionaries around the world. This honor is most fitting, and comes as a climax in the life of a great leader who knows no guile.

L. L. Gwaltney, Birmingham, Ala.

It was eminently fitting that Dr. Sampey should be elected President of the Convention. This is due to his long years of service, his powers of leadership, and his pleasing personality.

John J. Wicker, Fork Union, Va.

Dr. Sampey has had fifty years in the great and glorious service, and is still as active as a kitten, and as jubilant as a boy. When did we ever have such a man? No honor is too high for our great teacher, preacher, President and friend of every man. His students can and will add years to his victorious life by completing the endowment of the John R. Sampey Chair in Old Testament in the greatest seminary on the face of the earth.

R. A. Kimbrough, Luxora, Ark.

Dr. Sampey as President of the Southern Baptist Convention! Good! He is great in every good way and cause, and will make us a great President.

George T. Walte, Richmond, Va.

The Southern Baptist Convention honored itself in electing as its next President Dr. Sampey. He is probably the best qualified man among us to represent and to speak for all Southern Baptists. Moreover, there is no man among us who is more widely loved and trusted than he. He will make us a great President.

O. W. Taylor, Nashville, Tenn.

In Dr. Sampey the Convention has chosen as President a man of scholarship, dignity, humility, and deep spirituality. He is greatly beloved at home and abroad, and will grace the position to which he has been elected.

Finley W. Tinnin, Shreveport, La.

Southern Baptists have honored themselves in honoring Dr. Sampey. Our Baptist people will follow the great preacher, teacher, missionary, gladly. The spirit of the "old master" will I believe, inspire our people this year to the largest and most united endeavor for missions, benevolence, and Christian education, which has been exhibited in our history.

John C. Slemp, Nashville, Tenn.

Dr. Sampey's magnetic personality, keen intellect, stalwart Christian character, have been one of the deepest influences in my life. He is a man among men—a Christian leader and teacher whose heart and life are filled with the Spirit of Christ.

Z. E. Barron, Hapeville, (Atlanta), Ga.

In the election of Dr. Sampey we can be assured that we have a man to lead us who is safe and sane. We need have no fear that he will lead into any entanglements in any way to embarrass us.

S. M. Brown, Joseph E. Brown, Kansas City, Mo.

The calling of Dr. Sampey to the Presidency is appropriate for several reasons: (1) Because of his long, efficient denominational service. (2) His understanding of and devotion

to our great Baptist doctrines and practices. (3) His fine ability as a presiding officer. (4) His extended acquaintance with our people and his devotion to their interest.

As said above, these expressions came to us from these representative brethren spontaneously as they were approached. Aside from the newspaper men—they were more accessible—there was no effort to reach any particular class—not even the official class. These would have responded with equal appreciation.

At Memphis it was hard to get at these dear men. Largely they are to be found on the platform or in committee rooms, and the floor of the Convention Hall was more remote from easy access to the platform than we have ever seen it in any convention. In and of itself, that is a very small matter, but casual mention of it by a speaker provoked laughter throughout the hall, showing how quickly it had been noticed. The average brother on the floor found it necessary to take quite a good deal of exercise, and consume a deal of time, if anything tended to require his attaining the elevated position of the platform and getting before the microphone there, which alone made the voice of the speaker audible throughout the large hall.

Needless to say the Western Recorder finds a reflection of its own satisfaction at the election of Dr. Sampey in every word the brethren above have uttered, and it could even add some particular words of its own, but it is not necessary.

CONVENTION PARAGRAPHS

The Convention Auditorium at Memphis, said to seat 10,000, we believe, sits on the bluff overlooking the Mississippi. Westward and to the north and south the eye has a view of the Father of Waters and of the verdant green of trees and grass which border it. It is the only auditorium in the South, or possibly elsewhere in America, so beautifully located. Messengers stand outside the Auditorium and see all this, while they "visit" with their friends.

Every time this Convention meets at Memphis the number increases who are convinced it would be a fine thing to make it the permanent yearly meeting place. It is easiest of access, near the Convention center of population, has the best auditorium in the best location, and has adequate hotel and rooming facilities. The idea of coming here yearly is wholesome. Among other things, it betokens the passing of the rubber-neck, sight-seeing spirit among Convention attendants. Everybody sees cities to-day and they are much alike. The Convention appreciates Southern cities, but its objectives are perhaps more helped than hurt by the passing of the hunger to visit them in its meetings.

Statistician E. P. Alldredge reports that the total gifts of Baptists in the South last year were \$24,653,276, a gain of \$1,361,915 for the year. Present membership at 4,277,052, an increase of 103,124. Contributions of W. M. U. organization totaled \$2,858,164, a gain of \$688,174 over the year before. Total gifts to missions—churches, women, etc.—were \$4,251,000, an increase of \$370,894. This seems to show that the W. M. U. increase had to help to hide out of sight a decrease from other quarters.

Later, when we can, we will seek from the Secretaries a statement of the attendance. Not having it—only newspaper anticipation of 13,000, and a first-day report of 3,000 registered—the reporter will just say that visiting Baptists swarm everywhere in Memphis. The Convention auditorium and its environs overflow. The sidewalks are trodden by their multitudinous feet. Hotel lobbies overflow with them. So do cafeterias and every manner of food-vending establishment. Here is a guess: of messengers and visitors, there are 5,000 or 6,000, maybe 7,000.

St. Louis was chosen as the place of meeting next year. The time will be May 20 and the Convention preacher will be Dr. John A. Huff, of the First Church, New Orleans.

(Please turn to Page 17.)

Bible School Department

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

Louisville Training Schools

All the reports of the several training schools held in Louisville in May have not yet come in. Six simultaneous district schools were held and one or two churches far separated from others had schools. Next week we hope to give a further word as to enrollment, attendance and awards.

Press Against Summer Slump

The best way to avoid a summer slump is to make an advance. Do not sit by and watch a loss but make a charge. There are so many all around every church not attending Sunday-school who need your love and invitation!

Invite them. Get your church to have a Monthly Visitation Day every month during the summer. It will be fine to have all the churches in the cities of Kentucky conducting a visitation every hot summer month.

Try a visitation the first Sunday in each month. Start with the first Sunday in June. Get announcements from the pulpit and call for volunteers. Plan it at your teachers' meeting. Plan to have them report back as to the visits made and the results of same. Get every class thoroughly stirred up as to the missionary implications of such a program. Strike back at Old Man Summer Slump.

What Do Parents Think of the Vacation Bible School?

Joe T. Odle, Paducah, Ky.

One of the important questions that must always be considered when planning anything for the boys and girls is "What will the parents think of it?" And certainly this question should be considered for all parents who really love their children want to guard them against anything that would be hurtful, and to have them taking part in those things which are good for them. Perhaps this question has been in the minds of some pastors and superintendents as they considered the "Vacation Bible." What do the parents think of it?

I want you to let them answer for themselves. I am giving below some of the statements made by parents of children who attended our Vacation Bible School last year.

"This is the very best thing for children that we have ever had in this church."

"My boy liked it so well and was getting so much from it that we put off our vacation trip until it was over."

"My boy has never had much interest in the church before, but now he loves the pastor and the workers and wants to attend every service."

"It is one of the finest things I ever saw to keep children off the streets and busy during the summer months. A mother can go about her work and not worry about her children being out in the streets somewhere."

"My girl wanted the school to run all summer."

"I certainly want you to have another school next summer. My boy was saved as a result of the Vacation Bible School and I feel that it is one of the finest things we have ever had here."

"I wish you had classes for adults, too. We need the work as much as the children do." These statements show the feeling of fathers and mothers toward the Vacation School. At the close of our school last year the parents voted unanimously to ask the church to have another school this summer, and we are planning for it. Already the boys and girls are talking about it.

Versailles Makes Comparison

The Versailles Baptist Sunday-school has made a comparison of their record for the period running from January 1, 1935 to April 31, 1935, with the same period of 1934. During the present year the Sunday-school has been Standard, but last year it was not.

| | Not Standard | Standard |
|------------------------------------|--------------|----------|
| | 1934 | 1935 |
| January | 174 | 212 |
| February | 146 | 203 |
| March | 165 | 226 |
| April | 193 | 255 |
| Average enrollment | 312 | 411 |
| Average possibilities | | 74 |
| Bibles used | 2,240 | |
| Preaching attendance | 2,268 | |
| 100% Officers, Teachers and Pupils | | 208 |
| Average attendance | | |
| Workers' Conference | 13 | 20 |
| Trained Workers | 10 | 32 |
| Additions by Baptism | 7 | 21 |
| Additions by Letter | 5 | 10 |

The above record goes to show, what any Sunday-school can do, if they will set the Standard of Excellence as their goal and strive to reach it. It requires effort on the part of each and every worker and pupil, but real satisfaction comes, not in being recognized as a Standard School, but because of being better able to perform its task.

J. V. Yocum, Gen. Supt.

SUNDAY SCHOOL ATTENDANCE

May 12, 1935

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

| | |
|---------------------------|-------|
| Louisville, Walnut Street | 1,273 |
| Newport, First | 1,067 |
| Frankfort, First | 1,005 |
| Owensboro, First | 966 |

HEADACHE RELIEF!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

| | |
|------------------------------------|-----|
| Bowling Green, First | 883 |
| Louisville, Parkland | 810 |
| Louisville, Carlisle Avenue | 809 |
| Louisville, Ninth and O | 807 |
| Lexington, Calvary | 688 |
| Middlesboro, First | 672 |
| Paducah, Immanuel | 666 |
| Louisville, West Broadway | 656 |
| Harlan | 650 |
| Owensboro, Third | 644 |
| Mayfield, First | 622 |
| Danville, Lexington Avenue | 621 |
| Louisville, Eighteenth Street | 611 |
| Louisville, Franklin Street | 609 |
| Lexington, Porter Memorial | 601 |
| Hopkinsville, First | 600 |
| Louisville, 23rd and Broadway | 570 |
| Madisonville, First | 569 |
| Louisville, Clifton | 554 |
| Louisville, Eastern Parkway | 547 |
| Harrodsburg | 544 |
| Jellico, Tenn., First | 472 |
| Murray, First | 435 |
| Bellevue | 433 |
| Elizabethtown, Severn's Valley | 426 |
| Covington, Latonia | 418 |
| Louisville, West Side | 394 |
| Corbin, First | 393 |
| Henderson, Audubon | 391 |
| Covington, Madison Avenue | 390 |
| Louisville, Baptist Temple | 380 |
| Paducah, Baptist Tabernacle | 380 |
| Greenville | 378 |
| Henderson, First | 373 |
| London | 371 |
| Louisville, Fourth Avenue | 347 |
| Richmond, First | 320 |
| Versailles | 315 |
| Hazard, First | 312 |
| Hopkinsville, Second | 308 |
| Fulton, First | 307 |
| Lynch | 306 |
| South Jefferson (near Valley Sta.) | 301 |
| Morganfield | 270 |
| Erlanger, Elsmere | 268 |
| Louisville, Third Avenue | 268 |
| Paducah, East | 223 |
| Lebanon Junction | 221 |
| Burnside | 218 |
| Shepherdsville | 212 |
| Louisville, Grace | 202 |

LITTLE ROCK PASTOR PREACHES IN PARIS, ARK.

The First Church of Paris, Ark., has been making steady progress in all phases of the work during the past twelve months.

On the eighth of April, Dr. Arden P. Blaylock, pastor of the First Baptist Church of Little Rock, came to us for a three weeks' meeting. Brother Craig led the singing. Brother Blaylock is a

great preacher, one of the hardest workers I know of, and he certainly knows how to present God's Word. His keen intellectual, persuasive power cuts right into the very hearts of men. He knows how to open up the wonderful truths of God's Word and make them live. I know that our people are much stronger, better fitted and will strive harder than ever in the work of the Master. As a result of these services there were seventy-five additions to the church, sixty of these came by baptism. And we can already see that the church as a whole has taken on new life.

Previous to the coming of Dr. Blaylock, during the last week in March, J. P. Edmunds, our State Secretary, arranged a Sunday-school enlargement campaign for our church, with Mrs. E. Rawlings, of Pine Bluff, as director. Mrs. Hugh Ragan, and Miss Willa Mabery of Little Rock, Mr. and Mrs. Frank Mowery, of Fort Smith, and our associate pastor, Rev. L. C. Craig, composed the faculty. This was indeed a great week for us. Many new classes were organized and numbers of new teachers and workers were enlisted. The church census which was incomplete revealed the fact that our possibilities for our Sunday-school were almost 2,000. With our present equipment we can care for 700 in our Sunday-school and now we are striving toward that goal.

God has been very gracious unto us and has blessed us in our efforts for Him. Last year we had the privilege of baptizing one hundred and forty-one individuals. During the year there were 166 additions to our church. This is a great church and among the best people of the earth with whom to work. We have one of the largest opportunities here, to be found in the State, for the Lord.
E. S. ELLIOTT, Pastor,
Paris, Ark.

BAILES SUPPLIES AT CAMERON, TEXAS

Just a word to say that it was my great delight to fellowship for ten days with Rev. N. D. Timmerman and the First Baptist Church of Cameron, Tex., and during the meeting, twenty-six members were added to the church. Brother Timmerman supplied the First Baptist pulpit of Tyler while the pastor was in the meeting and our people were highly pleased with his two great sermons. Many fine things have been heard concerning his visit. He is greatly beloved by his own church and is giving this old historic church some of the greatest leadership it has ever enjoyed. The whole town holds him in high esteem and considers him a leader in every phase of their activities.

It was my joy to be a guest in his lovely home and his charming and devoted wife, recuperating from severe illness, comes from a Baptist preacher's

home of Arkansas. She is a most valuable asset in his work.

Brother Timmerman is a diligent student, a splendid executive and a great preacher. You will hear many fine things of his ministry and work as the years come and go. He attended the world's Baptist Alliance in its recent meeting in Berlin and has an unusual grasp of the principles, policies and history of Baptists. He is now working on his Th.D. thesis at the Southwestern Seminary using as his subject, "Texas Baptist History," and I am anxious to see this thesis printed where it may have a wide reading since Texas Baptist history is a fertile field for inspiration and information.

PORTER M. BAILES,

Tyler, Tex.

COMMENCEMENT AT BARBOURVILLE

Our Commencement has just closed. Dr. George Ragland, pastor First Baptist Church, Lexington, Ky., delivered the baccalaureate sermon, May 5. It was a wonderful and masterful sermon on "Faith" to a large and appreciative audience.

The graduating exercises were held on Wednesday evening, May 8. There were twenty-three fine young men and young women in the class. Dr. H. C. Chiles, pastor First Baptist Church of Barbourville, Ky., delivered the commencement address. It was a masterpiece.

In many respects this has been one of the best years in the history of this school. The Lord has blessed us in so many ways.

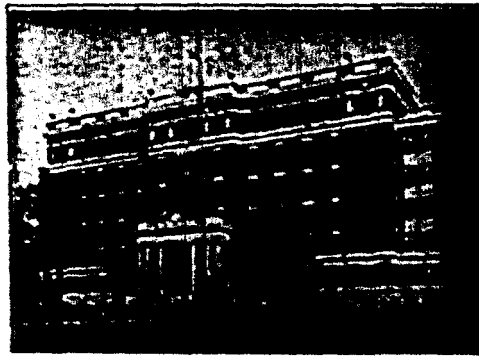
H. E. NELSON, President,
Barbourville, Ky.

DEER PARK PASTOR IN MONTGOMERY

It was our much appreciated privilege recently to have as helper in a two weeks evangelistic campaign at Highland Avenue Baptist Church, Montgomery, Ala., Dr. Sam S. Hill, pastor of the Deer Park Baptist Church, Louisville.

Both people and pastor were delighted with the preacher and his preaching of the winsome gospel of Christ. We all believe we have had the very experience we needed and that we shall see for a long time the effects of God's blessings on us through Dr. Hill's ministries. There were thirty-six added to the church membership, bringing the total of accessions since the beginning of the church year to 107.

W. Gainwell Stroup, our pastoral associate, conducted the music program of the revival. He is in character and in musical ability a pastor's joy. Our church now has a membership of 1,649.



KENTUCKY BAPTIST HOSPITAL

EAR 2648 LOUISVILLE, KY.

Owned and operated by Kentucky Baptists

Our \$4.00 per day private rooms include meals, general nursing, nursing supervision, and the services of a dietitian.

The same services may be had in a two-bed ward at \$3.50 or a four-bed ward at \$2.50 per day.

None of the prices mentioned will cover the actual cost of the services rendered. The institution is not operated for profit, but it is our purpose to care for the sick and suffering in the best possible manner.

GEO. E. HAYS, Supt.

Recently our Sunday-school attendance reached 1,044 and training union 300.

CHAS. F. LEEK, Pastor.

The First Church of Tyler, Texas, Dr. Porter M. Bailes, pastor, is awarding a contract for the construction of a \$63,000 Sunday-school building. The ground was broken on the church's eighty-seventh anniversary. It is believed that the church will have \$34,000 in cash in the building fund when the work is started. Pastor Bailes recently observed his sixth anniversary, and during these six years 1,611 members have been received into the church. On his anniversary a beautiful book of telegrams from organizations and members of the church was presented to him.

Carson-Newman College, Jefferson City, Tenn., conferred the honorary degree of Doctor of Divinity upon Brother John C. Slemp, Associate Editorial Secretary of the Sunday School Board on May 10. Dr. Slemp graduated from Carson-Newman in 1924, after which he was Professor of English in that institution for two years. He graduated from the Southern Baptist Theological Seminary in 1929 and spent six months teaching in the English Department of Bluefield College, Bluefield, W. Va. He was then Assistant to the Editor of the Watchman-Examiner, New York City, from 1930 to 1933. He has been in his present position since January, 1934.

PARKER'S HAIR BALSAM
 Restores Color and Beauty to Gray and Faded Hair
 For sale in all drug stores
 Made in the U.S.A.
 Parker Brothers, Inc., New York, N.Y.

Fellowship Tidings.

Brother W. R. Vaiden has changed his address from the CCC Camp SP-17-Va., Scottsburg, Va., to the CCC Camp P-56, Dillwyn, Va.

Pastor Clarence Walker, of the Ashland Avenue Church, Lexington, has been helping Pastor T. E. Cannedy in meetings at Port Arthur, Texas.

Twenty-four members have been added to the membership of the Hyde Park Baptist Church, Cincinnati, Ohio, during the present year. Dr. Zech Ford Bond is now pastor of that church.

The Baptist and Reflector, Nashville, Tenn., has just published a Centennial Edition. Earlier in the years the Southern Churchman, an Episcopalian weekly of Richmond, Va., celebrated its Centennial.

Dr. J. McKee Adams, of the Seminary faculty, Louisville, delivered an address before the Indiana State Pastors' Conference, at Franklin College, Franklin, Ind., on May 20. He had for his subject "The Minister on the March."

Pastor T. G. Shelton resigned at the West End Church of Paducah on December 1, after serving them for eight years. He has now accepted Bethel Church, near Harrodsburg, Ky., where he succeeds Rev. Ralph Bailey White, now in Shelby County. His new address is Cornishville, Ky.

Rev. and Mrs. J. T. Pope, formerly of Springfield, Ky., have moved to Richmond, Ky., and have become affiliated with the First Baptist Church there. Dr. Clyde L. Breland, pastor, writes of him: "Brother Pope, who has served long and faithfully in the ministry, has been compelled to retire because of ill health."

The Kentucky friends of Rev. and Mrs. B. A. Owen, of Excelsior Springs, Md., will be glad to learn that their nineteen-year-old son, William Lee Owen, has recently won a \$400 scholarship in Harvard Law School in competitive examinations at Harvard where he is a first-year student. Mrs. B. A. Owen, before marriage was formerly Miss Maye Lee, of Shepherdsville, Ky.

Rev. H. C. Joyner, born March 9, 1867, in Clinton, Ky., died on April 17, 1935, at 4:45 A. M., in DeSoto, Miss. He is survived by his wife, Mrs. Elizabeth Austin Joyner, native of Clinton, Miss., and two sons, Dr. E. M. Joyner, Meridian, Miss., and Dr. W. H. Joyner, West Point, Miss. At the time of his death Brother H. C. Joyner was pastor of the DeSoto Baptist Church, DeSoto, Miss.

Dr. Clyde L. Breland, pastor of the First Church of Richmond, Ky., spent the first two weeks in May in a series of revival meetings at the Immanuel Church, Covington, Ky., where Brother T. C. Sleete has been pastor for twelve

years. On May 19 Dr. Breland began another series at the Buffalo Schoolhouse, on the Jack's Creek Road, and on June 3 will begin another at the Kirksville Church.

The twenty-first annual commencement of the Oklahoma Baptist University, Shawnee, Okla., will be held May 26-27. Rev. R. C. Miller, pastor of the First Church of Durant, Okla., will preach the sermon at 11:00 A. M. on next Sunday morning. The baccalaureate Address will be given by Hon. Claude Briggs, President Pro-tem, of the Oklahoma State Senate at 8:00 o'clock on Monday evening.

Pastor A. W. Walker is to preach in meetings in his own pulpit at the Shively Baptist Church, May 26-June 9. The service on the first day of the meeting will be the first service held in their new church. The singing will be in charge of Evangelistic Singer Clayton, Waddell, of Ellettsville, Ind., and their pianist will be C. L. Knadler, of the German Singing Society, and a graduate of the Chicago Conservatory of Music.

Dr. C. B. Jackson, pastor for nine years of the Russellville Church, Russellville, Ky., has accepted the pastorate of the First Church of Greenville, Texas, and he is moving on the new field June 1. Dr. Jackson says: "It is difficult to break ties which have been formed during the last nine years. There is also a joy in returning to my native State. For fifteen years I have had the privilege of working in Kentucky. May God's blessings abide here."

Three preacher brothers, Rev. H. Handy Stigler, pastor of the Sand Spring Church, Sand Spring, Okla., and Rev. Walton Stigler, and Pastor Nolan M. Stigler, all three preached at Martin, Tenn., on Sunday, May 19, drawn to the Tennessee section by the Southern Convention. All three brothers attended Hall-Moody in Martin years ago, and this is their first family re-union in the last fifteen years. The son of Rev. Walton Stigler, Mr. W. Leonard Stigler, is now in attendance at the Southern Baptist Theological Seminary.

The Baptist Student Retreat will be held at Ridgecrest June 13-21, 1935. Some of the speakers this year will include: Messrs. C. Roy Angell, Walter P. Binns, Sibley C. Burnett, W. E. Denham, M. E. Dodd, F. C. Feezor, Francis P. Gaines, Everett Gill, Sr., E. F. Haight, John L. Hill, T. L. Holcomb, J. E. Lambdin, Frank H. Leavell, D. B. Nicholson, W. P. Phillips, J. H. Rushbrooke, Chester Swor, W. O. Vaught, Jr., and I. J. Van Ness. Starting with sixty students in 1926, this Retreat has increased each year until last year there were 985—nearly a thousand. This year the attendance will be limited to 1,000. It will be necessary to make reservations in advance to be assured that one will be included in this thousand. These

reservations should be made to R. F. Staples, Manager, Hotel Pritchell, Ridgecrest, N. C. Other information may be obtained from Frank H. Leavell, 161 Eighth Avenue, N., Nashville, Tenn.

Dr. W. E. Hunter, of Somerset, Ky., has been with Pastor Clarence E. Baker at the First Church of Richmond, Ind., in meetings for two weeks, April 22-May 3. Pastor Baker writes us that there were seven additions, but perhaps the greatest good was accomplished among the Christian people in leading them into a closer fellowship with their Lord and a more consecrated service to Him. In the afternoon services the visiting preacher dealt with different phases of the Christians' life, and in the evenings he preached strong evangelistic sermons.

The Baptist Bible School of Washington, D. C., will hold its Commencement Exercises on June 7, at the First Baptist Church. This is the Fifth Session of the school and it has registered seventy-four students during the session. There will be eight graduates in courses at the commencement. Dr. George T. Waite, Executive Secretary of the Virginia Baptist State Convention, will deliver the address. This school is a general training school and its classes are open to all Christian workers, including preachers. Dr. B. P. Robertson, formerly pastor of the First Baptist Church, Paducah, Ky., is President.

John E. Veal, a member of the Arlington Baptist Church, Knoxville, Tenn., was ordained to the ministry several weeks ago. Pastor A. F. Mahan, of the Central Baptist Church of Fountain City, led in the examination. Rev. H. F. Templeton, of Lincoln Park Church, read the Scripture lesson, and Rev. R. E. George, of Washington Pike Church, led in prayer. Rev. Sam P. White, of Deadrick Avenue Church, preached the ordination sermon, and Mr. Veal's pastor, Rev. George E. Simmons, led in the ordaining prayer. The charge to the candidate was given by Pastor Clarence L. Hammond, Oakwood Church, and the charge to the church was given by Rev. W. B. Harvey, of Bell Avenue Church. Mr. Veal is a native of Virginia, but has resided in Knoxville for the past seven years. He attended Emory and Henry, Carson-Newman, the University of Tennessee and the Southern Baptist Theological Seminary, in Louisville.

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CONVENTION PARAGRAPHS

(Continued from Page 13.)

An interesting exercise it was of the Woman's Missionary Union when they marched from the Convention Auditorium as a body to a Presbyterian Church in Memphis in which the Woman's Missionary Union held its first meeting forty-six years ago. Exercises were held which took the women back to the beginning of the forty-six years, and to the meeting held in the same place. Among those present was Mrs. Solomon L. Ginsburg, wife of the Missionary to Brazil. Mrs. Ginsburg had been present at the meeting forty-six years ago, and she pointed out to the women the pew in which she at that time sat. The Grim Reaper, however, has taken away most of the fine women who at that time started the organization for spreading the knowledge of Christ on its way through missions.

Among the Kentuckians who were appointed to positions on various convention boards and committees (the list is not complete), were: Committee on Boards, J. A. Gaines; on Baptist Press, L. C. Ray; Foreign Mission Board, Finley F. Gibson; Home Mission Board, W. H. Horton; Sunday School Board, E. C. Stevens; Brotherhood, Frank Owens; Southwestern Seminary, T. C. Ecton; Social Service Bureau Committee, A. M. Parrish; Southern Baptist Hospital, M. P. Hunt; Baptist Bible Institute, W. E. Hunter.

The Executive Committee report showed Southern Baptist Convention receipts for 1934 to be \$1,135,870. The year before they were \$880,488—a healthy increase for the last year. During the first months of 1935 they have been still better. Up to April 15 the receipts for the 100 Thousand Club were \$180,074.

Changing from the traditional habit of a special memorial service for deceased Convention officials and leaders, memorial services for three outstanding Baptists who died during the year were interspersed one at a time in other programs. Dr. W. Hersey Davis uttered a fine address on Dr. A. T. Robertson, which we hope to publish later. Dr. W. L. Ball spoke with appreciation of Dr. Z. T. Cody, and Dr. John D. Freeman spoke with equal propriety of Dr. James T. McGlothlin of the Sunday School Board, who passed away since the last Convention.

Because of the large interest in the proposal to establish a social service board, which is scheduled for the opening year, we give here the personnel of the committee after it was enlarged by convention resolutions: E. McNeill Poteat, Jr., Chairman, N. C.; Ryland Knight, Ga.; John A. Davison, Tenn.;

J. B. Weatherspoon, Ky.; A. J. Dickinson, Ala.; J. Thomas Gillespie, Ark.; R. W. Weaver, D. C.; C. M. Rock, Ariz.; F. C. McConnell, Fla.; Spright Dowell, Ga.; Tom Roberts, Ill.; A. M. Parrish, Ky.; Everett Gill, Jr., La.; E. W. Saylor, Md.; J. H. Street, Miss.; H. I. Hester, Mo.; J. F. Nix, N. Mex.; Arch McMillan, N. C.; Tom Wiles, Okla.; Marshall Mott, S. C.; Merrill D. Moore, Tenn.; G. L. Yates, Tex.; and Henry Alfred Porter, Va.

Dr. George W. Truett made a wonderful address on the Sunday School Board, in connection with the retiring and incoming Executive Secretaries. Incidentally he uttered a fine plea for a larger place in the hearts and thoughts of churches and pastors for the Baptist papers. One of his gripping phrases was, "We have in the Christian printed page the transcription of the very thoughts of God." That is eminently true, but we do not remember that anyone ever expressed the thought so forcefully. He declared that all Baptist boards and agencies should adopt the attitude of active concern and aid to the end that our Baptist papers shall be placed upon the hearts of our people just as every other Baptist agency of service. To wonderful physical organism and a voice of unsurpassed clarity and expressiveness, there is added in Dr. Truett a quality of character and personality that makes him matchless when he utters a Christian message. Nor does one successfully analyze the contents of personality upon which the Spirit of Christ has laid hold. One only sees and feels that which proceeds from it through acts and words.

We have not seen surpassed even in this Convention the expressions of fellowship and good will, whether on the platform or in the informal contacts of the preachers and others in the areas about the Convention auditorium, hotel lobbies, and elsewhere. The writer has had the odd experience of attending this convention yearly with one exception for thirty-eight years. Beginning as a raw neophyte, he has passed through the various grades which have landed him now with graying hair among those upon whom a larger group of younger men look and figure that they are old. Thus they figure, irrespective of how one feels about it himself. However, birthdays come with impartial regularity to age and frisky youth. We give it as our judgment that the fellowship factor was never in larger or probably more generous and helpful expression than it was at Memphis at the recent Convention. We do not remember to have heard a word spoken that carried with it the idea of suspicion. On the other hand, neither privately nor publicly did we hear anyone holding forth with what might be called a cheap optimism, more suggestive of diplomacy

than of sincerity. It seems that God is leading multitudes of us, each to try to take himself first in hand. When men get busy that way, they are likely to be free from any approach to harshness towards others.

The retiring President, Dr. M. E. Dodd, has proven himself exceptionally able as a presiding officer. Also his "Presidential Address" was able and well conceived—well worth being put in permanent form. It is a fact, however, that an "official" presidential address is looked upon without favor by a large section of our people, and of Convention attendants as well. Every one values what the president of the body may have for us. It is the "official" connotation, which has apparently come of spontaneous generation—for it has never had convention sanction—which is distasteful. Dr. Dodd did not start it.

THE JOHNSONS LAND IN BRAZIL

We have recently returned to our work here after spending fifteen months in the States, with headquarters at Shawnee, Oklahoma. We sailed from Philadelphia on March 15, and landed at Recife, Pernambuco, on April 10. The Lord gave us a good voyage. Our ship called at three ports in North Brazil, and while in port, we had opportunity to preach in two of the places. In Ceara, where we have no missionary, and one Brazilian pastor, I preached four times, having three conversions.

We are happy to be back on our field, but are sorry that the absence on furlough of Brethren W. C. Taylor, E. G. Wilcox, and John Mein, will make it necessary for us to leave our field for still another year and move to Recife, in order to substitute there.

The Western Recorder is a real tonic to my faith. I don't want to miss it, so please change my paper to the address below.

LEE L. JOHNSON,
Pernambuco, Brazil.

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THE FIRESIDE

RUNAWAY RUFUS

"Such a lovely spring morning!" mewed Rufus, a little white kitty, as he ran out of the garage when Bobby's daddy left the door open. It would be simply perfect if it were just a bit warmer. Anyhow, it was much too nice to sit on the doorstep waiting for Bobby to get up; so he'd stroll down the alley and see what he could see.

Of course, both Bobby and his pretty mother had told him over and over again that he must never go away, for kitties were always much safer at home. But he guessed there wasn't anything to hurt him just a little way down the alley, so Rufus started on.

He had trotted along almost two blocks, gazing about at everything, when suddenly he heard a gruff, "Bow wow!" right behind him.

"Oh, my claws and whiskers!" trembled the kitty. He ran as fast as ever he could and crawled in under a woodpile in somebody's back yard. Why, oh, why, hadn't he stayed home where Bobby had told him to? "Oh, oh," he whimpered, crouching low, and stiff with fright. He heard feet above him. Something went, "Sniff, sniff"—then a voice, "Now, Tige, bad dog, come away from there! Go right back home. Go on now!" and the feet that the little cat had heard pattered away.

Next, the wood was being thrown to one side. Pretty soon the shivering kitten was grasped around his middle and lifted out. Now he would be taken far away. He'd never, never see Bobby again. Oh, how terrible!—but, as Rufus peeped shyly from the corner of one eye, he saw that a gentle little girl was holding him in her arms. How good it did feel when he was so cold and frightened! Now she was carrying him into a house.

"Mother, just look!" called Ella Jo, as she opened the kitchen door. The kitty was white and soft and fuzzy, and his toes were very pink from the cold. "Oh, mother, isn't he cunning? He's surely lost and hungry, so can't I give him some of my nice warm milk?"

"Why, yes, dear, we must feed the rusty little thing."

So then the kit was happy and cried no more. Presently he looked up into Ella Jo's face and purred. His big, wondering eyes said very plainly, please lovely little girl, can't I be your kitty always?"

And the child soothed his white coat and patted his soft head as she whispered back: "Yes, sweet, I think you're going to be my own dear kitty forever and forever!"

Ella Jo took such good care of her new kitten that he was sleek and play-

ful. He often chased a string or a catnip mouse; but, best of all, he loved to romp with one of mother's old shoes. Then Rufus would roll and tumble, bite and kick, while Ella Jo looked on and laughed till she cried at the funny antics.

In pleasant weather these pals played on the porch in the fresh air and sunshine while mother was busy inside. When Rufus was tired of romping, his small mistress put him on her doll's bed in a sunny corner to take a nap. One day Ella Jo told him, "Now, my little Rufus, I'm going in to help mother do the dishes. I do hope you'll stay till I come back, won't you?" Then she patted his soft silky coat, and went inside.

Rufus blinked and yawned and shut his bright eyes tight for as long as half a minute, then they popped wide open again. My, my what a fine day to be just sleeping! He believed he'd take a short walk as far as the gate, and look around a bit. Oh, no, he wouldn't go any farther at all. He remembered quite well how a very few days ago that big dog had almost caught him. Then, besides, he wouldn't do anything really to displease Ella Jo, for he did love her so, even better than Bobby!

So Rufus jumped up and sat on the gate in the warm spring sunshine. Pretty soon a boy came along. The kitten started to climb down and ran; but saw, upon looking closer, that it was the nice freckled-face Tommy who left their milk every day.

"Oh, hello there, you little white kit! Why, you belong to Bobby over on the next street, don't you, now?" And Rufus mewed a faint, "Yes, I do; but I'd so much rather stay with Ella Jo, please, and be her kitty."

Tommy lifted Rufus to his shoulder and went on to the back door with the milk. "Oh, hello, Ella Jo! Do you know whose kit this is?"

"Why, he's Rufus, my kitten, Tommy! I drove away a big, bad dog that was trying to get him. I brought him to the house and fed him. Isn't he a lovely white kit?"

"He sure is a nice one, Ella Jo, but he really belongs to little Bobby on the next street over. I've seen him there ever so many times. Just this morning Bobby was crying 'cause his kitty is lost. But I must hurry. Good-bye, Ella Jo."

"Good-bye, Tommy," answered Ella Jo in a mournful, small voice.

The child stood by the steps and hugged the kitten close. She lovingly smoothed its fur. "Oh, my sweet little precious, how can I ever let you go?"

and the big tears chased each other faster and faster down Ella Jo's face. "But," she told Rufus after a minute, "if you had been my kitty first, and you got lost and went to Bobby's house, I'd want him to give you right back to me, wouldn't I? I'd think he was a real bad boy not to do it."

Ella Jo's throat ached with grief, but she tried very hard to stop crying, and pretty soon she went into the house.

"Mother dear, did you hear what Tommy said about the kitty?"

"Yes, darling."

"Well, mother, I guess I'd better take him right over to Bobby."

"I think you had, dearie," and mother very tenderly kissed her small daughter, and dried her tears.

A short time later, Ella Jo, with Rufus on her shoulder, rang the bell at a white house back from the street. A sweet-faced lady came to the door.

"Is this where Bobby lives, please?"

"Yes, dear, come right in, won't you? Oh, look here, Bobby! He's been crying all morning for his little lost Rufus kitty."

The small boy's face brightened with smiles as Ella Jo handed the kitten to him.

"Oh, pretty kit, pretty kit," the child went on as he held his pet tight in his arms. "Bobby does love you so! Please, please don't ever go away any more!"

As soon as the kitten was put down he rubbed around Bobby's fat legs and started purring. Then the boy laughed and clapped his hands with joy.

Ella Jo watched Rufus with a sad little smile, then: "I must go, for mother told me not to stay long."

"Thank you so much, my dear," said Bobby's mother, "for bring the kitty back home. You must come real often to see Bobby and Rufus. I'm sure you'll all have fine times playing together."

"Good-bye, Bobby—good-bye, sweet little Rufus," and Ella Jo stroked the silky fur with her cheek. "I'll be seeing you both tomorrow!"

Ella Jo smiled at them all as she ran up the street toward home. Two big tears tumbled down when she caught a last glimpse of the kitten; but as she thought of little Bobby's shining face, Ella Jo was happy.—The Sentinel.

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DAISY FLY KILLER

Forty-Seventh Annual Meeting of the W. M. U. of Southern Baptist Convention

THEME: "TRIUMPHS OF THE CROSS."

Reported by MISS MARY NELLE LYNE, at Memphis

Monday Evening

AFTER music and prayer, greetings to the visiting delegates at the forty-seventh annual session of the Woman's Missionary Union of the Southern Baptist Convention were extended by Mrs. W. J. Cox, of Memphis. In her own charming way she referred to the first meeting of Woman's Missionary Union, held in Memphis so many years ago, and the marvelous success of our work throughout the years, so richly blessed of God. She made a heart-searching appeal that Christians shall not think so much of gold, but that here, this week, we shall catch a world-vision of Missions. She said that if the Mississippi River were turned into ink, and if all the trees along its banks were pens, still they could not write just how welcome we are to Memphis.

Mrs. Annie W. Armstrong, of Missouri, responded very graciously. The Convention was formally organized, and then Mrs. Armstrong introduced Miss Juliette Mather, in charge of the evening's program.

An R. A. boy from Memphis gave a splendid devotional, after which a pageant, "Youth Triumphant in Christ," was given under the direction of Miss Mather. "The Banner of the Cross" was sung by some young women from behind the scenes; then a large group of young people marched in and formed the Christian flag on the platform, holding the tableau while Robert Sanders sang, "When I Survey the Wondrous Cross." A large silken flag floated at the back of the platform, while angels and dozens of "All the Nations" came in and greeted the flag. "Sin-sick souls" came in and, standing before the flag, they dropped their black robes.

Miss Mather introduced Dr. M. E. Dodd, President of the Southern Baptist Convention, who made the address of the evening, using the theme: "Youth Triumphant in Christ."

The large auditorium was filled with attendants. An unusually large number of foreign missionaries was in attendance at this session of the convention.

Tuesday Morning

After music and the reading of prayer-promises in concert, a season of prayer was led by Miss Elsie Clor, from Jerusalem, and Miss Mattie Vie Sumner, from China. Business and reports of officers and Southwide Chairmen followed. W. M. U. reports \$97,900 on the debt-paying campaign.

The slogan for Stewardship is "Mis-

sions Wait on Stewardship; Stewardship waits on you."

The Home and Foreign Mission Boards are co-operating in emphasizing our American neighbors—South America and Mexico, in Mission Study this year.

Announcement was made that the offering for Home Missions, already received by Home Mission Board, was \$98,451.98, which is nearly \$10,000 more than received by this time last year.

Mrs. R. L. Sanders, General Chairman, and her local committee, were presented. In a unique way they gave the message, "We Trust You Will Be Happy."

W. M. U. Training School

Miss Carrie U. Littlejohn introduced the State Trustees and members of Local Board of Managers; then Dr. Harold W. Tribble, of the Training School Faculty, spoke on the relation between the Training School and the Seminary.

"We are becoming citizens of the world, because we belong to the Kingdom of Christ." Miss Elsie Ragsdale, teacher of Missionary Education, spoke on the importance of missionary education. "A school is judged by its products." Many of our Corresponding Secretaries, Young People's Leaders and Field Workers are our graduates. Go to China, Japan, Africa and other far-away countries and you will find that most of our women Foreign Missionaries are Training School graduates.

Miss Claudia Edwards, and a large number of her chorus, made a beautiful contribution.

Margaret Fund

This was presented in a Forget-me-not program. Tennessee W. M. U. won the banner for securing the largest number of "Margarets" during 1934.

All the different phases of our work are crying out to you, "Forget-me-not," secure a larger endowment, more Margarets, and enlarge the special Elizabeth Lowndes Scholarship.

Eloise Glass, representing the Alumnae Association, thanked W. M. U. for "mothering the children of our Foreign Missionaries. Helen Dozier, our newly appointed missionary to Japan, thanked W. M. U. for "mothering" her and her brother, now working in Japan, during their school days in America. W. M. U. promised not to forget her as she returns to Japan as our forget-me-not. Mrs. M. E. Dodd told of some of our Margaret Fund Forget-me-nots she met on her recent trip around the world.

Mrs. Burney asked that we have a Forget-me-not day next June, when we wear a forget-me-not for our Bearers of the Cross, and make an offering to be divided fifty-fifty between the Training School and the Margaret Fund. An offering was taken to be applied to the Elizabeth Lowndes Scholarship. Mrs. Garnet Strickland, Memphis, sang a beautiful solo.

Our President, Mrs. F. W. Armstrong, spoke on "Our Missionary Purpose." God is certainly and steadily working His purpose out, that the earth shall be filled with the knowledge of the Lord, as the waters that cover the sea. The triumphs of the Cross are told in every land. It is our trophies that assure His final triumph.

A fitting close to such a morning of inspiration was the devotional, led by Mrs. W. F. Powell, Nashville, "The Gift Un-speakable:"

"God gave His only son

It was a wonderful love that thought it;
It was a wonderful life that brought it;
It was a wonderful death that wrought it;

It is a wonderful joy when taught it."

Tuesday Afternoon

After music and reading of Minutes, the subject "Victories of the Years" was demonstrated:

Personal Service in a quarter of a century, was discussed by Mrs. P. B. Lowrance; and Missionary Literature for half a century, by Mrs. Eugene Levering.

Next year, in connection with W. M. U. Annual meetings, we will celebrate the Golden Jubilee of the Literature Department. Cleverly Mrs. Levering conducted a "Mission Intelligence Test." Miss Ethel Winfield presented her report of the W. M. U. Literature Department in the form of an attractive dialogue.

Mrs. Una R. Lawrence presented Home Missions through challenging messages from our Missionaries: Mr. Donato Ruiz, our Mexican Missionary, located at San Angelo, Texas, thanked W. M. U. for helping him educate his children, then paid a high compliment to Mrs. Lawrence's book, "Winning the Border."

Miss Lou Wilkins and Mrs. Nobel Bealle represented our work among the Negroes. Mrs. Bealle asked some challenging questions. "I want you, most of all, to forget that they are black."

Mr. Roe Beard brought a message from the only Native Americans—the Indians. Mr. A. Northington brought greetings from the Osage Indians, among whom he and his wife and daughter are working. He said, "Practically all of

our W. M. S. members are tithers." Dr. C. W. Stumph spoke for the Navajo Indians.

Miss Eva Smith and Miss Kathryn Sewell represented Cuba.

Mrs. W. F. Powell closed the meeting with a challenging devotional, "Come—Tarry—Go Tell."

Adjourned to First Presbyterian Church, where in 1889 was held first Annual meeting of W. M. U.

Wednesday Morning

After the prayer promises, two of our Home Missionaries to the Negroes, Mrs. Nobel Bealle and Miss Lou Wilkins, led in prayer.

It was voted that the matter of Biennial meeting be tabled.

Thirty-two women missionaries registered, 591 delegates and 1,461 visitors, total 2,201. Kentucky was one of ten States that had a full delegation of forty-five.

The present officers were re-elected, the Southwide Chairmen were also re-appointed.

Dr. W. W. Hamilton presented the report of Baptist Bible Institute. The student body is nineteen larger than last year. Some \$41,000 of their debt was cancelled by the Hundred Thousand Club since it started. More than 2,000 were won to Christ by the students last year.

Mrs. A. W. Johnson brought the report from Southwestern Training School, having 165 enrolled with forty in the building. Texas W. M. U. furnishes forty scholarships in this school, some of them being awarded to girls from other States. [Note: Kentucky W. M. U. furnishes four scholarships for the W. M. U. Training School, in Louisville.]

A total of \$401 was given in the offering of previous day for Elizabeth Lowndes Margaret Fund Scholarship.

A very beautiful Memorial Service was conducted by Mrs. Wharton. Into a wreath of fern Miss Kathleen Mallory placed the lilies for the Missionaries, Mrs. Armstrong for the officer of W. M. U. and each State Vice-president for the ones from her State. Dr. A. T. Robertson was also remembered. The completed wreath is to be placed on the grave of Dr. W. J. Cox.

Miss Carrie U. Littlejohn presented the report on the Henrietta Hall Shuck Centennial; Mary Nell Lyne the report on the 1935 Week-of-Prayer for Foreign Missions, and Mrs. W. D. Pye, the report on the 1936 Week-of-Prayer for Home Missions, all under the theme, "Christian World Conquest."

Then came the climax of the program, "Testimony of Eye-witnesses." It is impossible to tell how our hearts were stirred as Mesdames George W. Truett, M. E. Dodd, J. B. Weatherspoon, W. Marshall Craig, Ellis A. Fuller, F. C. Freezor, Berta K. Spooner, George McWilliams and Misses Louise Smith and

Juliette Mather told of their recent trips to our Foreign Fields; and Mesdames Ben S. Thompson, M. L. Jenkins, R. L. Harris, Misses Mary Nelle Lyne, Mary Northington, Miss Mary Christian and Blanche Sydnor White told of their visits to our Home Mission Fields.

After a morning on the mountain-top of inspiration, Mrs. W. F. Powell, in her devotional, climaxed one of the greatest meetings Woman's Missionary Union has ever had with her challenge to go home, not to sit under the Juniper Tree, but to trod, faithfully, the "Path to Victory."

TRIUMPHS OF THE CROSS IN FOREIGN FIELDS

Reported by Mrs. V. I. Masters

Foreign Missionaries and their fields of labor claim the love and honor of Southern Baptist women and the program Tuesday night was especially fine.

The house was darkened that stereopticon slides might show Baptist statistics pertaining to S. B. C. work in foreign countries. Also a composite picture of the faces of many foreign women and young people, back of which appeared a cross upheld by W. M. U. was shown after each speaker.

In the bright light of the stage was a large Christian flag, around which was grouped the flags of all nations. Thirteen missionaries from seven countries stood under the flag of their adopted land and spoke heart-burning words of their accomplishments and desires for the "Triumph of the Cross" beyond the seas.

The program was interspersed with appropriate music, by the various Baptist churches of the city.

P. A. Lancaster, a Royal Ambassador of Belleview Baptist Church, Memphis, bore the Christian flag to the center of the platform and as the great audience joined in singing "Fling out the Banner," hundreds of small Christian flags in the hands of delegates and visitors were lifted high and waved to the strains of the stirring music. It was the highest hour of the Women's Meeting.

Dr. J. H. Rushbrooke, London, England, Secretary of the Baptist World Alliance, made an address on the work the Baptist World Alliance and world conditions religiously. His presence and message were appreciated by the women of the Convention.

The Pilgrimage

Commemorating the first annual meeting of W. M. U. in 1889, the Convention adjourned to the First Presbyterian Church for a special service.

As two thousand women entered this beautiful building the soft light of the stained glass windows and strains of low sweet music stirred every heart, as they could in imagination see a small body of women from thirteen states assembled as "workers together with

God." Thirty-nine delegates were present in 1889. Two thousand, one hundred and one in 1935.

The officers at this initial meeting of W. M. U. were: President, Miss M. E. McIntosh (married Dr. T. P. Bell); Corresponding Secretary, Miss Annie W. Armstrong; Recording Secretary, Mrs. James Pollard, who was the mother of the present Recording Secretary, Mrs. H. M. Wharton. From a copy of the minutes of that meeting was gleaned some interesting facts and figures.

Mrs. F. W. Armstrong, 1935 president of W. M. U., read the original minutes. Miss Mallory read Miss Annie Armstrong's report; Mrs. W. J. Cox, Treasurer, read treasurer's report and Miss Juliette Mather spoke on Young People's Work. Mrs. Wharton read Phillipians 2:1-13 from the same Bible her mother had used forty-six years ago. All of which, even the songs they sang, was a duplication of the first meeting.

Miss Emma Morton (now Mrs. Solomon Ginsburg) was present and pointed out the pew on which she sat just before her appointment to Brazil as a missionary.

Forty-six years have passed, many changes have been wrought, but the preamble to the constitution remains the same. Their motto "For God and home and every land" is still the aim of W. M. U. All except one of the original officers has gone to receive her reward, but we felt their presence in that sacred hour. We could almost hear them singing, "Hark the Voice of Jesus Calling," for were we not on holy ground?

DR. JOHN R. SAMPEY

The best thing I can say about Dr. John R. Sampey is I love him. He got into my heart when I was his student and he has been there ever since. This has been a veritable spiritual anchor to my faith. Let others write about his scholarship, for it is superb; about his skill to teach for none can surpass him; about his ability as an executive, and that is most efficient; and about his denominational leadership, and he is equal to Gen. Robt. E. Lee, but to me he is a brother beloved, an humble Christian and a bondslave of Jesus Christ. Surely with him the issues of his life comes from the heart, electing him to the presidency of the Southern Baptist Convention is the most gracious and appropriate thing I have ever known. "Honor to whom honor is due" is honorably bestowed on an honorable servant.

E. D. SOLOMON, Editor,
Florida Baptist Witness,
Jacksonville, Ky.

Word has just been received of the death of Mrs. E. B. Sayers, Cynthia, mother of Mrs. Eureka Whiteker, beloved President of the Kentucky W. M. U., on May 18.

DIGEST OF BAPTIST SUNDAY SCHOOL BOARD REPORT

I. J. Van Ness, Nashville, Executive Secretary and Treasurer
J. O. Williams, Nashville, Business Manager

At the annual meeting in June, 1934, the writer asked of the Board that he be allowed to retire during June, 1935, completing at that time thirty-five years of service—seventeen and one-half as Editorial Secretary, and seventeen and one-half as Executive Secretary and Treasurer. Accordingly, the Board, desirous of seeing its work carried on without a break, on March 13 elected Dr. T. L. Holcomb, pastor of the First Baptist Church of Oklahoma City, to the position of Executive Secretary and Treasurer, and he has accepted, beginning his connection with the Board in June.

During the year, on June 9, Dr. J. T. McGlothlin, Business Manager of the Board, died suddenly and in the midst of a most useful life. The Board was most fortunate in having in its own membership, and with a sympathetic and intelligent knowledge of our work, his successor, Dr. J. O. Williams, of Bowling Green, Ky., who was elected July 3.

On December 1, the official Convention date for closing our books, our cash receipts for the year 1934 were \$1,703,885.05, a gain of \$87,217.07 over the previous year. Our invested Funds Reserve was \$223,897.11 as against \$167,299.16 the previous year. Our contributions to denominational work were \$431,150.40 as over against \$374,449.31 the previous year. Our receipts from all sources for the first four months of the current year have been \$517,730.20.

The Sunday School Board maintains ten departments for the promotion of distinctive phases of Sunday-school, Baptist Training Union, Baptist Student, and Vacation Bible School work, including also our valuable Statistical Department.

The history of the Sunday School Board can be considered to advantage in two periods:

The first is from 1891 to 1917, marking the setting up of the Sunday School Board as a direct agency, and the settled purpose of Southern Baptists to conduct their own publishing work, and their own direct propagation of their work for the Sunday-school. In the first period, 1891 to 1917, they began, taking over work as had previously been done by the Home Board. In 1890, there were 8,707 schools, with an enrollment of 492,292. In 1917, twenty-seven years later, there were 18,394 Sunday-schools, with an enrollment of 1,784,992. The receipts in 1890 were \$19,272.50. The Home Mission Board being then in charge. In 1917 the receipts with the Sunday School Board were \$515,821.14, and the net assets of the Board were \$681,167.09.

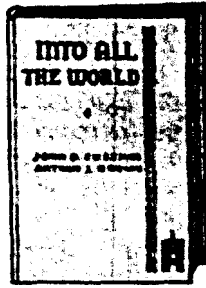
BOOKS Every Leader Should Own

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For Sunday School Workers

Into All The World

A. J. BROWN and JOHN D. FREEMAN

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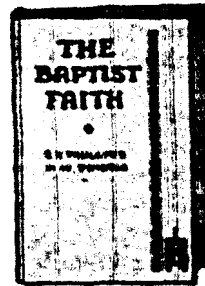
This is the book for which we have long waited. The title sufficiently indicates the purpose and scope of the book. It is an aggressive, even militant, plea for the carrying of the gospel into all the world. American Christianity is on the march. It is on its way, into all the world, bearing the glorious tidings of Jesus and the redemption which he has wrought. Men will fall into those marching columns or not. This book states the issue and offers the challenge.

The Baptist Faith

E. Y. MULLINS and H. W. TRIBLE

CLOTH, 60c PAPER, 40c

It is fortunate that the irresistible argument of Dr. E. Y. Mullin's book, **THE AXIOMS OF RELIGION**, should be included as the basic doctrinal text in the New Training Course. Professor Tribble has achieved the well-nigh impossible — the reduction and adaptation of the original without loss of unity and power. So skillfully has the condensation been achieved that the reader does not realize that the briefer book is other than the original.



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323 Guthrie Street - - Louisville, Kentucky

The second period from 1917 to 1935, is not only in keeping with the record of the preceding period, but goes beyond any similar period with any similar organization. As over against 18,394 Sunday-school in 1917 with an enrollment of 1,784,992, in 1934 we have 21,784 schools, with an enrollment of 3,069,484. As over against receipts of \$515,821.14 in 1917, we had in 1934 receipts of \$1,703,885.05. As over against net assets in 1917 of \$681,167.09, we had in 1934 assets of \$1,939,874.68.

During this period of seventeen years, the Board has, out of its earnings, turned back to the denomination \$6,028,531.22 for Sunday-school and B. Y. P. U. (Baptist Training Union) development, tract work and similar undertakings.

DR. BALL IN OKLAHOMA

Recently it was my pleasure to spend two weeks in an Evangelistic Bible Conference with Rev. Barney Thames at Tankawa, Oklahoma. This is one of our best churches. Fine preparation had been made for the meetings. Rev. Barney Thames, the pastor, who leads this great church is certainly an unusual man, bright and aggressive. He is a graduate of Mississippi College and the Southwestern Seminary at Fort Worth. He is now pursuing studies leading to Ph.D. His people are devoted to him and his wise leadership in all

denominational work. While he is a close student of the Word and keeps up his studies in general research. I was greatly impressed with what he had accomplished in his church in only two years.

CHAS. T. BALL,
 Philadelphia, Penn.

In order that we might be able to publish the excellent halftone of President John R. Sampey which appears on the front cover it was necessary to ask special service from the engravers, Messrs. Bush-Krebs Company, Fourth and Main Streets, Louisville. It resulted in their placing this finished halftone in our hands about two hours after they began to work on it. It was a fine achievement. We know that daily papers do more sensational stunts in that line, but such service from other than a daily paper of a large plant adjusted for it is rare. Even in a day when our nervous attention almost demands things to be finished before they are begun, this performance of Messrs. Bush-Krebs is exceptional.

CAMP SAPPHIRE

A safe place for boys ages 8 to 16. Approved by N. C. State Board of Health. Pioneer Camp of the Carolinas. Popular for 22 years, under same management. Christian, non-sectarian. Altitude 2,300 feet. Reasonable rates. Write for booklet.

W. McK. FETZER, Director, Brevard, N. C.

**Baptist Training Union
Department**

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

May

Theme: His Church the Ally of the Home.

Scripture: Honor thy father and thy mother (Ex. 20:12).

What To Do: Make this B. A. U. and Parents' Month in the Baptist Training Union. Have a special parents' night and invite all parents to the B. Y. P. U's and B. A. U's. Enlarge the membership of the B. A. U. Plan to send representatives to your state assembly.

There is only one Sunday more in May. We have only a few more days in which to keep before us the above theme, and Scripture, and to work on the suggested activity for May. Of course we will continue to do this after May but it is even now time to plan for June.

Surely we honor our fathers and mothers, magnify His church and glorify His name when we look upon His church as the ally of the home.

On Mother's Day we honored our mothers and were led also to see the very close relationship between the home and the church.

Parents' Night

It is hoped that if it has not already done so, each union will make next Sunday night "Parents' Night." Invite fathers and mothers to be your guests in the B. Y. P. U's and B. A. U's and in the General Assembly.

In the schools there is need of the Parent-Teachers' Association. In churches there is need of the Parent-Leaders' Association. Parents and Directors and Leaders are all dealing with the same individuals and are preparing them for the same ultimate goal.

An Enlarged Membership

This special emphasis ought to be the means of enlisting many parents who, ought to be leaders or sponsors of Junior or Intermediate Unions, General Officers, or members of Adult Unions.

Clear Creek Assembly

Another very important activity suggested for May is that of planning to send representatives to Clear Creek Assembly. This is one of the finest contributions that a union can make. Plan now to fill a special bus or several automobiles, let each person share the expense and thus conduct a crowd to Clear Creek. The TIME is Monday night, August 5, to Thursday night, August 15. The PLACE is Clear Creek Mountain Springs, on a paved highway

three miles from Pineville. Four hundred and fifty acres of mountain land, several mineral springs, a spacious auditorium of native stones, two two-story dormitories, a dining hall, many cottages and camp houses, and a clear creek crossed by rustic bridges constitute some of the material surroundings. These of course are not to be compared to the fine fellowship of the family one finds there during the ten days of the assembly.

A day's program is somewhat as follows: 6:30 Rising Bell, 7:00 Sunrise Service, 7:30 Breakfast, 9:00 Training Union Classes, 9:50 Sunday-school Classes, 10:40 W. M. U. Classes, 11:30 Bible Hour, 12:15 Dinner, Afternoon rest, recreation, fellowship, 6:00 Supper, 7:30 Song Service, and 8:00 Message.

This year the sunrise service is to be conducted by Dr. John C. Slemph, Associate Editorial Secretary of the Sunday School Board, Nashville, Tenn. The Bible Hour will be led by Dr. S. D. Gordon, Bible Lecturer and Author of the Quiet Talks series. The message each night during the first week will be delivered by Dr. R. T. Skinner, pastor of the First Church of Bowling Green. Each night of the second week Dr. Walter P. Binns, Pastor of the First Church of Roanoke, Virginia, will bring the message.

For particulars concerning rates, etc., please write to Dr. L. C. Kelly, Pineville.

June

Theme: His Church A Lighthouse of Truth.

Scripture: The sum of thy word is truth (Psalm 119:160a). Go ye therefore, and make disciples . . . baptizing them . . . teaching them to observe all things whatsoever I commanded you (Matthew 28:19a, 20a). Ye are the light of the world. . . Even so let your light shine before men (Matthew 5:14a, 16a).

What To Do: Plan to be present at the Southwide Baptist Training Union Assembly at Ridgecrest, North Carolina, July 28-August 3. Welcome returning students and enlist them in the Senior B. Y. P. U. Do extension work in the association, teaching study courses and organizing unions in our own churches and in negro churches.

In the rough seas of time it is very important that we magnify His Church, the local church to which we belong, as the Lighthouse of Truth for a way-faring people in darkness. It is also important that we shine as true lights along the shore. If we would be true we must magnify the Bible as God's Holy Word of Truth, making it our unerring guide. It is equally important that we be true witnesses and obedient messengers of the Gospel as we go to make Disciples, baptize, and teach.

Southwide Assembly

The second Southwide Baptist Train-

ing Union Assembly will be held at Ridgecrest, North Carolina, July 28 to August 3. Last year the attendance was 556. Kentucky had fifty-one present. Only four states had more present than Kentucky. I am very anxious that we have another large delegation this summer. This is another fine opportunity for us to fill up a special bus or automobile, share the expense, and take a large number.

There will be fine opportunities for physical, social, mental and spiritual heights attained by those who are present.

Returning Students

It is the opportunity and responsibility of unions to keep in touch with their members who go away to school. It is equally important to welcome them home upon their return and furnish them places of service.

On the other hand, it is a very great privilege that the students have in coming home and of entering heartily into the work of the union.

Make it a great occasion.

Extension Work

During this time of the year when the weather and roads are good, and there are so many calls for help, it is vitally necessary that each union do extension work, in other churches of the association. Unions are to be organized and study courses are to be taught. There is so much to be done. You are the one to do it.

Negro Work

Not only do we have an opportunity of helping churches of our own denomination, but we have an obligation to our negro brethren. Help them organize and teach them study courses. It will be a worth while investment. You will enjoy it. They will appreciate it.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over May 12, 1935

| | Att. | Via. | En. |
|---------------------------|------|------|-----|
| Bowling Green, First | 218 | 102 | 312 |
| Louisville, 18th St. | 144 | 28 | 164 |
| Paducah, Immanuel | 144 | 10 | 196 |
| Louisville, Ninth and O. | 135 | 47 | 190 |
| Louisville, E. Parkway | 121 | 22 | 187 |
| Newport, First | 110 | 75 | 178 |
| Louisville, Temple | 110 | 8 | 164 |
| Henderson, Audubon | 110 | 7 | 125 |
| Louisville, Crescent Hill | 97 | 37 | 135 |
| Louisville, 23rd & Bdwy. | 96 | 21 | 112 |
| Owensboro, First | 85 | 31 | 133 |
| Owensboro, Third | 82 | 19 | 128 |
| Severns Valley | 82 | 6 | 133 |
| Madisonville, First | 73 | 11 | 131 |
| Danville, Lexington Ave. | 67 | 8 | 105 |

For SORE EYES



A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box. 25c at drug stores.

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OWENSBORO AND HOPKINSVILLE PASTORS IN AKRON

Calvary Baptist Church, Akron, Ohio, has recently enjoyed a gracious revival meeting under the leadership of Dr. Alonzo F. Cagle, pastor Third Baptist Church, Owensboro, Ky., and with Rev. L. E. Martin, Pastor Second Baptist Church, Hopkinsville, Ky., in charge of the singing.

This is the third time Dr. Cagle has held meetings in our church, he having been in meetings here in 1932 and again in 1933. It was also a return trip for Brother Martin. He was with us in March, 1934.

These meetings began April 14 and continued for two weeks. This date also marked the opening of a large balcony in the church and the completion of a general remodeling. The seating capacity of the church is now practically doubled and yet since the completion of the added space it has been completely filled at practically every service. These men also were heard over Radio Station WADC seven times during their stay among us. Our Sunday morning worship service is broadcast each Sunday over this same station.

These meetings were a great blessing to our church and as a visible result thirty-two were added to the membership, twenty-six coming for baptism. Several others claimed conversion.

Even though I am in my ninth year here I am still a lover of the great Western Recorder. In my estimation it is first among the periodicals that come to my desk. Blessings upon you as you continue to carry on.

Akron, Ohio. H. S. WILSON.

AN OPEN LETTER TO GEORGE H. DORAN

(Continued from Page 3.)

I am in hearty agreement with you in your estimate of the greatness of Theodore Roosevelt, Dwight L. Moody and David Lloyd George. I knew Theodore Roosevelt personally. Upon a time he invited me to come to Washington for an interview. I have more than a passing interest in Lloyd George. He is not only a great diplomat, a dominating and winsome personality, but he is a Baptist.

Theodore Roosevelt was one of our truly great Americans. When he was President, we invited him to Dallas and tendered him a great banquet. I sat near him. He was introduced by our Texas Democratic commoner, Gov. James S. Hogg, who, in presenting him, said: "Fellow citizens, it is my great delight and joy to present to you Theodore Roosevelt, the only Democratic President we have had since the Civil War!"

III

My pastor, Dr. George W. Truett, knows David Lloyd George personally,

and he has the same estimate of him that you have. It seems a pity that Lloyd George is living in the background in the present life of England, but, like Moody, he has held to his convictions.

There is no more gripping recital in any literature than your story of Moody's return of a check for \$50,000 to a donor because the giver was living an immoral life.

I couldn't follow you in your estimate of Sam Jones. He was one of our great Americans, and, while his method of evangelism was not of the Moody quality, he led many into the kingdom of God. You'll be interested to know how Sam Jones died. The last sermon he preached was at Oklahoma City. After the service, he went to the station to entrain for Little Rock. Lying on a cot, ready to be put on the train, was a man who was dying of tuberculosis. He didn't have money to pay his fare to Little Rock, nor for a Pullman. Sam Jones furnished money for both, and said to the sick man, "When we reach Little Rock in the morning, I will give you the money to pay your fare on home."

The body of Sam Jones reached Little Rock, but that night as he lay in his berth, his spirit sped on to God. The next morning some drummers, who had witnessed the scene at Oklahoma City the evening before, reverently took the purse of Sam Jones from his pocket, and with his money bought the dying man a ticket home, and then, as reverently, returned the purse to the dead man's pocket.

IV

Often in your book you inveigh against what you call "Fundamentalism." It is not remarkable that you became saturated with the growing skepticism of Chicago, New York, London and Paris. That, with your 120 weeks on ocean liners and an occasional visit to Toronto, was all the world you knew. In one place you speak of religion as being dead. That is not even true of Russia or Germany. Religion will never die. God has set eternity in the human heart. Fundamentalism will never die.

I am not now speaking of that sensation-mongering fundamentalism affected by some of its alleged exponents, but am seeking to put over to you the fact that genuine fundamentalism is posited on the Bible. The truth of God stands sure. Much of your life has been spent among skeptics and literary rounders. Only now and then have you moved in the lofty atmosphere of the lives of great souls like Moody and Ralph Connor. It is a sad contemplation to me that the little Toronto boy, with the sparkling eye and beaming face has become the Modernist you are at sixty-six. The mistake you have made is that you have measured Christianity by some of its

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drab advocates instead of by its Founder. You have measured religion by men instead of by the Man of Galilee, of whom even Pilate said, "I find no fault in Him."

Religion isn't dead. Fundamentalism, as we students and teachers of the Bible interpret it, is not dead. It will never die. Elijah in the olden days thought he was the last surviving friend of God. Jehovah said to him, "There are 7,000 who have never bowed the knee to Baal."

Mr. Doran, come South! There are 926,000 orthodox Baptists in Texas alone, to say nothing of the other evangelical denominations. True, so-called Modernism, with its withering blight, is making its way into the South, largely through institutions of so-called "higher learning," but the Bible remains to neutralize and vanquish it.

When you issue another edition of your book, I hope you will leave out all of Chapter XXXIV, and delete your profanity. It is unbecoming to a man of your high standing and there never was any thought or idea that was strengthened by cuss words.

I hope you will like this frank word about your book. You have lived a big and an eventful life, and, with the adoption of the suggestions I have made and a modification of your hospitality to the vitalities of the old faith as represented by what you call "Fundamentalism," you can in your second edition make a more wholesome and a more helpful volume.

Ere long you will reach the journey's end and when death draws nigh it will not be the skepticism of H. G. Wells, the spiritism of Lodge or Doyle that will be needed then, but the simple faith of your gentle mother whose unclouded visions of God glorified your childhood years.

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BLUEGRASS PASTOR KILLED IN AUTO CRASH

An auto crash between Georgetown and Lexington on Monday afternoon, May 16, resulted in the instant death of Rev. E. J. Weller. Witnesses said that a car occupied by several negroes was driving along in front of a truck driven by Martin Dunn, of Cynthia. The negroes stopped suddenly, and Mr. Dunn, in an effort to avoid striking them, applied his brakes suddenly to avoid colliding with their machine, but the rear of his truck skidded on the wet pavement. Brother Weller's machine, coming from the opposite direction, plunged into the rear of the truck, with the inevitable result that his auto was demolished and he himself was killed.

The funeral services were conducted at the Georgetown Baptist Church at 2:00 o'clock on May 8, with Dr. W. W. Stout, of the Georgetown Church, Pastor R. M. Gabbert, of the Lancaster Church and Pastor W. H. Setzer, of the Fork Baptist Church, officiating. Interment was held in the Georgetown Cemetery.

At the time of his passing Brother Weller was pastor of the Liberty Church at Buckeye, and Mt. Hebron Church. He had spent the night with a friend at Burgin after preaching the previous day at Liberty Church, and at the time of the accident, was returning home from that preaching appointment.

Brother Weller was a native of Bullitt County, and received his education at Bethel College, Russellville, Ky., and the Southern Baptist Theological Seminary in Louisville.

He is survived by his wife, Mrs. Kathryn Stout Weller, two sons, Jewell and Judson Weller; four daughters, Misses Edith Rose, Grace, Martha and Dorothy Weller; and two brothers, Hugh Weller, of California, and C. L. Weller, of Jefferson County.

GREAT CROSSINGS TO HAVE 150th ANNIVERSARY

The Great Crossings Baptist Church will be 150 years old on May 28. Pastor John T. Neal, and the members plan to observe a Sesqui-Centennial on May 26. At the morning hour Pastor Neal will extend the welcome, and there will be addresses by E. M. Harris, Norwood, N. C., and O. M. Huey and J. S. Ransdall, both of Louisville.

L. H. Tipton, pastor at Providence Church, Woodlake, will conduct the devotional in the afternoon at 1:45 o'clock. An historical address will be made by O. P. Bush, of Central City, Ky., and also a message will be brought by O. J. Steger, Covington, Ky. At this session there will be a recognition of the descendents of the founders of the church, and there will be special music furnished by the Great Crossings Colored Baptist Church.

Since Great Crossings is the mother

of many influential churches in the Blue Grass section of Kentucky the evening program will deal with her contribution to Christianity through some of these churches, namely, Midway Church, by Will Cogar; Long Lick Church, by I. W. Manley; Dry Run Church, by Vernon Simpson; Georgetown Church, by W. W. Stout; and Stamping Ground Church by M. E. Miller. At that hour the College Quartet will sing and Brother J. M. Roddy will pronounce the benediction.

Former members and friends of Great Crossings have been invited to return for the day on next Sunday.

BETHEL WOMAN'S COLLEGE COMMENCEMENT

We are fortunate in securing for our commencement sermon Dr. John R. Sampey. He will preach to us Sunday morning, May 26. For our baccalaureate address on Monday morning, May 27, we are to have Dr. F. F. Brown of Knoxville, Tenn. The college closes with Dr. Brown's address.

This has been a good year with us and we are expecting a better one during the coming year.

I enjoyed especially your recent number giving us some of the doctrines of the Baptists.

J. W. GAINES, President.
Hopkinsville, Ky.

Our Dead

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

THOMAS WILLIAMS

Thomas Williams, eighty-five years of age, died at his home on the Boonesborough Road, April 25, 1935. He had been a faithful member of the Tates Creek (Republican) Church for fifty-nine years.

He is survived by his wife, daughter and grandson.

Brother Williams was truly a man who lived in a house by the side of the road and was a friend to man.

He had fought the good fight of faith and was ready to go to be with his Heavenly Father.

Blessed are the dead who die in the Lord.

A. E. PARROT

Of A. E. Parrot, who passed away to his reward April 19, 1935, at his home in Folsomedale, Graves County, Ky. Not only his immediate family and relatives will miss him, but an unusually broad circle of friends, including the church of which he was a very loyal member.

The funeral was conducted at Liberty Baptist Church on Sunday, April 21, by

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Elder J. M. Hooker, in the presence of more than a thousand people. Certainly this was a tribute of respect to him of whom it could be truly said, "He was a good man, and full of the Holy Spirit and of faith," as it was of Barnabas, Acts 11:24.

"Let us weep not as we would as for those who have not hope. Take courage loved ones, though mist and shadows hide the face of him that loved in life, he is ever near thy side."

BY A FRIEND.

MRS. J. B. METTS

In the closing hours of February 12, 1935, God in His wisdom called home Mrs. J. B. Metts, an invalid for nearly fifteen years, who suffered much, yet was patient in it all. She was true to her Lord, her church, and family to the end.

Therefore be it resolved:

First, That the Boethian Bible Class has lost one of its best beloved members.

Second, That we cherish her memory here and extend to her loved ones our sympathy and assure them that we share in their sorrow.

"May He who doeth all things well be with them and comfort them."

Done by order of the Boethian Bible Class, Clifton Baptist Church, Louisville, Ky.

MRS. ROBT. FAWBUSH, Com.
MRS. WM. BRUNER,

REV. E. J. WELLER

Whereas, on May 6, 1935, our Heavenly Father, according to His infinite wisdom, removed from our midst Brother E. J. Weller, Georgetown, Ky., a man of noble Christian integrity in character and life; a true devoted husband and father; and an able preacher of the Gospel.

Therefore be it resolved:

First, That we the Executive Board of South District Association have lost a member who was faithful in the discharge of his duties and fearless in the defense of the truth.

Second, That we extend to his bereaved family our sincere sympathy.

R. M. GABBERT,
W. H. SETZER, Com.

Lancaster, Ky.

LEE E. GRALLE CO.
INCORPORATED

**Funeral
Directors**

1330 SOUTH THIRD STREET
LOUISVILLE, KY.

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