

# WESTERN RECORDER

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VOL. 109

LOUISVILLE, KENTUCKY, JUNE 13, 1935

No. 24

## Social Gospel Backgrounds

IT IS THE spirit of secularism that is now sweeping over our Protestant churches, the "social gospel" . . . that now is being submerged in the swamp and sea of economics and politics, of socialism and pacifism, even drifting towards Russian communism.

All our Protestant churches are now more or less consciously and often unconsciously being carried out upon this sea. They are gradually, in various ways and degrees, substituting psychology for sin, sociology for salvation, a crusade for the cross, the world for the church, and the social order for the Kingdom of God.

The Kingdom of God is too slow in its coming and they want to reach it by a short cut. They see a vision from a mountain top that is not unlike that which was spread out before our Lord as a temptation to hurry him up and get the world at a word. These men have been and mostly are still evangelical, but their passion for spiritual means has cooled and they want "direct action."

Preaching "harmless sermons," as they call them, about sin and penitence and faith and Christian character, has lost its charm and power for them and they want to do something that will pull down the strongholds of Satan, which with them usually means capitalism, and bring in a new order in which social inequalities and wrongs will be adjusted.

They are turning their churches and assemblies into political platforms on which they proclaim their economic theories and propose their remedies. They believe that the social order is something that men have consciously invented and created, and not a slow evolution out of long experience, and that they can remold it and set it right, if not overnight, then speedily.

They are setting up new standards of orthodoxy of a political nature and often brand those who hold aloof from their propaganda as lacking in Christian vision and spirit and hopelessly out dated and belated.—Presbyterian Banner.



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

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## Spiritual Leadership—L. E. BARTON, D.D., Montgomery, Ala.

THE ABOVE subject might mean leadership in spiritual things simply. But the thought in this article is that leaders should be spiritual, and do spiritual work in a spiritual way.

A woman went into an office of religious propaganda and said, "Give me some tracts. I want to give some youngsters some 'tips' on reverence." She did not know that reverence, like culture, is caught more than taught, and that a spiritual message should be clothed in spiritual language.

**I**  
SPIRITUALITY is first of all a fundamental experience, a radical resetting—perhaps we should say upsetting—of the basal nature; a revolution of the ideals and purposes of the spirit so complete that it is called a new birth, which results in the submergence, the obliteration of the old and the creation of a new life.

Spirituality must be based on a spiritual nature in the very essence and life of the soul. The most important word ever spoken to a man is, "Ye must be born again." Christianity is a spiritual religion, or religion of the spirit. It does not consist of ritualistic performances and mechanical rules. The pagan and natural religions consist of charms, talismans, tabus, rites, rituals and mechanical regulations, which have no relation to conduct.

Christian faith changes the spirit by infusing new life and supplying sufficient dynamic to master the motives and control the conduct of men. It has a personal, spiritual God for its author. "God is spirit, and they that worship Him must worship in spirit and truth." The spiritual nature will express its life in spiritual words and works.

Paul says (1 Cor. 2:13), "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words." This revised translation is preferable to the King James version, "Comparing spiritual things with spiritual." So there is an eternal fitness of things in the use of words. One cannot grow a spiritual congregation by feeding them on the word pabulum of the prize fight.

May it not be that the frivolous lightness and vain pretense which runs through the churches are the product of inebriety in the use of words, the connotation and association of which image forth the horse race, the prize ring, the dance hall, the card table and the ball game rather than the spiritual words of the kingdom of God. Any science or truth must be told in its own congenial nomenclature. Likewise, also Christianity. "Batting average" is not a synonym for "faithful Christian life." "Step on it" is sacrilege and profanation when substituted for "Give diligence to come shortly unto me."

The Apostle says (1 Cor. 14:37), "If any man thinks himself to be a prophet or spiritual, let him know [know fully, accurately, or well the word signifies] that the things which I speak are the commandment of the Lord." There is an obligation on prophets, preachers, who deal with spiritual

*IN THIS article Dr. Barton, who has had broad experience both as a pastor and as a Baptist executive, addresses himself with penetration and understanding to the need of deeper spirituality on the part of all who lead in spiritual things. In principle this includes all professing Christians. It more especially includes preachers of the Gospel, and all who render responsible service in the name of a body of God's people.—Editorial Note.*

things to hearken to the commandment of the Lord. One will never be spiritual without it.

**II**  
SPIRITUALITY does not consist of emotion, as many seem to think though it may produce very genuine emotion. Spirituality is the state or condition which results in the life from being taught, led and dominated by the Holy Spirit. Spirituality is more than a state or condition. It is a spiritual condition which is

actively dynamic in doing the will of God. Spirituality is Spirit—actuality of the Holy Spirit acting through human life.

Its presence is a requirement in all spiritual activity. "If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness," etc. Every task in the kingdom of God necessitates spiritual preparation, personality and power for its accomplishment. A church dominated by the zett zheist, the time spirit, can never do the work of holy zheist, or Holy Spirit. The body of a Christian, as well as the spirit, is the temple, dwelling place, of the Holy Spirit. **The devil must have no coaling station in a Christian life. As demons possessed and controlled men for satanic purposes, so Christ will dominate His people to accomplish His Father's will.** [Our type emphasis.—Ed.]

Christ believed the truth could win. "The words that I speak they are spirit and they are life." "Ye shall know the truth and the truth shall make you free." The Master had purpose and plan in his work but He never announced a "program." He went about the day's work with gladness and resolution, but was constantly interrupted and turned aside for some noble wayside service.

He was constantly helping but did not count up His acts and send report to the Sanhedrin at Jerusalem. He was not strong on "credits" and "awards," except the reward of joy which came from doing the Father's will. "Who for the joy that was set before Him endured the cross despising the shame," was his reward. We are so trammelled with programs and mechanical contrivances **there is danger that we shall substitute the incidental for the essential, the form for the fact, the program for power, specialization for spirituality.**

Forms through which truth is expressed are necessary, but not vital. Machinery through which power is applied is desirable, but the engineer who forgets to fill the boilers with steam will have an engine dead on the track. The human body is graceful and goodly, but without life becomes a corpse which must be put away out of sight.

**EVERYTHING SHOULD HAVE PLAN BUT IT IS EASY TO DRIFT INTO A PROGRAM-COMPLEX. A SERMON SHOULD HAVE PLAN, BUT THAT DOES NOT GUARANTEE POWER. POWER IS BETTER THAN PLAN AND WILL FORM A PERFECT PLAN. POWER IS NOT HOBbled BY RULES. IT IS A SMALL PREACHER WHO CANNOT RUN OVER A RULE WHEN IT GETS BETWEEN HIM AND A SOUL.**

## III

**S**TANDARDS are not bad servants but what terrible masters! The danger of man-made standards is that they easily become mechanical and gibber at us like the dry bones of Ezekiel's valley. But here is a standard which one cannot degrade or devitalize: "That I may apprehend that for which Christ laid hold on me." Let anyone adopt that and all other standards will be as trivial as chaff.

Baptists in the South have done something, but are able to do ten times better. The fear is that we shall be an emotional rather than a spiritual people. Feeling is a good thing, but a soldier must do more than feel; he must fight. Experience is a good thing if it is converted into action. Love is the queen of graces, but true love is the most dynamic, diligent, and daring element of human life.

Spirituality does not consist of programs, conventions, speech making, orthodox phrases, or of glorifying the faith of the fathers, good and proper as these are when vitalized by the Spirit of God and adorned by spiritual men. Spirituality is loving obedience going on a crusade for Jesus, both in personal living and seeking a lost world. Spirituality is not calling out the fire department while the town burns, or sending a request to the associated charities while a wayfarer starves, or passing a resolution on the state and condition of lost souls or discoursing charmingly concerning practical piety. Spirituality puts on its boots, or goes with bare and bleeding feet if necessary to find the lost sheep in "the desert wild and bare."

Spirituality is illustrated in apostolic missionary work. The Spirit came upon them at Pentecost in miracle-working power, and sat upon them in flaming tongues, which signified both purity and the power of utterance. An angel appeared unto Philip and commissioned him to preach to the Ethiopian eunuch, and he obeyed without raising the question of race prejudice or superiority. The Spirit said to the church at Antioch, "Separate me Barnabas and Saul for the work where unto I have called them," and the obedient church sent them forth to their missionary labors.

## IV

**P**ERHAPS the most remarkable and daring passage in the New Testament is that in Acts 15:28, where Luke says, "For it seemed good unto the Holy Spirit and to us." Now how did Luke know that it seemed good to the Holy Spirit? That is a tremendous thing to say, almost a presumptuous thing. Is it ever possible for men to know exactly what God's will is? If Luke knew, can we and may we know? This writer believes that spiritual men and women can and may know.

Luke was a chosen man to give the record of Paul's labors or rather the account of the Spirit's activities. But he had no access to the Spirit and his leadership which is denied to us. "The promise is unto you and to your children," said Peter about the baptism of the Spirit. There were a hundred and twenty believers in that early company and the tongue like as of fire sat upon each one of them. There are no private or esoteric gifts for apostles which the humblest disciple may not have.

Back to Luke's words again—"It seemed good to the Holy Spirit and to us." It is time for Southern Baptists, every one of them, to find out what the Spirit wants and proceed to do it. How did Luke and his co-workers know the mind of the Spirit?

Well, the things of the Spirit are spiritually discerned. They took counsel not of the flesh, their fears, or their foes, but of the Spirit of God and one another. They were devoted to His will, obedient to His commandment, defiant of danger, obvious of their own comfort, missionary-minded, full of prayer and trust in spirit, and fraternal in counsel with one another. Therefore the Spirit revealed his will without doubt.

The missionary motive is a spiritual motive. It is a Christ-like affection. No one can be dominated by it while selfishness rules, and vice versa. **Baptists in the South will not come to a spiritual attitude unless and until they come to the Spirit's way of thinking about this lost world.**

How can the churches be spiritual when they are rotting with selfishness, greed and race hatred? How can preachers be spiritual when the missionary character of Christ's death has never taken hold on them; when they have never accepted the responsibility of making their churches know that the gospel is for the Chinaman and Negro as truly as it is for the white man?

God's Spirit wants this world to hear the Gospel. He was sent to convict the world of sin, righteousness and judgment through the preaching of the cross. Remember that spirituality is the Spirit acting through His people—what the Spirit does in us and through us.

So Baptists must be missionary-minded, devoted in purpose and obedient to the Spirit's will. They must have prayerful counsel with one another and inform themselves about a lost world and go forth to redeem it, if they will be a spiritual body of God's redeemed ones.

## O Church of God

*Rev. Howard Hudson, Superintendent of the Hope Rescue Mission, Louisville, a Baptist service, was recently asked to send a message to be read at his old church, at Lower Granville, Nova Scotia, during its week's celebration of its 155th anniversary. Brother Hudson wrote and sent to the pastor the following poem as his contribution to the occasion. He says: "My father and mother and grandparents were members of that church." His lines offer a tribute that would be appropriate to every faithful church of Christ.*

O! Church of God! How rich thou art,  
With blessings from the Giver's heart.  
Through all these years of toil and care  
He stood beside His people there.

These buildings speak of sacrifice  
To those who toiled and paid the price;  
Yet, greater far than man can see,  
Are inward riches given Thee.

These houses, where Thy people meet—  
They find a joy rich and complete.  
Because of those who paved the way,  
We celebrate this far-off day.

Why not to-day, our pledge renew,  
And all make promise to be true?  
Time has its wings to move us on,  
Our day for work will soon be gone.

Then, on that "Day of Days" we'll meet  
Around the Heavenly mercy-seat  
With those we loved, but long have missed,  
We'll greet again in Sacred bliss.

HOWARD HUDSON

Pastor Paul Jagers, of the Portland Avenue Church, Louisville, preached last Sunday in his former pulpit at the Grace Church, Louisville, during the absence of Pastor I. Ferd. Graves, who was out of the city in connection with his recent marriage.

The Hightower Baptist Association, in Forsyth County, Georgia, will celebrate its 100th anniversary in August of this year. Writing in this connection in the Christian Index J. B. Driskell says: "There are thirty-eight Baptist, eight Methodist and two Hardshell churches at present in the Hightower Association. There are also thirty-two schools, eight of which are Junior High, in the county." Of course our friend means that those Methodists and Hardshells are in the same territory. At that there are "Hardshells" in practice in not a few of our Missionary Baptist churches.

## How One Pastor "Sold" the Baptist Paper to His Flock

LEWIS C. RAY, Louisville, Ky.

**WE** HAVE not heard of a more effective demonstration by a pastor before his church to convince them of their need of the Baptist paper in their homes than that which was accomplished by Pastor Ray, of the Franklin Street Church, Louisville. One of its most striking features was the co-operation given the pastor by his own people. It reminds one of the Ephesians who at Paul's preaching believed, confessed, and "showed their deeds," bringing together and burning in public a pile of their magic books valued at fifty thousand pieces of silver.

**I**N PLANNING for our Western Recorder subscription campaign this year at Franklin Street, it occurred to me that the best comparison of values could be had by obtaining from our people a sample of the material that was being read among them, and place it for comparison by the side of the Western Recorder. At the pastor's request, our people brought to him a large number of such magazines.

From these I selected a number which would, at the price charged for them, amount to "\$2.00 worth." These I placed by the side of a bound volume that contained the fifty-two copies of the Western Recorder issued within a year.

On top of this bound volume I placed a copy of the premium Bible which the Recorder was offering in the special campaign, along with the year's subscription to the paper, at a total cost of \$2.00.

Then I drew before my people a comparison between the quality and contents of the Western Recorder and the Word of God on the one hand, and of the salacious, mind-depraving and crime-breeding magazines on the other—\$2.00 worth in each case. Everyone of the magazines was of the type of those called "True Stories," "True Romances," "Free Love," and the like—some of which are so filthy that the Post Office Department now forbids their transportation through the mail. The picture published herewith shows the exhibit as I set it out before my people that day.

I was alarmed beyond measure when I learned that our people—certainly a large number of them—were reading such material. I had no idea that such obscene matter was to-day having such large access into multitudes of even

professing Christian homes. Following my sermon that day, Brother C. M. Mellichamp made a follow-up canvass among the members of our church and secured sixty-five new subscriptions to the Western Recorder.

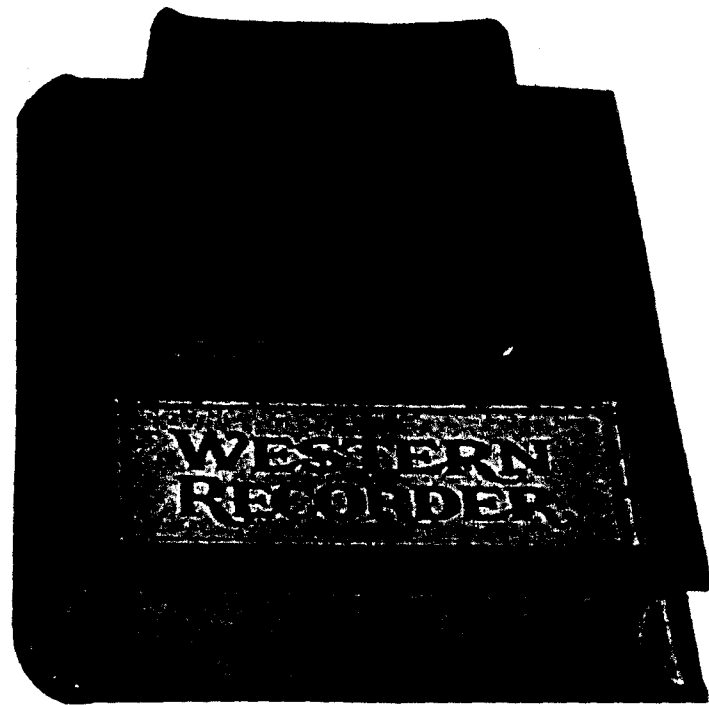
Our people are delighted beyond measure, even though they were disconcerted and even alarmed at the evidence which they themselves at my request had brought together of the amount of unclean and evilly-suggestive reading matter which has insinuated itself into so many homes.

The analysis of the reading content shown in the pictures exhibited herewith is as follows:

The Cheap Magazines	The Western Recorder
1,402 pages.	728 pages (far larger).
624 full-pages of advertising.	Less than ten pages of advertising.
1,002,500 words.	2,080,000 words.
Equivalent to thirteen books of 250 pages each.	Equivalent to twenty-seven books of 250 pages each.
Deals only in crime and sin.	Deals with religion and the Bible.
Thirteen magazines of filth.	Fifty-two magazines on religion.

Georgetown College, at their recent commencement, conferred the honorary degree of Doctor of Divinity upon the Rev. Thomas A. Johnson, for nineteen years officially connected with the Library of the Southern Baptist Theological Seminary. The honor has been well bestowed and he is a man who will wear it gracefully.

The removal of Mr. T. B. Martin, who has been Division Passenger Agent of the Southern Railway System, with his office in the Starks Building Arcade, Louisville, for ten years past, takes from Louisville and Kentucky a railway official whom Baptists as well as others had learned to appreciate highly. Mr. Martin becomes Assistant General Passenger Agent with offices at Knoxville, near his childhood home and that of Mrs. Martin. Mrs. Martin, with their two sons, will remain in Louisville temporarily. In her going the Deer Park Church will lose one of its valued members. The Mr. C. C. Stewart, who has been Division Agent of the Southern at Memphis, has been transferred to Louisville and the position vacated by Mr. Martin.



"Two Dollars Worth" of Filthy and Christian Reading Compared.

## Interview With the New Southern Convention President

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

(Copyright, 1935)

**"I**HAD rather preach, and teach young preachers, than do anything else in the world."

These words from Dr. John R. Sampey, newly elected president of the Southern Baptist Convention, are a key to the spirit of the man. He has the "long look." Knowing from first-hand experience the power of the preached Word, he has devoted his life to sharing in the preparation of other ministers, who today literally girdle the globe in their influence. Preacher, teacher, missionary, and soldier-in-principle, Dr. Sampey is a man of many interests and experiences.

He was introduced recently, at exercises commemorating his half-century of service with the Louisville Seminary, as having taught "probably more young preachers (approximately 6,000) than other teacher in all the nineteen centuries of Christian history." On his last birthday he received 670 "love letters" from former students, with every state in the Union and many foreign countries represented. He is known to these students by the affectionate nickname, "Tiglath," which has stood for more than forty years.

The honors that have come to Dr. Sampey this year he wears with self-effacing modesty. His fortieth year as a member of the International Sunday School Lesson Committee and his Golden Jubilee as a Seminary teacher were recognized earlier. And in Memphis 673 alumni and friends gathered at a breakfast in his honor.

Mild-mannered in his personal bearing, Dr. Sampey becomes the militant crusader when moral issues or great principles are involved. His closing address at the Memphis Convention gave a glimpse of the vigorous leadership that may be expected from him.

"We must plan our work, at home and on the foreign field, for at least a generation ahead," he declares. "Planning for one, two, three, or even five years, is not sufficient. Looking thirty years into the future gives ample room for use of the imagination and the exercise of faith. Thus we will avoid low visibility and its penalties" [Our type emphasis.—Ed.].

### I

**A**S THE first step in this direction Dr. Sampey is seeking to enlist at least 100,000 Southern Baptists in a great program of Bible reading. This new Hundred Thousand Club, he feels, will prove as helpful toward lifting the spiritual morale of our people as the present Club has been in reducing our financial burden. He asks Southern Baptists to read over and over the Book of Comfort (Isaiah, chapters 40 to 66) and the Epistle to the Ephesians.

"We must have courage today in facing the foes of Christ and His program," Dr. Sampey declares. These foes he lists as atheistic Communism, the return to pagan practices, a narrow nationalism, race prejudice, and human greed.

"Atheistic Communism, as seen in Russia, makes of the state a godless economic machine," asserts the Baptist leader. "Christians in Russia are suffering the horrors of First Century persecution."

Ludendorff in Germany, Dr. Sampey says, recently issued a call

for reversion to the old pagan gods—Wodin, Thor, etc. "Turning back to pagan standards can issue in but one result—worship at the shrines of Bacchus and Venus."

A life-long foe of intemperance in every guise, Dr. Sampey believes that drinking and prostitution alike should be kept "as far away from the eyes of decent people as possible." In outlawing these evils he feels that we "lessen the temptation to our weaker brothers."

"Alcohol," he says, "is an asset in the radiator. But it is a tremendous liability in the chauffeur!"

Narrow nationalism, Dr. Sampey asserts, is another strong foe of Christianity today. "I believe in a sane Christian patriotism. But I cannot drink the toast of Decatur—'My country: may she always be right; but right or wrong, my country!'" The true Christian, he affirms, is "an internationalist."

Dr. Sampey is dead set against lynching. "Christians should regard all men as their brothers," he declares. The tendency to consider workers as merely "hands," when they are "living personalities, with souls," he describes as a violation of the principles of Jesus.

"The blot of War will not be erased from the earth until we eliminate human GREED," the new Convention head declares.

Co-operation should be the key-word of Southern Baptists in all their work, Dr. Sampey feels. "There's a little word used in the Hebrew Bible more times than any other. That word is 'AND'. We must not set one institution or agency over against the other with the conjunction 'OR'. We need the 'AND' spirit, joining together all the agencies for the building of the Kingdom of God."

For highest success in Kingdom work, Dr. Sampey says, we need to recognize as our allies in the great task of world evangelization all who love the Lord Jesus. "When we see members of other denominational groups as comrades instead of rivals we won't be out with a sawed-off shotgun shooting into them. We can show forth this spirit of brotherhood and co-operation without for one moment lagging in our devotion to what we believe about the church ordinances and doctrines."

### II

**D**R. SAMPEY was born in Fort Deposit, Ala., the son of a Baptist preacher, the Rev. J. L. Sampey. His birth date was September 27, 1863—"one week after the Battle of Chickamauga." While he was still an infant his family moved to

Ramer, another Alabama village.

It was in Ramer that the lad grew up and his preparation for the ministry began. The village pastor, Rev. B. A. Jackson, was head-master of the academy. He preached to the lad on Sundays and taught him Latin on week-days. At the age of thirteen, "Johnny" Sampey was converted. He voluntarily accepted the task of ringing the church bell and cleaning the spittoons.

As a boy he gained first-hand information regarding the shepherd and sheep, frequent



Dr. Sampey Busy at His Desk

(Continued to Page 15.)

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# EDITORIAL

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## Too Soft to Split

A FAMOUS evangelist of our day remarked to a friend: "Dinwiddie, the tragedy of churches to-day is that they are too soft to split."

The generation is passing that had intimate knowledge of rail-splitting and of the kinds of timber that was fit for the treatment. Those who come after us will need a glossary to understand the boyhood vocation of Abraham Lincoln. Nor does the temper of the times look with favor upon the application of the idea in religious life. For a full generation the preachment of inclusion and combination has had the center of the stage.

There is no justification of this attitude in the Bible. Unity in Christ is there, but always it is unity IN CHRIST. He is the norm, the standard, the sole ground and power of the unity pressed upon men in the Holy Scriptures. And faith in Him is exclusive of all things inconsistent with His teaching and His Gospel of salvation from sin through faith in His Cross.

The principle of exclusiveness was taught and enforced upon the Jews in the Old Testament. It conditioned their relationship to other nations. It likewise enforced a cleavage within their own inner relationships where obedience or disobedience to divine requirements arose, as when Gideon's spiritually conglomerate army is reduced to 300 before it is allowed to win a military victory in the name of God.

In the case of Achan and the concealed war booty it is set forth that even a single member of God's army guilty of flagrant and wilful sin is enough to cause Him to withdraw. God required Joshua and the whole congregation of the peo-

ple to discover and openly separate themselves from the single offender, as the condition of His favor.

The same principle of separation abounds in the New Testament. But it does not abound in modern popular preachments in the name of Christian faith. Inclusion abounds. Compromise abounds. Worldly wisdom abounds. Neglect of corrective discipline in the churches abounds. It is easy for a person to remain a church member—commended in church letters as being in "good standing"—and to engage in worldly amusements and practices almost without limit, in the average church to-day.

So long as this condition remains, there will be no real spiritual revival. A Russian evangelist declares that the seventh chapter of Joshua contains the greatest lesson in the Bible on revivals. What a text for our times!

Revivals come in answer to prayer. They come to people who feed themselves on God's Book. But they do not come without casting out known sin and the turning of God's people back to Him with their whole heart. Neither prayer, nor Bible study, nor anything else can substitute for obedience. Religious life that does not result in obedience to God may satisfy the worldling and pass muster with world-conforming preachers and churches, but it was of such that our Lord said,

"Because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth."

ALAS, THE CHURCHES, THE DENOMINATIONS, TO-DAY THAT ARE TOO SOFT TO SPLIT, EVEN WHEN THE HONOR AND SAVIOURSHIP OF THE CHRIST WHOSE NAME THEY PROFESS IS AT STAKE!

## The New and Old in Faith

ONE of the old preachers in England saying farewell at the port to members of his Puritan flock emigrating to the American colonies expressed the conviction that new light would yet break forth from the Word of God, light not at that time understood by God's people.

This has happened and will happen again. More than once reverent scholarship has unlocked the door to new treasures. But spiritual truth is spiritually discerned, and the Holy Spirit has not been dependent upon scholarship to bring God's people to grasp truth revealed in the Scriptures which for long they had failed to understand.

As an example, the Apostolic teaching, following teachings of our Lord that spiritual fruitfulness depends upon abiding in Him, with sustained urgency set forth that spiritual growth normally follows regeneration. The necessity and "how" of this growth are a major concern in most of Paul's Letters to the Churches. But until this day Christendom for the most part has given small attention to this teaching.

"Salvation" to many Christians means only regeneration with the plus of a fairly decent life. Nor do all sections of organized Christendom clearly understand or teach even the doctrine of regeneration. Think what it would mean if the great light of revelation on spiritual growth had been understood and faithfully taught in all the churches of Christ through the past generations, and our own generation! Compare it with the life-long seventh-chapter-of-Romans entanglement in the fleshly nature, which is still generally taken for granted to be the normal Christian life depicted in the New Testament. Yet such a divided life in Christians makes inevitable a church life devoid of spiritual power and unfit to be used of the Lord in world conquest.

New light does spring from the Scriptures, but it is light as old as the revelation of the eternal purposes of God for the saving and sanctifying of His people. The only newness is

their apprehension of truth itself as old as the purposes of God for man. Such truth allows no place for the boast of superficial sophistication to-day that its faith is fresh and modern, surpassing the revealed faith of redemption that radiated long ago from Galilee.

Such persons wrongly imagine that the wonders of modern mechanized life prove the unprecedented wisdom of modern man. And they foolishly imagine that this wisdom is the measure of their own personal superiority. The materialist does not himself really understand what is the meaning of all that present mastery of nature by man which has been brought about by his chaining steam, electric power, and all power machinery, and by manufacturing printing presses, radios, and speedy automobiles and airplanes. Much less does he see this mastery in its proper relationship to moral and spiritual values.

He merely sees it flourishing like a green bay tree, and seeks to find for himself a religion that will also make man the master rather than the lost and helpless sinner in the field of religion, thus matching in religion his self-conceit over man's material achievements.

Materialistic and rationalistic learning has devoted itself to creating a philosophy that will justify this passion for a man-centered newness in religion, and its product as a system is offered as a substitute for the Gospel of the Cross of Christ. It is new, he imagines, though in fact it is not even that. The self-sufficiency "complex" first won its discipleship in the persons of Adam and Eve.

Our Bible does not commend the faith it offers on the basis of newness. The faith it teaches was made known by God in the mould of human history. Paul boasted that his faith was old—ancient and tried and divine. It was a star which God kindled when he fashioned the world, and not a candle which men have just lighted. It was not an invention of man, but the revelation of the eternal God.

God reveals Himself as the God of Abraham and of Isaac and Jacob. Through our faith runs the eternal purpose of God. In it there has been no break, no disturbance of the continuity of history and no breach of His eternal plans. The hearts of men instinctively look to the support of the past. They know that it contains for them that invaluable witness to truth which is to be had only from experience and history. When life's pressure becomes severe and our little world seems ready to crack up and tumble in upon us, we irresistibly turn to such words as those of Rudyard Kipling in the hymn:

"God of our fathers, be with us yet,  
Lest we forget; lest we forget."

## How Rationalism Thrusts the Atonement Out of Religious Faith

**A** FAVORITE passage through which modern emptying theology seeks to get rid of the doctrine of the Atonement, is that of the Parable of the Prodigal Son in Luke 3:15. They say it teaches that every human being is a son or daughter of God. They claim that in the Prodigal Son we have a complete picture of the sinner returning to God, that God similarly forgives anyone who returns to Him, without the need of an Atonement.

They would have us believe that God's love leads Him to welcome any sinner back to Him, and is ready to overlook his sin, just as a father or mother would welcome the return of a child who had left home and for years lived a wicked life. If they could establish this, they could cut out the Atonement wrought by our Lord Jesus on the Cross. This they desperately desire to do, seeing that another part of their theory denies His deity and reduces Him to the stature of a great human reformer. Their reformer Christ has no power to atone for man's sin.

The Parable of the Prodigal Son is one of a set of three. We have no more right to think the sinner returning to God is literally a son than we have to think him literally a sheep, or a piece of silver. The three Parables picture three types of sinners—the foolish sinner, the helpless sinner, and the deliberate sinner.

—For those who honestly wish to find the literal teaching of the Gospel about natural human sonship to God, rather than to bolster their own preconceived theories, no great difficulty intervenes. For instance, in John 1:12 we read, "to them He gave power to become the children of God." No one can become what he already is. Men are not naturally children of God, but become so by believing on the Lord Jesus.

It is utterly unfair, and a blazoned advertizement of one's unfairness, to seek to support extra-Biblical theories by taking a Scripture passage and isolating it from many others that plainly teach the contrary of his theory—ignoring the others. Our Lord Himself made it clear that He had come to give His life as a ransom for many (Matt. 20:28; Mark 10:45). He declared that His blood was shed for the remission of sins (Matt. 26:28; Mark 14:24; Luke 22:20). The disciples were all Jews to whom He spoke this parable—each of them saturated with the teaching that man can approach God only through sacrifice. Not one of them conceived of forgiveness without sacrifice, so there was no need that sacrifice should be mentioned directly.

Modern rationalism goes to great lengths to get rid of the redemptive element in revealed faith. It deals with the Old Testament by reading into it its own peculiar doctrine of "progressive revelation." There is a progressive revelation in the Scriptures, but that which the Liberals so call is no revelation at all. It is nothing more than their fixed theory of man's age-long stumbling effort to find God without revelation, which theory conveniently fits their fixed evolutionary pre-suppositions.

By such dealing with the Bible, emptying scholarship gets rid of its own plain teaching and jockeys it into being a book that does not teach atonement—though atonement is deeply interwoven into the Mosaic law. With equal facility

The world needs no new religion. It needs hearts made new by the old religion of Christ. The churches need no new faith. They tragically need really to take hold of and live before the world the faith of the blessed Christ. This old faith has in it the power of the God who has given all power to His suffering Son. It is sufficient for this age. No other faith even remotely approaches sufficiency.

But His power cannot and will not express itself through backsliding, world-conforming, infantile professing Christians. The way for Christians to help this distraught world is the way back to and forward to the kind of Christian lives everywhere exhibited, taught and urged in the New Testament, but to-day lived by a sadly small proportion of the great mass of persons who belong to Christ's churches.

it juggles away the witness of prophecy, and thus disintegrates for its disciples the significance of the great Messianic prophecies.

If those who sit at the feet of emptying scholarship are persons willing to sanction such outrageous man-handling of the Holy Scriptures in the interest of anti-supernatural theories, then they will find it possible to swallow the anti-Christ conclusions of rationalism. Which is what the rationalistic teachers are after. Meantime, such disciples have betrayed the Christ who died for their sins in order to win favor and face before a scholarship which is obviously and outrageously unfair to the Bible and the Christ it reveals.

The writings of the Apostles mightily confirm, magnify and clarify the teachings of the vicarious suffering of Christ. So emptying scholarship feels that it must discredit the Apostolic witness. And anybody can discredit anything, if he is willing to draw a caricature of it and can find disciples gullible enough to swallow his special pleading.

The "back-to-Christ" slogan is used to accomplish the overthrow of the combined Apostolic witness to the vicarious offering made by Christ. We have seen that the Lord Himself bore repeated witness to redemptive meaning of His life and death. Emptying scholarship has that to deal with even after it has by its outrageous man-handling destroyed the sustained witness of other Scriptures, both in the Old and New Testament. But it has reduced the volume of such testimony to a minimum, and it looks to other sleight-of-hand performances to enable it to nullify the teachings of our Lord Himself on that point.

When such treatment has come down to what it chooses to offer as the kernel of truth hidden away in vast piles of chaff, it finds it in the ethical teachings of the Lord in the Sermon on the Mount and some other places. This is to say that modern rationalism is a determined and purposeful promoter of the so-called Social Gospel. In fact, it is its most influential promoter.

Having ruled out the Bible doctrine of sin, the deity of Christ, and His vicarious suffering for sin, Modernism has left only an ethical code. This it not only has the face to call Christian faith, but its promoters are subtly and powerfully and determinedly at work to-day in America and the Christian world by hook or crook to ram this stuff down the throats of Christendom as Christian faith.

As we have remarked before, what the people of God confront in this system is not merely the work of man. It is the master work of Satan.

Satan's master work is to seduce men from the righteousness God provides in order to follow a righteousness provided by their own self-sufficiency. Thus he defeated Adam and Eve, thus he is deceiving modern Christendom. He worries little about the drunkard and the outcast, whose excesses are an advertisement that does not help him. He would like to clean them up a bit. The master work of this fallen prince is to wrest from men their hold on righteousness in Christ, by leading them to set up their own. Emptying scholarship serves him by offering men a rationale that will at once avoid the offense of the Cross and let them remain "religious."

## Paragraphic Comment

### OTHER RELIGIOUS BODIES THAT HAVE TRIED IT

Pastor J. W. Storer, of the First Church of Tulsa, Oklahoma, has in the Religious Herald of May 30, a series of delightful Convention paragraphs. Referring to the proposal to set up a social service board, Dr. Storer says: "This report merits—and will get—much judicious treatment from the brethren through the year. I can only say that, if Southern Baptists are swept off of their feet by this sort of thing, they will go the way of all other religious bodies that have tried it—death by dry rot." Dr. Storer has been long enough in the South to be aware how a little judiciously-placed flattery from Northerners of position prepares some among us to be "open-minded" to whatever new thing has enamoured them. If wisdom has not deserted us, instead of seeking something new, we will turn back to prayer and obedience, that we may be vessels fit to convey the immeasurable power of Christ to a lost world.

### NOT DOING BUT DYING

Many church members practice do-nothing-ism in their church relationships, and apparently in regard to their spiritual lives. We once heard a popular evangelist draw a caricature before a congregation of the religious song, "O, to Be Nothing." The substance of his urge was that we must be something. Another caricatured the old hymn, "Sweet Bye-and-Bye." He called for a "sweet here and now." It caught the crowd—and on "fleshly" grounds. What modicum of truth there may be in such teaching is more than off-set by its untruth. The great French preacher, Lacondaire, declared that the church of Christ was born crucified, and that until churches to-day, like their divine Saviour, become willing to fall into the ground and die, they will abide alone. The greatest deed the eternal Son of God could perform for a lost world was to die upon a Cross. Much as the churches need to do great exploits for God, it is not a big exhibit of doing in the realm of the flesh, but a convincing example before the world of dying to the flesh life that is needed in the order that they may be fruitful in bringing the world to the Lord.

### CHRIST'S AUTHORITY OR THE CRITIC'S

In his wonderful book, "The Vital Challenge of Biblical Certitude," Dr. C. W. H. Amos declares that the issue to-day is clearly that of Christ's authority or that of the critic. Dr. Amos tells of a conversation between one of these critics and the late Dr. R. D. Wilson, Professor then of Princeton Theological Seminary. Dr. Wilson said, "I asked the critic this question—he is one of the greatest writers in America and one of the wisest men, at least in his own conceit, that we have in the whole United States—I said, 'Suppose we had a statement in the New Testament, supposed to have been made by Jesus Christ, and there was absolutely no doubt about the text; you knew that He said it, and you are certain that you understand exactly what the Lord meant, would you believe it because the Lord said it?' And his answer was, 'Certainly not!' 'Well,' I said, 'that looks as if you were the Lord, not He.' And he did not dispute that." And Dr. Amos remarks, "Such is the vintage of scholastic conceit." Beside putting in such form that any intelligent reader can get what is basally the matter with the emptying critics, this quotation shows how high conservative Bible critics are beginning to call a spade a spade when dealing with emptying criticism. The time is over-ripe for it. The mass of Christians grow weary with an attitude of scholarship that does not permit writers to bring their stuff down to where actual living people will know what they mean. If it is vital, it can be dealt with that way. Courtesy becomes all, but courtesy is falsely used when it leads to covering up in feather-pillow words the question of whether the intellect of an unbelieving critic shall take precedence over the authority of Christ. The authority of intellect, in dealing with Holy Oracles that claim to be revealed and inspired by the Holy Spirit, must honestly make place for the possibility of

the source of the text being that of supernatural revelation. The critic questioned by Dr. Wilson refused to do that. And that is the source of the deadly poison in the work of rationalistic Bible criticism! In other words, Satan has blinded them in the same way he blinds the unbelieving ignoramus.

### DEBASING READING

On almost any newsstand in any city can be found abundant evidence that nearly all of the many magazines sold are of a distinctly low order. Even cursory attention to their contents will show that the writers are mostly persons of cheap sophistication and vulgar minds. It is a misuse of terms to call such stuff literature. Crime and sex are the never-failing themes, though there is a modicum of adventure stories, not necessarily filthy, though usually crude. Detective stories abound—also extremely crude. Crime and sex-ism constitute the main course served. It is a sad commentary on the minds of a multitude of people—what really interests them—that there is a large and sustained demand for "literature" that pries into odoriferous backdoor facts of life and revels in crime and impure sex portrayals. Before the Post Office Department forbade the mails to the particular sex magazine which claims the largest circulation (a nation-wide broadcasting system still advertizes it), a mail carrier in a rural section of Kentucky declared that he delivered to homes fifty copies monthly of that publication, but that only five copies of religious papers were taken on his route. That church people abound among readers of this filthy stuff, and often without having appreciated the meaning of doing so, is shown dramatically in the story elsewhere of one of our Louisville pastors. The Ephesian believers, after the preaching of Paul, brought together a vast pile of books of magical art, and made a bonfire of them. If all the pornographic books and magazines, in the filth of which a large section of the public, including an astonishing number of church members, are bathing themselves internally, were piled for a bonfire, how large a fire it would be! There is not a chance that any church will grow spiritually whose members have a hidden life that seeks entertainment in such debasing reading.

### CRUCIFY THE SELF-LIFE DAILY

At his conversion every Christian surrendered himself to the Lord in the matter of sin and salvation from sin. He realized his helplessness. A sense of guilt and need oppressed him. He was told and believed that the Lord bore his sins on the Cross as his substitute. With faith and self-abandon he looked to Christ to take care of him. Now, sanctification, Christian maturity, is attained by one's refusing the self-life day by day as he did in the sublime moment of surrender when the truth of what Christ did for him on the Cross first burst in upon him. One's self nature does not get converted; one abandons it through an act of faith in Christ. Christ died for our sins, taking our guilt upon Him, that we—our self-nature—might die daily. The daily surrender and dedication of the Christian to the Lord—that is the second blessing and the thousandth blessing, that is sanctification. When converted, he is once for all positionally a new creature in Christ. And that which is true positionally becomes increasingly true actually. That is, that is what is abundantly and constantly taught in the apostolic writings. We are daily to "reckon ourselves to be dead unto sin." Only thus do we actually become dead unto sin. Our churches are largely filled with converts whom Paul called carnal Christians or spiritual babes. Some pulpits are similarly served, even when the occupant is a man of much intellectual store. In vain we dream of accomplishing great things for our God in this day of trial except as we humbly turn back to Him to discover to us what it is in us that makes the wheels of Zion drag and squeak and the treasury of Zion fail of receipts. The trouble is in us and not from lack of resistless power in the Christ in whose name we call. Power is of God and He does not rent it out to men to use on their own conditions or for ends determined by them rather than by Him.

## Social Unrest—B. H. PAYNE, Cincinnati, Ohio

**I**T MAY sound pessimistic to say people are restless and commonplace, to say they feel a state of insecurity. It may be regarded a blanket statement to say the underlying cause is selfishness, and the surface cause economic injustice.

To challenge the statement is easy, but to refute it is difficult. Folks have grown so sensitive that they clash at trifles. In Cincinnati a labor strike has just been settled; the men started back to work displaying union buttons, and were refused entrance.

While able-bodied young men were overseas or in cantonment camps industry hummed, prices soared, standards of living were raised, and rates of profits made which could not be maintained in normal times. When these standards took a plunge downward "depression" reigned, and the masses charged that capitalists were the cause. It is hard to see a providence in depression; but people of all classes are selfish. We begin to realize that the classes are interdependent, that the strong must help the weak, that the weak are in the majority, and that their combined strength, amassed by some demagogue, becomes a challenge and menace to government, industry and religion.

Honorable ambition must be encouraged and not crushed, otherwise intelligent young people become Micawber-ites, or may exercise unholy ambitions and go out to dig up Cain. It is a question of which is worse—atrophy or revolution? Perhaps the former is not so bloody. The lack of confidence in the outlook in business is causing capitalists to bury capital in vaults and strongboxes. Business perishes, and wage-earners are thrown into a state of unrest because they do not know how they are to support their families. Now that the NRA has been outlawed people are wondering what will be next.

Conditions must be changed either through healthy means or tragic. While antagonism is universal, yet at the heart of society there is a spirit of compassion. If it is cultivated it

will counteract the virus that has been causing unrest. Love must be exercised in political, business, religious, social life. It is the love which Jesus taught His disciples to exercise. "Love, as affection, cannot be commanded, but beneficence for duty's sake may; even though we are not impelled to it by inclination—nay, are even repelled by a natural and unconquerable aversion. This is practical love, and not pathological—a love which is seated in the will and not in the propensions of sense—in principle of action, and not in tender sympathy; and it is this love alone which can be commanded."

I am not a metaphysician, but I do know that love is redemptive, and practical. It may be exercised even toward an enemy. The present unrest must be corrected through a return, or rather through pioneering in the field of love; or it will grow, probably with brief intervals of relief, from bad to worse till it climaxes in a cataclysm like the World War, uprooting not only tottering governments, but stable ones as well.

Do conditions like these come and go in cycles? Maybe so; but according to Hebrew prophets, Jesus Christ, and the Apostles, one of these "cycles" will terminate the age and usher in a new age (Zech. 14:3; Mt. 24:1; 2 Thes. 2; Rev. 13). It is not from the dream of a pessimist soured on society that we learn that conditions will develop an unscrupulous dictator in government, business and religion, that moral and economic depression will reach the depths, religious faith, because the heavens will seem brass and irresponsible to their cries, will wax cold; the sensual will be extolled; personal rights will be ignored; private business boycotted, news agencies censored, the masses intimidated, and the heads of recalcitrants will fall.

It will be the triumph of the Beast; unholy ambition astride a plunging civilization, without bridle or ability to see the future, will plunge it to death over the precipice. A remnant only will be left to develop a society who will love and trust God.

## How Medical Science Proves God and the Bible

J. B. CRANFILL, M.D., Dallas, Texas.

**I**T WAS interesting to note in the Western Recorder of May 30, that Rev. I. V. Neprash was converted from atheism to Christianity by a book on astronomy. Beyond any doubt, many a doctor has found God through his studies of anatomy, physiology, endocrinology, histology and other phases of medical science. Every new discovery in medicine presents new evidence of the fact that the hand that made us is Divine.

The progress of medical science has been a record of slow, plodding, and oft-times disappointing uphill work. In the days of Aesculapius medical science was largely mythological, but when Hippocrates came upon the scene it took on aspects of that more exact science with which the modern physician is familiar. Of course, even Hippocrates, with all his skill and learning, had not yet quite reached the threshold of those high achievements since registered by medical men. While time would fail to set down here the various steps through which medical investigators have found God, some of the discoveries in medical science are so romantic that they should be known by us all.

We wonder now how ancient physicians scored even the small success they had without a knowledge of the circulation of the blood, discovered by Harvey, and yet this knowledge is of comparatively recent date; and we wonder how even the most learned doctors combated epidemics of smallpox before Jenner gave vaccination to the world. There outflowed from that discovery all that has since become known and practiced in the realm of antitoxins. The knowl-

edge of blood pressure, endocrinology, X-ray, radium, the cardiograph, the clinical thermometer, insulin, aseptic surgery, microscopy, percussion, auscultation and other scientific discoveries that were unknown to old-time doctors are now a part of every doctor's day's work.

It is not, however, to these achievements, great as they are and startling as many of them have been, that the doctor owes his discovery of God. That quest and that revelation emerged from the dissecting room and from the intimate knowledge of the human body that every physician must acquire before he is qualified to go out into a suffering world to relieve human distress and pain. Our knowledge of anatomy is not yet perfect, yet anatomists know enough to reveal to them the pungent and almost startling fact that man is not an evolution but a creation.

It would perhaps not interest the lay reader, and yet I could wish that every thoughtful man and woman could follow the investigations of Banting and Best, who discovered insulin. Like their predecessors in the field of anatomical research and investigation, they found themselves ignorant of both the cause and cure of diabetes. I wish all of you could read what these fine young doctors did through their long months of experimentation. The pancreas, which in the sum of human anatomy, seems an insignificant part, was found to reveal both the cause and the cure of diabetes. This is only one of the many evidences of the intricate mechanism of the human body. This body of ours could not have been the result of a "fortuitous concourse of atoms," or an evolu-

tion from lower forms of life to what man became when God breathed into his nostrils the breath of life and man became a living soul.

There is, however, another and vital avenue through which doctors find God. Doctors touch life at its lowest ebb, and come in contact not only with pathological crises, but with the acid test of men's souls as they linger on beds of pain. Not only do doctors thus find the way to God, but oftentimes they are witnesses of the ghastly tragedies of lost souls sinking into eternal night.

Dr. J. H. Wayland, a Baptist deacon and founder of Wayland College, at Plainview, Texas, told me that one night he was called to visit a dying man. When he reached the bedside the man, while perfectly conscious, knew that his end was very near. Seeing that this patient was beyond the reach of medical skill, this Christian doctor sought to lead him to God. "Doctor," said the dying man, "I thank you, but it's no use. I am a lost man. I have sinned away my day of Grace. I am already in Hell. I hear now the cries of the eternally damned."

But there is another and a happier road that doctors find in their quest for God. It is through the sickness and death of Christians. My brother, who was a doctor, told me of two cases he had—one of a devoted Christian woman and the other of a Salvation Army captain. When this Christian woman lay a-dying, she looked up into my brother's face and said: "I hear the angels singing on the shining shore."

The Salvation Army captain died penniless, and my brother laid him out and dressed him for his funeral. When he came to examine his knees, he found on them great callosities that had been made by the hours this Salvationist had spent in prayer. My brother, who has long since died, never got away from the impression made upon his spirit by this Salvation Army captain's knees.

I myself have lingered by the beds of those who died, one among them being my sainted Mother. Her mind was clear. When it became evident that the end was near, she asked me to read the 23rd Psalm. Sitting on her bed by her side, I began the reading. When I reached that word which says, "Though I walk through the Valley of the Shadow of death," her weak voice took up the refrain and finished the verse, "I will fear no evil." With that, she was gone.

One of our Texas doctors many years ago was present when J. W. D. Creath, a frontier missionary, who had given his life to God, passed into rest. The dear country doctor who attended him told him he had but a few minutes to live, whereupon, the dear old hero of the Cross placed his feet together, crossed his hands upon his breast, and, looking up toward God, exclaimed,

"Sweet rivers of redeeming love,  
Lie just before mine eyes!"

The doctors who attended P. S. G. Watson, a noble Texas preacher and author of "Watson's Prophetic Interpretations," told of his passing. I lived in an adjoining yard from him when I was a West Texas country doctor. He was one of the noblest characters I ever knew. His wife preceded him, so that when he was dying, earthly vision having already disappeared, he called his daughter to his bedside and said: "I see Kitty." That was his wife he saw, and, with that, he passed into the land eternal.

Yes, these are the things that doctors see as they go about their work. Dr. Luke, who wrote what Dr. A. T. Robertson called the most beautiful Book in the world, must have witnessed many scenes like these. Preachers also linger near when the hour of death draws nigh, and they are exultant witnesses of the high and conquering faith of dying Christians who go out of life with a song.

It is thus that the science of medicine, which deals with the realm of the material, re-inforces our ministers, who move and teach in the realm of the spirit. I have never been able to understand how any doctor can fail of sensing God, as, with hand and heart, he moves quietly among the afflicted sons of men. That many of our physicians, from Dr. Howard A. Kelly on down, are devoted Christians, all of us know, and the thing I know is that when I get sick I want a praying doctor.

## God Shows Us the Red Lights

C. P. ORR, Troup, Texas.

**T**HOUGH Moses and Samuel stood before me, yet my mind would not be toward this people" (Jer. 15:1). Thus spake God to His chosen people, who were not as defiant and rebellious as we are to-day. Egotism, pride, covetousness (idolatry), lust, drunkenness, gambling, human-wisdom versus spirit-guidance in church life. Are there exceptions? Yes. What ails the laity and the leaders? Simply moral cowardice.

In some of our churches may be seen elegantly dressed ladies and gentlemen, sitting on cushioned pews, dropping their money into silver plates, listening to sermons on present-day achievements, later driving home in expensive cars, and spending the afternoon at a ball game at which they bet two to one on the home team, then spending the larger part of the night at the club or card party, gambling for a prize. There is no record of where they spend the week. They seem to expect to get by St. Peter when they die, on their church membership, or perhaps a faulty indictment.

We attend a Pastors' and Workers' Council, intended to strengthen and instruct church workers. Among other things discussed is, "The Empty Church and Idle Pastor." Learned and eloquent speeches are made. **But no one moves to ask God what is the matter.**

The scene changes. A motely throng of underprivileged humanity, crowding the streets or parks, with no restraint, no leaders, no God, no hope, no friends' nor Christian greetings to a hungry heart, yearning for some one to speak a word of cheer or tell the simple story of Jesus' love. Yet there are preachers seemingly as indifferent as to this as many of the rest of us, longing for a call from a church.

Again we see city pastors who ring the door bells of worldly members, equally negligent. Then we recall the largely forgotten passage in Luke 22:35, "When I sent you without purse or scrip, lacked ye anything? They said no." You say, "He then told them to take their purses." But did He tell them to wait for a church call?

If there can be sorrow in heaven, it must make angels weep to see the indifference of worldly Christians, together with the wanton disregard of many preachers in regard to the poor to whom Christ told them to act as shepherds and to preach (Matt. 11:5).

If the devil ever laughs, it must be when he puts a seal on the idle preachers' lips by telling him "he must wait for a call." Likewise the city pastor, when he allows himself to think that he has not time to preach on the streets. The un-shepherded was the class to whom God sent them to preach. God will require it of us if they are lost.

Did John the Baptist wait after God called him, even if his "fur coat" was the same one he had worn for ten years? Did the Apostles and early church stand back on such false modesty?

What more can a God-called man ask? He is given his credentials from heaven. He has a crowd of lost sinners on paved streets with electric lights. Preach to them, then pass around the hat. You are ashamed to do this, are you? Read Mark 8:38 to see what God thinks of you.

The average idle preacher is just too proud or cowardly to take God at His word. Can such a preacher reconcile his conduct with 1 Cor. 9:16? No. Then get busy, do your duty, and there will be no idle preachers. And city pastors and churches that fail to reach out to the lost multitudes on the street have equal guilt.

The first job some people will have when they get to heaven will be "washing the saints' feet," to teach them humility. And it may take many a long time to get a gold-seal diploma in humble service.

Pastor M. R. Reagan, of the Smithfield Church, in Henry County Association, has changed his residence to 3108 Hale Avenue, Louisville, Ky.

## Fallacies of Seventh-Day-IsM

J. J. ROBINSON, Louisville, Ky.

**T**HE Seventh-day people are great propagandists. They have had several letters in the HERALD-POST recently, the fallacies of which ought to be exposed.

Their assumption that the entire universe was "created" in six short days, less than six thousand years ago, is a mistake. Only the first verse of Genesis tells of the original creation. No date is connected with it. It may have been a million years ago, for all the Bible says to the contrary. Later, presumably because of sin, the earth "became a waste." The rest of the chapter tells of "making" over again the earth for a new start.

Observance of the sabbath was not commanded until about 2,700 years after the creation of Adam. In their centuries of slavery in Egypt Israel had no sabbath, but worked every day alike. When God led them out of Egypt He told them to work six days and rest a seventh day. The idea that the seventh day then set apart for rest must have been the self-same day on which God rested is a baseless assumption. Any six days of labor, followed by a day of rest, would obey this commandment regardless of the precise succession of days during the 2,700 years while the sabbath was not generally observed.

"The sabbath was made for man—not man for the sabbath." Men need one day in seven for rest, worship and recreation. In this land of freedom it is a mistake for preachers to try to have laws enforced compelling people to come to their churches. A better way is to make the things of God so interesting that the people will want to come.

When our Lord was asked which was the greatest commandment of all He did not mention any of the ten, but put love to God first, and love to one's neighbor second. The Seventh-day people exalt their hobby so highly, and push it so unscrupulously, that they break the command to love other Christians. In China, instead of going to the four hundred millions of raw heathen and trying to convert them, they give most of their attention to trying to unsettle and steal converts made by other missionaries, telling them they cannot be saved unless they keep Saturday instead of Sunday as the sabbath.

When other missions discipline their members for open sin, like going back to indulgence in opium, or taking extra wives, the Seventh-day people accept such backsliders and make teachers of them—providing only that they accept the Saturday-sabbath—and pay them good salaries for trying to tear down the work of the churches. Such behaviour is demoralizing and un-Christian. It is like those who troubled the early church by making a hobby of circumcision, as spoken of in Paul's letter to the Galatians. With all paganism to work on, it is neither fair nor decent for these people to inflict themselves on an established mission like lice on a human body, or fleas on a dog!

They insist that observance of Sunday instead of Saturday is "the mark of the beast." This may be "smart," but it is the smartness of a knavish lawyer trying to win a case by means neither fair nor legal, it is not Scriptural. The mark of the beast is to be a visible thing, without which nobody will be allowed to buy or sell. The blue eagle and the swastika may be rehearsals for it, but the real thing has not appeared yet. There is no excuse for such a daring perversion of Scripture!

Paul was inspired to write, "Let no one, therefore, be judging you, in eating or in drinking, or in respect of feast, or new moon, or sabbath—which are a shadow of things to come."

The seventh-day seems to be a shadow of the Millennium, a time when good shall triumph over evil. The next day is a shadow of the new heavens and the new earth, when all evil has been abolished forever. Unquestionably the first day of the New Week is better than the last day of the old!

## From a Prominent Baptist Woman in Canada

**D**EAR DR. MASTERS: The Western Recorder is certainly a wonderful paper, and I love to read the Editor's writings of every sort and description, as well as articles by others. That Open Letter to Geo. H. Doran by Dr. Cranfill in a recent issue was certainly a gem.

But what I am specially desirous of saying, is, how much I appreciate the splendid articles on doctrine that you have been giving us. The issue of April 25, was beyond compare. I do not recall ever seeing a whole issue of any paper given over as that one was to a doctrinal point.

I admire your courage, and commend your wisdom, for if ever such articles were needed it is to-day. Up here in Canada, we seem to be following the trend of the Northern United States, or perhaps I ought to say, inter-denominationalism, and one's heart is sometimes heavy as one pictures the future certain to be produced as the result of present lack of teaching of doctrine.

Our Women's Missionary Society of Regular Baptists of Canada is making as brave a stand as we know how, for the old lines, and suffering much criticism thereby; but we can do nothing less than stand by the Old Book, though all men forsake us and flee.

When I read the April 25 articles, I said I must give a copy to each one of our missionaries at home and abroad, so may I trouble you to send me a dozen of the special edition of these articles. I also enclose the payment of my subscription, which I regret to say is overdue.

You will never know how much good you are doing through the Western Recorder and your staunch stand for the eternal verities. I have just been reading yours in the May 23rd issue on "God does not rent out power." How true it is!

75 Lowther Ave.  
Toronto, Canada.

Yours with sincere thanks,  
CARRIE H. HOLMAN

[Mrs. Holman is the widow of Charles J. Holman, K.C., LL.D., prominent crown lawyer and one of the most prominent Baptist laymen in Canada, who died a few years ago. We appreciate the generous words of this elect lady, who has long been wholesomely and influentially active in the Baptist Woman's Missionary organization in Canada. We thank Mrs. Holman for her kind intention in attributing courage to this Editor in the witness the paper bears to the old paths of holy revealed faith, and its warnings in regard to encroaching rationalistic tendencies. Yet there is a certain disconcerting implication involved in her commendation. If it has indeed become a specially courageous thing in America for a Christian paper faithfully to teach and defend the faith of God as revealed in the Holy Scriptures, who are and where lurk the skulking enemy who plots to destroy or discredit every such witness? What business has any paper, daring to call itself Christian, to imagine it can do anything else without being a hypocritical time-server? If religious "pacifists" really have power and purpose, by subtle plotting or otherwise, to unhorse those who in pulpit or printed page faithfully proclaim the old Gospel, it amounts to this, that unbelieving philosophy already has attained far larger power within so-called orthodox communions than has been recognized. The situation is worse than the great mass of Christians realize. One of its revealing angles is that the majority of us prefer to be at ease in Zion, rather than be forced to wake up, until the grown-strong enemy may feel ready openly to flout and condemn Bible faith—at which time ease-in-Zionites are more likely to surrender to save their skins than to bear true witness at severe cost in suffering and persecution.—Ed.]

Pastor Sullivan and his people at Beaver Dam, Ky., are holding in the Beaver Dam Church a Bible Institute this week. Among the speakers are M. P. Hunt, R. T. Skinner, O. M. Huey, Leo Green, E. C. Stevens, A. F. Cagle, and W. C. Taylor.

## News from Daviess-McLean Association

D. ARTHUR DAILEY, Owensboro, Ky.

**S**TANLEY Woman's Missionary Society will celebrate their 25th anniversary with Mrs. W. G. Potts, associational president, leading the devotional. Miss Nina Jett speaks on "Looking into the Future." Mrs. Jas. Hill, president, will give an account of the life of Miss Fannie J. Crosby and all songs used in congregational singing will be from Miss Crosby's pen. Mrs. John Pendleton will read the history of the society. The music will include a duet by Mrs. Culley and Mrs. Wilhite, also two solos, "I Shall Not Be Moved" and "Praise Him" by little three-year-old Emily Greenwood Culley. The Society was organized with eight members, all of whom still live. The oldest member is Mrs. Kate L. New-an, nearly ninety-one and still active.

The Stanley Church revival begins Monday night, July 15, with Rev. Ford Deusner assisting the pastor, Rev. Edwin Deusner.

Rev. Harry Beckman, of Owensboro, who recently returned from a meeting with the Goshen Church in near-by Indiana, left Monday, June 3, for a meeting in the Kentucky mountains, volunteering his services under the direction of our State Board.

Walnut Street Church, Owensboro, through Pastor W. S. Coakley, reports an upward turn to their work—the Sunday-school, B. Y. P. U. and other phases of it being in healthful and growing condition. On Sunday night, June 2, three were baptized who had come into the church without regeneration and now desired valid baptism. The church debt has been reduced more this year than for several years. This, too, is with other finances improving. They look forward to a revival in the near future.

The Buena Vista W. M. S. (Owensboro) has something new—"Clear Creek Night"—to build, with an interesting and unique program, greater interest in Clear Creek assembly ground Pineville in our own State.

On Friday, May 3, Pleasant Grove Church celebrated their hundredth anniversary, with Rev. Rice Gregory uttering a devotional address. Mrs. William F. Shaw read the church's history, Rev. W. S. Coakley spoke upon "The Relation of Church and Community," and Secretary W. M. Wood made an address on "One Hundred Years of Kentucky Baptists."

Rev. Thomas Dawns was the first pastor and Rev. J. A. Bennett served through the longest consecutive pastorate—almost thirteen years. He served, also, during two shorter periods, making a total of almost twenty years. D. Arthur Dailey is the present pastor beginning his tenth year with this great church.

Sunday, June 1, Dr. F. W. Eberhardt, of Paris, Ky., began with First Church, Owensboro, as supply pastor for June and July while pastor Humphreys with his wife and Deacon W. P. Simpson are on their journey to the Holy Land. They leave Owensboro June 17 and sail from New York June 19. Dr. A. U. Boone will supply in August and part of September until Brother Humphreys returns.

On Sunday, May 26, Third Church, Owensboro, was host to the City High School Class of eighty-eight graduates. The pastor, Rev. A. F. Cagle preached the baccalaureate sermon, his subject being, "Christ Our Perfect Example."

Third Church feels herself very fortunate as they look forward to the coming of Dr. M. E. Dood for a revival in September.

Eaton Memorial Church, Owensboro, has four B. T. U. classes scheduled for the week of June 10—"Pilgrim's Progress," "Training in Christian Service," "Intermediate Manual" and Junior Manual.

### ORDINATION OF R. P. BROWN

The Hartford Baptist Church ordained R. P. Brown to the Gospel ministry recently. Mr. Brown is the new pastor of the Pond Run Baptist Church, but a member at Hartford. Pastor C. Ford Deusner acted as Moderator and James Arthur Pryor was clerk. The candidate was examined by Pastor H. S. Wigginton, of Rochester, and Pastor James L. Sullivan, of Beaver Dam, delivered the ordination sermon. The charge to the church was delivered by Pastor Aaron T. Ross, of Clear Run and West Point Churches, and the charge to the minister was given by Rev. Albert Maddox, of Beaver Dam. Pastor Deusner presented the Bible, and Rev. S. T. Skaggs, of Centertown, pronounced the ordaining prayer.

### INSPIRATIONAL MEETINGS AT HARTFORD

Pastor C. Ford Deusner and the Hartford Baptist Church recently had a week on inspirational meetings, with a Bible message by a different preacher each evening. On the first night Pastor George D. Park, of Earlington spoke on "The Cost of Discipleship," and Pastor B. F. Waite, of the Hall Street Church, Owensboro, on the second night spoke on "The Evidences of Salvation." Next Pastor John W. T. Givens, of Morgantown, discussed "Jehovah's Plea for Consecration," and then Pastor Edwin E. Deusner, of Henderson, and pastor of the Stanley and Spottsville Church, and brother of the Hartford pastor, spoke on "A Good Soldier of Jesus Christ." On Friday night Dr. H. S. Summers,



### SEASONAL BOOK CHAT

By  
Dr. John L. Hill

● It is said that great movements, national and international, are stirring right before our eyes. Have you seen them? It is the easy thing, even the lazy thing, to rely upon rumor, to swallow the propoganda of the organization that knows what it is doing and relies upon the ignorance of the general public to make it possible to put over any pet project under surprisingly innocent guise. Isn't it about time "General Public" was asserting his generalship? It will be too late after the Write for Summer Book Buddings and read Dr. Hill's complete article.



Notify us, if you are not receiving Book Buddings seasonally, and we'll send it free each quarter. It presents the best and latest books of all publishers.

### BAPTIST BOOK STORE

323 Guthrie Street,  
Louisville, - Kentucky

Madisonville, talked about "The Christian's Task," and the last night of the series Pastor E. H. McElroy, of the Eaton Memorial Church, Owensboro, discussed "The Christian and His Church Attendance."

Following this series a rally day was held, and despite a rainy day, preventing many rural members from attending, they had 230 in Sunday-school, a large audience at morning worship, and in the evening the work was climaxed by the burial in baptism of two boys and two men.

Dr. W. L. Davis, of Clifton Forge, Va., has been called to the First Church of Darlington, S. C.

**Bible School Department**

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

**Standard Sunday Schools**

The following have recently qualified for the Standard award:

Louisville, Calvary—Pastor, T. J. Barksdale; Supt., W. F. Dierking.

Louisville, West Side—Pastor, Ira B. McClung; Supt., Frank P. Riehle.

**Sunday School Revivals in Salem Association**

Twelve of the churches in Salem Association engaged in Sunday-school revivals or enlargement campaigns the week of May 26 through June 2. Brother W. R. Kennedy, the Associational Superintendent, did a fine work preparing for the revivals. He is one of the most modest and consecrated men I have ever met. He quit work each day to attend the central meeting for an hour and then on Friday he left his farm all day to be in the meeting. The success of the work is due largely to his work and spirit. We give just a word about each of the churches that had the work.

**Buck Grove**

Pastor C. W. Bowles and Superintendent Russell McCoy were assisted by Brother C. M. Mellichamp. The Sunday-school attendance had averaged thirty-six but went to sixty-nine on the closing Sunday. The possibilities totalled 204 for this Sunday-school.

**Ekron**

Pastor Johns and Superintendent French had with them Brother John Moore. The possibilities totalled 201 with forty-six nine years and over not members of any church. This school is now Standard.

**Guston**

Brother S. E. Bradley assisted Pastor W. R. Filkin and Superintendent Mills and reported a good week. Two new officers and two new teachers were enlisted for service and 214 possibilities were listed.

**Muldraugh**

Muldraugh had Brother J. M. Carter for the week. The attendance went from an average of thirty-eight to seventy-five. There were only forty-six resident church members but twenty-two took the examination on Building A Standard Sunday School. Brother I. T. Jones is pastor and Brother Byron Gerkins is superintendent.

**New Highland**

Pastor Z. T. Connaway and Superintendent Rice F. Dugan was assisted by Brother K. S. Entzminger. Five new

officers and teachers were enlisted and 127 possibilities were located.

**Otter Creek**

Brother S. E. Maddox assisted at Otter Creek and listed 209 possibilities and enlisted three new workers. Brother D. E. Jones is pastor and W. S. Muth is superintendent.

**Rock Haven**

Brother Otis Maddox assisted Pastor Jones and Superintendent Clay Shelton here. The possibilities totalled 191 with sixty-one over nine years of age lost.

**Salem**

The writer assisted Pastor Filkin and Superintendent W. R. Kennedy. The possibilities totaled 282 with fifty-eight over nine years of age not members of any church. This church is in need of some Sunday-school rooms and we hope they may build in the near future. It was a real joy to be in the homes of these good people and work with them in the church.

**Awards Run High**

More than 1,400 awards for Sunday-school training were issued to Kentucky during the month of May. Nearly 2,000 more awards have been issued for our State during the past seven months than for the same period of time a year ago.

**Before July 4**

Why not have a Standard Sunday-school before the fourth of July. You can.

What does your School lack? Preaching Attendance? Shame on any group of teachers who will not get their pupils to remain for the preaching service!

Use of Bible? This ought to be the easiest point of all if the teachers will plan for the use of the Bible in the class.

Just determine that you will get your School to do at least as much as the Standard outlines. This is the least and not the most for a School to do. Determine to apply by the Fourth of July.

**Stithton**

Brother J. S. Ransdell assisted Pastor C. L. Niceley and Superintendent Arthur Strainey at Stithton. This is one of the most strategic positions in the State as it is just beyond Fort Knox and can minister to large numbers of soldiers. Possibilities of 301 were listed not counting the men in the Fort.

**Vertrees**

The Vertrees Sunday-school had not met since last Summer but Brother J. T. Miller organized the school and had thirty-five present on the closing Sunday. This church was pastorless and

they called Brother Miller. A. G. Maxwell is the superintendent.

**West Point**

Brother C. P. Hargis assisted Pastor V. C. Taylor and Superintendent W. G. Hardy at West Point. The possibilities totaled 418 with 111 over nine years of age lost. Eight new classes were formed and one new officer enlisted.

**Wolf Creek**

Brother N. H. Roberts assisted Pastor Keys and Superintendent Chism at Wolf Creek. In addition to the good work here they organized a mission Sunday-school out from Wolf Creek. Five new workers were enlisted at Wolf Creek.

**Conclusion**

On the closing Sunday it rained all through the day but the attendance in the twelve Sunday-schools was 749 as compared to an average of 649. About 580 different people attended the churches at night during the week and 141 took the examinations. Your Sunday-school worker counts it a week of real blessing and is grateful to God for the privilege of thus serving some of the country churches in this old Association.

**SUNDAY SCHOOL ATTENDANCE**

June 2, 1935

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

Louisville, Walnut St. ....	1,233
Newport, First .....	1,023
Owensboro, First .....	780
Louisville, Ninth and O .....	756
Louisville, Carlisle Avenue .....	689
Louisville, Parkland .....	650
Lexington, Calvary .....	600
Paducah, Immanuel .....	587
Owensboro, Third .....	575
Louisville, West Broadway .....	566
Louisville, 18th Street .....	551
Mayfield, First .....	547
Louisville, Baptist Tabernacle .....	532
Frankfort, First .....	518
Harlan .....	511
Lexington, Porter Memorial .....	500
Somerset, First .....	488
Louisville, Franklin Street .....	482
Akron, Ohio, Calvary .....	467
Louisville, Eastern Parkway .....	459
Louisville, Clifton .....	451
Jellico, Tenn., First .....	421
Harrodsburg .....	419
Bellevue, First .....	409
Paducah, Baptist Tabernacle .....	388
Madisonville, First .....	381
Danville, Lexington Avenue .....	380
Covington, Latonia .....	376
Louisville, Baptist Temple .....	342
Covington, Madison Avenue .....	338
Covington, Immanuel .....	330
Louisville, Virginia Avenue .....	327
Elizabethtown, Severn's Valley .....	303
Greenville .....	296
Louisville, Fourth Avenue .....	296
Pineville, First .....	281
Beech Grove, (near Perryville) .....	268
Hazard, First .....	260
Louisville, Hazelwood .....	257
Fulton, First .....	249

Versailles .....	245
Lexington, Grace .....	243
Taylorville .....	239
Shepherdsville .....	228
Lynch .....	227
Louisville, Manly Memorial .....	207

**OWENSBORO PASTOR APPRECIATES HIS HELPERS**

Recently you carried a report relative to a meeting in which Rev. L. E. Martin and I were associated with Pastor H. S. Wilson of the Calvary Baptist Church, Akron, Ohio.

Martin has all of the qualities that prepares him to be a real yoke-fellow in an evangelistic campaign. Certainly he knows how to magnify Christ in his solo work, but that does not rob from his ability to lead the choir and congregation to do their best in singing the old gospel messages.

Wilson is in his ninth year as pastor in Akron. Each year finds him more firmly entrenched in the hearts of his people. His church has led their Association not only in soul-winning and additions but in reaching out and touching other communities. This last year has been one of the greatest of his ministry at Calvary. His church has a special appeal for the people going north from the Southern states. Since he hails from Owensboro and Kentucky the people going to Akron from this state soon find their way in to his services; once there they readily become faithful supporters.

For more than a year they have been sending all of their morning services out over the radio, thus enabling them to contact people that otherwise they could not reach. This has forced them to enlarge their seating capacity to take care of their growing congregation.

I would urge those who have friends in Akron to advise them of the opportunity they have at Calvary Baptist Church, not only for a church home, but a place for real service in the Master's vineyard. The hearty Christ-like welcome that they will receive will make them feel at home their very first visit.

ALONZO F. CAGLE,

**SILVER ANNIVERSARY FOR AVERITTS**

On the night of May 31, twenty-five years ago, Rev. and Mrs. E. L. Averitt were married. On the night of May 31, 1935, the Shawnee Baptist Church surprised them with a reception at the church. A program of music, recitations, reading of telegrams, and a talk by Dr. L. W. Doolan, who officiated at the marriage twenty-five years ago, had been arranged, at the close of which Pastor and Mrs. Averitt were presented with a lovely silver tray and goblets, a gift from the church. Other gifts were also received. Out-of-town guests included Dr. and Mrs. L. W. Doolan, Mr. and Mrs. C. S. Norvell and Mr. Wyatt Norvell.

**INTERVIEW WITH THE NEW SOUTHERN CONVENTION PRESIDENT**

(Continued from Page 6.)

subject of analogy in the Christian religion. At fourteen he was set to tending his father's flock of 265 sheep.

"That flock of sheep sent me through college," Dr. Sampey relates. "The prices of cotton in those days was low. My father didn't raise cotton, he raised wool."

At sixteen the youth was licensed to preach and entered Howard College. He completed the four-year course in three years, reaching the head of his class in military and scholastic attainments, as senior captain of the Cadet Corps and valedictorian of his class.

"It was here that I came to love military life and military heroes," Dr. Sampey relates. "My teacher, Col. J. T. Murfee, was a former pupil of Stonewall Jackson. My imagination had already been fired with admiration for General Lee and other old Confederate soldiers, and this was deepened."

Dr. Sampey's interest in military life has not dimmed during the years. He is a voracious reader of military biography, having read twice through Freeman's massive four-volume work on Lee, this year's Pulitzer prize winner in biography.

"General Lee," Dr. Sampey declares, "was a Christian gentleman as well as a soldier. He prayed for his enemies." His admiration for the Confederate leader has become proverbial to his Seminary classes. On the walls of his study at home, and in his Seminary office, there are pictures of "his hero."

Dr. Sampey came to the Baptist Seminary in Louisville as a student in 1882. After his graduation, in 1885, he was asked to remain as an instructor. In 1892 he became full professor in the department of Old Testament Interpretation, a chair he still holds. He was elected president of the Seminary in 1929.

**III**

Early in life, Dr. Sampey planned to go to Mexico as a missionary. It was not until 1925, however, that he realized his dream of becoming a religious ambassador to another country. The summer of that year and those of 1926 and 1928 he spent in Brazil as a "missionary." Those three trips resulted in the public profession of faith by 1,700 persons.

Dr. Sampey's travels have not been limited to the South American trips. In 1897 he made a seventy-seven-day horse-back tour of Palestine—"before Palestine was modernized." Eleven weeks, except Sundays, he spent in the saddle. He gained from this tour a first-hand knowledge of Biblical lands which has colored all his teaching. He has also traveled through Europe—and last summer attended the Baptist World Alliance, meeting in Berlin, as a member of the executive committee.

But the Seminary president has had little time for vacationing—nor as much time as he would like for his favorite sport—fishing. Once—in October, 1931—he achieved a pinnacle in the fisherman's world. That was at Gulfport, Miss. In one day he made a record catch of 178—"all game fish," he declares. And he won the gilt diploma of the Gulf Coast Fishing and Outing Club. That certificate bears a seal awarding 100 extra "tokens of merit" because of the "applicant's failure and refusal to use profane language after losing numerous small fish and one large red fish."

Dr. Sampey's earliest pulpit experience was as a "peripatetic evangelist" in Alabama. During the summer vacations of his college days he rode horse-back to remote country churches to conduct eight or ten-day revival services.

As a young professor, Dr. Sampey became pastor of the Forks of Elkhorn Baptist Church in Woodford County. During the succeeding forty years he served as pastor there three times, for a total of twenty-four years. For the eleven years immediately preceding his first pastorate, the church had been served by such leaders as Drs. Kerfoot, Broadus, and Riggan, all Seminary professors.

**IV**

During his years as a pastor, and down to the present day, Dr. Sampey has conducted numerous evangelistic meetings. Since 1920 he has conducted all these meetings on the basis of studying with his congregation a whole book of Scripture. The books used vary between one of the four Gospels and the Book of Acts. His emphasis is not so much on numbers converted as on confronting those who are already Christians with a full-orbed conception of Christianity. "Give Christ Jesus all the keys," is his great word in this connection.

The Baptist leader regards as his most far-reaching service his membership for forty years on the International Sunday School Lesson Committee. For half of that time he has been chairman of the sub-committee which prepares lesson outlines of Sunday School lessons for at least 10,000,000 members of forty evangelical denominations.

Dr. Sampey considers Dr. John A. Broadus, his great teacher in the Seminary, as the greatest single influence on his life.

"My philosophy of life?" President Sampey hesitated a moment; then like a flash: "If I could be like Jesus every day of my life—I'm a soldier under orders," he added, with characteristic vigor. "Jesus is my great Captain. I go to Him for orders every day."

**For SORE EYES**



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## Fellowship Tidings.

Girls from nine States are students in the School of Nursing of the Southern Baptist Hospital, New Orleans.

Dr. Bernard C. Clausen, of Pittsburgh, Penna., delivered the baccalaureate address at Meridith College at their recent commencement.

Dr. C. J. Allen, of the First Church of Fairmont, N. C., and formerly pastor at McHenry, Ky., has just been engaged in meetings at the First Church of Monroe, N. C.

Miss Elsie Clore, one of the Foreign Missionary Board's missionaries in Nigeria, Africa, has been a guest patient in the Southern Baptist Hospital, New Orleans.

The Virginia Avenue Church, in Louisville, H. R. Lambert, pastor, recently elected Brother H. M. Dunn to the diaconate. The ordination will take place at an early time.

Dr. Luther T. Holcomb, new Executive Secretary of the Sunday School Board, Nashville, preached the commencement sermon for Stevens College, in Columbia, Mo., recently.

Since Pastor A. W. Reaves has gone to the Calvary Church, in Birmingham, Ala., in January, there have been around a hundred additions. Gifts have increased thirty-five percent in that time.

H. L. Dobbs, Assistant Superintendent of the Kentucky Baptist Hospital, Louisville, has been made Acting Superintendent, for the present, to take over the duties of Superintendent George E. Hays, resigned.

Georgia Baptists have broken ground for the erection of an addition to the Georgia Baptist Hospital, Atlanta, and they are seeking to raise \$150,000 for the increased facilities and to reduce the funded indebtedness now on the institution.

Dr. Carl M. Townsend, pastor of the Hayes-Barton Baptist Church, Raleigh, N. C., and formerly pastor of the church at Campbellsburg, Ky., has been assisting Pastor H. O. Baker in a series of meetings at Youngsville Church, in the Old North State.

Dr. N. Y. Gulley has retired as Dean of the Law School at Wake Forest, after being head of that department for forty-one years. He reached his eightieth birthday on June 3, and the Trustees have made him Dean Emeritus, but he expects to continue to lecture to his class in Blackstone.

Dr. Carlos M. Dinsmore, formerly Executive Secretary of the Indiana Baptist Convention, and now an official of the Northern Baptist Convention, with headquarters in New York City, was in Louisville last week in connection with the marriage of his daughter, Miss Margaret M. Dinsmore, to Herbert A. Lynes,

both residents of Oklahoma, which took place at the bride's sister, Mrs. Raymond E. (Dorothy Dinsmore) Blackwell, 1463 St. James Court, Louisville. The bride and groom are now residing in Muskogee, Okla.

Brother A. A. Thacker, of Lewisburg, Ky., has moved to Howell, Ky., in Christian County, where he has accepted the call of the brethren of the church at that place to become their pastor. The pulpit of the Baptist church at Howell was formerly filled by Brother E. L. Pendley.

Pastor E. N. Perry and his people at the First Church at Lawrenceburg, will on the first Sunday of June, observe their 101st anniversary in a Home Coming day. There will be several invited speakers and an all-day service. It promises to be a signal occasion for Baptists in all of that region.

Pastor Isaac Ferdinand Graves, of the Grace Church, Louisville, and Miss Mary Margaret Tudor, daughter of Mr. and Mrs. W. D. Tudor, were married on Thursday, June 6, at the home of the bride in Shady Grove, Ky. The bride and groom are now at home to their friends at 2234 Garland Ave., Louisville.

Dr. Charles George Smith, of Canada, has been invited for special addresses among Baptists of Georgia. He will speak for Pastor Louie D. Newton at Druid Hills Church, Atlanta, Ga., on Sunday evening, and at 9:00 o'clock CST will be heard over the Radio Broadcasting Station WSB Atlanta, which dials at 74.

During the six years that Dr. Olin Green has been pastor of the First Church of Ripley, Tenn., a total of \$46,759.79 has been contributed to all causes, including local expenses, and there has been a gain of 233. Subtracting from this 110, lost to the church by death and by letter, leaves a net gain of 123.

For some years our old friend Dr. B. P. Robertson has been President of the Baptist Bible School, Washington, D. C. The school recently closed its sixth session, and diplomas were awarded to eight graduates. The commencement address was by George T. Waite, Secretary of Virginia Baptist Board of Missions.

Councilman J. Willis Gunn, Dallas, Texas, after conferring with City Manager Hal Moseley, has announced that all city employes who appear for work with whiskey on their breath, or drink liquor during office hours will be discharged. The new ruling comes under the civil service regulations for city employes.

While the Dionne Quintuplets are still commanding pages and pages of publicity, the Biblical Recorder last week published a picture of four sets of twins every one of whom Pastor W.

F. West, of the First Baptist Church of Toxboro, N. C., has baptized. Three sets of these sets are girls and the other set is made up of boys. They are: Vurlest and Murlest Tuck; Rachel and Gracie Carver; Annie Katherine and Annie Laurie Barnett; and Bruce and Talmadge Pulliam.

The Trustees refused to reverse their stand taken a year ago forbidding the use of Wake Forest College buildings for dancing purposes. A minority group among the student body is reported to have been agitating the matter, but learning of the temper of the Trustees' sentiment they did not present their petition as they threatened.

Pastor Rudolph Lane writes us that the father of Mrs. Hugh McConnell, of Princeton, Route 3, Ky., gave her and her husband a subscription to the Western Recorder when they got married sixty-two years ago, and she has kept it coming to her home ever since. She has always paid it in advance of date of expiration, so that it has never lapsed. She is now eighty-two years of age.

Pastor L. S. Chambers is now back at his home in Cox's Creek after an extended trip to the Southwest following his attendance at the sessions of the Southern Baptist Convention, Memphis. Last week he led his church in conducting four Baptist Training Union classes, taught by our local people. He will begin a series of meetings August 4, and the Cox's Creek Church has asked him to do the preaching.

Dr. O. M. Huey, Superintendent of the Louisville Baptist Orphans' Home, went to Boone County last Tuesday to attend the funeral of his cousin, Gaines Huey, son of James Huey, who died on Sunday morning, June 9, at 2:00 o'clock, as a result of injuries sustained when a young horse kicked him in the abdomen. Mr. Gaines Huey was a member of Union Church, in Boone County, and he leaves a wife and a ten-year-old son.

Pastor Paul Jagers is planning, with the aid of about six teachers, to conduct a Daily Vacation Bible School at the Portland Avenue Church, Louisville, this summer. Mr. Jagers leads his boys in all seriousness in their carpenter work. Last year he directed them in building about fifty dollars worth of tables for the elementary department of their Sunday-school, and this year is planning other articles of furniture for the church. He has in his membership an expert pattern-maker who designs their work for them, and they buy the lumber and go ahead with the work.

## TENNESSEE COLLEGE (FOR WOMEN)

A.B. and B.S. Degrees

Arts, Sciences, Music, Home Ec., Journalism, Dramatics, Secretarial, Physical Ed., Christian Education. All sports. Our location permits superior advantages at extremely low rates. Catalogue.

E. L. ATWOOD, Murfreesboro, Tennessee

**RUSSELL COUNTY ASSOCIATION**

The Russell County Association held a great missionary meeting in Friendship Church on the recent fifth Sunday, at which time several fine addresses were delivered.

I am now engaged in teaching a Bible and singing school in our church. I have taught in different States and communities, but have never seen greater interest in a school than we are having here. I have never understood why preachers and pastors have not done more work of this nature. Nothing helps a church more than a good Bible school. We need to have faith in God, trusting faith, unwavering faith. We need more Bible doctrine preached and taught. Our churches need discipline. We need churches that are evangelistic. We need members who will go to their neighbors and invite them to church and talk to them about accepting Christ as their personal Saviour.

I take the liberty of writing these few lines for the venerable paper. I think it a wonderful paper. It has many good features in it, and many strong articles. We have so many anti-missionary people in our churches that it does not have the circulation it should have. Only two members of the Sano Church receive it.

I. M. GRIMSLEY,  
Sano, Ky.

**CORNERSTONE LAYING AT ST. MATTHEWS NEXT SUNDAY**

The cornerstone of the new building of the St. Matthews Baptist Church, on the eastern edge of Louisville, will be laid next Sunday afternoon at 3:00 o'clock. The foundation is now being laid on their newly acquired property at Breckenridge Lane and Willis Ave., in the beautiful new subdivision better known as Breckenridge Villa, and the workmen have everything in readiness for the ceremony on this coming weekend. An excellent program of music and speaking has been arranged. The speakers will include Brethren T. E. Ennis, LaGrange; E. F. Estes, West Broadway; O. M. Huey, Superintendent of the Louisville Baptist Orphan's Home; C. W. Chadwick, member Fourth Avenue Church; E. C. Stevens, Clifton Church; C. M. Thompson, of the State Mission Board of Kentucky; Herbert C. Cralle, a layman from Walnut Street Church; Victor I. Masters, Editor of the Western Recorder; and M. P. Hunt, of Eighteenth Street, all except the La-Grange pastor being from Louisville.

The history of the church at St. Matthews, though short, is interesting and varied.

An attempt to organize the Baptists in this community was undertaken by Bro. O. M. Huey and others about twenty years ago. At that time cottage prayer meetings were held in the community. A lot was selected and was about to be purchased by the Baptists when they discovered that the Catholics

anticipated their purpose and bought the lot, later erecting a magnificent edifice on the spot.

Many years passed by, before another attempt was made to organize this work. In the fall of 1926, Bro. E. C. Stevens, pastor of Clifton Baptist Church Louisville, held a tent meeting in the community resulting in the conversion of Miss Wilma Bryant. Shortly thereafter the Presbyterian Church granted permission to the Baptists to hold a Sunday-school in the afternoon and evening services were held in their church. The Baptists continued meeting there until April 1927 when they began holding services in the Greathouse School. Bro. C. W. Chadwick took charge of the work and soon the church was recognized as an arm of the Walnut Street Baptist Church. Seventeen charter members were granted letters from the Walnut Street Church.

Not long thereafter Burt Logsdon, and his daughter, Thelma, united with the church by profession of faith. The growth of the church was slow, but sure under the leadership of pastors Chadwick, Morong and Pegg.

In 1929 Bro. W. E. Bridge was called to the leadership of this church. The work had a rapid growth under his ministry and in 1930 an attempt was made to build a house of worship on Lexington Road. Due to various and sundry reasons this attempt failed. Some \$3,000 in cash was soon tied up in the defunct Farmers Bank of St.

Matthews. To date we have received only about \$1,000, and it seems improbable that much more will be realized. The church had a distinct setback at this time which it has not entirely overcome, as yet.

In 1931 Bro. W. Arnold Smith was called as pastor of the church. Due to discouragements of one sort and another the church was on the verge of being disbanded in 1933. After definite prayer and heart-searching it was decided to continue the work. In January 1934 the church called John J. PreVol as its pastor. Since then a steady growth has been ours. More than sixty have come into the membership of the church.

Early of this year, a revival meeting was held by guest speakers. Bro. M. P. Hunt, of Eighteenth Street Baptist Church, took charge of the financial appeal. About \$6,000 was pledged toward the erection of a new church edifice. Immediately thereafter the excavation began, the foundation was laid and the brick work is now going up rapidly. We hope to put the roof on the building within the next two weeks. The Lord has answered our prayers in a wonderful way. A fine spirit of unity and harmony now prevails in our church and we are sure that St. Matthews has better days ahead.

Everyone is cordially invited to these services which will be held at the new church building on Breckenridge Lane and Willis Ave., St. Matthews.

## THREE Baptist Men's Conferences

<b>ASHLAND</b>	<b>LEXINGTON</b>	<b>NEWPORT</b>
Tuesday, June 25	Wednesday, June 26	Friday, June 28

An earnest, prayerful effort to help our men become better informed, and more efficient in their local Church work will be made. A definite study of Church life in all its phases will be given special attention.

Brother Pastor, we cordially invite you to bring as many of your men as can attend. Come, praying for the Conference that we may have the guidance of the Holy Spirit in the whole program.

Select the place nearest you and plan now to attend.

<b>ASHLAND</b>	<b>LEXINGTON</b>	<b>NEWPORT</b>
Tuesday, June 25	Wednesday, June 26	Friday, June 28

### BAPTIST STATE BOARD OF MISSIONS

E. KIRK, Brotherhood Secretary 205 E. Chestnut, Louisville, Ky.

### Woman's Missionary Union

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

HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.

#### From Mrs. Whiteker

Please know that I deeply appreciate the many messages of love and sympathy that have come to me since my recent bereavement. As I read and re-read them, they are a great source of comfort to me. It is in my heart to answer each one, personally, but because of the vastness of their number you will realize, with me, that this is impossible. Romans 8:28.

Mrs. E. W. Whiteker.

#### Mission Work of Home Board Among the Indians

Twelve of us, conducted by Mrs. Una Roberts Lawrence and Mr. Herrick Hall, missionary pastor at Weimer, Texas, left the Peabody Hotel, Memphis, at three o'clock, Saturday afternoon, May 18, in two cars.

We passed through DeValls Bluff, the center of pearl button industry, near White River, famous for fresh water pearls and where all life boat oars for Navy of the United States and English Navy are made.

Lonoke was interesting because it is the home of Joseph T. Robinson, but principally to us because it was here that the ritual of R. A. was originated.

We reached Little Rock about seven o'clock and stopped for supper, then started for Ft. Smith.

All of us were interested in Morrilton, the home of Mildred Matthews, now in Cuba, and where one of our first Sunbeam Bands was organized and met in the Matthews' barn, with Mildred as one of the members. Many Baptists of Arkansas today are products of that Band.

It was interesting to me alone that it was at Russellville that we first crossed the Arkansas River.

It was a tired, sleepy group that reached Ft. Smith at 1:30 A. M., but we spent the remainder of the night, until 6:30 A. M., in a lovely tourist camp. All this hard driving was in order to reach Quarsoda Baptist Church, in Oklahoma, in time to have services with the Creek Indians. This is one of the most progressive tribes, and how gracious they were to us! What a delicious lunch they had for us! After a very interesting afternoon meeting with them, we were lined up while they filed by, shaking hands and singing one of their native songs.

In our Mission Study books we will read the thrilling story of Peter Folsom

and how he suffered to introduce Christianity to his own people, the Creeks.

Our Home Board Missionary, Mr. Phelps, is the only white missionary among the five civilized Indian tribes.

I found there, among the Creeks, two consecrated, very attractive Indian girls who have finished High School and have no way of going to college. What a splendid opportunity for someone to invest in lives that will yield a rich harvest!

On our way to Pawnee, Okla., we stopped at the Only Way Baptist Church, where the Sac and Fox Indians and their very splendid pastor, Aaron Hancock, and his wife, were gathering for their B. Y. P. U. They begged us to stay, but we had to hurry to Pawnee in time for the evening service. Arriving at 8:30, we found our Missionary, Mrs. Beard and the Pawnee Indians had been singing and waiting for us several hours.

This was our first view of any of the blanket tribes. We had a beautiful blending of the old and new there. An old blind man with the light of heaven shining in his face and "Jesper," the only deacon of the church, had long plaits of hair, braided with bright colored yarn hanging over their shoulders and their wives wore the most beautiful blankets we have ever seen. On the other side the young people spoke splendid, clear English and took their part in the service with an ease and efficiency that was gratifying to see. A young man played the piano and another directed the choir, as they sang a lovely anthem. The older ones sang some beautiful old Indian songs for us, but most impressive of all was hearing old and young, alike, telling what the Lord had done for them.

Mary Nelle Lyne.

(To be continued)

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

JOSEPHINE PROCTOR JONES  
 Young People's Leader

#### Ridgecrest Bus

The opportunity to make your reservation on the bus to Ridgecrest Y. W. A. Camp, June 25-July 5, is rapidly passing. Remember the cost on the bus is \$6.00 for the round trip and send your names in right away to this office if you want to go.

#### Splendid State Declamation Contest

Thirty of the thirty-six District winners participated in the State Stewardship Declamation Contest at Lebanon Junction, Saturday, May 25. The Baptist Church at Lebanon Junction was the gracious host and showed their joy in having the contest there by wearing welcome badges and by doing everything possible for their guests' comfort

and pleasure. The church, both the basement, where they served a lovely lunch, and the auditorium were decorated with flowers and gay streamers of the organizations' colors and the organizations' emblems. They also provided the special music for the day. Mr. A. M. Tate is pastor of the church and Mrs. A. M. Tate is president of the W. M. S.

Every contestant did well and every one deserves a great deal of praise. We are proud of each one of the following contestants and as you read the ones from your District, you can know they represented your District well:

**Sunbeam Contestants:** Ann Riley Cochran, Southeastern District; Margaret Blakemore, Eastern; William Merrick, South Central; Sue Virginia McGeehee, West Central; Betsey Jean McConnell, Central; Edgar Childress, Western.

**Jr. G. A. Contestants:** Mary Ellen Wiley, Eastern District; Margaret Rogers, South Central; Doris Mae Darter, West Central; Miss Billie Rutheford, Southeastern.

**Jr. R. A. Contestants:** Edgar Purdom, South Central District; Thos. Ray, Central; Scottie Means, Western; Clavert Little, Southeastern; Fred Copeland, Eastern.

**Intermediate G. A. Contestants:** Dorothy Jones, West Central District; Ruth Tucker, Central; Patty Lee, Western; Mary Catherine Smith, Southeastern; Dorothy Neikirk, Eastern; Elizabeth Caldwell, South Central.

**Intermediate R. A. Contestants:** John Ray, Central District; Jimmy Stokes, Southeastern; Roy Spurlock, Eastern; J. B. Huff, West Central.

**Y. W. A. Contestants:** Margaret Whitcomb, Western District; Ruth Lewis, Southeastern; Ruthel Brown, South Central; Dorothy Arnold, West Central; Pauline Lewis, Central.

Allee Sayers, Jr. G. A. Central District; Elizabeth Valentine, Jr. G. A. Western; Billy Skinner, Jr. R. A. West Central; Will Duley, Jr., Int. R. A. Western; and Evelyn Williams, Y. W. A. Eastern, were District winners, but did not attend the State contest.

Of course there had to be winners and we are grateful to the judges for their careful judging, which is no easy matter. They graded the Sunbeams, Jr. G. A's and Jr. R. A. contestants on memory, enunciation, posture, expression and interpretation and found the following to have the highest grade:

**S. B.:** Ann Riley Cochran, Harlan.  
**Jr. G. A.:** Doris Mae Darter, Glendale.

**Jr. R. A.:** Thomas Ray, St Matthews.  
 The Int. G. A., Int. R. A. and Y. W. A. wrote their own talks and were graded on value of teaching stewardship of tithes and offerings, enunciation, memorization and poise, and the following received the highest grade:

**Int. G. A.:** Ruth Tucker.  
**Int. R. A.:** John Ray.  
**Y. W. A.:** Margaret Whitcomb.

# THE FIRESIDE

## I WANT TO GO TO MORROW

I started on a journey just about a year ago,  
For the little town of Morrow, in the State of Ohio.  
I never was a traveler, and really didn't know  
That Morrow had been ridiculed a century or so.  
I went down to the depot for my ticket and applied  
For the tips regarding Morrow, not expecting to be guyed.  
Said I, "My friend, I want to go to Morrow and return  
Not later than to-morrow, for I haven't time to burn."

Said he to me, "Now let me see if I have heard you right.  
You want to go to Morrow and come back tomorrow night.  
You should have gone to Morrow yesterday, and back today,  
Now don't you see the meaning of the thing I try to say  
For if you started yesterday to Morrow, don't you see,  
You could have got to Morrow and returned today at three.  
The train that started yesterday—now understand me right—  
To day it get to Morrow, and returns tomorrow night."

Said I, "My boy, it seems to me you're talking through your hat,  
Is there a town name Morrow on your line? Now tell me that!"  
"There is," said he, "and take from me a quiet little tip—  
To go from here to Morrow is a fourteen-hour trip.  
The train that goes to Morrow leaves today—eight-thirty-five.  
Half-after-ten tomorrow is the time it should arrive.  
Now if from here to Morrow is a fourteen-hour jump,  
Can you go today to Morrow and come back today, you chump?"

Said I, "I want to go to Morrow; can I go today  
And get to Morrow by tonight, if there is no delay?"  
"Well, well," said he, "explain to me and I've no more to say;  
Can you go anywhere tomorrow and come back from there today?  
For if today you'd get to Morrow, surely you'll agree  
You should have started not today, but yesterday, you see.  
So if you start to Morrow, leaving here today, you're flat,  
You won't get to Morrow till the day that follows that.

Now if you start today to Morrow, it's a cinch you'll land  
Tomorrow into Morrow—not today—you understand?  
For the train today to Morrow, if the schedule is right,  
Will get you into Morrow by about tomorrow night."  
Said I, "I guess you know it all, but kindly let me say,  
How can I go to Morrow, if I leave the town today?"  
Said he, "You cannot go to Morrow any more today.  
For the train that goes to Morrow is a mile upon its way."

### Finale

I was so disappointed I was mad enough to swear  
The train had gone to Morrow and had left me standing there.  
The man was right in telling me I was a howling jay;  
I didn't go to Morrow, so I guess I'll go today.  
—Anonymous.

### WINGS

It was Bobby's first morning on the mountain-top with Aunt Nell and Uncle Ted. His summers had been spent at the seashore and the vacation on a far-away mountain had not seemed to him to promise to be exciting. However, here he was, and as he looked from his little bedroom window his first thought was, "This window is just like a picture frame. That hill with the blue sky and clouds above it, and the cows going along among the ferns, is just like a picture."

He reached for his towel and went down to the back porch to wash.

"Good-morning, Bobby. Most ready for pancakes?" greeted Aunt Nell. "Breakfast will be ready in a jiffy, out on the veranda."

Bobby washed in a hurry and found his way out to the veranda where the table was set.

Bobby ate with a mountain relish, seeing everything that went on, which he thought was not much, compared with the seashore. No sparkling waves or little boats bobbing up and down. No smoke of steamers way out. Just green and green, and blue sky and clouds. Inside his mind was a question, "What could anybody write about for a composition, first week of school, when there is nothing going on? Not a moving thing at all."

Just then he heard the whirring of wings, almost a musical whirring. It seemed right near, yet he did not at once see what it was. Then he sat right still with his golden pancake on his fork and watched. There on the pink phlox was

a ruby-throated humming-bird, darting at the flowers and away again, like a thing on unseen strings. It buzzed away, pointed its long bill and aimed it right for the honey in the flower, and darted again into the phlox, all the time keeping up such a steady fluttering of its tiny wings that Bobby could not see them move.

"Aunt Nell," he whispered, "look at that baby bird. What kind is it?"

"It's a ruby-throat, Bob. And it's a full-grown bird. See his throat in the sunlight as he turns? That's the color of a genuine ruby. The mother will be here soon. They are after honey for their babies."

"Did you ever see their wings stop?" asked Bobby. And Aunt Nell answered by telling him to watch for himself down in the garden any time, where, if he kept quiet and still, the birds would not be afraid of him.

After breakfast, Bobby was tearing up some rags for a kite tail, when he felt something almost touch him as he swung his feet off the step. "Whew!" he whistled. "That was a bird! It came down as swiftly as a bat!"

Again the light creature swooped low in front of the steps, and Bobby saw he was a swallow, with beautiful blue wings and tan vest.

"And their shadows are as pretty as they are, moving so fast over the yellow grass," he pondered. "How different they are from humming-birds!"

With Uncle Ned's help, the big kite was finally up. Bobby stood on the stone wall, holding the pulling string. Above him, white clouds were sailing like boats on a blue sea.

"What's that?" he cried. "A lighthouse up here on the mountains?"

"It's an air beacon, Bob. You just wait. The noon air mail will be along before we get this kite up very far."

"But what's it for? Someone up there signaling?"

"Oh, no, that's for the night air-mail planes. You'll see, tonight. It will make you think you are down at shore when you see its light shine over the hills. Hark! There's the mail now. Hear its wings?"

Bobby cocked his head. "I hear it, but where is it? Oh, there, over the pines. Let's signal it."

Over it came, its great propellor and wide wings glistening in the sun. Bobby signaled by pulling the kit down and letting it up, and the big bird actually dropped a little in reply. Then on it went straight as the humming-bird, only its wings sounded a million times louder.

Bobby kept watching until it was lost, and as he brought his eyes down again,

(Please turn to Page 23.)

**AN EFFICIENT BAPTIST COLLEGE****H. E. Watters, Forsythe, Ga.**

What is your idea of a Baptist college. By what standards would you measure one? What do you think of the following as a brief statement of standards for measurement? A Baptist college which solicits support from the churches should make adequate returns to the work of those churches. Our Baptist churches have a right to expect their schools to send back to them:

First, a cultured, highly developed Christian manhood or womanhood.

Second, a well trained, efficient orthodox leadership for our churches.

Third, a body of young people with high ideals interested in and loyal to the work of the churches and to other things worth while.

Perfection is not to be expected, but the efficiency of a Baptist college is to be measured by the percent of its students who go out with the qualities mentioned.

Is it possible for a senior college to embody these ideals in practice? It is possible, as Kentuckians know having long had such fine examples in their own Baptist Schools, but I want to mention as an example one I have found that measures up to these standards nearly one hundred percent, Bessie Tift College for girls, Forsyth, Georgia.

One of the things that first attracted my attention as a Baptist college president for twenty-nine years, when I came upon the campus, was the quiet poise and serious purpose, as well as a happy spirit of contentment which I saw in the faces and attitudes of the students. At chapel I asked them to write a list of the things they liked most about their college. Ninety-six percent included Christian or religious spirit of the campus. Nearly as many mentioned cultural atmosphere. Yet, showing that they were normal, high spirited American girls, they also mentioned good food, swimming, outdoor sports, cultural and social clubs.

To get the full significance of this test try it out on any campus you will and see in how many of them all of the faculty and ninety-six percent of the students will mention religious atmosphere as one of the outstanding and popular things on their campus.

What are the results? This college is in its eighty-ninth year and has long maintained the ideals now so apparent in the school. As a result it has attracted a very superior type of young women and they have given a good account of themselves after leaving schools, gracing governor's mansions, important pastoriums, and best southern homes. But they have also been active in their church life. A recent survey of a large number of the Baptist churches of Georgia listing the names of the active leaders in church work together with the schools they attended revealed the fact that after eliminating the pastors the graduates of Bessie Tift outnumber-

ed those from any other college notwithstanding its much smaller attendance.

They are in great demand as teachers even in these times of over production. Every graduate last year who wanted a position secured one, and many of the Seniors of this year are already employed. One of the professors of the University of Georgia made a study of all of the accredited secondary schools in the state and found that Bessie Tift ranked fifth among the thirty-four colleges and universities in the number of teachers contributed, and if the size of the schools were considered, she ranked first with a long lead, yet this is a liberal arts, not a teacher's college.

Cultured Christian women are still in demand for home makers, for church workers, and for educational and community leaders. Cultured, highly trained orthodox Baptist laymen are the hope of the kingdom, and the church that see such a product coming from the schools they support praise God and take courage.

**A RARE TREAT TO A COUNTRY PASTOR**

On Sunday, May 5, Dr. O. M. Huey spoke upon "Distinctive Baptist Principles" for the writer in his Pleasant Grove Church, near Owensboro, following their centennial celebration of May 3. The pastor felt himself a very fortunate country pastor as Dr. Huey not only brought two splendid sermons but, for good measure, he induced the church to lead the pastor's other three churches in sending him to the Southern Baptist Convention. This was graciously appreciated for these country pastors so much need, such touch with the greater activities and personalities of our brotherhood.

It would have been fine indeed if all part-time churches had pooled their efforts in this way so that our country pastors could have had something of the opportunity to keep fresh and vigorous that our city pastors have.

Thanks to Pleasant Grove, New Panther Creek, Mt. Liberty and Panther Creek, and to Dr. Huey.

Owensboro, Ky.

D. ARTHUR DAILEY

**WIDOW OF LATE DR. J. S. FELIX DIES IN AUGUSTA, KY.**

Mrs. Maria Louise Felix, seventy-seven years of age, and widow of the late Rev. Josiah Samuel Felix, died on June 3 in the house in which she was born at Augusta, Ky. Funeral services were held at the home of her daughter, Mrs. John J. (Bess Felix) Davis, at 1724 Spring Drive, Louisville, on last Wednesday morning, and burial took place in Cave Hill Cemetery, where her husband was buried.

Besides the daughter, Mrs. Felix is also survived by one son, George Felix, of Wytheville, Va.

Her husband preceded her in death more than thirty years ago, on December 15, 1903. He served many prominent churches in Kentucky and the South. He was born in Woodford County, Ky., and graduated from Georgetown College in 1871. He was licensed by the Hillsboro Church in 1871, and ordained by the Augusta Church the following year. He was pastor of Augusta, Ky., from 1872 to 1874, and then became Vice President of Georgetown College for fifteen months. Among the churches which he served were the First Church of Owensboro, Ky., from 1886 to 1900; the First Church of Lynchburg, Va., 1890-94; the First Church of Asheville, N. C., 1895-98; the First Church, Shreveport, La., in 1898-1900 and then he was pastor at the East Church, Louisville, until his death in 1903. Her husband, Rev. J. S. Felix, is not to be confused with his brother, Rev. William H. Felix, likewise prominently known in Lexington, Covington and New York City, where he was pastor for some years.

The funeral service of Mrs. Felix was conducted by Dr. T. E. Gouwens.

**DR. TRUETT IN BALTIMORE**

The Baptists of Baltimore have experienced a great awakening in ten days' meetings at the University Baptist Church, with Dr. George W. Truett, of Dallas, preaching. From the first night of the meetings and on through to May 30, the great auditorium of the church was filled to overflowing with people of many denominations to hear the far-famed preacher and President of the Baptist World Alliance.

To say that Dr. Truett was at his best is to invite the remark that he is always

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at his best. His engaging personality, his diapason voice, his captivating sincerity and gracious spirit, together with his impassioned preaching and clarity of expression, constituted an irresistible attraction in a community not given to evangelical enthusiasm. Baptists gathered from all over the city and even from distant points of Maryland, to hear the noted preacher and Baptist leader. It is estimated that his radio messages over WCAO reached more than a million people each day.

It is our belief that no greater blessing could come to Maryland at this time than that which is ours in the ministry of the man of God who has stood in our midst proclaiming the gospel of Christ in the power and demonstrations of the Spirit. Baptist morale has been toned up all along the line and evangelical Christianity stands on a higher plane as a direct result of these meetings. We are all indebted to Mr. Joshua Levering, our great Baptist layman, who some years ago secured Dr. Truett's promise to come to Baltimore and hold meetings in the University Baptist Church. We thank God and take courage.

JOHN FALCONER FRASER Pastor,  
University Church,  
Baltimore, Maryland.

#### D. H. BUNCH ORDAINED

The Monticello Missionary Baptist Church met for the purpose of ordaining Brother D. H. Bunch to the full work of the Gospel ministry. The presbytery was called and Rev. H. S. Wigginton, of Rochester, Ky., the pastor, was chosen Moderator; C. J. Hughes, of Greenville, Clerk. Others in the presbytery included: Ministers, J. B. Hill, Logansport, Charlie Cottrell, Huntsville, Hubert White, Bethel, R. P. Brown, Hartford, and Carson Taylor, Texas; Deacons, J. G. Pendley, Elmer Brown, J. A. McKinney, Frank Barrow, all of Monticello, Morgan Pendley, John Patterson, of Slater Creek, Forrest French, of New Harmony, and Charles Drake, of Bethel.

By motion of the church the candidate was turned over to the presbytery for examination. Brother Wigginton questioned the candidate and found him sound in faith and doctrine.

By motion of the church it was recommended that the presbytery proceed with ordination. The ordination sermon was preached by Jesse B. Hill. The charge to the candidate was delivered by C. J. Hughes, and the charge to the church by Carson Taylor.

The Moderator presented the Bible to the candidate. After prayer led by R. P. Brown, and laying on the hands of the presbytery the candidate was declared ordained to the full work of the ministry.

H. S. WIGGINTON, Moderator.  
C. J. HUGHES, Clerk,  
Rochester, 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.

#### REV. E. J. WELLER

Whereas on May 6, 1935, the fatal passing of our beloved pastor, E. J. Weller, has brought a gloom of sorrow to the members of Mt. Hebron Church.

Whereas in the departure of his spirit from its earthly tabernacle to take its abode with the redeemed of earth that his devoted family have lost a kind and loving husband and father, our church has lost a loyal and faithful pastor and our denomination has lost a true servant of our Lord and Saviour Jesus Christ.

H. R. MONTGOMERY,  
H. C. STONE,  
R. L. TRACY.

#### WESLEY M. CRASK

Wesley M. Crask passed away April 18. The funeral services were held from the Baptist Church at Simpsonville, Ky., Rev. Clark officiating assisted by the Rev. Mr. Horner. Mr. Crask was aged fifty-eight years, nine months and sixteen days and had lived a consistent Christian, a member of the Baptist church since he was fourteen years of age. He leaves his wife, one daughter and four sisters to mourn his passing, yet they sorrow not as those having no hope.

MRS. WM. PIGG,  
Bagdad, Ky.

#### MRS. JEFFIE HENSON

In loving memory of our dear sister, Mrs. Jeffie Henson. God in his tender love saw fit to take recently from her earthly home to that Heavenly home above, where all is peace and love, where there will be no more sorrow, no more heartaches. With patience she bore her afflictions and troubles.

Always bright and cheerful, she took God's Word for comfort.

"Thy word is everlasting truth;

How pure is every page!

That hourly Book shall guide our youth  
And will support our age."

May we say to her companion and loved ones, "Be ye ready when the Lord shall call.

"A loving one from us has gone,  
A voice we loved is stilled,

A place is vacant in our church,  
Which never can be filled."

Though the body lies beneath the sod,  
her soul is safe in heaven.

Member Ladies Class, Bethel Baptist  
Sunday-school.

Route 1, Hebbardsville, Ky.

#### E. J. WELLER

Resolution of Eastern Kentucky Baptist ministers' and Laymen's Conference in memory of Rev. E. J. Weller.

Whereas Rev. E. J. Weller was a member of this body and a brother beloved and in the Providence of God was taken from us to join the fellowship of the Heavenly host.

Be it resolved: That we the Eastern Kentucky Baptist Ministers and Lay-

checks  
**666** MALARIA  
in 3 days  
COLDS  
first day  
LIQUID - TABLETS Tonic and Laxative  
SALVE - NOSE DROPS

men's Conference in regular session assembled at Calvary Baptist Church, Richmond Ky., May 2, 1935. That:

First, In the Home going of our dear Brother Weller, we recognize the all powerful hand of our Heavenly Father in removing our dear brother from our fellowship and bow in humble submission to the will of Him "who doeth all things well" in life and in death.

Second, That we realize that we sustain an irreparable loss in the passing of our dear brother, but do not question the purpose and will of an all wise Providence.

Third, That we recognize his ability as a good minister of Jesus Christ, a strong preacher and expositor of the Word and faithful in its proclamation, a sound, safe and sane Theologian, fearless, conscientious, self-sacrificing and deeply consecrated to the sacred task of giving the true gospel to a lost world.

Fourth, That we deeply sympathize with his wife and children in the loss of a Godly husband and father, and commend them to the God whom he loved and whose Gospel he preached.

R. L. BRANDENBURG, Chm.  
W. R. ROYCE,  
C. D. PRATHER, Committee.

Dr. Warren L. Steeves, whose resignation from the Walnut Street Church, Waterloo, Iowa, was announced several weeks ago, is going to enter full-time evangelistic work. He will be assisted in his new work by his son, George Gibson Steeves song leader and trumpet soloist. His new address will be 9311 Winchester Avenue, Beverly Hills, Chicago, Ill.

Recently Rev. H. H. Welch of the Westside Baptist Church of Hamilton, Ohio conducted two revival meetings for the Tabernacle Baptist Church in Maysville, Ky., where T. H. Kingston is pastor. There was a great spiritual awakening among the church members and the people had a mind to work. Mr. Welch is a splendid preacher and an untiring soul-winner. His beautiful spirit and overflowing love for God and humanity won for him many friends and enabled him to win to Christ many souls. There were sixty additions to the church as the result of the two meetings. The Sunday-school has doubled in its average attendance in the past three months and the three B. Y. P. U.'s are doing a fine work.

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### Baptist Training Union Department

BYRON C. S. DeJARNETTE,  
State Secretary

#### Do Not Forget These!

Ridgecrest—Southwide Training Union Leadership Assembly—July 28 to August 2.

Clear Creek—Kentucky Baptist Clear Creek Mountain Springs Encampment—August 5 to 15.

Regional Conventions—Last Friday and Saturday in September and each Friday and Saturday in October.

November 5—Election when all voters of the state will be given an opportunity to vote for or against the repeal of the Seventh Amendment in the State Constitution. Our State Training Union Convention under the direction of our State President, Rev. D. H. Daniel, Jr., in co-operation with the State Citizens' Committee is in the Campaign and will be in it until November 5 to enlist every dry voter to vote to retain the Amendment. If this is done we will be victorious. We are depending on you to do your part. If you would like to have President Daniel speak at one of your regular State, Regional, Associational, or local meetings or at some special meeting please write or call or wire him at his home in Louisville at 153 N. Bayly.

Birmingham, Alabama—December 31 to January 2.

#### Dover—Shelby County

On Sunday, May 26, it was my privilege to be with the Dover Church in Shelby County Association and have a part in both the morning and evening services in the teaching, worship, and training periods. All were well attended and gave evidence of good work being done. President D. H. Daniel, Jr., is the pastor and I found as I had expected to find that his church loves and appreciates him. The Training Union conducts the Training Service by departments: Junior, Intermediate, Senior, and Adult in curtained spaces of the one-room building. A brief song service is held for all at the beginning since there is only one musical instrument, the unions go to their places for their programs, and then come together for the General Assembly where a well planned program is carried out, after which the Preaching Service begins at once. Miss Catherine Wise is the Director.

#### State Executive Committee Meeting

On Saturday, June 1, an all-day meeting of our State Training Union Executive Committee was held at 205 East Chestnut Street. This was a very fine session. I wish to express my appreciation to our State officers for their splendid spirit of loyalty and co-opera-

tion, their willingness and energy in the work. Their vision of our opportunity is enlarging and they are translating this vision into real definite practical service. Many important items came before us for discussion and disposition.

We recognized the fact that we had made a mistake in recommending to the last Convention that the title of the State and Regional Presidents be changed to Director. So it was voted by the Committee to recommend that we use the original term "President" instead of Director for the heads of the State and Regional Conventions.

Since we have State Junior and Intermediate Leaders but no State Senior and Adult Leaders it was voted that our State Reporter, Mr. Kenneth Herren, be acting temporary State Senior-Adult Leader until a recommendation be made for the election of one or two permanent Leaders.

#### Last Call To West Central Region

Tomorrow (Friday June 14) at 2:30 P. M., the first session of the West Central Regional Training Union Leadership Conference will be held. The last session will be Saturday afternoon.

Where?—Fourth Avenue Church at Fourth and Oak Streets, Louisville.

Leaders—Mrs. J. E. Lambdin and Mrs. Henry C. Rogers both of Nashville, Tenn.; Mr. Mark Anthony and Mr. Jesse Daniels both of Jackson, Tenn.; and Dr. George W. Graham, of St. Louis, Missouri.

Who Should Come?—All Pastors, Regional and Associational Officers, local Junior and Intermediate Leaders and Sponsors, Senior and Adult Presidents, all General Officers and all others who can do so.

#### Other Regions

Other Regions are planning Leadership Conferences. These are very important. Please let me urge you to be present and try to see that others are there. Many very vital matters are to be presented. Most of all the difficulty we have in our work is a matter of leadership all other things being equal. Leaders must get together and pray and study and plan if they would accomplish much.

#### Warren County—Bowling Green, First

On Sunday afternoon, June 2, the Warren County Associational Training Union meeting was held with the First Church, Bowling Green. Associational Director, Pastor Wesley W. Shrader, of Smiths Grove was in charge. A splendid program had been arranged and was presented to a representative crowd from several churches. Final plans were presented for a simultaneous asso-

ciational training school, to be held the following week.

#### Smiths Grove—Warren County

I began writing this page in the home of Pastor Wesley W. Shrader at Smiths Grove. It was a pleasure to be with him and his church on Sunday evening, June 2. My visit to the Intermediate Union was rewarded by the presentation of a practical and helpful program and the evidence of fruitful work being done. In fact the Training Union with Mrs. Jones as Director is doing well. The church is moving forward under the leadership of the pastor.

#### Akron, Ohio, Calvary

We appreciate the connection that Calvary Church, Akron, Ohio has with our Training Union Department in Kentucky. The Calvary Union uses Southern literature. Our Study Courses are taught there and we issue awards to them. We will be grateful for a report of their attendance for this page each week. Their enrollment is 111. On Sunday night, May 26 they had ninety-six members present and twenty-two visitors present. H. S. Wilson, formerly a Kentucky pastor, has been pastor of Calvary for four or five years.

#### Warren County Executive Board

On Monday afternoon June 3 it was my good fortune to sit in the meeting of the Warren County Board. According to the reports made progress is taking place along many lines. The work of the Training Union was a part of the program.

These lines are being written in the home of Brother E. C. Sisk, the Associational Missionary, who faithfully works to promote all phases of the task.

#### Awards for Month of May

	Methods	Other Books
Bracken	16	14
Campbell County	7	11
Daviess-McLean	6	1
Elkhorn	7	41
Franklin		1
Laurel River	1	
Long Run	44	133
Nelson	18	5
North Bend	1	1
Ohio County		2
Ohio River	7	14
Owen County		1
Russell County	2	
Severns Valley	16	
Shelby County		1
South Kentucky	10	
South District		2
Tates Creek	14	
Upper Cumberland		2
Warren County		4
	149	233
Indiana	6	9
Total	155	242-397

#### Awake on Awards

Please study the report on Awards for May by Associations and see if you are

altogether satisfied with the record that your Association has made. Let us make June a month of glorious concentrated and consecrated study in our local and associational Training Schools.

#### RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

June 2, 1935

	Att.	Vis.	En.
Louisville, Grace .....	158	6	160
Louisville, Ninth and O.....	133	23	185
Louisville, E. Parkway.....	106	12	183
Lexington, Porter Memo.....	102	18	165
Louisville, Temple .....	98	17	164
Paducah, Immanuel .....	93	9	197
Louisville, 23rd & Bdwy..	88	17	110
Akron, Ohio, Calvary .....	88	16	107
Louisville, Beechmont .....	83	8	141
Newport, First .....	80	5	176
Jellico, Tenn., First .....	76	6	101
Louisville, Crescent Hill.....	74	8	128
Lexington, Grace .....	72	12	132
Taylorsville .....	71	11	121
Madisonville, First .....	69	24	127
Harrodsburg .....	61	12	126
Louisville, East .....	61	4	127
Owensboro, First .....	57	20	124
Severn's Valley .....	51	4	134
Danville, Lexington Ave. 43	4	4	105

#### WINGS

(Continued from Page 19.)

they were startled by the rushing of cloud shadows over the pasture hill. The wind was taking his fastened kite on a merry ride.

Dinner came. The humming-birds gathered their babies' honey. A crowd of noisy crows lifted up and down around a great brown hawk that sailed as prettily as a little ship. Over and over again as Bobby watched, he said to himself, "I'll write the composition about wings. Humming-birds', swallows', airplanes', kites', crows'—"

Before supper, he watched the wings of bees as they buzzed and sipped among the raspberry blossoms. He tried to catch a green katydid under the maples, and he spent a long time watching a whole family of baby bluebirds as they took flying lessons from their parents.

Bedtime finally came. The air beacon was lighted and looked just like a lighthouse. Its wide beams swept across the treetops and valleys, as regularly as the kitchen clock ticked. The night mail plane was expected to appear in the southern sky any minute with its green and red lights. Bobby sat waiting and watching. Suddenly he was almost frightened by the swooping down of a black bat, chattering its night call.

"Ooh!" he cried, "more wings! This mountain is full of them."

The giant wings of the plane were heard over the hill, the red and green lights appeared like a comet, and Uncle Ted flashed his nightly signal to the pilot—four flashes from his big flashlight.

Bobby went up to his little room. The window still framed a picture—stars, pines against a clear sky, and the tips of an orange moon over the dark hills.

"Tomorrow, I'll make a list of all the wings," Bobby whispered to himself. "Tomorrow—"—and he was fast asleep. —By Genevieve L. Hutchinson in Zion's Herald.



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

**Prayers for Services.** Edited by Morgan Phelps Noyes, published by Charles Scribner's Sons, 296 pages, price \$2.50.

This book has been prepared by Mr. Noyes to meet the needs of those who conduct worship, and who wish suggestions as to devotional expression suitable to a great variety of occasions, such as regular worship, confession, intercession, thanksgiving, marriage services, funeral services, and special days.

**In the Cauldron in Russia.** by I. S. Prokhanoff, published by the All-Russian Evangelical Christian Union, New York City, 270 pages, price \$1.50.

This is the autobiography of the founder and President of the All-Russian Evangelical Christian Union. It is copiously illustrated, and it tells a fascinating story, giving the record of forty-five years of preaching and Christian service in a land of oppression and persecution. The narrative reaches deep into the roots of Russian life, and emphasizes the power of God and the guidance of the Holy Spirit.

**Epochs in the Life of the Apostle John.** by A. T. Robertson, published by the Fleming H. Revell Co., 253 pages, \$2.00.

This post-humous publication of Dr. Robertson's book on John completes the Epochs series on Jesus, Paul, Peter and John. It is perhaps the only work of the great scholar and writer to appear after his lamented death. Altogether Dr. Robertson wrote nearly fifty volumes. His work on John is a notable contribution to the discussion of what scholars call the Johannine problem. Speaking of the effort Dr. Robertson says in the preface: "One greatly dares today who writes a book on the Apostle John, for one is challenged at every turn by this scholar or that. Yet each man must speak for himself and tell the truth as he sees it." Dr. Robertson identifies the Beloved Disciple of the Fourth Gospel with the Elder of the Epistles, and

the John of the apostles, and says, "My own mind finds fewer uncalled difficulties in the single great figure who wrote the Johannine literature and became the eagle who soared above the clouds into the clear sky of eternal truth in Christ.

**Studies in the Gospel of Matthew.** by E. S. English, published by The Fleming H. Revell Co., 226 pages, price \$1.75.

Here is a study of the Gospel of Matthew which makes no claim to great scholarship, and does not undertake any detailed analysis, but which is yet likely to prove extremely helpful to a large circle of readers, including ministers as well as others. With simple directness the author goes to the heart of every great passage, offers a clear view of all of the peaks of the first Gospel, avoids surrounding any of the peaks with fogs, and comes down to the valley through for ordinary folk to understand what it is all about. It will repay both preachers, Sunday-school teachers, and others, for the time and trouble of securing and reading it.

**Rev. John Doe, D.D.,** by E. McNeill Poteat, Jr., published by Harper and Brothers, 127 pages, price \$1.25.

The gifted author undertakes to say what is the place of the minister in the modern world. This he does under four chapters, as follows: (1) Dr. Doe looks at His World; (2) The World Looks at Dr. Doe; (3) What Must Dr. Doe Do?; (4) How can Dr. Doe Do It? Dr. Poteat undertakes to shed light on what is the actual business of the preacher and preaching, and whether or not that business is being done. He decries the over-complacent attitude of the average preacher, and urges a more progressive leadership. On the bookshelf Harpers' present him as "outstanding among the younger ministers of the Southern Baptist Church, and among the more liberal clergymen throughout the country." The material of the book was used in lectures to the students of the Southern Baptist Theological Seminary.

The Henry County Sunday-school Conference met on Sunday, June 2, with the Smithfield Baptist Church. There were three speakers on the program, H. K. Mastellar, New Castle, M. R. Reagan, Smithfield, and John G. Dickson, Eminence.

The Eminence Baptist Church has given a furlough to their pastor, Dr. John G. Dickson, for the summer so he may make a trip to the Holy Land in company with the party of Dr. J. McKee Adams. Dr. Dickson has been pastor at Eminence for the last eight years.

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**A REAL NOBLEMAN**

**Ben Cox, D.D., Open Door Mission,  
Memphis, Tenn.**

Recently it was announced in the Memphis Press-Scimitar that Captain N. E. Waldron, for twenty-six years a faithful servant in our Fire Department had just given his forty-ninth blood transfusion for suffering patients.

I was so impressed that I wrote to Captain Waldron a short note of congratulation. He came down to my office to thank me very cordially that I should condescend to write to him. I seized his hand and said, "Condescend!" I am honored to have the friendship of such a man as you are."

Although a Catholic, he seemed quite interested in the work of our Noon Prayer Meeting. He asked me to remember him in prayer and I told him that I was just about to suggest that we have a prayer before he left. With my hand on his shoulder, I led in prayer for him and his family. He seemed very much impressed when I told him that as I read about him I thought of Jesus who had given His blood for sinners.

**NEWS ITEMS FROM UPPER  
CUMBERLAND ASSOCIATION**

The writer has been engaged in a meeting with Rev. W. D. Bolton, and his church at Chrevolett, Ky., with Rev. A. G. Karnes, leading the singing, the final results of the meeting was five professions, and we hope a general good was done.

Rev. J. D. Lundy, pastor of the Creech's Baptist Church, has with him Rev. Lee Ward, of Pretros, Tenn., preaching in a meeting. The results thus far are eighteen professions, and the interest is still fine with prospects of still a greater number.

Rev. W. F. Roaden, pastor of the Kildav Baptist Church, has had with him Rev. Alvin Gregory, of Eagan, Tenn., in a two weeks meeting which resulted in some twelve professions and a general good done in the church.

The final results of the meeting at Lynch, Ky., Rev. W. J. Simpson, pastor, who had with him Rev. Paul Montgomery, was forty by baptism and three by letter and an untold good done in the church. The final results of the meeting at Loyall, Ky., in which Rev. E. J. Caldwell is the pastor, who had with him Rev. Louis W. Martin, Home Board Missionary, was eighteen by baptism and three by letter and a number restored and a new interest along all lines of Christian endeavor with larger numbers in attendance at all services along with some needed repair work on the church building.

The final results of the meeting at Ages, Ky., of which Rev. W. M. Fields is the pastor who had with him Rev. Oscar F. Davis, pastor of the Cumberland Baptist Church, doing the preach-

ing, was some thirty-eight professions, twenty of this number coming for baptism.

Rev. J. D. Sayers, pastor of the Liggett Baptist Church, has with him Rev. L. E. Martin, Home Board Missionary, in a Daily Vacation Bible School. Great good is expected to come out of this school.

Dr. R. F. Jasper, of Verda, Ky., has had with him Brother C. P. Hargis, of the State Sunday School Department, in a training school.

Rev. W. J. Bolt and Mrs. Bolt of the Harlan Baptist Church attended the Southern Baptist Convention. Also Rev. W. J. Simpson, of the Lynch Baptist Church, was in attendance.

The writer will begin a meeting with Rev. E. L. Stokes, pastor of the Kentucky Side Baptist Church at Jellico, Tenn., June 9, then with Rev. C. J. Fultz, of the Coxton Baptist Church, the last week in June.

The meeting at the Three-Point Baptist Church, Rev. J. A. McVey, pastor, who had with him Rev. Henry Hubbard, resulted in some forty professions. Mr. Elmer Hall, General Manager of the mines where the church is located, contributed to the expense of the meeting \$75. We hope this is an example for others like Mr. Hall. He is a member of Harlan Baptist Church.

H. B. VEACH, Field Worker.

**SLEEP**

Of the many ten thousand blessings we receive, in this life of toil and care, one of the greatest is peaceful sleep. It is a balm for the weary and heavy laden, a solace for the sick, suffering and sorrowing.

If we would know whence it comes we must go back of nature to nature's God, for He it is "who giveth His beloved sleep."

He not only gives us sleep, but guards us while we sleep. We may lay ourselves down in peace to sleep for "thanks to Him we are safe."

We need not, therefore, be afraid of what may happen, for our Watchman never slumbers nor sleeps. His eye is upon us "night and day" and no hurt nor harm can come near without being challenged. He guards us against the plots of men, the wiles of the devil, the pestilence that walketh in darkness and smites death's threatening wave before us.

Full often our guardian wakes us up from our slumber, sweet as it is, to teach us lessons we need to know. This He does because He would speak to our hearts when no one is near to interfere. He would have us turn our thoughts within and see what is there, lift our eyes up and look upon the fields about us, see their needs and in pity try to meet them, and then consider our latter end and the destiny awaiting us beyond.

When we have learned our lessons the

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truth is clearer, our Teacher is dearer, and heaven is nearer than ever before.

This is not all. When at last those of us who die in the Lord sleep in our graves, our Lord will watch over our ashes and in due time will call them forth to everlasting life.

Instead of waking us up to everlasting life, it is a wonder that we do not wake up in hell and be food for the worm that never dies and fuel for the fire that can never be quenched.

This is not so because of his sovereign grace, where sin abounds grace much more abounds, although our sins like mountains rise his grace prevails fifteen cubits above, like the waters of Noah's flood.

This amazing grace flows from His wonderful love. "He giveth His beloved sleep." Love so wonderful that John exclaims: "Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and adds "such we are"—children, dear children, dear as the apple of His eye.

These blessings, so many, so great, coming in one perpetual stream, night and day, "call for songs of loudest praise," that praise we will render while on earth and in heaven the wonderful, wonderful love of our Saviour will be the theme of our son, forever. Blessed be His name!

W. J. LANGSTON,

Greenville, S. C.

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