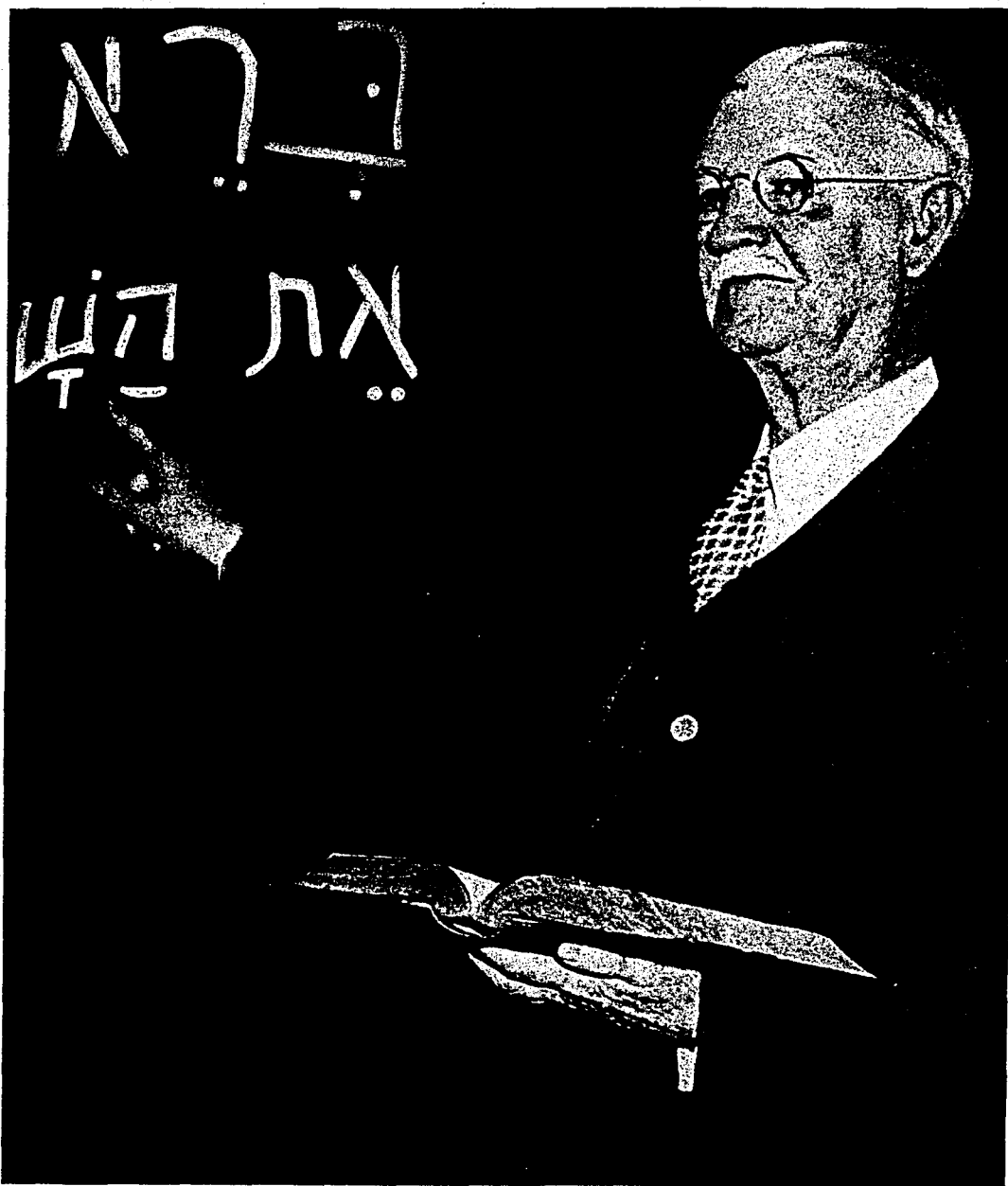


# WESTERN RECORDER



**PRESIDENT JOHN RICHARD SAMPEY, D.D., LL.D.**

For fifty years professor of Old Testament Interpretation in the Southern Baptist Theological Seminary and now President of the Southern Baptist Convention. He is shown above in a characteristic pose using the blackboard before one of his classes in Hebrew to familiarize the students with the Hebrew text. It is a pose familiar to thousands of preachers throughout the South and indeed the entire world.

## Devotional and Religious Thought

### HE COMETH

He cometh! Lo, He cometh  
 In clouds to Olivet!  
 And through the din of battle  
 Of warring nations met,  
 His sword shall flash as lightning  
 To cleave the hills in twain  
 In wrath He'll strike the waters,  
 In anger ride the plain,  
 As, trampling down His winepress,  
 He leaves within His train  
 God's holy retribution  
 Descending as the rain!  
 He cometh! Lo, He cometh,  
 A King in might to reign!

He cometh! Lo, He cometh  
 To stand on Olivet!  
 And from their vale of sorrow  
 His own shall hail Him yet!  
 His face shall shine as noonday  
 While skies withdraw their light  
 And every eye beholds Him,  
 The crown of mortal sight!  
 His righteous breath shall wither  
 The pale of human blight,  
 And His glory, radiating  
 Through earth, exile the night!  
 He cometh! Lo, He cometh,  
 The King of Truth and Right!

He cometh! Lo, He cometh  
 With saints to Olivet  
 To usher in His Kingdom,  
 New Earth and Heaven met!  
 The Hope of all the ages  
 He brings within His hand;  
 With deep soul-satisfaction  
 'Twill flood the heart of man,  
 And the goal of all creation,  
 Attained, revive the land,  
 While peace and loving kindness  
 Perfect the farthest strand!  
 He cometh! Yea, He cometh!  
 The King! Behold Him stand!  
Gwynn McLendon.

### "THE PRIVILEGE OF SUFFERING"

Suffering is not worth while in and of itself. Discomfort and pain and weariness are not desirable for their own sake. But if human suffering is linked up with Christ and used to further his purpose it loses its somber cast and becomes radiant with beauty.

Every useful life is the product of suffering in some form. We do not assume to say how suffering will come or what form it will take, but come it must if the life is to count.

We are inclined to think of the times of the heroes and martyrs of faith as unusual occasions, when circumstances were different from our own. Times do change. Men and women are not sent to the rack, to the thumbscrew and to the stake for Christ's sake in America today. But let no one be deceived. The struggle is not over. Only the forms

of persecution are altered. One may be denied social or political or commercial preferment if he is faithful to Christ or worse still the finger of scorn or the barbed shaft of ridicule may be pointed at him. How often these are effective in drawing people from Christ.

It is not always easy to stand up for Jesus and bear witness to His gospel. It is hard many times to make clear that we belong to Christ and love what he loves and hate what he hates. But these occasions are opportunities to learn the joy of suffering for him.

One great conflict entailing suffering is that against sin. Sin is ubiquitous, not only in its grosser and more obvious forms but in its more polite manifestations. We are not making the headway against it that we ought because we have not yet resisted unto blood striving against it. Many of us are dallying with sin, putting up a pretense of a fight, shadow boxing, as it were, making excuses for avoiding hand to hand conflict. Something of sacrifice and pain is involved if we struggle against evil, but it is worth all that it costs.

—Frank R. Elder.

### QUEEN VICTORIA AND HANDEL'S "MESSIAH"

The closing festivity of Queen Victoria's coronation was the performance of Handel's "Messiah," and on this occurred a most striking and a most pathetic incident. When the Hallelujah chorus was sung, the entire audience as was customary, arose to its feet. The court ladies had instructed the young queen that it would be unbecoming and hardly dignified for her to rise, and that she should, therefore, remain seated, in accordance with the royalty's prerogative. But the noble queen did not know what mighty emotion was to flow over her soul. There came a few seconds of silence, like the stillness of death, and then the bass, alto and tenor, in quick succession, sang out the words, "For He shall reign forever and ever," and lifted them each one higher than the other. And the sopranos, as if inspired, catching up the song, and lifting it almost to the very heavens, shouted out with their magnificent voices, "King of Kings, and Lord of Lords." And then together bass, alto, tenor and soprano, in one mighty volume of song, rang out, "Hallelujah! Hallelujah! Hallelujah!"

No wonder people rose as Queen Victoria sat there with her crown fresh upon her head, and said, "He is, indeed, King of Kings and Lord of Lords," and despite the custom of royalty, or what the nation might think, the young queen arose, folded her hands on her breast, and reverently bowed her head, as if she

took her own crown and cast it down before Him.

So should we crown Him King, and let Him take His rightful place on the throne of our lives, and serve Him faithfully here below, and one day we shall share with Him His throne above.

—W. E. Biederwolf.

### THE FRUIT OF THE RIGHTEOUS

I have read of a servant of Christ in the past, a man singularly rich in the gift of spiritual influence over individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in the sense of profound contentment with his blessed Master in which his soul was kept through grace. Jesus Christ irradiated him within and for Himself. He was, at the very center of his soul's consciousness, deeply happy to belong to "his King who had saved him," and to be used by that great and holy Possessor as should seem best to Him. And this took friction and anxiety out of his life in a very wonderful way.

—H. C. G. Moule, M. A.

When He seemed face to face with defeat, His confident consciousness of authority did not in the least weaken, but He said with quiet conviction: "My words shall not pass away." History has confirmed His apparently ungrounded anticipation. Other things have "passed away," but His words have not passed away. They have been reproduced in many languages, and are being transformed each day into imperishable personal life, as one new disciple after another recognizes their authority.

—Edward I. Bosworth.

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## Crowning Fifty Years of Fruitful Service

A Word-Portrait of Double-President John R. Sampey

DON NORMAN, Mullins Hall, Louisville, Ky.

IT WAS a tense moment in the annual meeting of the Southern Baptist Convention last May. Ten thousand delegates and visitors had crowded to capacity the large Municipal Auditorium at Memphis for one of the Convention's most important sessions—the election of officers.

When nominations for the presidency were called for, an unprecedented thing happened. The first three delegates to gain the floor nominated the same man! That man was Dr. John Richard Sampey, president of the Southern Baptist Theological Seminary, Louisville, Ky. From my place at the Press Table I could sense an almost audible wave of enthusiasm sweeping over the audience each time his name was repeated.

The group present was acquainted with Doctor Sampey's record. They knew that on April 30, last, he had rounded out fifty years as a teacher in the Baptist Seminary; that earlier in the year he had celebrated the completion of forty years as member of the International Sunday School Lesson Committee; and that he is credited by faculty colleagues with having taught more young preachers (approximately 6,000) than any other teacher in the nineteen centuries of Christian history. But not even those who knew him best were prepared for what happened in the Memphis Convention hall that Thursday afternoon, in just the way it happened.

Five other names were placed in nomination. They included three widely known pastors, a seminary president, and a university president. Three of the five had been students under Doctor Sampey.

Nominations were hardly closed when Dr. L. R. Scarborough, President of the Southwestern Baptist Theological Seminary, hurried to the platform and asked that his name be withdrawn—"because," he said, "I do not seek this honor, and could not, under the circumstances, allow my name to stand in opposition to that of my old teacher." Dr. Fred F. Brown, pastor of the First Baptist Church, Knoxville, Tenn., and Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, Ga., made the same request of the Convention and expressed similar sentiments. The Hon. Pat M. Neff, president of Baylor University, Waco, Texas, and a former governor of the Lone Star State, was unable to reach the platform because of the crowd; from the floor he asked the withdrawal of his name.

The rest is Baptist history. The tellers announced within a few minutes Doctor Sampey's election over Dr. Robert G. Lee, deservedly popular pastor of the Bellevue Baptist Church, Memphis. Doctor Sampey was absent from

the Convention hall when he was nominated and while the voting was in progress.

THIS incident is but one of many that could be related to show the high esteem in which Doctor Sampey is held by former students, who to-day literally girdle the globe in their influence. From his secretary comes the information that on September 27, 1934—the day he was seventy-one—he received 670 birthday letters and telegrams from "his boys," scattered now through forty-eight States and twenty-five foreign countries. Memphis newspapers featured the fact that, during the Convention, a breakfast given in his honor was attended by 673 Seminary alumni and friends. And the Seminary treasurer reports that more than \$15,000 in cash has been received already on a fund for the endowment of the "John R. Sampey Chair of Old Testament Interpretation," which alumni have planned as a perpetual memorial to their illustrious teacher.

The new president's closing address at the Memphis convention gave Southern Baptists a glimpse of the vigorous leadership they may expect from him during the year.

"We must plan our work, at home and on the foreign fields, for at least a generation ahead," he declared. "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.

"For highest success in building the Kingdom of God on earth 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 loyalty to what we believe about the church ordinance and doctrines."

Doctor Sampey believes, too, that people generally would profit greatly through participation in a "Back to the Bible" movement. His first official act after the Convention was to broadcast, through the Baptist press, an appeal for more Bible reading on the part of church members. He has asked Southern Baptists to read with him, over and over again before the Convention meets next May in St. Louis, the Book of Comfort (Isaiah, chapters 40-66) and Paul's Epistle to the Ephesians.

Naturally, the writer wanted to know something of the background of this



On a Trek Through Interior Brazil

new leader of the four and a quarter million Southern Baptists—a man who, as president for the past six years (depression years, mainly) of one of the world's largest theological seminaries, has administered the affairs of that institution without allowing it to "go in the red;" who, as a teacher-evangelist, has made three missionary journeys to Brazil, with 1700 professions of faith resulting from his messages; who, as a life-long foe of intemperance, commands the respect of opponents because of his sincere Christian soldiery—and no less, perhaps, because of his platform ability, as evidenced in radio and other public addresses on Prohibition, after that issue had been injected into the 1932 Presidential campaign. What was the spiritual dynamic behind such a man.

That was not hard to discover. I found that he was born in southern Alabama, the son of a Baptist preacher, the Rev. J. L. Sampey. His ancestors on his father's side (according to a family tradition) were French Huguenots; his mother's people were of the sturdy pioneer stock which early settled Mississippi. Two factors of vital significance influenced his early life. The home of his childhood and youth, though modest, was given to hospitality—the old-fashioned sort for which the South is justly famous. And so it happened that scores of ministers were regular visitors in the home—the beginning, for "Johnny," of what was to be a life-long intimate association with preachers. The other influence was perhaps even more far-reaching; certainly it found a responsive chord in the growing lad's deeper yearnings. A regular feature in the daily life of the Sampey home was family worship. Twice a day, before breakfast and after supper, the little circle of five—father, mother two brothers, and sister—would gather in the living room, where the father would read some passage from God's Word and offer prayer. Such was the environment in which John Richard Sampey grew up.



Dr. Sampey in 1883, when he entered the Seminary.



Dr. Sampey in 1892, when he became a full professor.

THE conversion of a boy reared in an atmosphere like this, one might think, would be a common-place. Yet the conversion story I heard from his lips was one of the most gripping that has ever come to my ears. Eyes glistening at the very remembrance, he spoke with a reverent fervor which showed how sacred to him the experience was and is.

"I became convicted of sin during a revival meeting conducted by the village pastor when I was eleven years old. I had been going to church and Sunday-school since I was three months old, when my mother first took me. But this was the first time a definite conviction of being lost in sin came to me. When the invitation was given, I went forward with others for prayer. I thought that someone would come, then, to talk with me about being a Christian. But no one came. My father, or mother, or the pastor could have done so—but they were afraid of interfering. They were glad to see the boy's interest, but felt that the issue should be decided between him and God alone. The result was that the battle raged in my heart for nearly two years. Meantime, I read my Bible; I went to church every time its doors were opened; I heard all the preachers who came to town; and I prayed—not only my evening prayer privately, at home, but often alone out on the hillside, too, till I couldn't seem to find peace.

"When I was about thirteen I became almost desperate on the subject. One night, after family worship, I was lying on the little trundle-bed in the large family room, unable to sleep. Father was sitting over by the stand where he kept his Bible, reading. Mother was seated before the big open fire, busily plying the needles as she knitted. I became so oppressed with my sense of need that I whispered a prayer—

'Lord Jesus, I've done all I know how to do; so now I'm turning it all over to You. And if I'm lost, I'll go down trusting You.' There came to my boy-heart then a sense of peace; the burden had rolled off! And I seemed to hear the Lord saying, not audibly but really just the same, 'That is what you should do.' I looked up at the old grandfather clock, ticking away on the mantel-piece, and saw the hands pointing to eight o'clock. That was March 3, 1877. The next day Hayes was inaugurated as President of the United States.

"I didn't tell anybody about my experience right then; maybe I should have, but I didn't. At the Saturday meeting one morning in July I couldn't hold back any longer; when the invitation was given I went forward and gave the pastor my hand, asking for church membership upon my profession of faith in Christ. After I had related my experience, the brethren received me. They all asked me questions; but the pastor asked a question I'll never forget: 'John, how do you feel toward Christian people?' 'I've always liked to be with them, sir,' I replied, 'but recently I've come to love them more than ever.' And then that dear old man quoted First John 3:14—seemingly to clinch beyond possible shadow of doubt my conversion experience: 'We know we have passed from death unto life because we love the brethren.' The next day I was baptized. That was the most marvelous Sunday I had ever experienced. I was a Christian! I had openly confessed Christ before men! I had been baptized! The whole face of the world had changed for me."

Immediately the boy began looking for something to do in the church. There were no young people's organizations then, into which new converts could go for training in the duties and privileges of church membership. At last young Sampey found a job that needed doing—the church had no sexton. He volunteered for the task, which included sweeping the floor, dusting the benches, cleaning the spittoons, and ringing the church bell. "I suppose I worked the Tom Sawyer trick on my chums, when it came to the spittoons," he chuckles reminiscently. "That was the worst part of my job. Many times, in exchange for their doing it for me, I would let them ring the church bell a minute or two on Sunday—which was something we all enjoyed."

THE elder Sampey was a good provider. While devoting his time mainly to preaching in little once-a-month churches, he supplemented with secular interests the small income received from this source. When John was but three months old the family had moved from Ft. Deposit, Ala., to Ramer, another Alabama village, located, then as now, twenty-five miles southeast of Montgomery. There "Preacher" Sampey established himself as a "hustler" in the eyes of the community. He ran a tan-yard, a grist-mill, a gin, and a country store. And he raised sheep.

At the age of fourteen, John was given the task of tending this flock of 265 sheep. On the ridges and in the valleys of southeastern Alabama he had experiences akin to those of a Palestinian shepherd. Bands of roving dogs were the most frequent source of danger to the flock, and he has "many a dead dog" to his credit. That flock of sheep—the income from the sale of wool and lambs—was later to send him to Howard College.

During the latter part of these two years the lad was making good in another sphere also—as superintendent of the village Sunday-school. Looking back on the experience now, Doctor Sampey recalls that leading in public prayer, before his playmates, was the most difficult part of this responsibility. But "Father" Bell, a kindly old man who was a



Dr. Sampey, who has a wonderful "radio voice," at the microphone in a radio address. His voice in the electrically transcribed record containing his message to Southern Baptists is remarkably clear and natural.

member of the church and a frequent visitor in the Sampey home, helped him here. He was on hand every time the Sunday-school met, to assist his young friend, John, by leading the prayer. Gaunt and tall, it took the old gentleman a long time to get down on his knees; but the Baptist leader remembers, nearly sixty years later, that "it was worth waiting for, because he was at home there."

It was "Father" Bell who first spoke to John about becoming a preacher. He said to the boy one winter evening, as the two were seated alone before the fire, in the Sampey home, "John, I'm praying for you—praying that God will call you into the Christian ministry." The story from here on is best told in Doctor Sampey's own words.

"I had already been having impressions along this line. My father was a minister; we had entertained scores of ministers in our home; and I had always had a high regard for preachers. Now I began to couple these impressions with Father Bell's praying for me. I didn't know how to reply to him, so I got up and went out into the yard, brought in a big back-log and put it on the fire. Not long afterwards, our pastor—the Rev. B. A. Jackson, who also taught at the academy I was attending—asked me if I were not thinking of giving myself to the Lord as a minister. I said, 'Yes, sir, I am thinking about it.' So two months before I was sixteen the church licensed me to preach—without my requesting it and almost before I knew it. I had always wanted to preach—and, to think, now I was going to have that glorious privilege! I never resisted the call of God. I thanked Him for leading me into His service, and promised Him I would be the best minister possible for me to be."

**T**HAT fall—Howard College, at Birmingham. Registration records of the school show that, in September 1879, John Sampey matriculated—as half-freshman and half-sophomore. Those two sheep-tending years he had put to further good

use: the nights he had spent studying Latin and other subjects under the tutelage of his father, a scholarly as well as a practical man. Within three years the youth from Ramer completed the college course, with highest scholastic and military honors. He was valedictorian of his class and Senior Cadet Captain. Doctor Sampey shows even to-day the results of this military training. Erect and square-shouldered as in his cadet days, he becomes the militant crusader when moral issues or great principles are at stake.

The Baptist leader's interest in military life and lore 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," he declares, "was a Christian gentleman as well as a soldier. He prayed for his enemies." He recently read a paper before the Conversation Club, of which he has been a member for forty-three years, on Oliver Cromwell—whom he regards as another great, though often misunderstood, Christian soldier. His predilection for such subjects caused the secretary of the club to refer to him, on one occasion, as "our brother who follows the Prince of Peace but writes on War."

During the summer vacations of his college years young Sampey received his first pulpit experience. He became a volunteer evangelist, riding horse-back to remote country churches to conduct eight or ten-day revival services. He did not accept remuneration for these early meetings. The first "pay" he ever received as a minister, in fact, was a pair of wool sox, knitted by an 84-year-old lady in a church where he was holding a revival.

**A**T THE age of nineteen the young Howard graduate took another stride toward the goal he had set for himself on first answering the call to the ministry. He entered the Southern Baptist Theological Seminary, Louisville, Kentucky. That was in the fall of 1882. The Seminary was then occupying rented quarters in downtown Louisville—quite a contrast to the beautiful new suburban home now owned by the institution on the eastern edge of the city. But the hearts and hands directing affairs of the school were great then as now. The faculty included Dr. James P. Boyce, as Chairman and Professor of Theology and Church Government; Dr. John A. Broadus, Professor of New Testament Interpretation and Homiletics; Dr. Basil Manly, Professor of Old Testament Interpretation and Biblical Introduction; Dr. Willam H. Whitsett, Professor of Ecclesiastical History and Polemic Theology; and Dr. George W. Riggan, assistant professor of Greek, Hebrew, and Homiletics.

Just six weeks before young Sampey's graduation, Dr. Riggan died. The faculty asked the Alabama youth to consider remaining at the Seminary as an instructor in his stead, assisting Drs. Broadus and Manly with the detail work of their courses. After much prayerful hesitation—because he wanted to go to Mexico as a missionary—he accepted the offer, with the understanding that he would be free to leave whenever he wished. But as the years passed the young teacher found himself more and more inclined to remain with his job. He was promoted to assistant professor, then associate professor, and finally, upon the death of Doctor Manly in 1892, to full professor of the Department of Old Testament Interpretation. He has held that post to this day.

As a young professor, Doctor Sampey became pastor in 1885 of the Fork-of-Elkhorn Baptist Church in Woodford County, pastor there three times, for a total of twenty-four years. For eleven years immediately preceding his first pastorate, the church had been served by such leaders as Drs. Kerfoot, Broadus, and Riggan, all Seminary professors.

During his years as a pastor, and down to the present day, Doctor Sampey has conducted numerous evangelistic meetings. He is constantly in demand for such meetings in colleges and universities, and every year has to turn down a number of proffered engagements. Since 1920 he has conducted all his evangelistic services on the basis of studying

(Please turn to Page 16.)

## "The School of the Prophets"—Its Genius and Contribution

JOHN R. SAMPEY, President, Louisville, Ky.

PRIOR to 1859 the few Southern Baptist preachers who wished a full theological course had to go to seminaries in the North. Dr. Basil Manly, Jr., studied in Newton Theological Institute near Boston, and both Dr. James P. Boyce and Doctor Manly studied in Princeton Theological Seminary. It was fourteen years after the organization of the Southern Baptist Convention before the Southern Seminary opened its doors in Greenville, South Carolina. Twenty-six young men came during the first session to study with the four gifted and highly educated young professors. There were thirty-six young men the second year, but before the close of the session the storm of war burst upon the country. The attendance during the session of 1861-62 declined and the institution was closed for three years.

The story of the reopening of the Seminary in the fall of 1865, when the South was bankrupt, and the struggle to build up the institution during the era of Reconstruction, cannot fail to thrill Southern Baptists when they hear the recital of the heroic sacrifices made by the professors and other friends of ministerial education.

The Southern Baptist Theological Seminary differed from all other theological schools at the time of its founding. It was the first theological school of high standards to open its doors to any man called of God to preach and recommended by his church without any regard to his previous academic attainments. A young preacher with only a plain English education could enter as a student and take such classes as he wished, and in any order that seemed desirable. For men who should complete the full course of study there was a diploma with the degree of Full Graduate. The rigid grouping of students into Junior, Middle and Senior classes was omitted. A student might postpone until his third year a class which most men preferred to take on entering. University graduates and men without college training sometimes sat side by side in the classes. Here was a theological seminary to which the Twelve Apostles would not have been denied admittance for lack of a college diploma. The proportion of men with a degree from a standard college or university has grown through the years until more than seventy percent of the students are graduates of standard colleges. Inasmuch as only well-prepared students entered the classes in Hebrew and Greek, the instruction in these classes could be made more thorough than in a school where every student was required to attempt Hebrew and Greek exegesis.

A second peculiarity of the Southern Seminary was the emphasis on the English Bible. Students studied the Old Testament and the New Testament with the English Bible as the textbook. The teacher of the Old Testament was an accomplished Hebrew scholar, and the teacher of the English New Testament was a finished Greek scholar. Thus the English classes in the Bible were taught by men who brought to the interpretation of the Scriptures all that they had learned from a careful study of the languages in which the various books of the Bible were first written. Through all the years since 1859 the classes in the English Bible have been taken by almost all the men who have studied in the Seminary. It was worth a long journey to hear Doctor Broadus or Doctor Robertson on the New Testament.

Another characteristic of the Southern Seminary was the emphasis placed upon Missions. Through all the years one day in each month has been devoted to the study of Missions on the part of the faculty and the student body. No classes are allowed on Missionary Day. After reports of the religious activities of the students for the previous month, one or more addresses on Missions are made before the Society for Missionary Inquiry, of which each student becomes a member when he is matriculated. Many men have surrendered their lives to work in foreign lands because of impressions received on Missionary Day and missionary conviction has been deepened in the hearts of men who have remained in the

homeland as pastors and educators. May the Seminary be increasingly loyal to the Great Commission of our Lord!

Visitors to the classrooms of the Southern Seminary observe that each class period begins with a brief prayer by the professor or by some student on whom he calls. Since the Seminary moved to The Beeches there is a chapel period of half an hour four days in the week; but the custom of offering prayer at the beginning of each class period continues as of old. It is eminently proper that all the research and instruction of the institution should be carried forward in an atmosphere of prayer.

The first building occupied by the Seminary was the small house used by the First Baptist Church, of Greenville, as a place of worship before their handsome new church was erected. A partition was built which made out of the former auditorium two class rooms and a small library. In these modest rooms John A. Broadus lectured on Systematic Theology. The table was plain, but the intellectual and spiritual fare was regal.

When the four buildings at Fifth and Broadway, in Louisville, had been completed in 1897, many persons imagined that the Seminary had acquired an adequate and permanent home; but as time went on, the noise and smoke and dust of our down-town plant became disagreeable, and Doctor Mullins sought and found a suitable location on Lexington Road. A tract of thirty-four acres was added, subsequent purchases giving to the instruction an undulating campus of fifty-four acres on which is a grove of large trees which gives to the new home of the Seminary its name, "The Beeches." Six large and attractive buildings were erected in 1925 and 1926 at a cost of almost two million dollars the total investment for grounds, roadways and buildings amounting to about two millions and a quarter. Persons who have not seen the beautiful campus and the commodious buildings might think that too much of the Lord's money had been spent in providing the new home of the Seminary, but all who see what our Baptist people got for their money and what excellent use is made of the new plant by the hundreds of young preachers who throng the classrooms, the Library, the apartments for married men and the dormitory for single men—all persons who see with their own eyes the beautiful home of the Seminary say that it surpasses all the reports of its loveliness. They join the Queen of Sheba in saying that the half has not been told.

The growth of the Graduate Department of the Seminary is a fulfilment of the hopes of its founders. During the second session in Greenville both Doctor Boyce and Doctor Broadus offered graduate work for men who had completed the regular courses during the first session. Doctor Broadus led in 1892 in offering graduate courses leading to the degree of Th.D. Since 1928 the degree of Ph.D. is offered.

Throughout its history of seventy-six years the Seminary has retained in its teaching staff men loyal to Christ and the Gospel. Every professor at his inauguration is required to sign the Abstract of Principles embodied in the fundamental articles, promising to teach in accordance with, and not contrary to, the Abstract of Principles. This guarantees that only men loyal to the fundamentals of our Baptist faith can be professors in the Seminary. Most of the men who have been members of the faculty have found it possible to combine free research with firm faith. Students are free to entertain heretical views if they are honest and behave themselves. In recent years a goodly number of non-Baptist students have taken work in the Graduate Department. All ministerial students are welcome to the privileges of the institution without any charge for tuition. Association with evangelical teachers has led many students to accept more orthodox views. The doctrinal soundness of our Southern Baptist pastors is due in very large degree to the influence of the Seminary.

# EDITORIAL

## Lydia and Priscilla

**I**N THE Sunday-schools next Sunday two lovely Christian women of the New Testament are set forward for study—Lydia and Priscilla. Lydia, the devout seller of purple cloth, who was found by Paul on the Sabbath with other women by the river-side at Philippi worshipping God; Priscilla, the converted Jewess, who with her husband tactfully took into hand the eloquent but inadequately instructed Apollos, a Jew reared in Grecian environment, and taught him much more of the Gospel than he knew. Rich spiritual lessons cluster around both of these women, but one is somewhat surprised—or at least regretful—that the heading of the lesson is "Christian Women in Industrial Life." It is not that women have not wrought in industrial life in the past and do so increasingly in the present. It is not that Christian teaching discourages women from earning their own living or aiding their husbands in doing so. It is that the Christian Scriptures nowhere lend themselves to the encouragement of God's people to use the Bible or the churches to teach particular theories of social organization. Lydia is brought in to show how God opened her heart to the Gospel message of Paul, and Priscilla is mentioned to explain how she and her husband took an eloquent preacher and "expounded unto him the way of the Lord more accurately." Always the New Testament puts at the center the redemptive mission of Christ: rightly understood, the Old Testament does the same. We hope none of our readers will find himself sitting Sunday before a teacher of this lesson who will spend his or her time lecturing on the "new freedom" or the like of woman. Such a teacher needs a Priscilla and Aquilla to teach him. Nay, he may possibly need first to find the Lord in the pardon of his own sins.

## Southern Baptist Theological Seminary

**S**EVENTY-SIX years of age, resident in Louisville by the Ohio for fifty-eight years, the Southern Baptist Theological Seminary has been and now is the largest single cultural instrumentality in the training of the preachers who minister to four million Baptists in the South, and also serve with distinction and helpfulness in American pulpits beyond the South, and bear faithful witness to the Gospel on mission fields around the globe.

The institution is redolent with high associations, both in the persons of outstanding men who have wrought in its lecture rooms and the spiritual atmosphere which it has breathed and which through the ministers it trained has spread into every section of our Baptist church life and outlook. Such holy traditions of an institution cannot well be too highly prized, either by those who carry them forward or those in the name of whom the service is performed.

In a public address a few years ago President John R. Sampey made a heart plea that the student body of to-day, with its comparative comfort—or rather with a comfort that in relation to the hardships of student bodies of other days may look like luxury—shall not fail to seek and find a spiritual equivalent in sacrifice and devotion to that which was evinced in the determination and accomplishments of past generations of students. It is an admonition suited to present student bodies, and hardly less to preachers who have gone out from this institution or others and who are expected by the Lord to be faithful exemplars of the Christ-spirit in the churches and before the world.

Perhaps it is needless here to recount the many ways in which the Southern Baptist Theological Seminary stands at the forefront of educational institutions of its class in the whole world. It does this from the cultural point of view, from the scholastic angle, and from that of world-wide recognition. The recognition is shown in the unequalled size of

the student body which continues to come and go, by the increasing popularity of the institution among students even from far parts of the world, and by the high standing accorded it in professional scholarship circles.

We are thinking of the young ministers, especially throughout the South, who need to come to our Seminary for training. More of the students relatively are college graduates than formerly. But the Seminary was wise in not making a college degree a pre-requisite, and it does not now make it so. Any man of intelligence and the rudiments of an English education, if he has spiritual receptivity, can get much help by coming to the Seminary. If he has not the spiritual receptivity, the most imposing degrees of colleges and universities cannot make out of him the kind of student our Seminary wishes to develop. In fact that kind of man is a misfit in the ministry. It would be a good thing if our Seminary had a way of making such men feel their unfitness. It would save them from making a serious mistake, save the churches from the danger of a spiritually barren leadership, and save the institution from fruitless labor.

Our relation to the Seminary is more modest than that of trying to measure to what extent a theological seminary should be held accountable for the spiritual growth of its students. But the writer will bear a personal testimony. The professors who were in the Seminary during his own theological tutelage were men of such ripeness of spiritual life, and their daily walk before the students, so obviously set forth the life which is of the Spirit of God and not of the flesh that, apart from their particular instructions, this student of those days felt that he needed to be a better man even to sit under the instruction of such men as Broadus and Manly and Whitsitt and Kerfoot and Robertson and Sampey.

It was said that Dr. Broadus had some impediment in his vision that made it difficult for him to see distinctly a student who sat out before him in the midst of one of his large classes. However that may be, here is one student who always felt the need of the reenforcement of a good conscience when Dr. Broadus looked toward him and called on him to recite in class. There was something about Dr. Broadus' personality that made one have the feeling that the teacher was cognizant of all that was on the inside of him.

We do not venture to say how far a school for preachers should go in trying to make real in the lives of their students the hidden things of spiritual growth and experience. We are grateful to have the confident assurance that this vital spirit—which has no standing whatever in general professional scholarship—has an expression in our Louisville School of the Prophets to be found in few theological seminaries to-day. For this every Southern Baptist should thank God. It is a great need in present-day theological education, in our judgment. Especially in a student body gathered largely from spiritual sources that know what it means that Christ died for the lost, but that usually do not know in their own experience what it means themselves to die daily in Christ, that the Christ-life may reign within. Spiritual nurture is to such a vast need.

Baptists of the South should habitually thank God for this great Seminary. They should also pray for it, that God may make secure in it through all of the days the great witness which it has borne to the holy faith—both its own professors and the many hundreds of ministers upon whom it puts its impress.

May the Lord greatly bless and strengthen President Sampey and all of the professors as they enter soon upon the work of the seventy-seventh session. May the session have in attendance a great and devoted body of students—students to whom the call to the ministry means first and mainly a holy urge the Lord has stamped upon their spirits, and not at all what the calling may promise in intellectual congeniality, comfort and respectability. **It meant none of these to the great New Testament exemplars of the calling.**

## Three Tenses In Salvation

**T**HE impression is widespread that salvation is due exclusively to our Lord's death. It is considered that the entire redemptive work of Christ that needs to be kept in mind was done in His death of the Cross.

It is true that what the Lord did when He shed His blood on Calvary was complete in itself, "that whosoever believeth on Him should not perish, but have everlasting life." But it is also true that it is the work of Christ to save the life as well as the soul, that His salvation provides not only pardon for past sins, but power to conquer inward and outward present sins. Salvation is present and future, as well as past.

Our Lord not only died but also rose again and now lives to save His people. Turn to Romans 5:10 and read: "**We shall be saved by His life.**" The entire verse reads: "For if, when we were enemies we were reconciled to God [pardoned for sin] by the death of His Son, much more being reconciled, **we shall be saved by His life.**" It means not His life that led to the Cross, but the life of His resurrection, in which He ascended to the right hand of the Father, and in which "He ever liveth to make intercession" for all who receive Him (Heb. 7:25). It means that He who died to save, now lives to save.

Note that Romans 5:10 says, "We shall be saved." It is in the future tense. Someone who has looked it up assures us that the verb referring to salvation is used in the future tense in the Scriptures oftener than in the past. Salvation is mentioned more frequently as a hope than as a past experience. In speaking of his sufferings, Paul wrote (Philippians 1:19). "For I know that this shall turn to my salvation."

Peter speaks of "salvation ready to be revealed at the last times." He also urges believers to "desire the sincere milk of the Word, that they may thereby grow unto salvation." In the New Testament salvation is looked upon as something to

be completed in the future. The salvation life is to grow after its birth—not abide in permanent infancy.

Most Christians seem to limit salvation to the blessings received when they first believed, such as pardon, peace, regeneration, and justification. But "being reconciled" is the ground on which converts are urged to fulness of hope that they shall be saved. "**Being now justified . . . we shall be saved**" (Rom. 5:9).

The soul is saved the moment the sinner forsakes self and receives Christ into his heart for salvation. But normally a life lies out ahead. The purpose of God is that this life, too, shall be saved. What life? The old life of the flesh in which self had its own way and wanted no other? Not that, but the new life in Christ, the born-again life, which came when the sinner's heart melted at beholding the Christ on the Cross for His sins.

It is the purpose of God that this born-again life shall grow. And there is only one way for it to grow. That way is by exercise in daily reckoning as dead the old life that leaves out God and that does not want to die! God says this old self-life is not to be improved; it must die. Romans 6:11: "Reckon ye yourselves to be **dead unto sin**, but alive unto God through Jesus Christ." We cannot be alive through the life of Christ except at the cost of making dead the old life. In ourselves we cannot do this, but we can look to Him in faith that He will. He will, if we will let Him.

This is the salvation that God wants to work in every one who has turned to Christ for the pardon of his sins. Would that we might bring our own lives to it as a touchstone of whether we are "spiritual" or "carnal" Christians. Would that we would preach it more.

**It is the only way to cure in thousands of churches the babe-in-Christ situation Paul found at Corinth (1 Cor. 3:1).**

## A Case In Point

**U**NDER the same heading as above the Biblical Recorder of August 21, has an editorial. The case in point which it adduces is that of what would be involved in a Baptist Convention board or bureau dealing in the name of Baptist churches with what is called the Negro question. The sound analysis of the editorial will be broadly appreciated.

It tells of eighty books which have been issued during the recent two years and of an equal number of articles in national magazines which have appeared within a recent single year all dealing with the Negro question, but with hardly two writers finding themselves in entire accord.

Apart from Christian faith, the so-called Negro question probably has in it more inflammatory possibilities than any question that can be raised in the South. Ever since the Civil War, the South has resented the predominant type of Northern criticism of the way it deals with the black people of the South. It soon became a matter of politics both North and South, and the South learned at least once in every four years to expect a new edition of one-sided statements from Northern sources.

These extreme and unjust criticisms re-acted in the South, not to help the black people, but to hurt and hinder them from the attainment of political advantages and, what was of far more value to them, from non-political kindnesses which fostered the Negro's well being in daily life. It also gave a certain rude and undesirable type of whites an excuse for treating Negroes unfairly and dishonestly.

Responsible and thoughtful Southern Christians are aware that there are many hundreds of instances of friendship and of kindness across racial lines happening every day in the South on farms and in homes to every instance of violence that involves racial lines. But each crime of violence involving race is headlined in the papers throughout the nation, carefully compiled for statistical use, and frequently treated on editorial pages, while not a word is said of the numberless personal kindnesses and exhibitions of friendship and ap-

preciation constantly showing themselves across racial lines on the farms and about the homes of the South.

This inter-racial good will is the fruit of Christian faith in the hearts of both white and blacks. It has wrought untold good known to the Recording Angel, but either unknown or ignored by most writers who seek to prove the patient hopelessly ill, before they prescribe their dead-raising cure-alls for him.

The analysis made by Editor Farmer of the heavy strain upon unity that might be expected to follow the "findings" that even an open-minded representative committee might present for Convention adoption must be apparent to thoughtful consideration. As he says, farmers and other employers of Negro labor in the South would hardly look with favor upon pronouncements of an outside Baptist group who have gathered their views largely from popular current press discussions rather than from the actual knowledge which the farmers and employers have gained through spending all of their lives in intimate contact with the problem. Undoubtedly they would feel, as most of the South has felt ever since 1865 toward the uninformed criticism of most Northern writers.

Dr. Farmer's analysis amounts to a conclusive argument. In principle it applies to dealing with other social, economic or industrial questions by Convention "findings" for church obedience. His declaration is sound in regard to securing fairness to the Negro in such matters as providing proportionate funds for Negro education and securing justice in the courts for Negroes, when they are pitted against white persons—that it is a matter for the State and not the Church.

The business of the churches is through the building of the Christian faith in their members and its moral sanctions in the community, to **make the type of citizen who will do the right thing as a citizen.** It is not the business of the churches to put the whip and spur of "church authority" on their members to carry out particular "findings" on business or social relationships between Negroes and whites.

## Paragraphic Comment

**A CHARACTERISTIC OF GREAT REVIVALS** In every great general revival the Gospel has been carried out to the churchless multitudes. Following every such revival there has been influx and ingathering in the churches and quickening of spiritual life—many of which churches were not directly open to revival. A far-spread revival to-day may be expected when preachers are thrust forth to declare God's message to the unshepherded.

**IMPORTANT SERIES OF SECTIONAL MEETINGS** General Secretary C. M. Thompson is arranging for a series of five regional meetings in different sections of Kentucky in the interest of the co-operative work of Kentucky and Southern Baptists among our Kentucky Baptist people. To address these meetings Dr. Thompson has secured Dr. M. E. Dodd, pastor of the First Church at Shreveport, and a past President of the Southern Baptist Convention, who is broadly recognized at a platform speaker of unusual power. The first of the meetings will be Tuesday evening, September 24, in the Baptist Church at Mayfield, of which Dr. W. H. Horton is the pastor. On the next day there will be similar meetings at Madisonville and Bowling Green and on the next at Elizabethtown and Lexington, The Lexington meeting will be at Calvary Baptist Church, Dr. T. C. Ecton, pastor. An advertisement will be inserted in the Western Recorder next week, giving more details of the meetings. They have been arranged as far as practicable to be within the reach of pastors and others in each section of the State, and it is hoped that many pastors and laymen will make their arrangements to attend.

**VISITING TWO ASSOCIATIONS** The writer was able to visit two of the ten associations that met in Kentucky last week—the Muhlenburg at Central City, and the Breckenridge at Dry Valley Church, in the upper part of Breckenridge County. Rev. W. C. Harrell was elected Moderator, and E. P. Noffsinger, Clerk, of the Muhlenburg Association. The meeting was in the handsome building of the Central City Church, of which Dr. O. P. Bush is pastor. Moderator Harrell has kindly promised to write a report of the proceedings, which on the first day were in high spirit and included a sermon by Pastor R. H. Forsythe on Steadfastness. The Breckenridge Association is a small body of faithful churches in Breckenridge County. Pastor H. S. English has been the esteemed Moderator for many years and was re-elected. Rev. Gordon C. Whiteley, of Hawesville, was elected Clerk. It was the second day of the meeting. A profitable discussion was had of many Baptist causes, participated in by Brethren T. E. Smith, of Hardinsburg, G. C. Sandusky, of Cloverport, William Varble, Judge R. L. Oelze, and others. The pastor of Dry Valley Church is J. E. Douglas, a young man who was brought up in the Kentucky Baptist Children's Home, and who is giving a good account of his ministry. Pastor Sandusky has promised to write a report.

**NEGROES IN THE SOUTH** On the opposite page we write of the proposal that would likely make the Southern Convention a fountain of rules and regulations in re race relations in the South. Nothing said there was intended to express lack of good will toward Negroes as a race and more particularly toward our Negro Baptist brethren. Nor would we convey the impression that whites have been blameless in this matter or that Baptists have done all that they might well have done through the approach of a common faith and fellowship which they share with the larger part of the race. We have great appreciation of the Southern Negroes. As Dr. Broadus once said, they have behaved better toward the whites than one would have the right to expect who knows all the circumstances, just as the whites have done on their side. The Negro is not always wise, and some few of his race have become voices of dis-

affection and Communism. But the great mass of the Negroes is as patriotic as the whites. We have no doubt there are more native white renegades from Americanism than Negroes. White Christians who oppose fairness in dealing with the blacks in such matters as public education funds or wink at unfairness in courts where persons of the two races are opposed, are not acting as Christians. They are a reproach to their churches and to the holy faith of Christ. Our churches are competent to preach this truth in all faithfulness and should. But they are not competent to map out rules for Caesar's courts and legislatures. To go at that is to suggest—which is usually true—that they have really lost faith that the Gospel God gave them to preach can make citizens do right because in their hearts they want to do right. Yet that is what God has given them to do, and what Caesar has no power on earth to do, and without which Caesar's realm will surely go on the rocks.

**NOT A NEW FAITH BUT AN OLD ONE** Paul had the conviction that God was working for man's salvation not by afterthoughts, but by an agless plan. Presenting God's method of Gentile salvation in Ephesians 2:1-10, he concludes by writing (Weymouth), "We are God's own handiwork, created in Christ Jesus for good works which He has predestined us to practice." The boast of many simple minds, who find in it a self-fashioned proof of superiority, is that their faith is new and modern. But the Apostle's boast was that his faith was old—ancient, tried and divine. It was no candle men lighted last night, but a star God kindled when He fashioned the world. God does not persuade men on the basis of a salvation provided as an after-thought. He reminds them: "I am the God of Abraham and Isaac and Jacob." God, who wrought of old, works now. His plans for His creation and for man's redemption are eternal. The power of the Gospel is not in novel viewpoints or the brilliancy of its presentation, but in the amazing love of God in Christ and the power of the Holy Spirit which quickens the spiritually dead into spiritual life. This old truth Paul preached to the Ephesians Christians, whom he builded up into strength and godliness. And he pronounced anathemas upon any who dared substitute for it novelties.

**PREACHERS AND SALARIES** We have before now written to urge upon churches liberality in the support of their pastors. It needs repeated urging on not a few churches. The great outstanding fact about the money relationship of churches and pastors, is that the pastors have suffered at the hands of the churches oftener than the churches have suffered at their hands. There is no escaping this, though many churches can and do persistently ignore it. But we would also say a word to the preachers about salaries. What we say is not intended to encourage any church in niggardliness. When it comes to be accepted as a universal rule for application among preachers; that there must be a church and a salary for every preacher, we shall be in deep danger of regarding the ministry, not as a holy calling, but merely as a profession—a way of making a living. So much education, so many degrees, so much pulpit skill and organization pep are to be bargained for so many dollars and cents. "I have this degree, and I have that degree, and I spent so much money and so many years in study. I ought to have such and such a church and salary. So and so of my fellow students who were not my equals are getting thus and so; why not I?" Have our preacher-readers ever heard that? Have they heard it when preachers talk among themselves? We have heard it. Spiritual ministry merits the supplying of the temporal needs of the minister by those to whom he ministers. But that is not a part of God's call to any man to be a Gospel preacher. And if God's call is independent of bargaining for support and allowing one's preaching at all to be determined by it, it is no longer God's call but professional bargaining.

## Christian Citizens Must Register This Week

**E**VERY Christian citizen should exercise their right of franchise and qualify in order to vote. The issue before the people of Kentucky now is to vote on the question of the Seventh or Prohibition Amendment to our State Constitution. In large cities, such as Louisville, and others, the new registration law states that all voters must be registered in order to vote. If you expect to vote dry in November, and help to overthrow the liquor traffic, you must register by Friday, September 6. If you have not voted for the past two years, either in a Primary or the General Election, you cannot vote in the November election unless you re-register.

The Kentucky State Citizens Committee urges all of the forces who are interested in "Making Dry for Kentucky Youth," shall see to it that their names are on the registration books before 5:00 o'clock September 6. In Louisville, registration must be made at the Jefferson County Armory, and our people should go there at once to register. In other cities, call the County Clerk, and ask for information about the matter of registration to-day or tomorrow.

If every citizen in Kentucky who is against the liquor interests will vote in the November Election, and urge their friends to do so, we can carry Kentucky for the dry cause, and keep the Seventh Amendment to our State Constitution. Interest is growing all over the State, and County organizations are lining up thousands of voters to march to the poles November 5.

**IF YOU LIVE IN THE CITIES, REGISTER NOW! IF YOU LIVE IN DISTRICTS, WHERE REGISTRATION IS NOT REQUIRED, HELP THE CITIZENS' COMMITTEE IN YOUR COUNTY TO GET EVERY DRY VOTER TO THE POLES NOVEMBER 5.**

The time is short, but the Christian forces of Kentucky will win a noble victory. If all of our friends will stand together in this fight, against our common enemy—the liquor traffic.

KENTUCKY STATE CITIZENS' COMMITTEE  
Room 406, 151 So. Fifth St., Louisville, Ky.

## Yale's President On Communism

**D**R. ANGELL, the president of Yale University, took occasion during the last commencement exercises of that historic university to denounce Communism. It reminds one of the time a century and a quarter ago when Timothy Dwight, then President of Yale, met the challenge of French infidelity among the American intelligentsia of that day by leading the students of Yale in a spiritual revival. One could wish Chicago University, Columbia and others would follow Yale's example. Reports indicate they are headed in the opposite direction. As reported, President Angell spoke in part as follows:

"Russian communism, ostensibly the child of the social-economics of Marx, is the bitter enemy of all religion, and yet it involves a distorted ethics which has been accepted with an essentially fanatical fervor. It has been everywhere promulgated as a cult for the relief of the oppressed and the destruction of the oppressor. It has thus appealed to the deep-seated human instinct of sympathy for the under-dog. Its disciples maintain that only in accordance with its provisions can each worker be assured of sustenance and reasonable comfort without the exploitation of other workers.

"Once its crucial premise is granted, that because of its allegedly peculiar social function only the proletarian should be allowed to flourish, all the rest follows with more or less logical cogency. To divide the fruits of agriculture and industry among the laborers, to crush any competing class, employing ruthless brutality if necessary to achieve this end—all this and innumerable other equally repellent social evils ensue forthwith.

"The Communist conscience is apparently no wise disturbed by the fact that a small self-appointed fraction of the population exercises autocratic control, determines what promotes and what retards national interest, determines who shall live, be educated and multiply, and who shall be exiled, starved and sterilized.

"A nationalism built on these class lines, nominally egalitarian and altruistic within the party, but savagely discriminatory once the proletarian line is crossed, has been sublimated by the power of clever propaganda into a sentimental creed ablaze with the ethics of patriotism—and quite unperturbed by the fact that the achievement of its ends has been accompanied by the commission of most of the crimes in the moral calendar.

"It is almost a work of super-rogation to point out the consequences of this system for the higher spiritual qualities of humanity. Grant for the sake of argument what few competent economists would admit, that a sound national industry and agriculture can be built on these foundations, it is clear that in its present form at least it involves the complete destruction of freedom of thought and expression and that its ethics outrage most of the traditions and lores of folk of our stock.

"Its cruelty is Oriental and its political philosophy is dogmatic and intolerant. Only those in agreement can be heard, and to dissent is to invite exile at the best and unspeakable punishment at the worst. Brutality is of its essence, and its most enthusiastic advocates regard as contemptible weaklings those who demur to such barbarism. The Medics could have taught these gentry little."

## A Case In Point

**I**N CONSIDERING what would be the nature of a report of the proposed Social Service Bureau let us take a particular case, one on which the report lays most emphasis and names as a matter of immediate interest. This is the various phases of the Negro question. Here are some of the difficulties a bureau would encounter in its efforts to make a proper report.

First, to get a correct appreciation of the facts. Experts all over the United States are studying the Negro question. By experts we mean sociologists, professors in colleges, investigators, students. They are constantly writing on one or another aspect of it and giving the results of their investigation. In the two-year period, 1933 and 1934, no fewer than eighty new books on the subject were published, and for the one year from June, 1933, to June, 1934, no fewer than eighty articles from national magazines are indexed in the Cumulative Index. In these books and articles one may find every variety of opinion, but hardly any two agree and it would be hazardous to accept any of them as correct on any disputed matter.

And it would be hazardous likewise to try to use them as a basis for a statement for a Convention to accept as a program of action. Furthermore, it would be rather presumptuous to suggest a line of action for our Southern farmers in dealing with their tenants, Negro or white, and it might be somewhat risky to suggest to Southern housewives that they should revise their wage scale to their service in line with certain recommendations of the bureau.

The very good reason for their unwillingness to accept such a recommendation is that these Southern housewives and farmers having lived with their tenants and servants all their lives probably have views more nearly correct of these matters than any committee could ever hope to acquire; it is probable that they would resent such interference with their relations with their tenants and servants.

In the next place, nearly all the concerns of the Negro which a bureau might study are civic and political as well as social and religious. Negro education is provided for by the several States. Yes, but the Negro is given a raw deal in the distribution of the school fund, a report of a denominational bureau might say, and possibly say truthfully. But

we think it safe to say our Southern people generally think this is the concern of the State and no denominational body should try to interfere. It would be regarded as pure meddling, and is not necessary.

If any Baptist is convinced that the Negro is being wronged in this matter of education, he has the same right and opportunity as any other citizen to work in the political field for a change. He can make his views known in the press, by the radio, and on the stump. If he were radical he would in all probability find that many of his brethren did not endorse his views, which is only another way of saying that no report of a Convention on matters political or semi-political can be certain of being representative of the views of any great number of our Baptist people: therefore it would be wrong to promulgate them as representative.

Furthermore, there are many factors in what seems the simplest Negro problem, and it is not improbable that some of these factors would be disregarded by a bureau and cause it to recommend a solution which was not only without popular support, but possibly wrong. We had better let these things be settled at the ballot box, where our Baptist people as well as other Christians have a right to vote. This process may be slow but the settlement is much more likely to be correct than one obtainable by seeking to have the church interfere in a political matter.—Biblical Recorder.

## Training School Opens In Two Weeks

THE W. M. U. Training School, Louisville, will open on September 17. On Wednesday afternoon there will be an informal service, at which time the faculty will be introduced. Classes will begin on Thursday morning, September 19.

For the first time in its history the Training School will observe Founders' Day on October 2. Great plans are being made for this day. Among the speakers will be Mrs. Maude R. McLure, the first Principal, and Dr. W. Owen Carver, who was vitally interested in the organization of the school.

Miss Carrie U. Littlejohn, Principal, and the members of the faculty are making all preparations for the coming year. The new catalogues have been published and circulated. Copies are still available for those desiring them. Mrs. T. H. Wayne, Chairman of the Board of Managers, has appointed Miss Jennie G. Bright as Chairman of the Publicity Committee.

## Safe Traveling

BEN COX, D.D., Memphis, Tenn.

NOT long ago I was very much impressed with a news item, telling of the marvelous record made by the New York Central Railroad in regard to small number of passenger fatalities.

I dropped a line to the President, Mr. F. E. Williamson and received a very courteous appreciation from him. I requested some further data and at the President's request I am informed by Mr. Chas. E. Hill, General Safety Agent of the Grand Central Railroad that they carried passengers in excess of twenty-two billion passenger-miles during the period 1928-1934, without a passenger fatality due to train accidents. One of the roads comprising the New York Central System commenced operation in 1879 and up to the present time—a period of fifty-five years—had no fatality to a passenger, although during that period they carried passengers equivalent to three and one-half billion passenger-miles.

This information was very astonishing to me. I think this marvelous record is worthy of special congratulation.

Many friends will sympathize with Dr. Robert Hill Tandy, pastor at Hodgenville, Ky., and other members of his family, in the recent loss of his brother, Mr. A. E. Tandy, at Warsaw, Ky.

James Allen Whitten was born to Pastor and Mrs. Milton C. Whitten on August 26, at the Baptist Memorial Hospital, Memphis, Tenn.

The South Kentucky Association was held with the Grove Baptist Church August 13-14, and will meet at Rocky Ford Baptist Church next year, according to Forrest Barlow, of Middlesburg, Ky.

Pastor J. R. Black, of Memphis, Tenn., and formerly of Harlan and Louisville, Ky., has announced his purpose to enter the field of evangelism and church administration. He will make his headquarters at 39 North Third Street, Memphis, Tenn.

Pastor L. S. Chambers has just closed successful meetings at Cox's Creek, Ky., where he is pastor. This is the second meeting he has conducted in his own church. Following the meetings the Sunday-school had a record attendance on August 25 with 189 present out of an enrollment of 210. Out of an enrollment in the B. T. U. of 125 there were present 120. The meetings resulted in twenty-two additions, bringing the total of new members during the last year under the present pastorate up to seventy. The church is having the largest crowds it has had in years. The auditorium is filled almost every service. A Junior Choir of about fifty helped all during the meetings.

A radio program presenting Southern Baptist Student work will be given Sunday night, September 15, over WSB, the Atlanta Journal's powerful 50,000 watt station, according to announcement this week by Edwin S. Preston of Atlanta. Dr. Frank H. Leavell, Secretary of Southern Baptist Student work, will be the principal speaker on a program which will include several students, some appropriate musical numbers of unusual excellence and a closing news feature. The time of the broadcast is 8:30 to 9:00 Central Standard time. The Atlanta Baptist Student Union is sponsoring this broadcast. The program is intended to encourage students to line up with churches in the college communities and to remind parents and members of college churches of their privilege and opportunity in dealing with the student life as the new school year begins.

On Sunday, July 28, 1935 a Council was convened by South Knoxville Baptist Church, Knoxville, Tenn., for the purpose of ordaining, if found qualified, Brother Robert Wells, of Knoxville, to the full work of the Gospel ministry, Brother Wells being a member of said church. His ordination had been requested by the Grundy Baptist Church of Buckhannon County, Virginia, to which church he has been called to serve as undershepherd. The Council was organized by making Rev. J. K. Haynes Chairman and Thos. A. Frazier, Clerk. Rev. H. L. Thornton conducted the examination of the Candidate. Dr. Sam P. White, pastor of Deaderick Avenue Baptist Church, gave the charge to the candidate and presented the Bible. Rev. Charles E. Wauford, pastor Island Home Baptist Church, delivered the charge to the church. Rev. A. L. Sentell led the ordination prayer. This was followed by the laying on of hands, Dr. White leading the closing prayer.

Rev. Connie L. Hargrove, pastor Porter Memorial Church, Lexington, was with Pastor Omer E. Graves and his people at Ballardsville in a two-weeks' revival campaign. The series closed Sunday night, August 25. The baptism was held Sunday afternoon at 2:30, at which time twenty-three candidates were baptized by the pastor. An unusually large crowd of relatives and friends witnessed the baptism of these followers of the Lord Jesus Christ. Brother Hargrove endeared himself to the entire community. His ministry and message were most effective and helpful. The entire community was drawn together in the services; a spirit of revival swept out over the community; and people were led into serious, reverent thought. Church people and non-church people alike were led to take stock of their spiritual lives as never before. During the series twenty-eight additions were made to the church, twenty-three by baptism and five by letter.

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**DR. W. HERSEY DAVIS**  
 Professor New Testament Interpretation



**DR. W. OWEN CARVER**  
 Professor Comparative Religions and Missions

William Owen Carver—M.A., Richmond College (Va.), 1891; Th.M., Th.D., Sou. Bap. Theol. Sem., 1896; D.D., Bethel College, 1905, Georgetown, 1912, Carson-Newman, 1912; LL.D., Richmond, 1913, Furman Univ., 1926. Instructor N. T. Interpretation, 1896-98, Asst. Prof., 1898-99, Assoc. Prof. 1899-1923, also Professor, Comparative Religions and Missions, since 1899.

Charles Spurgeon Gardner—Student Union Univ., Jackson, Tenn., 1877-81, Richmond College (Va.), 1881-82; student Sou. Bap. Theol. Sem., Louisville, Ky., 1882-83. Professor Homiletics and Sociology Sou. Bap. Theol. Sem. 1907-1929, now emeritus. Home: 1203 Confederate Ave., Richmond, Va.

Frank Marion Powell—A.B., William Jewell College, Liberty, Mo., 1912, A.M., 1914; Th.M., Sou. Bap. Theol. Sem., 1916, Th.D., 1917; special work in history, U. of Cincinnati and U. of Chicago, and research, Oxford, England, 1923-24. Professor of Church History, Sou. Bap. Theol. Sem., since 1918.

Gaines Stanley Dobbins—B.A., Mississippi College, Clinton, 1908; Th.D., Sou. Bap. Theol. Sem., Louisville, Ky., 1914; M.A., Columbia, 1925; research and graduate study, Peabody College, 1927, 1928; U. of Chicago, 1925, 1930, 1933. Professor Church Efficiency and Religious Education Sou. Bap. Theol. Sem. since 1920, treasurer since 1933.

William Hersey Davis—B.A., University of Richmond, (Va.), 1912, M.A., 1913, D.D., 1931; Th.M., Sou. Bap. Theol. Sem., Louisville, Ky., 1917, Th.D., 1919; research study, Berlin and Oxford University, 1926-27; D.D. Furman University, 1929. Professor New Testament Interpretation, Sou. Bap. Theol. Sem. since 1920.

James McKee Adams—A.B., M.A., Wake Forest College (N. C.); Crozer Theol. Sem.; Th.M., Sou. Bap. Theol. Sem., 1919, Th.D., 1929; Research and Study in Palestine and Egypt entire year of 1927, also summers of 1926, 1930, 1932, 1934, 1935. At Sou. Bap. Theol. Sem. as fellow in Theology 1920-21, New Testament 1921; Asst. Prof. Theology 1921-25, Assoc. Prof. 1925; Prof. Biblical Introduction since 1926.



**DR. KYLE M. YATES**  
 Professor Old Testament Interpretation



**DR. HAROLD W. TRIBBLE**  
 Professor of Theology



**DR. JESSE B. WEATHERSPOON**  
 Professor Homiletics and Christian Sociology



**DR. EDWARD A. McDOWELL, JR.**  
 Instructor New Testament Interpretation

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**Kyle Monroe Yates**—Diploma Campbell College, Bules' Creek, N. C., 1911; A.B., Wake Forest (N. C.) College, 1916, A.M., 1917; Th.M., Sou. Bap. Theol. Sem., 1920, Th.D., 1922; D.D., Mercer Univ., Macon, Ga., 1930; Ph.D., Univ. of Edinburgh, 1932. With Sou. Bap. Theol. Sem. since 1922 as Asst. Prof., Asso. Prof., and since 1926 Prof. Old Testament Interpretation.

**Harold Wayland Tribble**—B.A., Richmond College (Va.), 1919; Th.M., Sou. Bap. Theol. Sem., 1922, Th.D., 1925. Fellow, N. T. Greek, S. B. T. S., 1922-25, asst. prof. theology, 1925, assoc. prof. 1927, professor since 1929. From April 1930 to September 1931, studied abroad at U. of Edinburgh, U. of Tuebingen, and University of Bonn.

**Jesse Burton Weatherspoon**—A. B., Wake Forest College (N. C.), 1906, A.M., 1907; Th.M., Sou. Bap. Theol. Sem., Louisville, Ky., 1910, Th.D., 1911; D.D. from Wake Forest (N. C.) College in 1928. Professor Homiletics and Christian Sociology, Sou. Bap. Theol. Sem., since 1929.

**Robert Inman Johnson**—A.B., University of Richmond (Va.); Th.M., Sou. Bap. Theol. Sem. 1920; Further study in music and elocution in Europe. Instructor in Music and Public Speaking Sou. Bap. Theol. Sem. since 1921.

**Edward Allison McDowell, Jr.**—A.B., Furman University, Greenville, S. C., 1919; Th.M., Sou. Bap. Theol. Sem., 1928, Ph.D., 1931. Fellow, N. T. Greek, S. B. T. S., 1928-31, instructor, New Testament Interpretation, 1935.

**Henry Cornell Goerner**—A.B., Sou. Meth. University, 1929; graduate study, Yale Divinity School, New Haven, Conn., 1929-30; Th.M., Sou. Bap. Theol. Sem., 1932, Ph.D., 1935; fellow, Comparative Religions and Missions, 1932-35, instructor, 1935.



**DR. FRANK M. POWELL**  
Professor  
Church History



**DR. H. CORNELL GOERNER**  
Instructor Comparative  
Religions and Missions



**DR. J. MCKEE ADAMS**  
Professor  
Biblical Introduction



**R. INMAN JOHNSON**  
Instructor Public Speaking  
and Music

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**E. Kirk, Field Worker**  
**C. P. Hargis, Field Worker**

**Rolling Fork Vacation School**

Miss Mary Bill Price reports another fine Vacation Bible School at Rolling Fork Church out from New Hope. This is the third for this country church and it is encouraging to know that they consider this the best thus far.

**W. T. Waring Held Four Vacation Schools**

Brother W. T. Waring, pastor of Pleasureville Church, reports that he had a great time in four Vacation Bible Schools at his own church, at Morgantown, at Fairview and at the Kentucky Baptist Children's Home at Glendale.

**Russell County, A Rural Association, Makes Progress**

One of the most encouraging things we have witnessed in years is the work being done in Russell County Association. In the annual Sunday School Convention a few days ago it was reported that nearly every School had doubled its attendance and some reported remarkable progress in finances. They expect to report twice as many baptisms in the Association as they did the previous year. Our hearts rejoiced all day long over the good reports and the interest of these good people in the work of the Lord. Let those who think the country churches are through visit these workers in one of their meetings and get their eyes opened to what can and is being done by a group of country churches.

**Liberty Church**

We had a very interesting conference with the officers and teachers of the Liberty Church in Casey County on a recent Thursday evening. Brother Sasser is superintendent and Brother Settles is pastor. It was good to have contact with the workers in this fine church and to hear of the fine revival which had just closed.

**The Result Of A Religious Census**

Last November a religious census was taken in a little country church in Russell County during an Associational Campaign.

The workers found a back-in community some distance from the church where the people were not being reached. After the weeks work with "Building a Standard Sunday School" and Missionary Stories told to the children each day, a prayer meeting was started in this section.

Results—five conversions during the prayer meetings, a Sunday-school start-

ed, and a camp meeting recently held with a number being saved and joining nearby churches.

Some may think a religious census is a cold, mechanical procedure. Just try one and see how it will awaken the people to real missionary service.

**Cradle Roll Day At Clear Creek**

The Special Cradle Roll Day at Clear Creek Encampment this year was pronounced a success by all who were on the grounds.

The people were greeted by interesting and attractive signs, tacked on trees and the rustic bridge, as they went to breakfast. While waiting in line at "The Wahoo," the camp dining room, they

**Superintendent Attention!**

I would like to make a very personal appeal to our Sunday-school superintendents whose Schools are not Standard. I would like to appeal to you to make your School Standard before the end of this State Associational Year on the first of November.

Two months is enough time for any Sunday-school to meet all the requirements in the Standard of Excellence. It will take some concentrated work and prayer. It will take a hopeful spirit and the happy persuasion with your workers to help you.

Just get your workers together and show them what your school lacks and get them to agree to help you meet these lacking points in the near future.

Why this request? Because the doing of the things in the Standard will greatly tone up your work and help to revive interest in Bible teaching. It will create interest in the indifferent church member and in the lost around you. It will enable you to do better work. Let us all get to work on the requirements of the Standard.

I will greatly appreciate your help in doing this for the betterment of our Kentucky Baptist Sunday-school work.

read from unusual posters as to how the babies feel when they are left out, how it makes them laugh when they hear a Sunday-school say it cannot have a Cradle Roll, etc. As they entered the dining room a lovely picture said, "Give Us A Christian Home for Every Baby." At noon Betty Bryant, a Junior from Owensboro, in an attractive costume passed out Cradle Roll folders containing information and a Cradle Roll Day song. All joined in singing this to the tune of "Let a Little Sunshine In."

Then the unusual happened—A darling little dark eyed baby of about eight

months, sitting happily in a beautiful basket was brought in and placed on one of the tables. She smiled and looked around as much as to say, "Does this mean a Cradle Roll for all little babies?" There was a hush of surprise and admiration then a whispered, "Who is she? Was this all planned?"

It couldn't have been more perfect if it had been planned. Brother and Mrs. J. J. PreVol of St. Matthews, Ky., happened—happened?—to drive in with their little daughter just at noon and graciously added this human touch to our program.

Throughout the day all who represented Sunday-schools having Cradle Rolls wore a special tag and just before the evening service the day was closed with a fitting short program.

Many friends said they were certainly Cradle Roll conscious as the result of The Special Cradle Roll Day at Clear Creek.

**SUNDAY SCHOOL ATTENDANCE**

August 25, 1935

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

Newport, First .....	816
Owensboro, First .....	714
Owensboro, Third .....	517
Harlan .....	489
Paducah, Immanuel .....	446
Lexington, Calvary .....	445
Mayfield, First .....	437
Harrodsburg .....	416
Lexington, Porter Memorial .....	413
Jellico, Tenn., First .....	400
Danville, Lexington .....	356
Louisville, Ninth and O .....	347
Pineville, First .....	336
Covington, Latonia .....	327
Fulton, First .....	312
London .....	298
Bellevue .....	284
Louisville, Baptist Tabernacle .....	253
Kenvir, Black Mountain .....	249
Louisville, 18th St. .....	206
Versailles .....	205
Erlanger, Elsmere .....	200

**LOOKING TOWARD SPAIN**

Is Catholicism Christianity?

Spain is known as a Catholic country. This being true, many people think that it is a Christian country. But is Catholicism Christianity? Though I am aware many books have been written thus far dealing with the doctrine of the Catholic Church, it is a matter of fact that in my visits through this country many people have asked me if the Catholics in Spain are not Christians also. This has led me to write on the subject above given.

I want to set down some facts that prove the Catholic Church is Christian neither in her doctrines nor in her practices. Her doctrines are not Biblical, that is, her doctrines are not according to the teachings of the Bible. A good

Catholic must believe in the worship of Mary, who being the mother of the Son of God, receives from Him all that she wants, and having more mercy than her own Son, hears all prayers addressed to her. She ascended to heaven in body and soul as Jesus did, and then received the title of QUEEN OF ANGELS OF HEAVEN. She is called immaculate, since, as her own Son, she also was born WITHOUT SIN.

Let me quote a testimony from an American missionary in Mexico: "You cannot judge Catholicism in Latin America by what you see in the United States, because Catholicism is purified by its contacts with Protestantism. But if you want to see it in its true light, go to Latin America—to Mexico, Central America, South America—where it has had unquestioned sway for four centuries, and what do you find? It is Marioalatro. Not only is Mary the mediator between God and man, but Mary has been multiplied unnumbered times."

What this missionary says about Mexico, is all true about Spain and what is happening in Mexico in regard to religious matters is all the result of Spanish influence since the conquest of Mexico by Spain, in which conquest the Catholic clergy were the most potent auxiliary of the civil power, becoming afterward sole masters of the nation till the time of Benito Juarez and the subsequent period when Church and State were separated.

The worship of the Saints is another doctrine that true Catholics must believe. Catholicism teaches that the Saints are set apart among the faithful, as a special class, who did more good works than those necessary for Salvation. Of this overplus of good works, with the merits of Christ, the Catholic Church forms a treasure of which she disposes to favor others. Catholics must believe in the infallibility of the church, that is that the Catholic Church never makes mistakes; the celibacy of the clergy, which has led to all sorts of abuses and immoralities among clergymen through all the centuries; auricular confession, private confession to the priest—perhaps this doctrine has been in all times, one of the most terrible arms in the hands of the Catholic Church—Purgatory and the infallibility of the Pope are other doctrines that all good Catholics must accept. No one can reject any one of these doctrines and be an orthodox Catholic. But our question is: where do we find any of these doctrines taught in the Bible? It is clear enough then, that Catholic doctrines are not Christian.

In the second place, Catholicism is not Christianity in her practices. In my judgment, Catholicism is paganism rather than Christianity and what the Catholic Church does in heathen countries, is only to supplant one sort of paganism for another, since Catholicism

is full of crude superstitions and revolting immoralities. What is the difference, for instance, between a Buddhist Chinese and a Catholic Spaniard? Almost none, both are walking away from God, neither of them worship God in spirit and in truth. Both are idolatrous in their ceremonies and rituals, so the difference is more apparent than real. Perhaps someone will say: Where is the paganism of the Catholic Church? Only those who do not know Catholicism will ask this question. The writer quotes the following from the article "In Spain" in the Expositor Bautista" of Argentina:

"Taking advantage of my stay in Valencia (Spain) I go to visit what is interesting there, and among other things I visit the Cathedral where there are many relics which the superstitious people venerate and worship. A priest guides me and shows me the relics. One does not know whether to weep or laugh or become indignant at hearing so many lies in the name of Christ. As a sample I will mention some of the things that he showed me: a little shirt which the child Jesus wore, a reliquary which contains three drops of the myrrh offered to Jesus by the wise men, one of Luke's hands, the jawbone of Stephen, the first martyr, the bone called the "Adam's apple" of Saint Peter, pieces of wood from the true cross, and, fixed in a magnificent altar, the chalice which they say with the greatest boldness, was used by the Lord when he instituted the Lord's Supper."

Now let me ask those who think of Catholicism as Christianity, is not all this paganism? For Catholics the veneration of relics produces the superstition that they have a magic power to guard against illness and keep out dangers etc. Is not this what heathen people practice?

Finally, because of its fruits, Catholicism is not Christianity. Jesus says that the tree is known by its fruits, and since the fruits of the Catholic Church have been evil rather than Christian through all its history, we may deduce that Catholicism is not Christianity. Only a single glance at all the countries in which the Catholic Church dominates, will demonstrate the truth of what has been said. Unfortunately for the world and especially for Spain and the Latin countries, Catholicism is not Christianity. Rome has not led the nations to the light of the Gospel, Rome has not taught the truth of the Living Word of God, living herself in a sea of fables and unbiblical teachings. Rome symbolizes the great sinful Babylon from which God warns His people to depart and as Christians we must say the truth about it in order to make clear our position.

ANTONIO SANCHIS,

S. B. T. S., Louisville, Ky.

## How To Quickly Soothe Nerves And Ease Headache

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### REVIVAL AT SHADY GROVE CHURCH, POOLE, KY.

Shady Grove Baptist Church, at Poole, Ky., closed a two weeks' meeting on August 23, with fine interest and record attendance. My pastorate this year has followed the fine work of Dr. A. Earl Meador who labored with the church eight years and left it strengthened by his ministry. The Sunday-school is in good shape and the people revived.

Brother Evans T. Moseley, pastor Walnut Street Baptist Church, Evansville, Indiana, assisted in the special services, bringing studies from the Gospel of John in the afternoons at 2:30, object lessons for the children at 7:45, and the evening service of evangelism at 8:15 daily. Moseley has been director of activities of Camp Reveal, Evansville Rescue Mission, Children's Summer Camp, in Southern Indiana for the past six seasons and for the past twenty months has served in this, his first pastorate. He is a student in the Seminary in Louisville.

The service rendered by the mixed quartet of the Walnut Street Church, Evansville, was a great one during these revival days. Mildred and Hazel Miller, Fred and Lysle Becker have been used of God throughout our Association to sing the Gospel.

Eight professions and eight additions marked the visible results of the effort. The crowds were the largest ever assembled at Shady Grove Church. Brother Moseley has been invited by the church to return to us at the same time next year. X. Y. Z.

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### CROWNING FIFTY YEARS OF FAITHFUL SERVICE

(Continued from Page 5.)

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 Christianity. "Give Christ Jesus all the keys," is his great word in this connection.

It was not until recent years that Doctor Sampey realized his early dream of becoming a religious ambassador to another country. The summers of 1925, 1926 and 1928 he spent in Brazil as a "missionary." These three trips resulted in the public profession of faith by 1,700 persons. He spoke through interpreters, using a total of thirty-four different men. A few of them sometimes made the sermon better in Portuguese, he feels, than it was in English! On the last two trips he was able himself to read the Scriptures to his audience from the Portuguese Bible, and to use a few illuminating phrases in that language. The phase of this work that he enjoyed was the opportunity of speaking, as a teacher, to hundreds of students and professors in the schools and colleges. An item of major regret to him has been that, since his election to the presidency of the Seminary in 1929, pressure of official duties has prevented his returning to Brazil.

Doctor Sampey's travels have not been limited to the South American trips. In 1897 he made a seventy-seven-day horseback 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 frequently visited Europe—and during the summer of 1934 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. For this performance 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."

Doctor Sampey has always been a foe of intemperance, and in the Prohibition fight was honored with various offices; but he prefers to think of himself as a worker in the ranks. Among other "official" titles, he was chairman of the Kentucky Prohibition Emergency Committee and third vice-president of

the National Anti-Saloon League. So pre-eminent was his leadership in this field that he was selected by the Louisville Ministerial Association, an interdenominational group, to speak twice preceding the last presidential election over Station WHAS, radiophone of the Courier-Journal and the Louisville Times, on "The Challenge to Vote Right." Thousands of copies of these two speeches were printed and circulated.

"Alcohol is an asset in the radiator," Doctor Sampey declares, "but it is a tremendous liability in the chauffeur!" He has had friends who were in the liquor business, and he feels that in closing a saloon he was doing the saloon-keeper a great personal favor. Although cognizant of the evils attending prohibition as we had it, the Baptist leader nevertheless feels that it was a great advantage to have what drinking was done, done under cover. He 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 asserts, we lessen the temptation to our weaker brother.

Doctor Sampey has written several books, two of which, "A Syllabus for Old Testament Study" and "The Heart of the Old Testament," are standard textbooks on that subject the world over. They have been published in Chinese, Spanish, and Portuguese, and there is no way of numbering the private translations by former students who are now teaching in foreign lands.

Narrow nationalism, Doctor Sampey says, is one of the strongest foes of Christianity. "I believe in a sane Christian patriotism," he declares, "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."

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 selects the Improved Uniform Lessons for more than 10,000,000 members of forty evangelical denominations.

For forty years now Doctor Sampey's students have known him by the affectionate nickname, "Tiglath." He smiles as he tells how "his boys" gave him the name when he was a young professor. "Tiglath-Pilezer III was a great Assyrian general, a contemporary of the prophets Isaiah and Micah, living about the middle of the eighth century B. C. I made my students learn all about him—his place in Assyrian history and so forth—in order that they might better understand the prophets. So, from then on, I was 'Tiglath'—or one of its variations, 'Tiglath-Pilezer' or 'Old Tiglath'."

Just the other day a Seminary alum-

## FORK UNION MILITARY ACADEMY

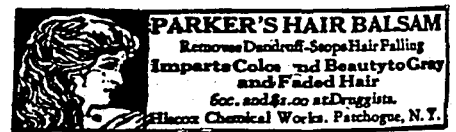
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nus of two decades past was talking with me about Doctor Sampey's influence, the far reach of it. He said a word which might be considered final on the subject, for I am told that it is literally true. Here it is: "Walk into a group of Baptist preachers anywhere on the face of the earth and say 'Tiglath,' and you're bound to get a response."

### THE KENTUCKY STATE CITIZENS COMMITTEE AND THE LIQUOR FIGHT

Again we want to call the attention of our people to the importance of throwing their full strength into this present fight to retain the Seventh (Prohibition) Amendment. A defeat for the Repealists will reveal to them that they do not own the State as they think they do. With repeal defeated the Drys will be in a position to demand and get the enforcement laws we need. Just as important, the defeat of the Repealists will demonstrate the fact that the majority of our people are Dry and want the laws enforced. This election gives us our only opportunity of demonstrating that Kentucky is Dry in sentiment. By defeating repeal we will drive out business which is putting on a stupendous campaign of education through advertising to make drinking of liquor the proper thing for men, women and youth. Even the Wets feel that the present unconstitutional liquor laws cannot stand the test of the courts.

All the temperance forces of the State are co-operating with Kentucky State Citizens Committee, and the interest, the support and prayers of all Dry sym-



## GRAY'S OINTMENT

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

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**666** COLDS  
first day  
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thizers are desired by the Committee. The officers of the Committee are: Prof. C. J. Turck, President; Col. P. H. Callahan, First Vice-president, James R. Rash, Second Vice-president; W. W. Stout, Secretary; A. K. Wright, Treasurer. Other Baptists on the Executive Committee are as follows: D. H. Daniel, Jr., John R. Sampey, M. P. Hunt, E. F. Estes, Milford Riggs, J. D. Gibbs, J. B. Head, L. W. Benedict, W. A. Frost, H. V. McChesney, C. W. Elsey, T. C. Ecton.

This fight must be won in the precincts. There must be a thorough organization of the workers in practically all the precincts of the State. We can easily win if we show our Dry people what the issues are and get them to the polls. In Kentucky there were 354,202, or thirty-six percent fewer people who voted in the repeal election of 1933 than voted in the presidential election the preceeding year. Certainly not many of these were ardent Wets.

The work of the Citizen's Committee is based on the county plan. The responsibility for the organization of every precinct, the getting of Dry literature to the voters, and the presenting of the issues of the campaign, is upon this county organization. The function of the State Committee is large—that of getting all the counties organized as soon as possible, giving suggestions and furnishing assistance in the work by aiding in the securing of speakers, the furnishing of literature for distribution, etc.

Since nearly all the work the State Committee is done by unpaid workers, overhead is reduced to a minimum, though expenses are necessarily rather heavy. Each county committee is urged to push a financial campaign in its own county, keeping an adequate amount for its own campaign and sending as liberal a contribution as possible to the State Committee.

The Citizens Committee was organized on the assumption that there are thousands of Dry people in the State who have been looking for just such an organization, through which they can make their efforts count for the most. We are asking such to get in touch with their County Committee and offer their services. Those who live in counties which have not been organized may get in touch with the State Committee to find what they can do in bringing about the organization of the county. The Committee welcomes all inquiries, the answer to which will be of assistance to any Dry worker.

WM. W. STOUT, Secretary,  
Ky. State Citizens Committee.

#### GOSHEN ASSOCIATION

The one hundred and nineteenth annual session of Goshen Association met with Shrewsbury Baptist Church, August 21-22, 1935.

Brother C. A. Alexander, of Edmon-

### A MESSAGE FROM A BELOVED LAYMAN ON BEHALF OF THE SEMINARY TRUSTEES

**M**Y DEAR PREACHER BOYS: Some time ago I learned that a movement was started among you to raise a fund to endow the "Chair of Old Testament Interpretation" and in honor of your beloved teacher that it be known as the "John R. Sampey Memorial."

When I heard of this my heart swelled with pride and thanksgiving. This is a noble thing for you to do.

It is a magnanimous thing, since it will mean real self-denial and sacrifice to many of you. But this will be no new experience for you. You learned in your first lesson that your entire life would be one of self-denial and sacrifice. And since you left the Seminary's portals you have Sabbath after Sabbath preached the blessed gospel of salvation from sin, through the sacrifice of Jesus Christ, God's Son, on the cruel cross. Yes, like your Saviour and Lord, you voluntarily chose a life of sacrifice, when you became a preacher.

Your enthusiastic response to this call will make me very happy and will be a beautiful tribute to your teachers whom you love so devotedly. God bless and keep you.

Affectionately,

J. H. ANDERSON, President,  
Seminary Board of Trustees.

son County Association, led the devotional service, reading Romans 12.

After the messengers were enrolled, Brother Lewis Carter, of Pilgrim Church, was elected Moderator, and E. B. Morris, of New Hope Church, Clerk.

Brother James A. McCaleb, of Long Run Association, preached the annual sermon from 2 Timothy 2:2, on the subject "Custodians of the Essentials." Brother McCaleb preached a splendid sermon to an attentive and appreciative audience.

Brother R. C. Miller, pastor of Caneyville Church, preached the Missionary Sermon, the second day of the Association from the text John 4:35. It was a soul-stirring message on the subject of missions.

Brother C. K. Hoagland, of the Kentucky Baptist Children's Home, was present the second day, and made a very inspiring address in the afternoon.

Four little girls from the Glendale Home were present. They were attractive, intelligent children, and sang several songs, greatly delighting the audience.

The discussion of the reports on denominational work was quite interesting. The addresses made by Brother C. R. Turner, of Edmonson County Association, and Brother T. Emerson Wortham, pastor of Leitchfield Church, deserve special mention. Both of these brethren are pleasing, fluent speakers, and their remarks were enjoyed by all who heard them.

Each day at noon, the good women of the Shrewsbury community served a bountiful repast to the entire crowd. It was the kind of dinner that inspired some of the brethren a few years ago to break forth in rhyme in The Western Recorder and write about "Dinner On the Grounds."

The next session of Goshen Association will be held with Pilgrim Baptist Church August 19-20, 1936.

E. B. MORRIS,  
Caneyville, Ky.

Brother J. H. Hooks has resigned at the First Church of Grenada, Miss., after preaching to them for ten years.

## THE 1935 HANDBOOK

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### Woman's Missionary Union

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

HEADQUARTERS  
 205 E. Chestnut, Louisville, Ky.

#### Messages From Our State Missionaries

Miss Betty Miller, our Field Worker, writes: "Of the more than 2,000 churches in Kentucky, over 1,200 have no missionary societies in them and thousands of young people are to be seen with only a superficial knowledge of the principles of Jesus on which their lives must be built if they are to count in His Kingdom work.

"They wait, amidst the din of the city streets, among the silent hills and the still places of the countryside. They wait in the unenlisted churches and associations. They wait at home. They wait! And they wait on you."

Miss Annie Allen, our woman Missionary in the Mountains, writes: "During the past year, 1934, the Lord has indeed given us some blessed experiences and taught us some great lessons, as we labored with others in ten or more of our needy mountain counties, conducting about fourteen Bible Schools and helping in personal work and Bible studies for women during eight or ten revival meetings."

Telling of her experiences in one little almost inaccessible mountain community, Miss Allen writes: "How graciously God did bless us in these five days of Bible Study. Many of the women and girls walked two and three miles every day, through the hot July weather, in order not to miss one of these services. God blessed His Word marvelously in their hearts as we conducted these studies. Each day we taught these women and young women until 4 P. M., then dismissed them in order to give from thirty to forty-five minutes to the school children. To our astonishment and pleasure, many of the women and girls remained in order to get "the crumbs" from the Word, as we taught the children. Does it pay? Today one of these precious young women is studying and preparing for Christian service in Magoffin Baptist Institute and several who were under conviction in those afternoon services have since been saved and added to the church.

"In those same services, prayer lists were written and many covenanted with me to pray for the conversion of six brothers in that community. In October five of these six men were saved and baptized. These are some of the precious, golden harvest sheaves which belong only to the Lord and to Him alone belong all the glory and the praise."

Miss Allen pleads that we pray earnestly for the following:

1. A fearful tidal wave of heresy, modernism, and also atheism is sweeping through our mountain mission fields. Far too slowly are Baptists evangelizing these needy districts. Pray that the Lord may raise up and send forth preachers with a true Gospel message, brave enough to preach the whole truth; consecrated enough to live it daily; and faithful enough to carry it into every one of these neglected districts and counties—many of which are yet unreached.

2. Pray for our Christian young men and women of the mountains who have heard God's call to service and are eager to go, but are held back by lack of training. Pray that the leaders in mission work may have wisdom to direct these young lives into channels of service. Also that the means may be provided for better preparation for this service.

3. Pray that as a result of the great evangelistic campaign of Vacation Bible Schools and preaching services during 1935 there shall result a great harvest of souls, and surrendering of Christian lives to the Lord of the Harvest."

#### Barren River Association

Mrs. W. P. Harrison, Vice-president of West Central District, Miss Betty Miller and Miss Mary Nelle Lyne attended the meeting of Barren River Association, August 22, at Flippin, Ky. Miss Miller was invited to speak to the W. M. U. report in the General meeting and her talk was very graciously received.

In the afternoon Mrs. Harrison, Miss Miller and Miss Lyne spoke to the women, gathered in a special session in the Methodist Church nearby.

This Associational W. M. U. has been inactive for several years, though several individual W. M. S's have been doing faithful work. Mrs. Harrison has been trying for some time to get them to re-organize, so it was a happy occasion when they decided at this meeting to take a fresh start. They elected their Associational officers, and chose as Superintendent, Mrs. E. L. Howerton, Fountain Run, Ky. Our hearts rejoice over this re-organization, and we prophesy a bright future for W. M. U. work in Barren River Association.

#### From Our State Margaret Fund Chairman

The following are the names of the Margaret Fund Students who were assigned to Kentucky at the annual meeting of the Woman's Missionary Union at Memphis, Tenn., in May:

Lewis Bratcher.....Rio de Janeiro, Brazil  
 Daniel Maddox.....Bello Horizonte, Brazil  
 Samuel Maddox.....Bello Horizonte, Brazil  
 Wm. Carey Mein .....Pernambuco, Brazil  
 John Gordon Mein.....Pernambuco, Brazil  
 Robert Mein.....Pernambuco, Brazil

#### Work Committed to Margaret Fund Associational and District Chairmen

Requests have come to me from some of the district and associational Chairmen of the Kentucky Margaret Fund that the duties of these officers be somewhat specifically outlined. Reminding our chairmen that the main purpose and aim of the Margaret Fund is to express, on the part of our W. M. U. women, our love for our missionaries and to show our appreciation of their services for the Master by striving to assist them in the higher education of their children, I shall enumerate some of the more important duties as follows:

1. All chairmen should study the history of the Margaret Fund and should be able at any time to tell of its services and blessings.

2. All chairmen should be willing to accept from the State Chairman an assignment of one student that her district is asked to "mother." They should be mindful of their great task as substitute "mothers" and with sympathetic, understanding hearts view with love and patience their charges, far away from the care of their parents, remembering that these children are real boys and girls like our own.

3. All chairmen should get in touch with an assigned student either by letter or visit and learn of the student's life, who his or her parents are, his birthday, and how best she can assist the student.

4. Chairmen should ask each local missionary society to appoint a Margaret Fund Chairman and request that each local chairman have a special program on the Margaret Fund work once a year. These programs may be found in the Royal Service. Each chairman should keep files of Margaret Fund Royal Service pages so that she may learn of the work from all angles. At the time of the presentation of the program an offering ought to be made.

5. Chairmen should see that all gifts and boxes are sent directly to the students, except that all money gifts should be sent to Mrs. B. G. Rees, State Treasurer of the W. M. U., 205 East Chestnut Street, Louisville, Kentucky, or to Mrs. W. B. Jones, State Margaret Fund Chairman, Georgetown, Kentucky, according to the practice of the local Missionary Society.

6. All chairmen should see that the Margaret Fund work is emphasized at the associational meetings.

7. All chairmen should band themselves together to pray earnestly for these students and their parents, asking for their protection from harm and evil, that the students may be strong in the hour of temptation and that they may be led of God into definite joyous service for Him.

Mrs. W. B. Jones,  
 State Margaret Fund Chairman,  
 Georgetown, Ky.

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

JOSEPHINE PROCTOR JONES,  
Young People's Leader

### Our Home State

"Ken-Ken-Tucky  
Spells Kentucky,  
Our home State  
For which we'd live and die."

So starts the song the Kentucky girls sang at Ridgecrest, at the Y. W. A. Camp. We are glad Kentucky is our home State. We love her, love to sing to her, cheer her, but what do we do to make her a better State?

Two golden opportunities are ahead for us to share our love and loyalty to Kentucky's best interests. One is to vote on November 5 for her to retain her dry amendment in the Constitution. The other is to observe the State Mission Season of Prayer, September 16-20. That is the one week set aside in the entire year to study about our Mission work in Kentucky, to pray for her and to give as much as we can to hasten the coming of the Kingdom in Kentucky. A program for this State Mission Week of Prayer has been sent to every Sunbeam Band, G. A., R. A. and Y. W. A. in the State. If your organization has not received one, please let this office know at once and one will be sent to you immediately. One leader said, "I like to begin in July praying and planning for the State Mission Week of Prayer in September." This is August, so there's no time to lose. It is a fine idea to give the young people a container,—alabaster boxes (free from W. M. U. Office for the asking), envelope, bag or something to save their money in from now until the offering is taken in September.

### The August "Window of Y. W. A. Offered

Picture of Helen Dozier, newly appointed missionary to Japan.

Most interesting excerpts from letters from Dr. Maxfield Garrott, of Japan.

The story of Kagawa, the world's foremost Christian.

A clever, helpful recipe for a Personal Service cake.

The thrilling conversion of an attractive Mulatto in Texas and how she found the secret of happiness.

Each month the Window of Y. W. A. is worth the cost of \$1.00 for which you get twelve copies. Subscribe for it.

### EAST LYNN ASSOCIATION

The Forty-third annual session of East Lynn Association met with Pleasant Hill Church near Campbellsville on August 8-9.

All the churches in the association sent in reports. Corinth Church which has been failing to report sent in its

letter this time. It now has as pastor Rev. L. B. Cantrill. It has a Sunday-school.

The Introductory Sermon was presented by Rev. R. A. Slinker.

Rev. W. T. Short was elected Moderator for the twenty-fourth time. Rev. Abraham Berry was chosen Assistant Moderator. W. A. Frost of the Recorder was present and spoke on Religious Literature and Temperance. Other visitors were Rev. L. E. Whitlow, Prof. D. J. Wright and J. W. Skaggs of Russell Creek, Rev. C. K. Hoagland of the Kentucky Baptist Children's Home, Frank Scott of Lynn Association.

The reports from the churches showed an increase in gifts to all causes. One church reported that it had no Sunday-school.

The attendance was good on both days. The discussion of the various reports showed that our pastors are well informed and deeply interested in all the work of our denomination.

The Association endorsed the action of the General Association in regard to Georgetown College.

The entertainment of the messengers and visitors by Pastor D. L. Druin and the people of Pleasant Hill was perfect.

Next year the Association goes Mt. Washington Church, Marion County.

H. P. FORD,

Gleanings, Ky.

### SALEM ASSOCIATION MEETING

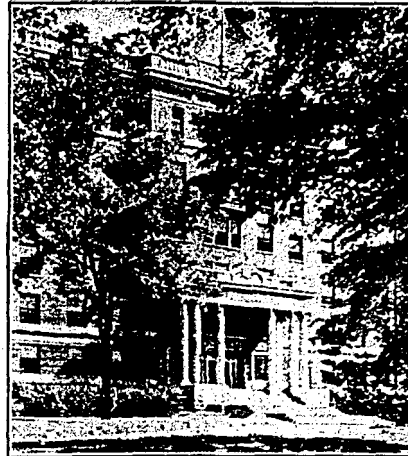
The 150th annual session of the Salem Association of Missionary Baptists was held at Hill Grove Baptist Church, August 21 and 22. Brother C. W. Bowles is pastor. About 400 persons attended the first day's meeting, and almost that many on the second day.

In the roll call all of the churches of the association responded except one. The present Moderator, Brother Kenneth Jordan, and the present clerk, I. R. Hicks, were re-elected to their respective offices for the coming year. Following the reading of the church letters, Brother D. E. Jones, pastor of Rock Haven Church, preached the annual sermon on "The Marks of a Christian."

One of the high points of the association meeting was Dr. C. M. Thompson's message on the afternoon of the first day on "Why You Should Be A Christian." This was designated to show the world's need of Christ and move the people to give more largely of their means.

The Salem Association went on record as being opposed to repeal of the Seventh Amendment of the Constitution of Kentucky. "We beg, we plead, we exhort, we persuade every saved person to vote this coming November against the repeal of the Seventh Amendment of the Constitution," the report on temperance and morals continued.

The members of Hill Grove Church are to be commended for their splendid



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Metabolism  
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Pharmacy  
Guest Dining Room

H. L. DOBBS, Acting Superintendent.

MISS HELEN VINCENT, R. N.,  
Supt. of Nurses.

entertainment during the association meeting. Everything was well managed. The dinner served at noon on the grounds of the church on both days of the meeting was delicious and well managed. The Maybee Brothers' quartet from Lynn Association contributed much to make the sessions interesting and enjoyable.

WARREN FILKIN.

Louisville, Ky.

### GUSTON CHURCH REVIVAL

Dr. M. P. Hunt preached in a revival meeting at Guston Church, Guston, Ky., August 5 to 16 inclusive. There were eleven additions, seven of which were by baptism. One man eighty-two years old was restored to church membership after being out of the church some sixty years.

Dr. Hunt was plain in his denunciation of the common sins of the day, and strong in his declaration that Christ is able to conquer them all, said Warren Filkin, pastor. The church had a real revival.

"It was a blessing to be with Dr. Hunt in this meeting. We wondered how he could stand the physical strain of the meetings, for he preached so hard. Though seventy-five years old, Dr. Hunt is still a student. He read four books the first week of the meeting—besides studying for his messages. We are thankful for the privilege of hearing him once more," Brother Filkin said.

## Fellowship Tidings.

Dr. W. O. Carver preached both hours last Sunday for Dr. Finley F. Gibson at the Walnut Street Church, Louisville.

Brother Paul E. Crandall, student in the Seminary from Arkansas, preached Sunday for Pastor Lewis C. Ray at Franklin Street Church, Louisville.

The Lincoln County Association is meeting September 5-6, today and tomorrow, at Hustonville, instead of September 12-13, as previously planned.

Dr. Edward A. McDowell, Jr., newly elected instructor in the Southern Baptist Theological Seminary, preached last Sunday for Pastor Hansford D. Johnson, at the Broadway Baptist Church, Louisville.

Chaplain E. V. May has moved from Forst Bliss, Texas, to 648 South Missouri Avenue, Mercedes, Texas. For the last fifteen months he has been working among the boys of the Civilian Conservation Corps.

The engagement of Miss Frances Dunn, daughter of Mrs. Bessie Dunn, 3215 Virginia Avenue, Louisville, and Pastor Joseph J. Bowman, of the Dawson Springs Church, Dawson Springs, Ky., has been announced.

Dr. W. W. Willian, Sunday-school Secretary of Florida, supplied for Pastor W. R. Lambert at the Virginia Avenue Church, Louisville, last Sunday. Brother Willian was formerly pastor of the West Broadway Church, in this city.

The First Church of Tampa, Fla., has called Brother A. J. Moncrief, Jr., of Bayshore Church, Tampa, Fla., to be co-pastor with Dr. C. W. Duke, on account of the poor health of the latter. Brother Moncrief has not at this writing given his decision.

There were twelve additions by baptism at the Goshen Church, in Baptist Association, where Dr Ernest N. Perry, of Lawrenceburg, Ky., did the preaching, and Vertner Saxton, of Lexington, conducted the music, following the sudden death of the Goshen pastor, the late Brother W. D. Moore.

Miss Gwynn Evelyn McLendon, of Louisville, recently obtained her Master of Arts degree with highest honor at the Summer School of Baylor University. She has previously graduated from the Bethel Woman's College, Hopkinsville, Ky., Coker College, Hartsville, S. C., and the Baptist W. M. U. Training School.

Mrs. J. P. Balee, of Guthrie, Ky., writes: "The July meeting of Group No. 2, of Bethel Associational W. M. U., was held at Guthrie Church. The program, dealing with the subject, "Our Responsibility to our Young People," was splendidly given. The members of the W. M. S. of Guthrie Church acted as hosts, and carried the guests to the



GEORGETOWN COLLEGE BAPTIST STUDENT UNION COUNCIL OF 1934-35

This Council was one of two in Kentucky which reached First Magnitude, the height of Council attainments, during the past school year. The other was the Council of Eastern State Teachers' College which was pictured in the Recorder several weeks ago.

**Front Row, left to right:** Dorothy Thume, Student Worker, Washington, D. C.; Jane Burns, Pianist, Utica, Ky.; Roy Evans, Third Vice President, Richmond, Ind.; Thelma Baker, Treasurer, Richmond, Ind.; Cecelia Moore, Publicity, Wewoka, Okla.; and Virginia Purdue, Secretary, Kell, Ill.

**Second Row:** Ruth Williams, Y. W. A. President, Sturgis, Ky.; Jane Kent, Girls' S. S. Class President, Bagdad, Ky.; Glenna Minor, First Vice President, Louisville, Ky.; Charles W. Horner, Reporter, Shelbyville, Ky.; Roy Helton, President of Ministers, Cox's Creek, Ky.; and Dr. J. Stanton Pierce, Faculty Adviser, Georgetown.

**Back Row:** Frank M. Powell, Jr., Student Worker, Louisville, Ky.; Howard Sumner, Chorister, Princeton, Ind.; George Yates, B. Y. P. U. Representative, Burlington, Ky.; Dr. W. W. Stout, local Pastor, Georgetown; Bob Mein, Second Vice President, and Gordon Mein, President, both of Pernambuco, North Brazil.

Masonic Hall, where lunch was served by the ladies of the local chapter of the Eastern Star."

Pastor F. D. Hewitt, Jr., of the Turners Station Church, Henry County, Ky., and Miss Marian Toler, of Gloster, Miss., were married on the evening of September 3 at the First Church of Gloster. Brother Hewitt graduated from the Louisville Seminary this year, and expects to re-enter this session as a post-graduate student.

The Lowreys had a family reunion of the descendants of General and Mrs. Mark Perrin Lowrey at Blue Mountain, Miss., on August 26-28. There were four generations represented, and there were among those present many of the most prominent men of the State. The

Lowreys in Mississippi, as Will Rogers would be apt to say it, make the Joneses and the Smiths seem like vanishing races.

An installation of officers was held Friday night, August 9, at the Pleasant Grove Church, Avoca, Ky., in Jefferson County, where Brother David E. Weaver is pastor. The Carlisle Boys, of Ninth and O Church, and the Radio Singers Quartette, of Louisville, sang. Pastor Edwin Harwell, of Eastwood Church, examined Hewitt Jenkins, Jr., with the view of setting him aside as a deacon. Brother W. E. Waterhouse, Middletown, brought a charge to the church and Pastor L. C. Ray, Franklin Street Church, Louisville, delivered the installation sermon. Pastor Edwin Harwell led the ordaining prayer, follow-

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ing which the pastors and deacons participated in the laying on of the hands. All officers came forward stood up in front of the church and sang "To the Work."

Pastor John E. Huss, of the Mentor and Lenoxburg Churches, in North Kentucky, will be guest speaker on the Y. M. C. A. program each morning with the exception of Friday, during September 9-14, over Station WLW, Cincinnati, at 8:00 A. M., Eastern Standard Time.

Pastor Paul Elledge has just returned to his work at Mt. Pleasant Church in Baptist Association, in Kentucky, after supplying at the First Baptist Church at Bastrop, La. Bastrop is the home of his wife, formerly Miss Amy Ruth Tipton, who graduated from the W. M. U. Training School last May, to whom he was married on July 24. Pastor Elledge intends to re-enter the Seminary this month.

Mrs. Wallace Brent, of Milburn, Ky., writes us that Pastor Leslie Gilbert, has just closed a very successful revival at the Milburn Baptist Church. Services were held twice daily and inspiring messages delivered at each service. The song service was ably conducted by Bro. Will E. Graves, and special numbers were rendered by local talent. Large crowds attended each night, and the attendance at day services were the best known in several years. Eighteen were added to the membership of the church. Ten of this number were by church letters, and the others by baptism.

News has come just as we go to press of the death of Dr. James Marion Roddy, long a pastor in Kentucky, whose last pastorate was at Midway, Ky., and previous to that at Wilmore, Ky. He had also been pastor at Springfield, Ky., and at churches in Texas, Louisiana, Arkansas, and other States. While a student in the Seminary he was Assistant Pastor at East Church, Louisville, and had been previously pastor at Midway, Ky., during the years 1896-99.

The Hon. Clinton N. Howard, prominent Baptist layman of Rochester, N. Y., has just come to Kentucky after spending some months in Texas. Last Sunday morning he spoke at the Walnut Street Church, Louisville, at the Sunday-school hour; at the Victor Memorial Church, at 11:00 o'clock; and in the evening he spoke at the Broadway Church. Mr Howard is Chairman of the National United Committee for Law Enforcement, and is working in Kentucky in connection with the Kentucky State Citizens Committee. He will visit many citizens and towns in Kentucky within the next few days and weeks. On Monday morning he addressed the ministers of all of the evangelical churches of Louisville. He is a dynamic speaker, and has a message our Baptist people should hear.

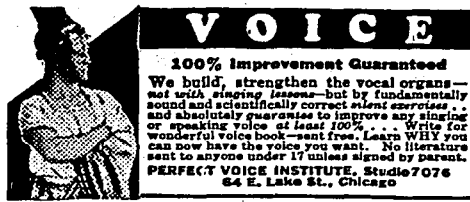
**LITTLE RIVER ASSOCIATION**

My good friend, Brother T. E. Taylor, asked me to send in our Little River Association news while I was near you on my vacation. I have not had the opportunity of dropping by for a chat with you so rather than delay our report any longer I'm giving here in a brief resume of our recent meeting. As pastor of the Cadiz Church, I am now laboring in that old Association.

Our 122nd annual session was held with Brother B. B. Boaz and his folks at Boy's Hill Church. We were glad to welcome a number of visitors from the associations in Caldwell, Christian, and Stewart (Tennessee) Counties. The State work was presented by Secretary W. M. Wood and Brother Boone Castleberry; and it is pleasing to note that there is now a more optimistic note in their reports as well as in those of Little River Association.

Brother Marvin Ramey brought us the Introductory sermon and the missionary message was delivered by Brother John Cunningham. "Brother John," as he is affectionately known, has been the pastor of Oak Grove Church for over forty years.

Brother T. E. Taylor was re-elected Moderator and is now entering his third year in that capacity. Under his leadership we have made favorable progress and he is to be commended for his emphasis on Sunday-school and missionary work. We have had several splendid associational rallies in the interest of



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these phases of the Kingdom work. The other officers who were re-elected are as follows: J. T. Cunningham, Assistant Moderator; E. W. Bridges, Clerk; and Porter Piercy, Treasurer.

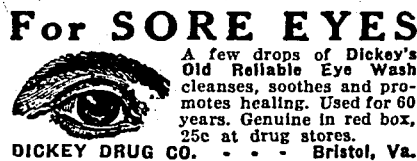
Pleasant Valley Church was admitted to fellowship in the Association. This is a new church which has recently been organized under Pastor W. B. Blakeley's leadership. The churches reported a decided increase over last year in membership and in gifts and we are trusting in Him for guidance in the coming year.

BAILEY DAVIS,

Shelbyville, Ky.  
Permanent Address, Cadiz, Ky.

David: "I went fishing today, mother, with a bent pin for a hook."

Mother: "You shouldn't hurt the dear little fish, David. Next time I'll give you a safety pin."—Ex.



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**President Sampey's Message to Southern Baptists**

has been electrically transcribed on a phonograph record, so that his word of challenge and inspiration may be heard by millions of our people. It will be possible for your people, Brother Pastor, to listen to this message if you so desire. Your local dealer or some member of the congregation will gladly furnish a portable victrola, and the Seminary Alumni Association will furnish the record.

Send at once for the record, together with a life-size reproduction of Dr. Sampey's portrait. The message and the picture are to be used in connection with a Seminary Day program that is to be presented on September 15, or some other convenient Sunday in September. This special day program is sponsored by the Alumni of the Seminary as a part of the plan to endow the Chair of Old Testament Interpretation as a perpetual memorial to Dr. Sampey, who has just completed fifty years of teaching.

The record, picture, and program will be sent FREE on request to any pastor who will agree to use them. The urgent appeal is especially made to every former student of the Seminary to send for the package of materials AT ONCE, if this has not already been done.

Tear off and fill out the following order blank, and mail immediately.

Seminary Alumni Office,  
2825 Lexington Road, Louisville, Ky.  
Brethren:  
Please send me .....record(s) of Dr. Sampey's message to Southern Baptists, and .....picture(s) of Dr. Sampey, to be used in connection with observance of Seminary Day in September. Also send .....collection envelopes.  
Signed .....  
P. O. Address .....

## Baptist Training Union Department

BYRON C. S. DeJARNETTE,  
State Secretary

### Plan Now For Paris!

September 27 and 28 are the dates of the Central Regional Convention to be held with the First Church, Paris.

### Hurry Up For Hazard!

First Church, Hazard is the place and October 4 and 5 are the dates of the Eastern Regional Convention.

### Start Soon To Springfield!

The Southeastern Regional Convention will meet with First Church, Springfield, October 11 and 12.

### Facing Toward Franklin!

On October 18 and 19 the West Central Regional Convention will be held with the First Church, Franklin.

### Marching To Murray!

Many will be marching to First Church, Murray on October 25 and 26 for the Western Regional Convention.

### Better Speakers' Contest—Five Minute DRY Speeches

In order to begin preparation for the final State Contest in which a speaker will be chosen to represent Kentucky at the Southwide Better Speakers Contest to be held at Ridgecrest, North Carolina during the Training Union Assembly in July and August, 1936; and to advertise the C. Y. C. (Christian Youth Crusaders) Dry Campaign we are going to have a Better Speakers' Contest on the program of the Regional Convention.

Any active (Baptist) member of the Training Union (B. Y. P. U. or B. A. U.) between the ages of seventeen and thirty inclusive is eligible to enter this Contest. One who will be seventeen years of age by April 1, 1936 is also eligible. The speech must be original, not over five minutes long, and contain the ultimate objective of the C. Y. C. which is to "Make Kentucky Dry For Kentucky Youth," and must contain the immediate objective, which is to get every dry voter to vote on November 5 to retain the Seventh (DRY) Amendment to our State Constitution. The other part of the speech may deal with how we may reach these objectives, the effects of the use of alcohol, etc.

Every church should decide on a representative now. That representative should go to the Associational Contest which ought to be held at least a week before the Regional Convention. The Associational Winner will then represent the Association at the Regional Convention, where the winner for the Region will be chosen. The speeches will be judged on (1) CONTENT of the speech, (2) ENGLISH used in the

speech, and (3) DELIVERY of the speech.

### Intermediate Sword Drill

Please do not fail to read carefully, if you have not already done so, the Southwide Intermediate Sword Drill Rules at once. Remember we are depending upon every Association to have a winner at the Regional Convention to take part in the contest there.

### Junior Sword Drill Demonstration

Although there will be no Southwide Junior Sword Drill Contest, yet we are expecting every Association to have a Junior representative to take part in the Sword Drill demonstration at the Regional Convention. Rules similar to those given in the Junior and Intermediate Leaders' Manual and similar to the Southwide Intermediate Rules will be used.

### Have You Registered? Can You Vote?

September 6 is the last on which a voter can register in order to be eligible to vote on November 5. Surely we will want to vote on November 5 to retain the Seventh (DRY) Amendment in our State Constitution. We should find out immediately if we are eligible to vote. If it is necessary that we register we should do so at once. **Remember September 6 is the last day.**

### "Pray Without Ceasing"

Let us pray definitely and continually for the leadership of the Holy Spirit in all of our work. The opportunities and responsibilities that are ours are more than we can successfully meet alone. How we do need to pray for our Regional, Associational, Local, State, and Southwide meetings! How necessary it is that we pray for the work of our C. Y. C. that it may be victorious in reaching the immediate objective to get all dry voters to vote on November 5 to retain the Seventh (Dry) Amendment to our State Constitution.

### Upper Cumberland—Harlan

On Sunday night it was my privilege to speak at the regular preaching hour of the Harlan Church and each night during the week it was a joy to teach a fine group of Leaders and Teachers "Christian Leadership." Another class in "Christian Leadership" was taught by Miss Roberta Atkins, of Pineville. Mrs. Fred Lewis taught "Bible Heroes" for the Junior Class. These classes composed the Upper Cumberland Training Union Leadership School, conducted in preparation for the simultaneous schools to be conducted in the churches of the Association the next week. There was a good representation of churches in the classes. It was a real blessing to be

with this splendid group of leaders and pastors.

### Central—Bethlehem

It was a real inspiration to meet with the Executive Committee of the Central Associational Training Union on Sunday, August 25 and to speak to the nearly 300 registered attendants upon the Rally held with the Bethlehem Church. A splendid program composed of devotionals, songs, sermon, playlet, reports, election of officers, etc. was presented. Rev. R. I. Berghauer, Publicity Director of the State C. Y. C. presented the Dry Campaign. The Union voted to meet quarterly on Sunday afternoon.

### New Associational Union

The Rockcastle Associational Training Union has been organized with Professor D. Robbins, of Brodhead as Director. This is a fine step.

### New Senior Union

A new Senior Union was organized in the Mt. Olivet Church, of which Rev. Floyd Montgomery is pastor. Miss Clarice Wells is President. Thirteen diplomas have been issued. This is good news.

### Carlisle—Bracken

Without asking his consent I am allowing you to read an encouraging letter I received from Pastor R. Ralph Couey, of Carlisle:

"Our Baptist Training Union has been doing some work this summer that I feel you would like to know about. **Instead of the usual summer slump and the discussion of discontinuance for the summer we have been on the increase.** This has continued until we had our record attendance of sixty-six last Sunday night. When you consider this in a church of just a little over two hundred members I feel that it is fine. Our enrollment is fifty-seven, we had fifty-seven present and nine visitors. All sixty-six remained for the evening preaching service, something that is always done. Forty-two of that number read their Bibles every day! We just recently put into effect the general organization as the Lord gave us some fine people for the various offices. They are, Milton Galbraith, General Director; Miss Earnestine Eads, Associate Director; Mrs. Grace Cameron, General Secretary, Miss Eloise Letton, Pianist.

We also divided our former Junior Union and organized an Intermediate Union. Louise McKay is President and Smith Gaunce Secretary. Harold Letton is President of the Junior Union. Mrs. G. T. Cowan is Junior Leader and Mrs. Ralla Kavanaugh Leader of the Inter-

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mediates. We have had the best summer along all lines in the history of our church. We pray God's blessings upon you and your work."

**What Do You Do With This Page?**

When you have finished reading this page what will you do with it? Here is a suggestion. Cut it out and post it on the bulletin board or in a conspicuous place and see if you cannot secure some new or renewal subscriptions to the WESTERN RECORDER.

**RECORD OF ATTENDANCE**

**Baptist Training Unions reporting enrollment of 100 or over**

August 25, 1935

	Att.	Vis.	En.
Cox's Creek .....	120	5	125
Harrodsburg .....	101	12	152
Owensboro, Third .....	88	18	125
Fulton, First .....	80	....	105
Paducah, Immanuel .....	79	10	177
Taylorville .....	79	7	135
Lexington, Porter Memo..	74	18	157
Owensboro, First .....	64	26	108
Elsmere .....	60	5	110
Louisville, Ninth and O....	51	5	122
Louisville, 23rd & Bdwy	49	5	105

**VITALITY OF THE CHURCH**

Writing in the Watchman-Examiner, New York, Dr. J. C. Masee surveys the present condition of Church life in the United States. He says: "Out of an observation extending across the continent and into thirty-one states, an intimate touch with conditions in the churches of all denominations, from rural towns to metropolitan centers, my very definite impression is: that with certain exceptions, the general congregations are infinitely poorer in spiritual experience and in moral fibre than they were even fifteen years ago. Something has happened that is widespread in extent and vital in character so as to leave one with a sense of impending disaster to the present church organization."

First among the symptoms of this spiritual decline he mentions loss of belief in the Bible, and consequent failure to read it. There is also a loss of the consciousness of God, and of the conscious experience of regeneration. After enumerating other evils, Dr. Masee proceeds to point out the remedy.

"In all those churches which furnish an exception to the general conditions set forth in my diagnosis certain emphases are manifest and continuous. One is constrained to believe that the vitality of the life in the churches, and their place of confidence and pre-eminence in the community grows out of the emphasis upon these essentials:

"The holiness of God;

"The reality and guilt of sin as a personal experience;

"A definite and constant exaltation of Christ, the deity of his person, and the Lordship of his presence in the life of believers;

"A regular and sustained message of redemption through the atoning death of Jesus Christ;

"A belief in and evidences of the experience of regeneration;

"The presence of families as such in the preaching service;

"The presence of young people in the preaching service;

"The absence of theological hobbies, but a well-rounded knowledge of Christian doctrines;

"The central emphasis in all preaching and teaching on the Person and the atonement of Christ;

"Frequent testimony of the experience of salvation, and efforts in soul-winning; use of doctrinal hymns in worship;

"No means of raising money except free-will offerings on the basis of the tithe;

"The autonomy of the church under the autocracy of the Holy Spirit;

"A refusal to fellowship with unbelievers in person or associations;

"Consistent expository preaching dealing with the great doctrines of the Scriptures and of the Christian Faith;

"At least one preaching service of the week in which people are called to make public confession of Christ;

"A large attendance at one mid-week service for prayer, testimony, and fellowship;

"The unity of the body, the absence of factions;

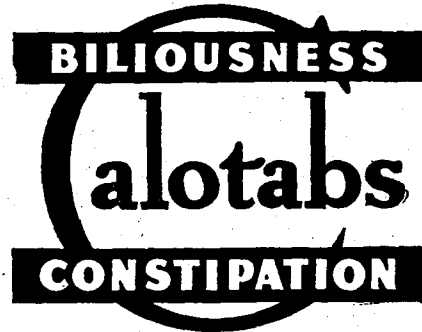
"Affection for, confidence in, and courtesy to the pastor as the minister of Christ."

**AN APPRECIATION FROM FIRST CHURCH, JELICO**

On Sunday, August 4, at the close of the morning service, Pastor Fred T. Moffatt, tendered his resignation as pastor of the First Baptist Church, Jellico, Ky.-Tenn., to become effective on September 1, 1935. The resignation had been well and prayerfully considered, leaving the church no alternative but to accept, which it did the following Wednesday evening.

It was later learned that Pastor Moffatt had been tendered a call to the pastorate of the First Baptist Church of Lake Charles, La., and it was his wish to accept this call.

At the time of his resignation, Dr.



Moffatt was well into his sixth year as pastor of our church, and during these years, his splendid personality, ability, earnestness and consecration to Kingdom services has won for him an abiding place in the hearts of not only the members of the First Baptist Church, but of the community as a whole.

During the years of his spiritual and inspirational leadership, our church has come into a closer touch with God, has become awakened to a larger field of service and a broader conception of its great mission, an influence that will be felt long after he is gone.

He has faithfully proclaimed the message of salvation at every opportunity in our church service and his splendid spiritual ministry and faithfulness as an ambassador of our Lord and Master is a marked characteristic of his life.

His accomplished Christian wife has been a real helpmate to him in his pastorate here and we cannot speak too highly of her many womanly and Christian virtues. She has been untiring at all times in her endeavor to promote the Kingdom work, and her deep interest in the home, the community, as a whole, has proven a beneficent influence in the lives of all whom she has touched.

The entire church, through its Committee wishes to express its sincere regret at their going and further expresses the sincere wish that in their new field of endeavor, to which they are now going, that they may meet with that spirit of sympathetic co-operation that will insure a successful pastorate.

J. E. AUSTIN, Chairman  
Board of Deacons

SAM C. BAIRD,  
DR. S. S. BROWN,  
G. W. ELLISON.

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# Have You Ordered Your Record and Picture?

Every mail brings requests for the record containing electrical transcription of Dr. Sampey's message to Southern Baptists, his picture, and the Seminary Day Program.

Some have not yet returned the postal card sent with the letter to each alumnus on which to make request for package of materials.

Brother Alumnus, have you laid the card aside and overlooked sending it? It takes several days to fill the order after its receipt. The records and other materials are too expensive to risk having them left over.

Please don't wait until the last minute and then swamp us with orders! Send for your package NOW! You will always treasure the transcription of Dr. Sampey's voice, and the splendid picture.

The loyalty of the Alumni is at stake in this matter. We have undertaken this worthy memorial for Dr. Sampey while he is still with us. As one man let's get behind it and finish the job!

If you have not done so, send IMMEDIATELY for the package of materials, and at the same time send the names of two or three friends who might be approached to give \$100 or more.

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Seminary Alumni Office,  
2825 Lexington Road, Louisville, Ky.

Brethren:

Please send me.....record(s) of Dr. Sampey's message to Southern Baptists, and.....picture(s) of Dr. Sampey, to be used in connection with observance of Seminary Day in September. Also send.....collection envelopes.

Signed .....

P. O. Address .....