

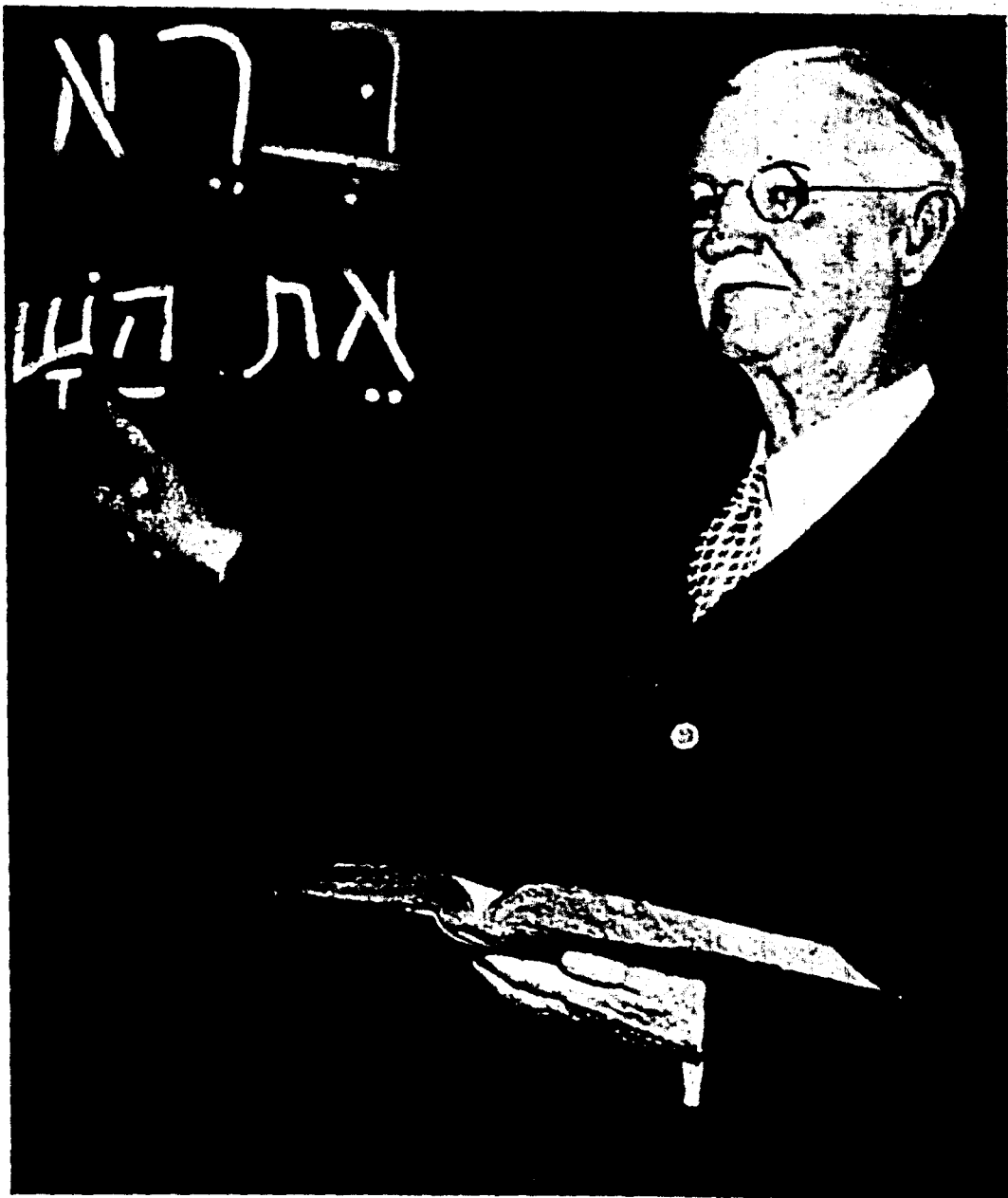
WESTERN RECORDER

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LOUISVILLE, KENTUCKY, MAY 21, 1936

No. 21



DR. JOHN R. SAMPEY

Of Louisville, Kentucky, who was re-elected President of the Southern Baptist Convention last week at St. Louis.

- Devotional and Religious Thought -

FAITH

Friend of sinners, are you weary
Traveling down along life's way?
Does your heart ache, is it heavy
As you watch them day by day?

There are those who are contented
With the sinfulness of life,
There are those who think not, care not,
Who just rush on in the strife.

They don't see the Great Redeemer
As they speed down through the days;
They forget the need of Jesus
At the parting of the ways.

Be not heavy-hearted, Christian,
When they go on in their sin,
Just keep faith with the Great Master,
He will help and you shall win.

In your hardships just keep praying,
Keep your chin up in the fight,
When these weary days are over
Everything will come out right.

LOTTIE PIERCE,

Crestwood, Ky.

UNDER HIS WINGS

"He shall cover thee with his feathers"
(Psa. 91:4).

As Bunyan says in his Pilgrim's Progress, there are four calls by which the hen calls in her brood. The first is the call of night, when they need a shelter from the dampness and from the darkness. The second is the call for food, when the hen would attract her little ones to pick up some dainty morsel that she has found for them. The third is the call of danger, when the hawk descends, or the brood is in peril. And the fourth is the call of love, when, with motherly desire and yearning, she would gather her brood where they may feel the softness of her breast-feathers and the warmth of her own body. Thus "He shall cover thee with his feathers, and under his wings shalt thou trust."

—A. T. Pierson.

MAKING CHOICES IN OUR READING

This, at least, we must say to ourselves: "I am not going to allow any book, no matter how fascinating, to be read any day before I have given time to the Word of God." Now I know, as well as any man, how difficult such a rule as this is. I have often failed to keep such a rule myself, but I can honestly say that I long today, more than ever in my life, really to abide by such a program as this. . . . We will have to exercise the greatest ingenuity and scrupulous care in choosing only the best reading. . . . The books with which we become acquainted, in English or European literature, should always be the great works, the works that are true

to the human heart and true to the fundamental ideals of life, the products of the great minds of our race, of the true explorers of our souls, and not the output of some of our obsessed, over-sexed, and foul-minded so-called literary artists of this strange age. Throw the trash into the furnace. Shrink from books of minor importance. Look upon volumes that do not make you stronger, your mind richer, and your heart purer, as the very enemies of your life. Don't even have them around. Sweep a whole shelf of books into the ash can and leave one great one remaining, if there is danger of the great one's being ignored while you waste your time on the others.

—Wilbur M. Smith.

ATTACKING THEIR DELIVERER

"For your lives!" cried the Portuguese captain of an African slave-ship to a band of naked Negroes, as he pointed to an English ship which had been in hot chase of him for some hours. "Fight for your lives!" he cried out, as he gave each man a weapon. And the deluded and terrified Negroes did as they were told, and in doing so they wounded and killed their best friends, who had come to deliver them. So Jesus came to set the captives of sin free, but the very men he loved and came to free rejected him, and cast him forth out of their midst.—Christian Herald.

BY HIS SPIRIT

Not by might, nor by power, but by
My Spirit, saith the Lord of hosts.

—Zech. 4:6.

The words, "Not by army nor by power," are suggestive of a not infrequent method of God's working. It is as if He delighted to choose "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." Many of God's great works in these days have had their beginning in apparent weakness, in, it may be, a single man of faith and prayer.—James Stephens.

THE WEAKNESS OF VIOLENCE

In one of his political campaigns, Lloyd George was speaking in a hall in Wales when a brick crashed through the window and fell at his feet on the stage. Slowly the witty Welshman stooped and picked it up. Holding it high above his head, he dramatically exclaimed, "Behold the only argument of our opponents!"

One thinks of the poverty of a religion that crucified Jesus and stoned Stephen. It seems incredible. Religion, what crimes have been committed in thy name! Think of the persecutors of the Huguenots, of the burning of witches. Stephen was the first Christian martyr. Ere long he was followed by a multitude of others. In fact, the early Christians under the Roman persecution endured the most dreadful tortures gladly, counting it joy to suffer because their Lord had suffered.

One of the strangest things, as we look over the past centuries and trace the history of God's people, is the vision of so many persecuted ones, so many of the prophets and saints suffering as martyrs. The sky is full of these shining stars.

—Peloubet's Notes.

CHRISTIAN COURTESY

Speak evil of no man, be no brawlers,
but gentle, shewing all meekness unto
all men.—Titus 3:2.

A Christian who is not courteous is a perpetual contradiction and stumbling-block to those who are without. Temperament, undoubtedly, has much to do with the matter; but if it be unfriendly to the existence of courtesy it must be held in check. If a man is naturally excitable, grace should cause him to curb his temper; if he is prone to gloom and sourness, Christianity should dispose him to light and sweetness; if, knowing his own wickedness, he is given to judge others harshly, he should remember the Lord's injunction, "Judge not;" and if rash in coming to conclusions, or ready to accept the unfavorable judgments of other men, he should put a guard over himself, and verify what he hears before he gives it currency.—Selected.

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

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No. 21

The Apostle Paul As a Christian Leader

By the Late J. B. GAMBRELL

PAUL has done more for the enlightenment of the world than any dozen universities that ever existed, and if his teaching had been followed the world would have been spared the blight of Romanism, with all of its attendant evils.

On the Damascus Road when Paul heard the voice of Jesus and saw the light, there entered into his soul an experience that transformed him. From that hour he was faced about. From that hour his life energies proceeded from a new center. From that hour he had a new purpose, and from that hour he sunk self in Christ and in the cause he was called to promote.

I

IT IS an evil thing for any preacher to live in an atmosphere of doubt as to his own personal relations to Christ. The real leader must be prepared to speak, not only by the authority of the Word of God, concerning the great things of the Kingdom, but he must have that experience of heart which will make his preaching a personal testimony. No man with Paul's experience will doubt the damning effect of sin, nor the glorious power of grace to redeem. I have come to believe that no preacher can be much stronger than his personal religious experience.

Paul felt a definite call to service. He understood that he was separated to the gospel. His belief rooted itself far back in the divine purpose. He understood that he was born for this definite thing, to suffer and carry the light of the gospel into the dark places of the earth.

Turn where you will in the Bible, and you will see that definiteness and fixedness of conviction are tremendous elements of power. Paul understood that his whole life was to be given to the spreading of the Gospel, and understanding this, he cut loose from other things and devoted himself to the one thing.

At one time Paul made tents. Note it well, not to make money, but that he might preach. It falls to some preachers to work sometimes with their hands, but if they are to be real leaders, they will work at secular employment to make expenses in their holy calling of preaching the gospel.

II

PAUL was a man of dauntless courage. The strength of predestination was in his soul. A sense of being knit up to the infinite by the Divine hand gave him courage. He turned back at nothing. You will see a strong contrast between a man who, once for all, has settled things and knows what he is about and the man who is not quite certain, if you will study Peter and Paul at Antioch. If a preacher is afraid of any one in his church, afraid to speak his mind or to do right, that man ought to pray himself out of that timid atmosphere, or ought to resign and go where he is not afraid.

Paul's tenderness and thoughtfulness and care were quite as marked as his courage. Courage and tenderness go together. There was nothing of the bully in Paul. He was a plain, straightgoing man, who meant to do his duty. He

This is the abbreviated substance of an address delivered by Dr. Gambrell about twenty years ago before the North Carolina Baptist Convention. The address forms a chapter in "Parable and Precept, a book by Dr. Gambrell, published by Fleming H. Revell Co., in 1917. The work was compiled by Dr. E. C. Routh and merits a place on the preacher's bookshelf.—Editorial Note.

considered the weaknesses of men, always seeking to help men. If a coward is out of place in the pulpit, then a bully is quite as much so, if not more so.

Paul was profoundly doctrinal. We hear quite a good deal in these latter days about dry doctrine, as if all doctrine is dry. It is not the doctrine that is dry, if it is Christ's doctrine; it is the preaching of it that is dry. People will not swallow what is dry. Paul was profoundly doctrinal, but there was a pathos and passion and love that glorified the doctrine, as the doctrine glorified the qualities just named. We are in great danger of contracting softening of the brain concerning doctrine. Doctrine is the strength of Christianity. No man will ever be a great leader of men who does not have something definite to put before them. Many a man can ride on a wave of sentimentalism and pose as a leader, but the real leader, whether in politics, morals or religion must have definite and clear-cut conceptions of important truths, which he himself can state to the people.

III

NOTICE again how intensely active was this great leader. One of the sins of some preachers to-day is sheer laziness. No man under the sun has as little time to dawdle and stand on the street corners and idle away his time or take long periods off as the preacher. I set off against him the intense activity of the great Apostle. There are preachers to-day who are treating their churches like an old maid treats her pet cat—smooths its fur the right way all the time and is quite satisfied if the cat purrs, forgetting all the time that while the cat purrs it is not catching mice.

The lazy preacher who dawdles around and gives time to all sorts of silly functions is a disgrace to the ministry, a nice disgrace to be sure, from the standpoint of Scripture and reason.

Let us think a minute about another high quality of Paul's leadership. He was out-and-out unselfish. He never spared himself; he never sought his own; he was willing to spend and be spent. He followed in the steps of his divine Master in this respect. He was willing to humble himself and become all things to all men if by any means he might save some. He counted not his life dear unto himself, that he might fulfill his ministry.

He who made the world and everything in it is going to master the world and He will master it through the simple preaching of the Gospel. That was the way Paul looked at it, and we look at it that way, we will have something of Paul's serene and lofty optimism, that will turn all darkness into light and every difficulty into an opportunity, to put over against the bad of the world the immeasurable good of Jesus and His saving grace.

Southern Baptist Convention In St. Louis

IN ST. LOUIS last week, and on Sunday and Monday morning of this week, the Southern Baptist Convention was in session. Departing from his practice of many years in such reports, this reporter gave himself up to hearing the speakers and watching the proceedings without writing a line. He is writing now after his return to our editorial offices at Louisville. He indulges the hope that the result of such reporting may compensate in other ways what may be lacking in the detail which the on-the-spot reporter puts into his writing.

On an editorial page we sum up what appeals to us as the major significance of the St. Louis meeting. To us it was an epochal meeting. Approximately 3,300 messengers were enrolled, and as many more Baptist visitors attended. St. Louis is now a city of about a million souls, and the Convention Auditorium is a mammoth affair—but not mammoth unreasonably in the size of each individual hall, for there are several large auditoriums within this vast structure, and other meetings largely attended were held in other parts of the structure, even while the Baptists had the main hall, and as many as 7,000 or 8,000 in attendance.

I

THE exhibit spaces have become a large and permanent accessory of our Convention meetings. The Sunday School Board exhibits are vast, and the other boards and agencies are using much space. For the first time we found in this vast structure at St. Louis an arrangement that actually shut out from the Convention hall all the noise which characterizes the exhibit spaces.

When you went into the hall, after finding out at what particular place on a city block, you had better make your entrance and not get lost, you reached upstairs to the Baptist Convention meeting place not by steps, but by a ramp. The walker wove to and fro for fifty steps, or so, four times. If he was perfect in his sense of direction he might remember which way he was pointed when he got up to this Convention floor. But probably most of us did not.

The hall itself was all that could be desired. The "loud speakers" are now a requisite accessory in every such hall, and have been perfected until one actually can hear throughout the hall—though in this case many of the reporters for the Baptist press just could not hear or see the speaker. They had shut off the line of vision and sound waves from the speaker to these reporters by a vast assemblage of hot-house ferns and floral decorations. This was a misfortune, but we do not wish to be understood as criticizing. The St. Louis brethren made wonderful and considerate hosts to their Convention visitors.

The program for the three days was carried out as advertised in the Western Recorder a month before the Convention, almost without any change. Inasmuch as all Baptist tradition places the election of officials on the first morning, we will just take the result of that election as it was had on the afternoon of the second day, and announce it here. President John R. Sampey was unanimously re-elected, as were Secretaries Hight C. Moore, and J. Henry Burnett. The Vice-presidents elected were Walter C. Goodson, of Missouri, and John L. Whorton, of Texas. All of these will be our officers next year.

II

ON THURSDAY morning John B. Edwards, of Missouri, gave the address of welcome, which was responded to by W. R. Rigell, of Tennessee. Then came the address of President John R. Sampey, which we mention elsewhere, and which we will publish in our next issue. Following this John A. Huff, of Louisiana, preached the Convention sermon, using as his theme the great doctrine of the resurrection. Thursday afternoon reports were heard on the Hospital Commission, the Social Service Commission, and the ad-

visability of establishing a Bureau of Social Research, by Louis J. Bristow, A. J. Barton, and E. McNeill Potat, Jr., respectively.

The report of the Hospital Commission showed the Southern Baptist Hospital at New Orleans to have paid all operating expenses and to have reduced the capital debt \$44,000, besides paying \$21,490 in interest. During the ten years the Hospital has run, its capital indebtedness has been reduced \$611,000. It has performed charity work that cost \$306,000. An operating profit has been made each year, and all bond maturities and interest have been promptly met when due. This is a wonderful financial record, and congratulations are in order to Superintendent L. J. Bristow and to Southern Baptists.

During the ten years 65,000 patients have been cared for, with a total of 406,000 days of service. The operating income has been \$2,944,999, and the operating expenses \$2,517,600, leaving an operating profit of \$426,000. Religious services are held daily in the chapel, and much free service is rendered for missionaries of the Foreign Board and for students at the Baptist Bible Institute.

We will undertake to publish later a summary of the report of the Social Service Commission read by Dr. A. J. Barton. It covers outstanding social conditions in the South, relating these to the responses of the Baptist conscience as expressed through the Convention. These are such subjects as liquor, Sunday observance, war, lynching, religious freedom, cheapness of human life, and the like. What we expect to publish are the recommendations made by the Commission. These deal with lynching, war, freedom, liquor, Sunday, and accident prevention. They were all adopted without discussion, except certain paragraphs in which the Commission sought to positionize the Convention in regard to a warless world, and how to get it. The Commission's ideas on it were adopted, but a substantial minority objected. It is a question suitable for clarifying discussion during the present year through the press. We hope it will be discussed. The Western Recorder intends to hark back to it.

III

IN OUR editorial we have said perhaps all that is needed about what happened to the report on the Social Service Bureau. As the report was finally offered, all requests for money were eliminated. But the event showed that this did not lessen the distaste of the Convention to the proposal. The text of the proposal has been published by us and by other publications. We here give place to the minority report, which was brought forward by Pastor A. M. Parrish, of Paducah, Ky.

As stated elsewhere, the whole matter was tabled. It was pronounced upon adversely three times in the Convention, each time by a more decisive majority. Notwithstanding the fact that we know very well that religious currents in America are now being largely turned to favor of this thing, our Baptist people in the South undoubtedly see in it the entrance of the nose of the camel into the tent, and they purpose to take no chances, unless the animal may decide to occupy the whole tent, as it is fast doing in every Christian body in America where it has been permitted to get a strong foothold. Pastor Parrish's minority report was as follows:

In making its report to the Convention a minority of your committee would first make clear the spirit and faith in which the report is submitted.

We believe the Gospel of Jesus Christ is the Gospel of individual salvation,—that men find forgiveness, redemption, eternal life, through a personal acceptance of Jesus Christ as Lord and Saviour. In Him alone is eternal life.

We believe also that in Christ men find new motives and ideals, a new impulse, caught from the fire of Christ's own love of humanity, and a sense of obligation to serve men in all their needs.

We believe that Christ desires to rule in every area of life, but that the only way to accomplish this is through Christ. We are conscious of the evils of our time, the problems that touch our moral and spiritual life, that baffle our youth, and threaten not only the work of our churches, but the very freedom which our faith has enjoyed.

As an expression of our devotion to the Gospel to humanity and the Kingdom of God, and our confidence in its power to redeem all of life, we bring the following report:

We recommend that the work of the Social Service Commission of the Southern Baptist Convention be not enlarged, as proposed by the majority report, but be continued as formerly under the Convention's standing committee on Temperance and Social Service.

IV

THURSDAY night was devoted to Christian Education, with special reference to the work of the three theological institutions which belong to and serve the Southern Baptist constituency, namely, the Baptist Bible Institute, the Southwestern Seminary, and the Southern Baptist Seminary. The report of the Baptist Bible Institute was by President W. W. Hamilton, and it showed that the attendance during the last year was 260, the largest single group coming from Louisiana, the second from Mississippi, and the third from South Carolina. The total receipts for the year have been \$49,008. A debt which totaled \$553,000 eight years ago has been reduced to \$215,000.

The report of President L. R. Scarborough, of the Southwestern Seminary, brought out the fact that that institution has met a very severe financial paucity for the last several years by heroic and sacrificing devotion on the part of the faculty, in which one has the spectacle of men of high character and attainments and large experience going on with their high service even though small receipts have made it necessary for them to reduce their salaries almost unbelievably.

During the last year 579 students were in attendance and forty-five were graduated. Some of these are young women attending the Training School for Baptist Women, which operates on the Seminary grounds. Total receipts for the year were \$165,000 and disbursements \$168,000. There is a debt of \$454,000. Total assets are \$2,341,000, and the endowment totals \$527,000. Besides its School of Theology, the Seminary has a School of Religious Education and a School of Sacred Music.

President Sampey's report of the Southern Baptist Seminary at Louisville showed that 389 young men have been studying at the Seminary during the last year, an increase of thirty-seven over the year preceding. Since its founding, 7,379 preachers have studied in this institution. The institution has been able to pay its semi-annual payments of principle of its mortgage loan and the interest. The report declares that increasing endowment of the institution is needed in the immediate future. There has been raised for the endowment of the Chair of Old Testament Interpretation in honor of Dr. Sampey more than \$37,000. Operating receipts for the year, \$196,000; endowment account receipts \$696,000; students' aid receipts \$33,800.

Following these reports Prof. J. B. Weatherspoon spoke effectively on "Educating the Minister for Tomorrow." Then came the report of the Education Commission and after it the address by President John W. Railey, of Oklahoma, on Christian Education. In the Education Commission report Chairman C. D. Johnson showed that we have 16,491 students in twenty-nine colleges, and 4,561 attended the summer school work in Baptist senior colleges. The Seminaries had a total enrollment of 1,191, and there were enrolled in all junior colleges 4,429. In Baptist academies there were 1,776. There has also been an increase in value of Baptist school property and endowment. Property values have advanced \$3,181,000, and endowments more than \$500,000. Baptist college property is valued at \$34,000,000, and the endowment amounts to \$19,800,000. The report declares that spiritual life is the major issue in our Christian colleges, that civilization can-

not get along without the Christian college, and that spiritual life is low in many State high schools and other institutions.

V

ON FRIDAY morning the Executive Committee report, as read by Secretary Austin Crouch, was considered. Also Louie D. Newton, of Georgia, read the report on the Co-operative Program; Frank Tripp, of Missouri, spoke on the Baptist Hundred Thousand Club; and Wallace Bassett, of Texas, preached on the text, "The Word Became Flesh."

The Executive Committee reports a brighter prospect financially. A total of \$1,306,000 for Convention work has been received by this committee, \$170,000 more than the year preceding. The Hundred Thousand Club has 35,964 members and raised \$201,000 last year. This was distributed on a percentage basis between F. M. Board, H. M. Board, Relief Board, Education Board, S. B. T. Seminary, S. W. B. T. Seminary, B. B. Institute, W. M. U. Training School, New Orleans Hospital.

The Executive Committee also included details of what happened in its dealing with many agencies, according to the authority it was given by the S. B. Convention some years ago. The Board was given authority to elect a Promotion Secretary. There seems to be doubt in the minds of some as to the wisdom of doing this, and yet there was no doubt about the decisiveness of the Convention vote for it. It is a misfortune when a proposal of this sort is made without our people being apprised some months ahead as to what is intended. In regard to many such things, messengers cannot have a matured opinion otherwise. By saying which there is no purpose to frown on this action. It applies as to everything of a similar nature.

Friday afternoon, after the election of the officers for next year, as reported elsewhere, Secretary J. T. Henderson read the report of the Baptist Brotherhood, in which he declared that there is a reviving interest in spiritual things and Baptist work among laymen. The report said: "The Kingdom of Christ is the biggest business in the world, and we are beginning to recognize that its success calls for the service and support of these men of affairs."

Secretary T. J. Watts read the report of the Annuity Board. For the past year the income has been \$487,000, and the expenditures \$552,000. The Board's total assets are \$4,326,000. The average rate of return on invested assets has been more than five percent. During the year \$73,000 has been paid out in relief benefits, to 1,063 ministers and widows, about equally divided. There are now 1,160 beneficiaries. The average amount paid to beneficiaries is only \$70 a year. Southern Baptists are paying to this cause a per capita of only two cents a year. There are two pension plans operated by the Board—Service Annuity, and the Age Security. The last named is conditioned on pastors and their churches paying three percent each yearly of the salary of each pastor. There are 1,935 active annuitants.

VI

ON FRIDAY night Secretary J. B. Lawrence had charge and the Home Mission Board gave a fine account of itself through the offerings of the occasion. These included an address by Dr. Lawrence, as many briefer department addresses as could be had, and the introduction of a very large number of missionaries, some of whom sang with edifying effect. These included Negroes, Indians, and others. The entire effect was inspirational and it was wonderfully successful—the kind of thing that does not spread out in a factual report, but that mightily counts.

While we are at it, we will jump forward to Saturday night to say that the Foreign Board period was at least equally effective. Secretary Charles E. Maddry was in charge, though Dr. Maddry did not speak. Dr. Maddry introduced many missionaries, and presented factual words which had in them wholesome and cumulative effect in the direction of enthusiasm. For instance, there has been an increase of \$64,000 in receipts during the year, and a debt-reduction of

(Please turn to Page 12.)

Ordinary People In Ordinary Places At Ordinary Tasks

MISS CARRIE U. LITTLEJOHN, Principal, Address to Graduates at W. M. U. Training School, Louisville, Ky.

ONE of the soundest reasons for faith in a present God is the extraordinary use which is sometimes made of ordinary people. Most of us here are just ordinary people. I hope you do not object to being included in that classification. Abraham Lincoln said that God must have loved the common people, for He made so many of them.

A similar thing might be said of just average people. The Creator must have planned a world where we would be needed in large numbers. The psychologists tell us that most of us are found in between those two extremes of human intellect, genius and idiocy [Laughter]. And, woman that I am, I find great consolation in a statement that I read some years ago to the effect that "It may as well be admitted that the disease called genius simply does not appear among women as frequently as it does among men. But, if one can find consolation in the thought, neither does idiocy." Need I tell you that a woman said that [Laughter.]?

I

BUT you have nothing to worry about if you belong to the great army of just average people.

So far as I know Dr. Robert A. Millikan is the ranking American physicist of our day. But since physics plays such an important part in every-day life, there are thousands of men and women in our land teaching physics in high schools and colleges. Do they discount their work because they have not the intellect and understanding of a Millikan? Do they feel that their task is useless because they cannot make pronouncements that will command the attention of the scientific world? Rather is their task not dignified when they remember that they are down where people live, they are touching the rank and file, they are interpreting the science of physics to the youth of this generation who will make a better success of life because they have this knowledge. They are getting just as deep and abiding satisfactions out of their work as Dr. Millikan, provided they give themselves to it with the same abandon.

Toward the head of the list among mathematicians to-day stands Sir James Jeans. To be sure the young woman unlocking the mysteries of number-work to the little children in the district school does not even speak the language of this great scientist, who with his superior intellect has made brilliant applications of his mathematics to various problems in astronomy.

But Sir James Jeans would be the last person to discount the work of the teachers in our elementary schools who are making it possible for our future citizens to learn the fundamental processes in mathematics that help them in the necessary relations of life. So, while a Jeans takes his mathematics to the stars, thousands of lesser mathematicians bring the science down where the people are, who must apply its simple principles to every-day life.

II

SURELY no movement has made a greater use of the average individual than Christianity. A recent writer of an article in a popular magazine has suggested that Judas was the only one of the Twelve who was above the average in intellect, education, cultural background and original ability. For that reason, perhaps, the group made him their business manager. But while Judas made shipwreck of his life, the eleven average men under the control and guidance of their Teacher made such a contribution that this age twenty centuries removed from their world is feeling in no uncertain terms the impact of their personalities.

Surely Frank Mason North was right when he said, "One of the soundest reasons for faith in a present God is the extraordinary use which is sometimes made of ordinary people."

Now it follows that average people often find it necessary to live and work in very prosaic places among people who

for the most part, are unromantic, unresponsive, and uninteresting. Eleven thousand East-Side boys, the members of the Boys' Club of New York City, were recently asked: "If you had your choice of all the jobs in the world, whose job would you want?" When these answers were tabulated, it was found that the name of Robert L. Ripley, of Believe-It-or-Not fame, stood at the head of the list.

The young boy who acted as spokesman for the group said: "We chose Ripley because he goes to such strange, out-of-the way places, and meets such interesting people." That young boy was voicing the wish of all of us average people to break away from the dead level of ordinary places and hum-drum life.

III

BUT looked at from the standpoint of service, is any place ordinary, or uninteresting, or prosaic? As Stanley High suggests in one of his stimulating editorials, it is easy to believe that there were "people in Nazareth who insisted that Jesus was too bright a young man to waste his talents on them . . . But Jesus looked around on the common-place people, of common-place Palestine, and decided that that was world enough for Him. And He took that common-place setting for his labor, and so used and exalted it that He shook the world."

Ordinary places often seem to restrict one to very common-place tasks. A letter from a former Training School student suggests this idea: She writes, "I haven't brought glory to the Training School by getting a job with a high-sounding title. I've been forced to take a lower-seat in the educational world than I had before." After more detail as to the multiplicity of the rather prosaic tasks that had fallen to her lot, she added, "Pray that I may be faithful to this work regardless of the part assigned me."

One day a visitor at the White House asked Louis McHenry Howe, "What do you do?" Replied this dried-up, insignificant little man, "I sometimes ask myself that. After all, I suppose I am just the oil can of the administration." An uninspiring task, I grant you, but very important.

One young woman may be merely a church secretary, with all the arduous and uninspiring duties that go with the office, while another recognizes that even here she is a co-worker with God.

IV

GRANTED that you belong to the great company of just average people, and that you probably will find yourself in a dull place, engaged in a common-place task, the question arises, "How can I make a worthy contribution in such a situation?" "How can I—an average person—find happiness in a prosaic place, working at an uninspiring task? Is it possible?"

The first requisite, perhaps, is a willingness to make the best use of whatever opportunities are present in the situation. It has been said that the test of a real artist is to bring something beautiful out of the raw materials he has. In that connection I heard Dr. A. W. Palmer tell of an experience he had on vacation one summer in a camp in the Redwood forest in California. One night as they sat around the camp fire, the suggestion was made that each contribute something to a program of entertainment. It so happened that there was a violinist of some note in the group. Someone asked if he would be willing to play for them. He replied that he was sorry, but he did not have his instrument. A young boy said that he had a violin with him—a very poor instrument—but he would get it, if the artist would use it. Without an apology, he took the cheap little instrument, tuned it, and shared with that group some of the beauty of

(Please turn to Page 15.)

EDITORIAL

In a Day of Backsliding and Apostasy, Declares God's Message

WE ARE living in a day of backsliding among many professing Christians and of actual apostasy on the part of an increasing number.

The apostasy exhibits itself chiefly in the determined efforts of liberal scholars and preachers to develop and propagate a substitute for Bible faith. This substitute is framed to seem to the unwary to hold on to the Bible and its God and Christ, while at the same time it empties the personality of God and denies the inspired authority of the Bible and the eternal deity of Christ. For these the substitute is a self-discovered philosophy of man that offers him a life of self-salvation and gives him a way to sidestep the offense of the cross of Christ to the carnal mind and avoid humbling himself before God in repentance, faith and self-emptying.

The backsliding of a large number of professing Christians has been produced in part by this anti-Christian teaching and in part by the backwash of the World War and by an enveloping materialism, which was doing its downgrade work before the World War and has not yet shown a noticeable lessening of power in the lives of most Christians.

I

WHAT ought preachers and churches and other Christians to make their central business in such a time as this? A farspread attack on Christian faith such as the above compels thoughtful Christians to ponder this question. They are constrained to think both in terms of offense and defense. So far they have seemed to give main consideration to measures of defense. We now suggest that such measures are not what is primarily necessary. There must be defense. And there has already been developed in the field of scholarship an able defense against the rationalistic invasion by scholars of the highest ability and training.

This high service is needed and such writers are to be encouraged. Their works need to be put into the hands not only of preachers but thoughtful laymen everywhere. Not enough of this is done. Yet this is not the larger necessity at the present time. It is not the larger in its spiritual significance and power, nor in the nature of the case does it take hold directly of the rank and file of Christians.

It is a good thing to be prepared to give to him that asketh a reason for the faith that is in us. It is a good thing to be able to tell another who needs it how much the Bible has meant to us. But not even that is the best thing. Before the person to whom you speak thus has walked a block he may hear someone endorsing Mrs. Eddy's Christian Science book, or somebody's work on New Thought.

The thing most needed from the pulpit and in the lives and personal relationships of Christians to-day is a convincing testimony to revealed Bible truth itself. The thing most needed is the declaration from the pulpit and out of it of the Bible's message concerning sin and God and salvation.

This is not a human philosophy. It does not owe its origin to man. The human brain did not conceive it, nor could it have done so. For it negatives the thought of the natural human heart at every point and the human brain does not put out a philosophy that does that. And if it could put out one, it assuredly could never put across with mankind a philosophy the central requirements of which is death to self and the natural instincts of the flesh in order that we may live a life that puts God first.

II

WHAT is central in the Bible message? First, regeneration and justification by faith. There are those who are ready to join an evangelistic campaign in order to fill their churches, or to make the community better, or the like, but know very little about the doctrine of justification by

faith alone, or else definitely disbelieve and reject it. In this time of backsliding and of accumulated neglect in many pulpits in preaching these searching truths, the number of such is alarmingly large in many churches.

The preacher who has not first let this great teaching get hold of him, cannot preach it with convincing power. But if any preacher who reads these lines finds himself with an obscured heart and mind at this point, he needs to wrestle it out before God. For only after he has done so will he have a vital Bible message for his people.

It is difficult rightly to phrase it, but we are getting too many people in the churches who have on invitation merely made their "decision" for Christ. The tragedy is that this may not mean any more than that they have cast their "votes" for the beautiful character of Jesus. Many a worldlying is glad to do that much and let it go at that, perhaps feeling a certain self-complacency that he is the kind of fellow that approves of all good things, even churches and saviours. But this ignores the tragic fact of sin in every human creature. It is not whether we are willing to decide for Christ, but whether we will receive Him who so loved us that He died on the Cross as our substitute, that we might be saved from our sins. If we refuse Him as Sin-Bearer, we shall never know Him as Lord.

There must also be the preaching of God's sovereignty and holiness, as well as of His love. Fastidious, self-saving human nature objects to this idea of God, for it presses in upon man the correlative fact of his sins. But "This is a faithful saying, worthy of all acceptance, that Jesus Christ came into the world to save sinners."

The three focal points of the Scriptures may be said to be the holiness and love of God, the sacrifice of His eternal Son for man's sin, and man's hopeless natural involvement in sin. A soft and flabby note on the Fatherhood of God ignores this. An equally soft and flesh-pleasing story of the gentleness and love of Jesus, apart from the awful fact of sin that rejected and crucified Him, also seeks to ignore it. But in doing so they become a false gospel, a mere mummerly held forth to deceive the simple under the guise of religion, whose spokesmen traitorously shut out from view the great central saving truths of revelation.

III

WE NEED in the pulpits to-day—we must have it, if the tide away from God is to be turned—preaching that will challenge men in terms of God's revelation, and not of man's philosophy, to face up to the issue of sin and salvation on God's terms. For a preacher to occupy himself in the pulpit with ethical problems, or economics, or philosophy, or Bible history, or current world issues, or literature, while he utters no vertebrate or searching word in regard to the one thing that in the last analysis gives him the right to preach or makes preaching worthwhile, is for him to fritter away the time, deceive the people, and to mock the God who shall call him to account for betrayal of trust.

Away with pulpit utterances that voice merely human idealism or sentimentalism! Back to the faithful preaching of the revealed Gospel! Back to faithfully warning this generation that this world, all its scientific improvements to the contrary, shall wax worse and worse, and that the future of the world will be the very opposite of that which world-conforming preachers have come to preach while they tagged along uttering a message diluted to come to terms with a philosophical system that has been developed by unbelievers to unhorse the Bible and its Christ, under the unproven hypotheses, if not disproven hypotheses, of the false god of evolution.

Baptists In Southern Convention Bear Great Witness To Revealed Faith

IN ITS eighty-first session and ninety-first year, the Southern Baptist Convention, meeting at St. Louis last week, in a way that cheered many hearts and that cannot be misconstrued reaffirmed its determination to bear an unemasculated witness to the supernatural Gospel of redemption of soul and life.

The session had a congested program, as all sessions of the body have in these more recent years. This congestion has developed mainly in connection with the larger number of organizations through which we are now seeking to express the life and do the work of the 25,000 churches and 4,400,000 Baptists whose needs are sought to be expressed and whose spiritual outlook is sought to be effectuated and at the same time enlarged through this Convention.

Congestion of program, especially when along the line of multiplied formal reports of activities, does not work favorably to the free expression of that inner spiritual life and its urges of which these various blessed activities are the natural outcome. Yet in this Convention the inner spiritual purpose and life did not fail of expression in an unmistakable and gratifying and encouraging way.

I

THE address by President John R. Sampey at the opening was a striking example of the purpose and outlook which came to expression in the action of the Convention in several ways during the meeting. Dr. Sampey's address seemed to grapple the hearts and win the approval of all present. It was spoken of among the messengers within our hearing several times, and always with gratification and satisfaction. Next week we intend to publish it, for our readers will wish to see it. It was a simple statement of the faith of a Baptist, but it did not fail to magnify the supernatural things of that faith, which in some quarters today are increasingly being allowed to disappear in the margin, while the philosophy of man is lugged up to the center.

Another gratifying evidence of the spiritually constructive meaning of the Convention was the three sermons or addresses for which the committee on program had arranged. The first was President J. W. Railey, of Oklahoma Baptist University, on Christian Education. While it would rank as an address, rather than a sermon, it belongs with the two sermons which came later in that it frankly faced the tremendous issues at stake in maintaining a genuine and undiluted Christian education in our Baptist institutions. Nor did it fail to point simply and directly to what that means in relation to the false philosophies of naturalism and even atheism which have gained dominant place in so much secular education, and increasingly in so-called religious education.

The sermons by Dr. Wallace Bassett, of Texas, and Dr. John H. Buchanan, of Virginia, gripped the Convention with the spirit of Christian sacrificial living, and the dynamic of the Cross of Christ. Each was real preaching in the New Testament sense.

II

THESE three discourses, and the address by President Sampey, would lift the meaning of the St. Louis Convention to the heights in the thought of all who sense that our great central need today is more emphasis upon and contact with inner spiritual reality as exhibited in the inspired of the Gospel of Christ. But at least three decisions made in the Convention itself even more clearly exhibited the fact that Baptists in the South are now turning a corner in their spiritual outlook and purposes and turning it in the right direction.

We refer (1) to what was done about the proposal for the establishment of a social bureau or board, (2) the re-establishment of a department of evangelism of the Home Mission Board, and (3) the Convention's hearty approval of the Sunday School Board in its purpose to set up an instrumentality suited to approach the churches, with the district association as the unit of approach, with the purpose of reaching and inspiring with new life and hope the many thousands of rural churches especially, which are in need of such service and have long been so, without it being given. It is one of the finest services Baptists have undertaken for a long while and is definitely missionary in spirit.

In connection with the report of the Home Mission Board by Secretary J. B. Lawrence, a motion was made to set up evangelistic service under the direction of that agency. The tide of spiritual purpose was so in the ascendancy that no one even seemed to question it. It was adopted by a unanimous and hearty vote. The reader may remember that two efforts in this direction in the Convention have been turned down within the last ten or twelve years. Our beloved Dr. Len G. Broughton, now gone to be with God, whose heart was so passionately set on this, would have rejoiced. Perhaps from beyond the veil he knows!

The proposal for the social service bureau or board was of course in everyone's mind. Doubtless there were many who desired to speak on the subject. Before much speaking was done, however, but after Dr. A. M. Parrish, of Kentucky, presented a minority report signed by him and Dr. Thomas L. Roberts, the committee member from Illinois, in which they recommended that the work go on as it has been going on under the Social Service Commission for years, a motion to lay on the table was made. This motion is not debatable, and it carried by a substantial majority.

III

SUCH a motion may not truly elicit the dominating thought of the body in regard to an issue. There were those who thought it unfortunate adequate discussion was not had. Others inclined to the opinion that discussion might have developed a bitterness which would be regretted. Both positions are not without ground. The writer himself voted to table, and yet there is much to be said in favor of not voting on an issue until it is adequately placed before the assembly that votes.

The subject was brought up the next morning. A brother from Missouri wanted an opportunity for further discussion and study during the next year. In order to let him put his thought to a vote the whole matter was taken from the table. But the vote this time was obviously decisive against the body sharing his thought. The next morning Brother Will D. Upshaw wanted a committee, with the pro and con sides represented on it, to study the thing for another year. This time the motion was overwhelmingly voted down.

These are the main things that stood out with pregnant spiritual meaning. We invite every prayerful Baptist to utter his thanks to God. In a day when practically every larger Christian body in America is being enmeshed in an "educational salvation" and a "social-gospel" curing of human ills, God has put into the hearts of Baptists in the South in a three- or four-fold way in this Convention, to utter their, "No," and to say to God, "Yes," in relation to His supernatural provision for the redemption of soul and life and body through Jesus Christ our Lord.

If Baptist preachers and churches in the South with full purpose of heart now go forward in the direction in which our Convention is pointing us, God will work great things through them for America and the world at a time of unprecedented spiritual stress, when many are falling away. This paper dedicates itself afresh to fostering that advance.

Paragraphic Comment

PARTICIPATION IN CHRIST'S DEATH The Apostle Paul declared that he died daily, and that the life which he lived he lived in Christ, who was his life. That is mystical truth, but our Christian experience is in the mere a b c until we come to know something about that truth. Not only was it Paul's experience, but a large part of his Epistles was devoted to opening it up as the proper and normal experience of all Christians. Yet comparatively few Christians to-day preach or hear sermons about it, or take it seriously as a thing that concerns them. For Paul to die was for him daily to reaffirm and count as accomplished the crucifixion of the fleshly life, to let it be nailed to the Cross of the Lord, in order that the Christ-life might take possession of Him, so that he should now love according to the nature and by the power of the new Christ-life. This teaching is no more mystical than it that of regeneration, and regeneration is no more surely in our statements of faith than is the teaching of sanctification of life through this daily being dead to self that the new nature may take charge and the new life be lived in us. Yet numberless preachers who know how to preach regeneration, scarcely ever hint at the Bible requirement of a life daily hid with Christ in God. All of which is a confession that our standard for the normal Christian life is far below that which is plainly taught in the New Testament. But the New Testament standard is the right one, and ours crucially needs to be rectified.

ENTRUSTED WITH THE GOSPEL The Apostle Paul declares (1 Thess. 2:4), "We were allowed of God to be put in trust with the Gospel." The idea runs right through the New Testament that we have been put in trust with the message of God for men, and that, therefore, it is not optional with us whether we shall pass it on. It is a plain duty. If we fail to do anything to make it known, we are failing in the debt which we owe to God and men. There are church members and also preachers who in practical effect do not recognize this obligation. There are those who in effect say, "The people in the community have had as much chance to hear the Gospel as I have. If they do not listen, it is not my business." There are churches and preachers that in effect say, "Our duty is fulfilled when we keep this place open for worship at stated hours. If the people do not come in it is their own lookout." That is the world's attitude, not Christ's. The Samaritan, differently from the priest and Levite, went where the robbed and fallen man lay and did his best to bring him from where he was to where he needed to be. God holds us responsible for bearing a witness that will actually reach the sinful and needy, not merely to conduct an institution in the name of reaching them. Merely to support the pulpit declaration of the Gospel is not enough. We are to use the pulpit, but also the byways and hedges, the work shop and the office and the fields, as witnessing places for Christ.

THE LOVE OF CHRIST CONSTRAINETH US In this passage in 2 Cor. 5:14. Paul speaks of the love which Christ has for the Christian, not that which a Christian has for Him. The passages are numerous that tell of God's love for men through Christ. In 1 John 4:10 we read, "not that we loved God, but that He loved us," and in 1 John 4:19, "We love Him because He first loved us." The measure of the love of Christ is shown by what He suffered for our sins and by that which He has prepared in higher and fuller life, life eternal, for those who receive Him and learn in some measure to reciprocate His love. These great truths are revealed of God and applied to us by His Spirit. God's love to us and our response to Him are the conditions of our love to our fellow men—that is of any love for them that will be able to serve their deepest moral

and spiritual needs. Many talk about the lost world and lost men merely on the plane of the natural man. The first commandment is to love God and the second to love man. The second, in the Biblical and spiritual sense, is conditioned upon the first love being given to God. Only as the love that Christ has for us has really mastered us, do we learn what Christian compassion is for the lost or to understand that they are lost. Failure to understand the actual meaning of the love of Christ, leads men to search for something that will still enable them to think themselves religious. This has led many into what is now called the "social gospel." To know the love of Christ is to know that He put man's soul first and gave Himself to save it and also man's life—by inner transformation not outward applications and benefits.

WHERE MODERNISTS JUMP THE TRACK The Bible presents itself to man as a book whose human authors were inspired for their task by God's Spirit. All Christian bodies have so received it, and all individual Christians who have adored its doctrines have so accepted it. We suggest that the main reason so many Christians find much Bible teaching opaque to their understanding is that they fail to realize that the best interpreter of a divine book is its divine author. They fail through prayer and daily life so to relate themselves to the Spirit of Christ that He shall open up their understanding of what He has revealed of spiritual truth. Professor C. W. Hale Amos, of Cambridge, in his book, "Vital Challenge of Spiritual Certitude," points out that the Modernist gets off the track in dealing with Scripture at the point when he assumes that the way to study the Bible is to set about it on one's own, apart from surrender to the enlightening Holy Spirit. This surrender would fit him for the task, but he refuses to make it. This lack of recognition of the divine authority and character of Scripture, says Dr. Amos, fertilizes the uncertainty which makes for apostasy and marks the usual course of Modernism. And we suggest that those who believe the Bible is from God, but do not surrender themselves to Him in studying it, are afflicted with a measure of this same blindness.

NOT ONLY SPIRIT BUT ALSO MATTER ELUDES THE PHYSICIST A new humility has come to physical science. For long it has been trying to trace matter to its ultimate law, there to dissect its most infinitesimal constituents. Instead, matter has seemed to escape through thinnest air, and science is saying things that the layman understands to mean that, so far as science can get at it, matter in its ultimate is electrical energy. Which harks back at once to the probable Source of this energy, and opens the query why some of it forms matter while the rest of it remains immaterial. Since matter seems to derive from the immaterial, science has become more open-minded to the probability that the human spirit exists apart from matter. Sir James Jeans, D.Sc., LL.D., F.R.S., of Great Britain, says the new discovery "tends to dissolve the whole material universe into waves and nothing but waves. These are of two kinds: bottled-up waves, which we call matter; and unbottled waves, which we call radiation, or light. If annihilation of matter occurs, the process is merely that of unbottling wave-energy, and setting it free to travel through space. So that the whole story of creation can be told with accuracy and completeness in the six words, 'God said, Let there be light.'" This new humility is gratifying that has come to science. But it is not the crucial need for God's people. Their need is to have a faith that shall send them forth to preach the finished Gospel of Christ, whether science says, No, or Maybe, or Yes. For man finds God by faith and not by searching along the pathways of scientific discovery.

To Live in Christ Daily is to Have the Holy Spirit

HOMER F. YALE, Seneca Falls, N. Y.

I USED to wonder whether it were possible to know God personally. The Bible was full of stories about men who talked with God and received messages from him, but none of the people I knew either spoke or acted as though they had personal acquaintance with God. Jesus promised to be always with His disciples (Matt. 28:20) and He said He would manifest Himself to those who would love Him and keep His commandments (Jn. 14:21).

John the Apostle said, "He that believeth on the Son of God hath the witness in himself (1 Jn. 5:10). He also said, "I write unto you, fathers, because ye know Him who is from the beginning" (1 Jn. 2:13). Paul said, "Christ liveth in me" (Gal. 2:20), and he asked the Corinthians, "Know ye not as to your own selves, that Jesus Christ is in you?" (2 Cor. 13:5), and to the Ephesians he wrote, "that Christ may dwell in your hearts through faith" (Eph. 3:17).

I

I GOT to reading Phillips Brooks, and found him saying, "In the midst of these streets of ours, more real than the men that walk in them, more real than the sidewalks that are under our feet, and the buildings that tower over us, there walks an unseen Presence." Someone told about accidentally overhearing that wonderful conversation when Dr. Brooks said, "Oh Christ, how I love you. More than all the world I love you. More even than my own life I love you." He must have been acquainted with that "unseen Presence."

Charles G. Finney tells in his autobiography about a wonderful baptism of the Holy Spirit at his conversion, when he had a vision of the present Christ. Holy Ann, the Irish saint, also had very intimate acquaintance with God, and Stanley Jones tells how the Divine Voice spoke to him that evening when he failed in his first sermon, and how an interview with Jesus years afterward revolutionized his whole life, physically, mentally and spiritually. He also had the leading of God on many other occasions.

But why these rare exceptions? The coming of the Holy Spirit at Pentecost was for all of the disciples. It built and was built upon personal acquaintance with Christ, which is the same as knowing God. And we see from John 7:39 that all the followers of Jesus were supposed to be filled with the Spirit.

There has been plenty of teaching of doctrines to be believed, but few who knew Jesus well enough to introduce Him to others. And yet it was evidently God's intention that all the followers of Jesus should know him personally. He had said, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

II

THOSE who have known Jesus personally had a wonderful joy and peace and happiness and victory over their sins. But the average Christian in modern times claims no such experience and admits living a defeated life, overcome by temptations.

The great trouble has been that we have been taught that to be a follower of Jesus meant to believe certain facts about Him. But He had said that no one could be His disciple unless willing to deny himself—his self-will and self-centeredness—and bear his own cross (Mt. 16:24). This means to have such a love for Christ and for men as to identify one's self in Him and in His Spirit to gladly suffer to help men.

The life of Jesus was one of continual loving service to everybody, including those supposed to be the worst. The Cross was the climax of love, leading Him to identify himself with humanity and suffer the results of their sinfulness in their crucifying Him. In order for one to live the kind of life He did, it was necessary for him to have great faith in God, and live much in communion with the Father.

Everything Jesus taught was the expression of his own way of living. He loved His enemies. He prayed for those who spitefully used him. He did to others as he would like to have them do to Him. He tried to turn enemies into friends by returning good for evil. And all through the Gospels, "what he said, he was." He never asked anyone to believe a creed, but asked them to believe in Him, that is, to trust Him, and live His kind of life. He told them there would be troubles in that kind of life, but that they would conquer through Him, for he would send the Holy Spirit to be with them and in them (Jn. 14:16, 17). Reading the connecting verses (Jn. 14:16-23), we see that the Father, Son and Spirit are the same, and that to be baptized with the Spirit means to be conscious of the Presence of God and personally acquainted with Him.

Suppose we lay aside creeds and follow the New Testament, and try to live the Jesus life. Then we, too, may have a Pentecost, be filled with the Spirit, know God personally, and be conscious of the Presence of Christ. Then we shall have a wonderful peace and joy, victory over our selfishness, and the characteristics of Jesus as set forth in Gal. 5:22.

III

PENTECOST came in the first place as the fulfillment of a promise. The disciples were expecting a wonderful experience. Do we have faith like that, when the promise is to "all that are afar off" (Acts 2:39)? They had spent considerable time in prayer during ten days. They had got over their rivalry and jealousy, and had surrendered themselves fully, and were willing to follow God in everything. Would not the fulfilling of those conditions bring us a Pentecost today—the conditions of much earnest prayer, a great expectation, and complete surrender and obedience? Then we should have the great joy of knowing God personally.

When the Holy Spirit fills us; he gives us a great love for others; and we take up our own cross of joy in serving them and suffering for them.

Knowing Christ thus is such a wonderful experience that we have a passion to share Him with others. It is for all who will pay the price.

When we are filled with the Holy Spirit, we are able to obey all the teachings of Jesus contained in the Gospels. Think of it, the Holy Spirit to be had for the asking! (Lk. 11:13). But it takes all there is of us to do that asking successfully—earnest prayer, complete surrender, and a great faith. But when we try to walk "the Jesus Road," as the Indians call it, we shall find Him walking with us.

When a Preacher Resigns

O. J. CHASTAIN, Ph.D., Van Buren, Ark.

HAS the day of ministerial courtesy come to an end? Many are the preachers who resign and move from the field but do not resign their direction of the work. The Scripture which states, "I am of Paul and Apollos and Cephas," can be applied to many present-day situations.

When a preacher resigns and leaves a field he should burn the bridges behind him. The new pastor should be the shepherd of the flock and does not need the direction of the former pastor. If the former pastor desired to be the director he should have never moved. Truly the church should love the former pastor but his direction of the church should cease when he leaves the field. The former pastor should not go back to visit on his former field except on very rare occasions, and never if it will interfere with the work of the pastor. Calls for funerals and marriages may be an excuse for returning, but these should be avoided. A church member who wants to be courteous to his pastor will not go over

the pastor's head and invite an outsider or a former pastor without having the resident pastor make the invitation.

How often is the work of the church crippled because the former pastor continues to pastor a few members of the church from which he has resigned. You will hear this minority say to the resident pastor, "Brother Blank, never did do it this way; I just received a letter from Brother Blank and he closed one of the greatest meetings. I wonder if we could have him back to hold our revival" (Why didn't he hold that kind of meetings while he was their pastor?). Or "We were out of town last Sunday and we went to hear Brother Blank, and we heard the most wonderful sermon."

If you will observe closely you will find that this same group were the ones who were most influential in causing Brother Blank to resign, but when once away he became their god-preacher.

If Genesis One Were Lost

HAROLD P. BARKER, Weymouth, England

SUPPOSE that we woke up one morning and found that by some mysterious means the first chapter of Genesis had disappeared from our Bibles. Suppose, further, that its teachings had been blotted from our memories. Could we, from other parts of the inspired volume recover the story of Creation?

That God Himself was the Creator is affirmed in Psalm 102:25: "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands." This is just what Gen. 1:1 teaches us. "Of old" in the Psalm answers to "In the beginning" in Genesis.

The Primeval Conditions of the Earth

It was covered with what Genesis calls "the deep." Psalm 104:6 says: "Thou coveredst it with the deep as with a garment."

Should we know apart from the statement in Genesis, that the globe, with its watery covering, was swathed with darkness? In Job 38:9, Jehovah Himself declares: "I made the cloud the garment thereof, and thick darkness a swaddling-band for it."

The First Day

The first thing mentioned as being brought to pass upon the dark earth was Light. We are not dependent on the account in Genesis for our knowledge of this, for we read: "God . . . commanded the light to shine out of darkness" (2 Cor. 4:6).

The Second Day

The word "firmament" in Genesis does not mean a solid structure, but rather an expanse, a filmy curtain. The work of the Second Day is thus described in Psalm 104:2: "Who stretchest out the heavens like a curtain."

This curtain, or firmament, was to have waters stored above it, as well as below. In Psalm 148:4, 5, we read: "Praise Him . . . ye waters that be above the heavens . . . for He commanded, and they were created."

The Third Day

The work of the Third Day brought the emergence of the dry land from the covering waters; and then the grass and herbs for the living creatures that were to be created. So we learn from Psalm 104:6-9: "The waters stood above the mountains; at Thy rebuke they fled . . . they go down by the valleys unto the place which Thou hast founded for them; Thou hast set a bound that they may not pass over."

This is confirmed by Psalm 33:7, 9: "He gathereth the waters of the sea together as a heap . . . He spake, and it was done; He commanded, and it stood fast." The "heap" of this passage evidently corresponds to the "one place" of Gen. 1:9.

As to the appearance of the dry land, Psalm 95:5 says: "His hands formed the dry land." And Psalm 136:6 tells us that He "stretched out the earth above the waters." What next? "He causeth the grass to grow for the cattle, and herbs for the service of man, that He may bring forth food out of the earth" (Psalm 104:14).

The Fourth Day

The work of this day is described thus: "To Him that made great lights . . . the sun to rule by day . . . the moon and stars to rule by night" (Psalm 136:7, 8, 9).

The lights in the heavens were to govern the seasons. "Thou hast prepared the light and the sun . . . Thou hast made summer and winter" (Psa. 74:16, 17). "He appointed the moon for seasons" (Psa. 104:19).

The Fifth Day

Animal life, originating in the waters, appeared on the Fifth Day, not only the tiny things that creep about the ocean bottom but the great "whales" (taninnim) or sea-monsters were created. Psalm 194:25 refers to "this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

Incidentally, in connection with the creation of these we have the Spirit of God mentioned. "Thou sendest forth Thy Spirit: they are created" (Psa. 104:30). The Spirit is thus shown to be the One Who in creation gave effect to the Word.

In the spiritual realm likewise the Spirit of God works to make the Word of God effectual in the hearts of men.

The Sixth Day

Now comes the creation of the animals and then of man. In this connection read the following passages: "I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm" (Jer. 27:5). "Men . . . are made after the similitude of God" (James 3:9). "He . . . at the beginning made them male and female" (Matt. 19:4).

Our readers would find it interesting and instructive to write down, with the foregoing Scriptures before them, how much they know of the order of creation apart from Gen. 1. And they will not fail to notice the wonderful harmony between all the parts of the Book of God.—The Witness.

Bostick-Vaught and Vaught-Burnett To Have Double Wedding

DR. and Mrs. W. M. Bostick of Louisville, Ky., announce the engagement of their daughter, Mary Frances Bostick to W. O. Vaught, Jr., of Kansas City, Mo., and simultaneously Mr. and Mrs. W. O. Vaught, Sr., of Ulica, Miss., announce the engagement of their daughter, Anita Florence Vaught, to Sibley C. Burnett, of Jackson, Tenn.

The weddings will take place in the Chapel of the Southern Baptist Theological Seminary at "The Beeches," Louisville, Ky., June 26 at 5:00 o'clock. The weddings will be solemnized in a partial double arrangement. Dr. W. M. Bostick will perform the ceremony for his daughter and Mr. Vaught, and immediately following W. O. Vaught, Jr., will perform the ceremony for his sister, Miss Anita Florence, and Mr. Burnett. These ministers will be assisted by Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, and members of the faculty of the Seminary will serve as ushers. Both Mr. Vaught and Mr. Burnett are graduates of the Seminary.

Miss Bostick was a teacher in the Winona, Miss., schools. Mr. Vaught is State Baptist Student Secretary for Missouri. Miss Vaught was teacher of Home Economics in the Clarksdale High School in Clarksdale, Miss. Mr. Burnett is Registrar at Union University.

SOUTHERN BAPTIST CONVENTION IN ST. LOUIS

(Continued from Page 5.)

\$145,000. The Foreign Board debt is actually melting like snow in May sunshine, but everyone hopes for still hotter weather. The debt is now only \$430,000. The interest rate on the date has been reduced to four and one-half percent.

A representative was put forward to speak for each of the various mission fields. And these were listened to with great interest and edification. Also new appointees of the Board were brought forward and introduced. During the year the Board has secured Rev. Claud B. Bowen as its Educational Secretary.

The Home Board has also recently elected Rev. Joe Burton as Publicity Secretary. The name of Field Representative R. S. Jones of the Foreign Board has been changed to Field Secretary. By the way, all of that harks back to Asheville, N. C., many years ago, when the Convention ordered the Foreign Board to get rid of all of the Secretaries but one or two. Many, including this writer, thought it was unwise action. But the Board has done its field work ever since through brethren called "field representatives," for it needed such workers. After twenty years or more we feel that nobody objects to their being called Secretaries.

The Board has 1,435 churches on foreign fields. It has workers in Africa, Argentine, Brazil, Chile, China, Hungary, Italy, Japan, Jugo-Slavia, Mexico, Palestine, Roumania and S'jain—in some of these only one or two. There are 844 self-sustaining churches, with a membership of 173,000. There are 418 missionaries, and 733 ordained natives, with twice as many unordained native workers.

VII

BUT these Foreign Board hours were on Saturday evening. We now return to Saturday morning that we may report the proceedings in order. During the forenoon a memorial address on the Hon. Joshua Levering, a former President, was made by President Sampey. A report on W. M. U. work was read by F. B. Thorn, of Texas, showing our women's fine work. A report on the American Baptist Theological Seminary was read by E. P. Alldredge, of Tennessee. Noble Y. Beall, the Home Board worker among the Negroes, made an address on educating the Negro Baptist preacher. Part of his time was given by him to a wonderful Negro scholar, almost white, who from Marshall, Texas, is doing an outstanding work in directing Negro education and the training of Negro preachers.

Altogether we have never before seen the work for the Negroes so forcibly presented before the Southern Baptist Convention. The presentation included an address by an able Negro woman from Washington, D. C. She had in marked degree the aptitude for public speech which belongs generously to the Negro, and also an exceptionally well-trained mind. The address made a helpful impression. Then there was the white robed Negro choir of sixty from some St. Louis church, that came in and sang "Swing Low, Sweet Chariot," and other numbers. We think not even any Southerner present had ever heard that "spiritual" so impressively rendered. Also a quartette from the Negro Seminary at Nashville left the hearers wanting more of its songs of worship.

We may sum up the significance of the strong presentation of the cause of aiding Negro Christians in the expression of one of the speakers, who warned Baptists—we believe it was Mr. Beall—that the Negro preacher who has led his race in the past, and led it in the right direction, is in tragic need now of spiritual reinforcement from the whites. This because a radical element has grown up in Negro leadership, that cares neither for the preacher nor for the religion of Christ. The preachers just must have aid and will have aid if white Baptists are even half awake to our opportunity and obligation. We were told we have been taking too much for granted, of meaning well but doing extremely little, and we had to take it because our hearts reinforced the charge.

VIII

SATURDAY afternoon John L. Whorton, of Texas, made a report on the Baptist papers and an excellent speech on what it would mean if the forces of denominational life would actually get awake to the potencies of these papers, once they are placed in the average Baptist home. It was the truth to which we have a long time turned dull ears.

Maybe, if we shall keep on prophesying in good speeches, it will hit in high places after a while. Maybe denominational agencies will come to think of the papers in other terms and more adequate than that chiefly of, "How faithfully and often does this paper boost my work?" Or, "Has it ever once uttered a word of criticism?" Constructive criticism is defended by everybody among us, but it is hard for men to confess it is constructive when directed toward their stewardship for Baptists, in terms other than applause. It seems beyond many.

A report was made on the Chaplains in the Army and Navy, by R. W. Weaver, of Washington. The name of the committee that deals with this was changed to that of "Committee on Public Relations." Wade H. Bryant, of Virginia, read a report on the Chinese Baptist Centennial.

Saturday night this reporter came on home to Louisville, but not before hearing most of the Foreign Board program, depicted above. On Sunday Southwide and State Sunday-school workers were heard in the churches in the morning hour, and also the visiting ministers. In the afternoon Dr. Dodd spoke at the auditorium. In the evening the Southwide Baptist Training Union had a mass meeting there in charge of Secretary J. E. Lambdin. This was followed by addresses on Home and Foreign Missions by J. B. Lawrence and Charles E. Maddry, respectively.

Monday morning a report was read on the personnel of Boards. The Chairman of the committee was W. P. Binns, of Virginia. Secretary T. L. Holcomb read the report of the Sunday School Board. In other connections we have told of the wonderful work this board is setting up through district associations to the intent of vitalizing the life of discouraged and needy churches and Sunday-schools, especially in the country. The writer was present by invitation at a breakfast on Saturday morning, in which a group of more than 300 assembled under the auspices of the Sunday School Board, and in which addresses were made by Secretary Holcomb, President W. F. Powell, of the Board, and others.

The purpose of the meeting was fraternal fellowship, and to foster this new service of the Board. We regretted being absent from the Board's hour in the Convention Monday morning. The reporter pleads guilty of running away, and hopes to get by with it on the ground that many of his brethren were guilty in similar fashion. So many of them for one reason or another feel that they must be home on Sunday. It is doubtful if one-half of them were present Monday. Yet the important Committee on Resolutions did not report until that day. Such mistakes do not help our Baptist fellowship.

A proper report will be given later of any factors developed in the Monday meeting that should be passed on. Monday morning there was also to be an address by President J. H. Franklin, of the Northern Baptist Convention, who was to appear before our body as the fraternal messenger of that group. This was to be followed in the afternoon and all day Tuesday by a program in which speakers from the two Conventions were interspersed, most of them, judging from brief outlines of their addresses passed on before the Southern Convention to the editors, speaking on some phase of Baptist liberty—always a safe thing to speak about when Baptists meet of all the different moods and tenses.

Liberty is a great Baptist principle, but woe betide the day when we do not put major emphasis upon the fact that it must be liberty IN CHRIST! To talk of it on lower planes and sidestep this, spiritually-speaking, is to fall into license. And license is not liberty in Christ.

Convention Paragraphic Sidelights

DR. JOHN R. SAMPEY makes a wonderful Convention President. His kindness, directness and simplicity, his straight-forward sincerity, and his obvious purpose to be just and fair to all elements undoubtedly won every one in the Convention. The entire absence on the part of Dr. Sampey of the slightest disposition to stage or seek after or promote anything remotely approximating spectacular or oratorical effects also seemed to please all elements. On Saturday night in the Convention there was sandwiched into the Foreign Mission program the presentation of a beautiful floral offering to Dr. and Mrs. Sampey. The presentation was by Dr. S. E. Ewing, Secretary of Missions in St. Louis Association. We could not quite catch the formal announced purpose of it, but the real purpose was obvious to the entire Convention. The body desired to honor the venerable President and his wife, who were warmly applauded at this token of appreciation. Dr. Sampey was unanimously chosen as the President next year.

Sympathy was broadspread throughout the Convention on account of an accident on a street adjoining the auditorium on Friday afternoon, in which Dr. F. S. Groner, President of the College of Marshall, Marshall, Texas, was knocked down and injured by a passing automobile. He was immediately taken to a hospital and reports were that he was painfully, though not seriously, injured. The injury included the breaking down of the arch of the nose. Many will hope and pray for the full and speedy recovery of this wonderful college President. Readers will remember the recent doctrinal article in the Western Recorder by Dr. Groner. He is an outstanding and exceedingly wholesome personality in our Southern Convention fellowship.

Readers will wish to know about the famous Japanese, Dr. Toyohiko Kagawa, and how he was related to the Southern Convention. He was not in fact related to it at all. He nowhere appeared upon the program. He was to speak before the combined meeting of the Northern and Southern Baptists on Tuesday. We suppose he did. It was a bit amusing to observe how the name of Kagawa seemed to become one convenient to be forgotten on the part of speakers before the Convention. One of the speakers had the Oriental down in the outline speech handed out to the Baptist press. This speaker placed him in a category with Luther, Whitefield, Wesley, etc. But in delivering his address that canny speaker forgot how to pronounce Kagawa, apparently. When he came to the name in his list of religious notables, he seemed to pause. He did not say "Kagawa," but—"and others." Well, that was tactful. It might be

several things more, but we are not going to call names. Anyhow, the name of the noted Japanese visitor to America under Federal Council auspices was not mentioned before the Convention while we were present, except in a resolution offered by Dr. J. Frank Norris in relation to his announced speaking in the North-South combination meeting later.

The burden of discouragement in connection with Baptist debts did not make itself felt. A spirit of confidence and optimism permeated the entire body. The Foreign Board is getting rid of its debt with exemplary expedition and success. So far as we heard, the Home Board said nothing about its debt. Debt did not hang as a pall upon the spirit of the messengers. We are unable to read the Home Board report in its entirety in time for this issue. But a glance through it does not show us a statement in it of the amount and outlook of the debt. Our Board may think it bad psychology to set it out, but is not this an error? Baptists must pay that debt, and there is no good in hiding it from them. They will have to do the paying. People who must do that are not wisely kept from the most frank facing of the facts.

We failed in our detailed report to touch upon outstanding results of the work of the Home Board for the year. So far as we have searched, there is no tabular statement of the number of conversions and baptisms, but several heartening factors are developed within the report. The total receipts of the Board for the year were \$203,224. These were the receipts in the general fund. There were other receipts, but the writer is not bookkeeper enough to know just how they stack up. Many Baptists are like him, we are persuaded. Put the fodder low in the rack, brothers. Dr. Lawrence declares that he proposes as a method of procedure in the future a careful surveying of fields of proposed Home Board activity before going into them. It is doubtless a wholesome thing to do, and we may safely assume that it is not necessary to admonish our Board that we are living in a time when many of our religious and near-religious friends are long on surveys of activities for others to perform, but never themselves arrive at actual performance on their own part. Such has not been and we are confident will not be true in the case of this great Board. Our Home Board has performed a far larger service for building up Baptists in the South than is generally recognized among our people.

The Home Board report declares that our land is un-Christian. It is not exactly a popular thing to say, but it is, we think, obviously the truth. The

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forces of materialism and rationalism which we have wrought with increasing power and boldness, not only among worldlings but in the churches themselves, are the forces of paganism, and they are in their essential nature enemies of revealed Christianity. Dr. Lawrence uses this statement as the point of departure for a timely appeal for larger Home Missionary effort to win the lost in America. In the course of this appeal he calls attention that many men in America are without a chance to hear the Gospel. This also is true, and may tend to arouse the interest of some who would otherwise be indifferent. However, whether or not men "have a chance" to hear the Gospel, is a very superficial gauge by which to estimate what it means to let men go on in sin and not bring them to Christ. Hearing or not hearing means something. (Please turn to Page 21.)

Bible School Department

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

Standard Sunday Schools

The following have recently been added to our list of Standard Sunday-schools. This is quite an increase over last year. Let the good work continue right on through the remaining months of the year.

Shively—Pastor A. W. Walker; Superintendent F. H. Fenster.

Highsplint—Pastor H. B. Veach; Superintendent C. H. Jones.

Welfare—Pastor L. J. Wade; Superintendent W. T. McKinley.

Whites Run Campaigns

Seven churches in White's Run Association joined in Simultaneous Sunday-school Enlargement Campaigns the week of May 3-10. Others are to have campaigns a little later. We pass on to our readers something about each of these seven Sunday-schools:

Bramlette

Brother E. C. Masden assisted Pastor J. Felix Arnold and Superintendent Hulette in the campaign with Bramlette Sunday-school. A total of 222 possibilities were located, six new workers were enlisted and plans made for following up the campaign and making a Standard Sunday-school. Pastor Arnold was there and helped in the campaign in every way.

Carrollton

Pastor R. P. Caudill and Superintendent E. G. Davis had Brother C. P. Hargis and the writer assisted with the work at Carrollton. Seldom have we worked with a pastor who is so completely absorbed in his work and who loves the Lord and people. Brother Caudill is doing a wonderfully fine work. He pushed the census right out to every home and is going to lead his people to reach a large number of the 1,077 possibilities. We found 307 lost people over eight years of age and 207 Baptists living there whose membership is elsewhere. This offers a stirring challenge to the church for aggressive efforts. Four bolts of curtain material was made up and placed in the building to care for the increase in classes. Saturday morning a car came to Louisville for the Indianhead and thread, and at eight o'clock that night all curtains were in place. This will stand out as one of the best campaigns in which the writer has ever participated.

English

Pastor I. H. Peak and Superintendent J. E. Green were assisted by J. W. Cook.

The census revealed 362 possibilities with eighty-one lost. Three new classes were started and we expect the School to be fully Standard within a few weeks.

Ghent

Brother Joe Stiles assisted his old friend James Brewer at Ghent. Brother Guy Griffith is superintendent there. This School has been standard for several years. It also has had Vacation Bible Schools. The possibilities totalled 455 with 109 lost. Seven new classes were started and the basement of the pastor's home was divided and arranged for the Beginners and Primaries. We expect a large increase in enrollment and attendance here.

Jordan

Pastor Ira H. Peak taught at Jordan and conducted his own campaign. The church will likely build several Sunday-school rooms in the immediate future. There were 306 possibilities for the Sunday-school. This School will soon be Standard.

Warsaw

Warsaw had Brother C. F. Barry for the week. Pastor William Smith and Superintendent J. F. Donnelley assisted him in a fine way. Over 300 possibilities were listed. The members of the church are considering the erection of a Sunday-school addition. We hope this will be done.

Worthville

Brother J. S. Ransdell re-organized the Sunday-school at Worthville and planned for the use of the pastor's home for some of the classes. Pastor L. E. Aldridge lives at Long Ridge. He was with us on the opening day and showed his fine interest in the work. Nearly 250 possibilities were listed here.

Conclusion

The total number of possibilities reached 2,962 with 720 over nine years of age lost. The attendance in Sunday-school on the closing day was 641 as compared to an average of 423. New life was generated and we hope Whites Run may become a Standard Association before the year is gone. We thank all the good people who worked with us so faithfully. May God lead these churches in a wonderful way in reaching the untaught and unsaved.

Immanuel, Paducah

Brother R. W. McNeill of Immanuel Church, Paducah writes: "We had 451 in the Men's class Sunday. Our average for the year in this class has been 278. Our pastor, Dr. A. Mack Parrish, is our teacher. He is one of the finest teachers I have ever seen. All our departments and classes are going in a fine way."

The First Church of Clinton, Miss., has called Brother James W. Middleton, who graduated recently from the S. B. T. Seminary, to be their pastor, and succeed the late Dr. B. H. Lovelace.

SUNDAY SCHOOL ATTENDANCE

May 10, 1936

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

Louisville, Walnut Street	1,294
Frankfort, First	1,051
Newport, First	1,043
Owensboro, First	915
Bowling Green, First	729
Louisville, Carlisle Avenue	713
Lexington, Calvary	645
Mayfield, First	631
Louisville, 23rd & Broadway	625
Lexington, Porter Memorial	617
Hopkinsville, First	604
Owensboro, Third	592
Louisville, Clifton	562
Murray, First	556
Danville, Lexington Avenue	549
Somerset, First	530
Harlan	528
Louisville, Tabernacle	517
Harrodsburg	513
Louisville, Franklin St.	512
Madisonville, First	508
Bellevue	456
Akron, Ohio, Calvary	452
Covington, Latonia	442
Fulton, First	435
Jellico, Tenn., First	373
Henderson, Audubon	370
Louisville, Hazelwood	369
Covington, Madison Avenue	368
Louisville, Third Avenue	364
Elizabethtown, Severn's Valley	342
Louisville, Baptist Temple	338
Corbin, Central	334
Louisville, West Side	326
Shepherdsville	321
Pineville, First	318
London	311
Henderson, First	309
Versailles	297
Louisville, Fourth Avenue	292
South Jefferson, (Valley Station)	289
Springfield	270
Owensboro, Eaton Memorial	262
Hopkinsville, Second	252
Erlanger, Elsmere	250
Louisville, Grace	245
Burnside, First	240
Paducah, East	212
Shively	209
Bruner's Chapel (near Rose Hill)	207
Lawrenceburg, Sand Springs	206

S. L. Branham, of Ashland, Ky., has been called to and accepted the West Logan Baptist Church, of Peach Creek, W. Va. He has been pastor for some years of rural churches in Kentucky, and for the last seventeen months has been with the Fairview Church, Ashland. He began his new work in West Virginia on the first of May.

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ORDINARY PEOPLE IN ORDINARY PLACES AT ORDINARY TASKS

(Continued from Page 6.)

his own soul. He proved himself a real artist by bringing something beautiful out of what he had.

The world's great sculpture has been produced with the most simple and rudimentary tools. The fundamental tools are a chisel and hammer. With these and a block of wood or stone an artist can produce a work of art. Today an endless variety have been developed that a sculptor may use, but the great sculptors of all time have gotten along with the rudimentary tools.

V

The second requirement, I should say, is the ability to visualize something beautiful coming out of the commonplace materials that one may find in the average situation.

This is the method of the architect. His profession calls for a rare combination of aesthetic design and technical knowledge. He must have the ability to see the completed building before the task is ever started. Then that picture in his own mind must become an actual picture or preliminary sketch transferred to paper. Equally important is it that he have the technical knowledge to make working drawings and specifications for the actual construction of the building.

Perhaps no one of us will ever be called on to live in such a day or under such stress as the Christians of the first century. It is difficult for us in our security and ease to understand the pressure under which they lived.

At the time the author of the Revelations produced that remarkable piece of inspired literature, it was not just a piece of literature, written at the request of his publisher to please his dear public, but it was a message to his sorely persecuted brethren who found themselves, because of their convictions, beliefs, and way of life, lined up against an irresistible force, the Roman Empire. A mere handful of ordinary people, few in number, limited in all that the world counts worth while, daring to stand out against the greatest political power of that day.

And yet an insignificant Jew, a despised Christian, an uneducated man according to the standards of his day, could look at the utterly impossible situation in which the little group found themselves and see not a new heaven, but a new earth. It is easy for a depressed and suffering people to see a new heaven. It provided a way of escape from a present hopeless situation. The negro spirituals produced in the days of slavery reflect that attitude. But it takes one with sublime faith to see a new earth growing out of the one that is causing him untold suffering.

Suffering and apparent defeat, however, could not rob John of his capacity for seeing beyond the present. Sin and wickedness on a colossal scale could not

blind this prophet to the inevitable truth that God and Christ in him and his association in you, in me, could take the materials of this world of his day and our day and make them over into something beautiful—a new earth.

"Then I saw a new heaven and a new earth." "And," says Stanley High, if you were to begin with Jesus and come down to the present, you would find that the most powerfully helpful men have been those who did just that. They first saw a new heaven and a new earth, and then they shaped their lives by what they saw."

A modern disciple, Albert Schweitzer, says "My knowledge makes me pessimistic, but my faith and hopes make me optimistic." And so in the midst of the heathenism of the world's darkest continent he can visualize something beautiful coming out of the available materials. And seeing that vision he has shaped his life accordingly.

VI

A third requirement might be termed a capacity for purposeful work, advisedly. Many people find their days overcrowded with something they call work, but it partakes more of the nature of busy work. Any teacher of the lower grades knows what busy work is. It is designed to keep the child busy in order to keep him out of mischief. It has no goal, no purpose. Whatever values it has are negative.

Purposeful work has a goal that is worth attaining. It may be far removed from the present; it may be attained only through grinding toil and even suffering, but the end to be attained is worth it.

This is true in any sphere of human endeavor. Joseph C. Lincoln, one of the most productive of all modern novelists, does not approve of quick, easy composition. "In my case," he says, "doing work that is satisfactory to me in any degree means that I must fairly

3 Billy Sunday FREE Stories

The spirit of the great evangelist lives on in these three new stories of his career. William S. Hayward, the well known film manufacturer, wrote them for Sunday School Times. You can have them free on request in a pamphlet "Three of the Best of Billy Sunday." The Sunday School Times is issued weekly. Each issue has an article or two such as those of George T. H. Davis on "Fulfilled Prophecy in Palestine," "A Lawyer Questions an Atheist," "Keeping Our Homes Really Christian," and many others. I must mention "World Survey of Religious Life and Thought," an unique weekly aid for teaching the International Uniform Lesson and other articles dealing with problems of the Christian life—all edited by Charles G. Trumbull. Write today for a sample copy and the Billy Sunday book!

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THE SUNDAY SCHOOL TIMES CO.

sweat it out." So even on vacation his work is the paramount interest. He goes back to his old home, Cape Cod, not merely to rest, but to make contact with the quaint characters who give him suggestions for the characters in his books.

Haydn, when asked why he spent so much time on his composition, "The Creation," replied, "I expect it to last a long time."

Fine reports continue to come from Tennessee in regard to the work of Pastor A. M. Vollmer, who left the place of Educational Director in the Walnut Street Church two years ago to become pastor of the Church at Dyerburg, Tenn. It is a fine and substantial church, and our friend's ministry is being characterized at once with gratifying tokens of growth both in numbers and in spiritual understanding. (A minister-visitor in our office broke in here to say: "We need to quit stressing numbers so much and stress the spiritual quality of the work done," and we said "Amen.") Bulletin of the Bellevue Church in Memphis tells that Pastor Vollmer was a recent supply in that pulpit in the absence of Dr. Robert G. Lee for similar service in the First Church, Dallas.

Give while you live that "THEY" may live

SET ASIDE ONE SUNDAY

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worthwhile deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary

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DALLAS, TEXAS

Southwide W. M. U. Convention in St. Louis

Reported by MISS MARY NELLE LYNE, Louisville, Ky.

The forty-eighth annual meeting of Woman's Missionary Union opened at 9:15 Tuesday morning, May 12, in St. Louis, Mo., Mrs. F. W. Armstrong, President of the Union, presiding. Mrs. W. C. James, Williamsburg, Va., former President, led the opening devotional. It was a rare treat to have Mrs. James back with us.

After a brief business session, organization, appointment of committees, election of nominating committee, the recognition of Missionaries, visitors, etc., Mrs. E. E. King, General Chairman of the Hostess Committee, presented the members of her Committee in a most attractive way. As the curtains were drawn back, there stood the women of the committee, all dressed in white, standing so as to form the letters W. M. U. Two at the back held high a large banner of "welcome," and the Chairman explained that this was to **Welcome Back Home**, our beloved President, Mrs. F. W. Armstrong. The large audience then stood and sang our W. M. U. hymn of the year, "Lead On, O King Eternal." Miss Claudia Edwards, member of the Faculty of Baptist W. M. U. Training School, led a white-robed choir of Training School girls and the audience in singing.

Miss Mallory presented the progress of W. M. U. work during 1935 in a most unique and beautifully impressive way. Her theme was "Laborers Together" and she first called to the platform to stand with her, all the Corresponding Secretaries, Treasurers, Young People's Secretaries, Field Workers and White Cross Chairmen of the nineteen Southern States.

Miss Juliette Mather and Miss Pearle Bourne were introduced, and Miss Mather presented the work of the young people while circled around these two State leaders, stood the State W. M. U. and Young People's Leaders "Laborers Together" with them in enlisting and training of the young people of the Southland.

As Mrs. Una Roberts Lawrence presented her Mission Study report, the State Mission Study Chairmen came to the platform, each bearing a yellow flower, which she, with the assistance of Miss Ethel Winfield and Miss Mather, placed in a lovely basket, placed on a raised platform at the rear of the platform. These State Chairmen then grouped themselves around Mrs. Lawrence.

Mrs. Frank Burney next presented her Margaret Fund report, while the nineteen State Margaret Fund Chairmen brought their yellow flowers to the platform, placed them in the basket and stood with Mrs. Burney.

In turn, each bearing a yellow flower, came the State Training School Chairmen, as Miss Littlejohn presented her report, the State Personal Service Chair-

men as Mrs. Lowrance presented hers, and the State Stewardship Chairmen, as Mrs. Carter Wright presented hers. Miss Mary Nelle Lyne placed a blossom for the Lottie Moon Christmas offering and Mrs. W. D. Pye one for the Annie W. Armstrong offering.

All stood on the platform as Mrs. W. J. Cox presented the treasurer's report, and Miss Mallory presented all these State Workers as her co-laborers, and reminded the audience there were now 100 "golden" flowers in the basket, to represent our two golden Jubilee celebrations,—that of the Sunbeams and of the Literature Department, and also the 100th Anniversary of a Golden life, Henrietta Hall Shuck, our first foreign missionary.

Miss Mallory then moved that this beautiful basket of golden blossoms be the only flowers on the platform during the Convention.

After a lovely solo by Mrs. R. F. Byler, Mrs. Armstrong brought her inspiring President's message, emphasizing also, "Laborers Together." How our hearts were stirred when her voice rang out with the challenging words, "We can do all things through Christ who strengtheth us!"

Tuesday Afternoon

After music by the harpist, Miss Bonnie Lenore Denham, St. Louis, and prayer by Mrs. M. L. Jenkins, Mrs. Wharton read the minutes. We then had the Jubilee of our Mission Literature presented by Miss Ethel Winfield, with Mrs. Eugene Levering presiding. Mrs. Wharton told some very interesting incidents from the history of our literature. Then a group of ladies, dressed in the costumes of fifty years ago, came in and discussed the early State papers.

It is interesting that two of the very earliest of these papers were published at Louisville, Ky. Miss Josephine P. Jones told of "The Heathen Helper" started in 1882 with Miss Agnes Osborne as editor; Mrs. Eureka Whiteker told of "The Baptist Basket" edited by Mrs. Thomas Osborne and started in 1884.

Mrs. Wesley Jones, North Carolina, told of "Missionary Talk," 1887; Mrs. Godbold, Missouri, told of "The Interchange" 1887; Mrs. Ned Rice, Mississippi, told of "The Young Missionary," 1883; Mrs. W. J. Neel, Georgia, told of "The Missionary Helper and The Mission Messenger" 1893; and Mrs. Lyon, Texas, told of "The Missionary Worker." After this group of "elderly ladies" left the platform, two more "ladies of fifty years ago" entered.

Miss Blanche White told us many interesting things of "The Foreign Mission Journal," and Miss Ruth Providence brought back to our remembrance "The Home Field."

Then came "The Trek of the Tracts,"—large posters representing the early State papers, referred to above, carried across the platform by representatives of the several States. Mrs. Taul White paid beautiful tributes to the editors and Literature Department Secretaries, and Miss Ethel Winfield discussed "W. M. U. Literature Department today."

Miss Nannie Burroughs, Secretary of the Negro Woman's Convention, Auxiliary to the National Baptist Convention, was introduced and Miss Winfield presented her a check of \$250, the Jubilee gift of the Literature Department and the W. M. U. magazines to be used in the publication of W. M. U. literature for the Negro women. Miss Winfield said they hoped to make this an annual gift until an endowment was raised, whose dividends would take care of the needs. Miss Burroughs was so overcome with surprise and joy that she could not speak for several moments, then she tremblingly said, "Mine eyes have seen the Glory of the coming of the Lord. This is going to be as bread that is cast upon the waters, and it will come back to you buttered." She thrilled us as she talked of the three million Negro Christians that need our understanding and our practical co-operation and their great need for trained leaders. She said, "Thank God for your vision and for your wisdom. The best way to help people is to help them to help themselves."

We were all interested in her Training School for Girls in Washington, "The School of the Three B's," the Bible, the Bathtub and the Broom, which has trained and sent to Africa more than have been sent by any other school. Then she told of their Home Mission work and said this is a good place to try out and see whether the principles of Christianity will work or not,—if they won't work among the lost here, then it is of no use to send Missionaries to Foreign Lands. "We are responsible," she said, "for giving the Gospel to those who do not have it, no matter of what race or color." She climaxed her challenging message with an illustration taken from the piano. "I see the white keys and the black together. The Master Musician has them working together in perfect harmony, and yet, when the music ceases, I see they are still white keys and black keys. They have not lost their identity. White Christians and black Christians should work together in perfect harmony without making the white race any blacker nor the black race any whiter. We need the attitudes of fellowship, co-operation and good-will."

Mrs. McWilliams then presented some interesting plans for our Golden Jubilee in 1938. You will hear much of these later, and Miss Margaret A. Frost conducted the "Memorial Hour," during which Mrs. Wesley Jones paid a beautiful tribute to Mrs. W. C. Lowndes.

Wednesday Morning

After devotional by Mrs. James and the reading of the minutes, we entered "Foreign Mission Hour." Dr. M. T. Rankin, Superintendent of the Orient, spoke and presented the following women missionaries from China:

Miss Annie Sandlin; Mrs. Frank (Mary Sears) Connelly; Miss Alda Grayson; Miss Blanche Groves; Miss Lillie Hundley; Miss Reba Stewart; Mrs. J. H. Ware; Miss Rose Marlowe; Mrs. J. Hundley Wiley; Miss Lucy Wright; and Mrs. Earl Parker.

Those who spoke five minutes each: Mrs. J. F. Ray, Japan; Miss Mary Alexander, Canton, South China (author of "Seedtime and Harvest"); Mrs. J. A. Abernathy, North China; Mrs. R. L. Bausom, South China; and Mrs. D. F. Stamps, Central China.

The new appointees were: Miss Lorene Tilford, Shanghai, China (to work with Rose Marlowe); and Miss Lucy Smith, Shanghai, China (Secretary of Dr. Rankin).

A gavel, made of wood, taken from Happy Valley Cemetery, China, where the body of Henrietta Hall Shuck lies, was sent by Miss Mollie McMinn and presented to Woman's Missionary Union.

The following missionaries from South America were presented by Dr. W. C. Taylor: Mrs. Earl (Mary Pimm) Moore, Chile; Mrs. W. C. (Grace Cisco) Taylor, Brazil; and Miss Essie Fuller, Brazil. Speakers at this time included: Mrs. Vera Humphries Orrick, Uruguay; Mrs. Myra Davis Tumblin, Brazil; and Miss Blanche Simpson, Brazil (An independent worker in Brazil for several years, appointed in April by Foreign Mission Board as the 400th missionary of that Board.)

Missionaries presented by Dr. Maddy: Mrs. D. G. Whittinghill, Rome, Italy; Mrs. Roswell Owens, Mt. Carmel, Palestine; Miss Elma Elam, Africa; Mrs. Raymond Brothers, Africa (appointed in April); and Mrs. B. L. Lockett, Africa.

Commemorating the Shuck Centennial

While Mrs. Armstrong was making introductory remarks, Mrs. F. Y. O. Ling, W. M. U. Secretary for China and Misses Hall, two nieces of Henrietta Hall Shuck, came to the platform. Mrs. Janet McKay, representative of Northern Baptist Convention, brought greetings.

Miss Mallory reviewed the observance by W. M. U. She called to stand with her Miss Carrie U. Littlejohn, Chairman of the Shuck Centennial Committee, and Mrs. C. D. Creasman, who prepared the programs for Royal Service, as she told of the plans made and carried out throughout the year.

Mrs. F. Y. O. Ling, Shanghai, China, "The Miss Mallory of China," told of the observance in China. After Mrs. Ling's wonderful message, she presented, in the name of the W. M. U. of China, a beautiful Chinese bowl to the W. M. U. of America.

An exquisite painted portrait of Henrietta Hall Shuck was unveiled; her two nieces stood, beneath the portrait, soft music was played, and Mrs. Armstrong read a poem,—a tribute to our first missionary to China one hundred years ago, and then presented the portrait to Woman's Missionary Union Training School.

Miss Littlejohn asked all the Training School girls,—many of them scattered all over the vast audience,—to stand and help her thank Woman's Missionary Union for the gift.

Mrs. Katherine Cowan sang, "I am Bound for the Promised Land." "Oh, who will come and go with me to the Promised Land?" Mrs. W. J. Cox, gifted former President of Woman's Missionary Union, brought a marvelous message, reviewing the life and work of Henrietta Hall Shuck.

Wednesday Afternoon

The minutes were read and various reports given of Baptist Bible Institute, Southwestern Training School, etc. The Committee on Nominations presented the names of all the present officers, and they were duly elected. The Committee on Enrollment reported a total registration of 2,121, including forty-three Missionaries. It was voted to hold the Golden Jubilee meeting at Richmond, Va., the week preceding the S. B. C. in May, 1938.

Mrs. Stallworth presented the plans for the 1936 Week of Prayer for Foreign Missions. Assisting her were several Foreign Missionaries. Miss Essie Fuller, Brazil, told how Brazil uses its part of this fund; Mrs. J. F. Ray told how Japan uses part of hers for kindergarten work, and Mrs. J. H. Ware told how China is using some of her part for the publication of Christian literature.

After Mrs. Stallworth had called attention to several other items, it was voted to accept the list as presented, with a total goal of \$175,000.

Announcement was made that the 1935 Lottie Moon offering had gone more than \$75,000 over its goal of \$165,000.

Mrs. B. A. Copass, with the help of some Home Missionaries, presented plans for the 1937 Week of Prayer for Home Missions. Miss Gloria Ruiz, a gifted Mexican girl, recently appointed to work among her people in El Paso, Texas, talked of what the Annie W. Armstrong offering has meant to the Mexicans in Texas; Miss Mildred Matthews, of what it has meant in Cuba, and a quartet of Pima Indian women, of Arizona sang, "Tell me the Story of Jesus."

The Home Mission Board's first efforts were among the Indians, with headquarters of this department of work at Louisville, Ky. (See Dr. Lawrence's book, "Taking Christ Seriously"). After a beautiful solo, the Convention sermon was preached by Dr. J. Clyde Turner, using the text, "As the Father hath sent

me, even so send I you," our W. M. U. motto for this year.

Wednesday Evening

After music by the harpist, and prayer by Miss Emma Leachman, Mrs. Wharton read the minutes.

Laborers Together in Home Fields

After singing the hymn, "America the Beautiful, Dr. Lawrence was introduced, made some introductory remarks and introduced the following missionaries:

Miss Gloria Ruiz, Mexican, Texas; Mrs. Nobel Beall, Missionary to the Negroes; Miss Mary Gladys Sharp, Indian, Okla.; Miss Emma Leachman, Field Worker; Miss Pauline Canmack, New Mexico, Indiana; Miss Fannie Taylor, Florida, Indiana; Mrs. Lee Phelps, Okla., Indiana; Miss Mildred Matthew, Cuba; Miss Mildred Ballinger, Ill., Foreigner; Mrs. Irma Chamberlain Schwab, Acadia Academy, French; Mrs. Hurt, Arizona, Pima Indians; Mrs. Una Roberts Lawrence.

It seemed to be the custom not to introduce the men missionaries, but many in the audience were keenly disappointed not to be able to distinguish between these men on the platform, whose names are so familiar in Mission Study.

Donato Ruiz, Mexican, Tex.; Nobel Beall, Missionary to the Negroes; Paul Bell, Baptist, Tex.; Mexican; Lee Phelps, Okla., Indiana; C. W. Stamps, N. Mex., Indiana; Roe Beard, Okla., Indiana; J. H. Parker, N. Mex.; Spanish-Americans; A. M. Han, Missionary to the Negroes; Jacob Gattenhaus, Jew; A. Worthington, Okla., Indiana; J. W. McCall, Supt. of work in Cuba; E. Gonzales, Mexican, Tex.; Thomas Womogo, Indiana, Okla.; and Joe Burston, New Publicity Director of the Board.

What Happened to Peter, by Grace Pettman, published by Pickering and Inglis, 175 pages.

This is one of the "Honor Series" published by this well-known London publishing house. This book is for young people, and is beautifully printed and illustrated. It tells of the adventures of Peter in equatorial Africa. Peter and Andrew were the boys of a British Commissioner, and their contact with the wild life is most attractively and informingly delineated.

Great Chapters of the Bible, by G. Campbell Morgan, published by Fleming H. Revell Co., 379 pages, price \$2.50.

Anything written by the great Bible student, Dr. G. Campbell Morgan merits and attracts a large reader-interest. Dr. Morgan here sets forth a wonderful treatment of fifty chapters of the Bible. They were selected by popular vote. Sixteen of them are from the Old Testament, and the rest from the New Testament. It is a work that will be found most helpful to the Bible student.

ASSOCIATIONAL SUNDAY SCHOOL LEADERS AT LEXINGTON

May 28-29

Kentucky's part in the five-year program of Southern Baptist Sunday School work will receive a great impetus in the conference of Associational Sunday-school offices, which is to be held in the Calvary Baptist Church in Lexington on next Tuesday and Friday, May 28-29.



P. E. Burroughs

We are asking eleven workers from each of the district associations to be present.

In reference to the five-year program, Dr. P. E. Burroughs says:

Why Five Years?

(1) It means an intensive special effort. It looks, of course, to all of the years to come. (2) It leads up to 1941 when we will celebrate the fiftieth anniversary of the Sunday School Board.

What Is Proposed?

In the words of Secretary Holcomb, it is to take to the last church the best of all we have learned about how to grow churches and extend the Kingdom of God.

How Will We Move?

We will use the historic district association as "the major unit" in our effort. We will call together in each state, from every association in the state, eleven trusted workers in each of our specialization departments, and for two great days we will impart to them our message and spirit. These we will hope to send back to leaven their own association. We will repeat the process next year and through the years. Simple enough is it not? With eleven workers in each of 900 associations we will have a missionary force of approximately 10,000 Sunday School workers, each with a definite task and responsibility. The thing will work. It is bound to work.

Who Is To Lead?

Secretary Holcomb conceived the idea and along with Business Manager J. O. Williams will give his best to the movement. Mr. J. N. Barnette has been chosen by his colleagues to serve as the general chairman. However, the men by whose leadership we will stand or fall will be the State Sunday School Secretaries. They will have in the next five years the chance of their lives to

do aggressive, statesmanlike Sunday-school work.

Who Is To Do The Work?

A group of Sunday School Board workers, a larger group of state workers, a yet larger group of associational workers will offer needed leadership. The real work will be done by faithful volunteers into the many thousands. Pastors, laymen, women, superintendents, teachers, deacons, students, and others will go into the trenches to serve until a glorious victory is won.

For the meeting to be held in Lexington May 28-29, the Sunday School Board will bring such an aggregation of leaders and instructors as it has never before brought to any state meeting. The Executive Secretary, the Business Manager, the heads of all the Sunday School promotional departments, and many of their associates are expected to come. Secretary Gardiner will be host to the meeting and will serve in various capacities on the program.

259 pages for class work is also a master stroke upon the part of our Sunday School Board. If only our young people, and older ones too, as for that, may be induced to study Dr. Mullins' "The Baptist Faith" they will get a fresh and vigorous conception of what it means to be a Baptist and sturdiness of faith will supplant wishy washy sentimentalism. The author's treatment of his



J. N. Barnette

DR. HUNT COMMENDS CERTAIN BOOKS

Editor of the Western Recorder: Allow me space to commend the action of our beloved Sunday School Board in giving us Carroll on Romans and Mullins on Ephesians and Colosians in one volume adjusted for class work. It is to be hoped thousands of Baptist Training Unions will take advantage of



T. L. Holcomb

them for study courses. Think of it, these three studies in one volume of 368 pages in good board binding. One of the best book values we have ever come upon. Here are commentaries by two of our outstanding leaders and teachers relieved of the technicalities that so often make the effort to use commentaries unsatisfactory to those unfamiliar with the Hebrew and Greek. The results without the details of their finding are given. Here is food calculated to grow Christians of stalwart dimensions. The reading of these commentaries appetizes one for the bread of life. The matter of adjusting them for class room work has been deftly done.

"The Faith and Furtherance," by Mullins, Tribble and Carver in a volume of

seven religious axioms is super fine. Would that all our Baptists would familiarize themselves with them. Then they could say with T. T. Eaton, "If it's sin to be proud I am a Baptist I hope to die a sinner."

Dr. Carver in "The Bible and Missions" is at his best. What more needs to be said? Baptists, millions of them are woefully ignorant of the revelations as to missions in the Bible. This book is calculated to dispel this darkness and put an end to church envelops coming in by the thousand every Sunday with something for current expenses but nothing for missions. What is more this book will make its readers to be interested in the lost world over. It is well calculated to solve the problem of increased sympathy, prayer and money for missions. Baptists have the money and the study of this book will make it a privilege and joy to give it. Brother pastors may God in His providence give us to see the possibilities in our Training Union courses.

M. P. HUNT.

IN A NEW TESTAMENT CLASSROOM Eleanor Robertson Easley, in Expositor and Homiletic Review

The teacher is gone now, and so is the classroom—both to better quarters. But those who once belonged to "Dr. Bob's" class in New Testament English, can go any day in imagination, in at the door of old Norton Hall, up the stairway which the feet of saints have trod, and into the large lecture room. With the Woman's Missionary Training School a near neighbor, the class numbered two hundred and fifty, year after year. The girls sat down front, to the right of the middle aisle. They were burdened not only with the long lessons of the Seminary classes, but with

the hearts of the Theological students, laid often at their feet. Sighs of various sorts escaped as Syllabus and Harmony were put down and hats re-tilted. The men straggled in, and if not intent on finding a certain face across the room, opened at the lesson for the day, with a last frantic glance. Married students sat in pairs, some of the wives enjoying freedom from anxiety by not having their names on the roll. The room filled, and the "fellow" went to the desk as the bell rang, and checked the monitors.

A heavy step was heard at the door. The room rustled and turned slightly, as "Dr. Bob" bore straight for his desk, his arms loaded with books. He seemed entirely preoccupied, but he noticed, as usual, the unsatisfactory state of the ventilation and lighting. Many smiled and some assisted, as the "fellow" pulled down shades on one side and raised them on the other, opening and closing windows as well.

Quite a little pile of excuses had accumulated on the desk, "Dr. Bob" read them rapidly, and bowed his head—"Let us pray." What fervent prayers were added to his simple petitions—"O Lord, don't let him call on me today!" Books were closed all over the room and on the professor's desk the "Doomsday Book" was opened. The first question was invariably the same, it would seem that generations of students would have greeted newcomers with the advice, "Learn the title of the lesson for 'Dr. Bob'." But if this were so, the traditional terror of these quizzes drove this together with all other useful information out of many a head. There was no security in alphabetical position, for names were chosen at random, and a man who had been called on but the week before found himself stammeringly unprepared. After the first question, the professor himself could not foretell what would be asked, except that those who had studied the lesson could answer them, and those who tried to bluff received a sharp, "That will do." The "hoodoo" that goes with all quizzing was more active than ever here. The conscientious student who had fallen asleep from sheer fatigue over a long Josephus lesson, was asked to describe the one paragraph he had missed reading.

Most of those who were stung by "Dr. Bob's" sarcastic retorts to their inaccurate replies, learned to love him and to study for him. A few never forgave him for their humiliation before the class. Would they could have seen how much the teacher loved them, and how he longed for them to do their best for Jesus' sake! The hand that moved down the pages of the roll book, giving nineties or zeroes with unerring judgment, had been stretched over a plough handle, when it was growing. Forced by the reconstruction days after the Civil War to do a man's work on the farm, his adolescent longing for knowledge went unsatisfied except for the

lessons he studied at dinner time, and recited to his mother in the evening. There was never a student in his classes who had more of a struggle to get through college and the Seminary than had this professor. He did not expect all who sat before him to be brilliant, but he did want them to be faithful.

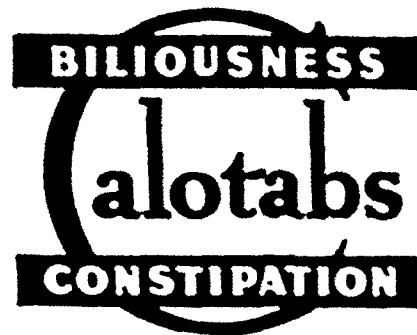
How happy "Dr. Bob" was over a good recitation! It was enough to make anybody burn the midnight oil to see his face, and hear his "Thank you, brother." The better the quizzes went, the sooner the welcome words were heard, "I'll lecture now." Relief spread audibly through the room. Notebooks and fountain pens came joyfully out. A fringe of old students had gathered at the back of the room, come to laugh or to cry at familiar places in the lecture. In a moment, speaking fast through a clear outline, with but few stops for impromptu remarks, the teacher carried the large roomful of men and women out to the scene of the day's lesson. The clang of Broadway went by unheard. A mist veiled the very notebook paper, at times. Jesus stood by the pillars of the temples and gave quick answer to the crowd of Pharisees. "Rabbi Smell Fungus" strutted his stuff. The waves of Galilee lapped the shores. A fire burned, and a breakfast of fish was being cooked. The picture of the "Trial of Jesus," by Munkacsy, which hung behind the teacher's desk, seemed to come alive when that lecture was given. It was Jesus and Pilate who spoke, and not the professor.

On some days bits of dry humor sent peals of laughter through the room, only to be followed by moments of inner searchings. Whatever the lesson, it sent a different group out into the rush of the day, from the one that had come into the dingy-walled classroom. Worries were lighter—even love affairs smoother—work was more of a joy, after this one hour. Jesus was more alive, to them, than ever before.

COVINGTON PASTOR IN LONDON

From March 2 to 17 it was my privilege to be in a revival meeting with Dr. R. P. Mahon, and the First Baptist Church of London, Ky. It was our first time to be with this good pastor and his noble church. He and Mrs. Mahon are true servants of Christ. He has done, and is doing, a splendid and constructive work at London. God is blessing his efforts. Never did I know a pastor who put forth such effort to make it easier for the evangelist. We enjoyed their splendid Christian fellowship.

Mr. and Mrs. W. Earl Robinson of the Third Church of Owensboro had charge of the Music. They wrought faithfully in this capacity. In addition to this they trained in music and the memorizing of Scripture more than 125 children each afternoon. I never knew such splendid musical ministers. In addition to their recognized ability, they possess that sane



Scriptural poise which makes them a real asset to a spiritual revival. It was a joy to be associated with them.

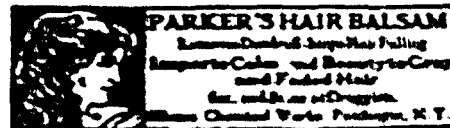
Having had fellowship with these splendid people, the Mahons and Robinsons, we left London feeling that we had received a blessing. We also appreciate the kindness of the fine Christian people of London.

The Lord added many to the church and we trust many of His children were strengthened in the faith.

D. B. EASTEP,

Covington, Ky.

The annual Bible Institute has been closed at Beech Grove Church, and Pastor J. L. Adkins, Perryville, Ky., reports that it was one of the best they have yet held. The speakers included Messrs. W. M. Wood, D. J. Wright, J. B. Smith, Z. J. Amerson, W. E. Hunter, John T. Stallings, C. L. Breland, James L. Robinson and C. K. Hoagland. On Sunday morning the Sunday-school gave \$50.56 to Home and Foreign Missions, and at the evening service the good women of the church brought to the services as an offering 127 dozen eggs which were given to Brother Hoagland for the orphans in the Kentucky Baptist Children's Home. Pastor Adkins says that Mr. Hoagland got so excited about receiving the eggs that he went away from Beech Grove and left his Bible.



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THE FIRESIDE

MY BOOKS

For everything I wish to know,
I have a book to which I go.
Pictures, stories, things to make;
Around the world a trip to take.
Learn from a book that understands
How I can visit other lands!
I have books for almost everything:
Books of birds and books of flowers,
Books of trees and books of towers,
Books of Santa Claus and toys,
Books for girls and books for boys,
Books for everything under the sun,
With my books I have such fun!
For everything I wish to know,
I have a book to which I go!

—Laura Emily Mau, in Story-Time.

UNCLE TOM'S DOLLAR

Ellen jumped out of bed and dressed just as quickly, if not more so than she had ever done it before in her life. She ran to the window. It was a lovely day, the very kind she had hoped it would be.

Ellen was thrilled through and through because she knew what was waiting by her plate at the table.

Rushing downstairs she met Daddy and Mother at the foot of the steps. They were starting up to Ellen's room.

"Happy birthday! little daughter!" they both called at once, and Ellen threw herself into their arms getting a big birthday kiss and hug from each.

Then they went into the dining room and Ellen found the birthday gifts where she knew they would be.

There was a doll Mother had been secretly dressing with clothes you could take off and put on again. There was a little muff and cap for the doll to wear from Daddy. Several other presents were there too, and a big, round, new silver dollar from Uncle Tom. With it was a note telling Ellen she could use it all just as she pleased, and to be sure and spend it on her birthday.

Then, almost before you knew it, it was time for school.

Mother helped the happy little girl into hat and coat and away she went.

Mildred was passing on the street and she knew it was Ellen's birthday. "Come on, Ellen," Mildred urged, "I'm sorry you have to go to school on your birthday!" The girls laughed as they joined hands and skipped on the walk.

"Will you come to my house this afternoon, Mildred? I want you to see my presents; I've so many nice things. And oh!" she stopped to catch her breath, "I've a whole silver dollar that Uncle Tom sent. I'm to spend it any way I want to, but I must spend it all today."

Mildred's eyes sparkled. "Why, whatever will you do with it, all in one day?"

"I know." Ellen replied with a merry

smile. "It's something I've wanted a long time, and it will be something nice."

By this time the little girls had reached the school building and they both went into the third grade.

Ellen felt very proud over the fact that she was eight years old. Especially when the teacher told the roomful of children they could sing their birthday song for Ellen. They all sang:

"Happy birthday to you!
Happy birthday to you!
Happy birthday, dear Ellen,
Happy birthday to you!"

The morning passed quickly and a crowd of her classmates walked by Ellen's house with her when they went home to lunch.

Mother had prepared a grand birthday dinner, and surprised Ellen by having Mildred and another little girl, named Joan, there. They had slipped in the back door and met Ellen.

"Surprise! Surprise!" they cried.

"Oh! Oh!" Ellen squealed, dancing on her toes, "I didn't know you were coming!"

"But we knew it, and I could hardly keep from telling you this morning," Mildred said, smiling gaily.

"Come, children!" Mother hustled them into the dining room, "We must eat right away so you can get back to school on time and not hurry your meal."

The big birthday cake was in the center of the table, and there were eight candles burning brightly in little rosebuds on top of it.

There was also vanilla ice cream for dessert, and they each one had a second helping because Mother knew a little extra plain vanilla cream, that she had made herself, would not make them ill.

"I just can hardly wait to spend Uncle Tom's dollar," Ellen said while they were eating.

"Gracious me! What will you get?" Joan questioned. "There are lots of things I'd want."

"That's it," Ellen answered, "I would like to have a great many things, but I know which I want to buy most."

On the way back to school the girls talked it over, but Ellen would not tell about the spending of Uncle Tom's dollar.

When school was dismissed that afternoon Mildred went home with Ellen as she had promised to do.

"Will you tell me now what you'll buy, Ellen?" Mildred wanted to know.

"No, not now. I'll tell you after awhile," Ellen replied with shining eyes.

When they reached her home Ellen dashed into the house and returned with Uncle Tom's gift in the small red purse she carried in her hand.

"Come down to the corner drug store

and I'll show you, Mildred."

They soon reached the store and Ellen pointed out a pretty box containing a very large bottle of perfume with a silver stopper. It smelled like violets, and the price was one dollar.

"But that's for a grown-up lady," Mildred said in surprise.

"Yes, I know it, and I'm going to play I'm one when I use it," Ellen giggled, "I think that will be fun. Of course, I'll let mother have some too. I've wanted it ever since it's been there."

"Look, Mildred, there's Mary Coburn. I wonder what she is going to buy?" Ellen said as she noticed another child in the store.

The two girls stepped over beside "Are you going to buy something, their little schoolmate and Ellen asked, Mary?"

Mary was poorly dressed but Mildred and Ellen knew there was not much money to spend at Mary's home.

Mary told the other children that her mother was sick and she had come to buy medicine. "But I haven't enough to pay for it, and I don't know what to do." Tears were coming to Mary's eyes, "I don't want to go home without the medicine the doctor said mother must have. It will cost a dollar and I only have fifty cents."

Ellen looked at Mary for a minute, then she swallowed, but a smile came when she said, "I have fifty cents. We can put it with yours and make the dollar."

"I couldn't take your money, Ellen," Mary objected.

"But it's my birthday money, and I can spend it just as I please. I want to help pay for your mother's medicine."

Mary dried her tears and gave Ellen a happy smile, "Thank you so much, Ellen, and now mother will get well soon. The doctor said so."

"With the fifty cents I have left I'm going to buy a smaller bottle of perfume and we will all three put some on our handkerchiefs," Ellen told them, "that will be fun."

She selected a beautiful bottle with pink perfume inside, and it cost just exactly fifty cents.

The girls laughed heartily as Ellen passed it around and made them all smell fresh and sweet, like roses in summer time.

Ellen skipped home with Mildred. Her heart was happy and light and she was in a hurry to tell mother what she had done with Uncle Tom's dollar. "And Mother, it wasn't hard to smile when I gave Mary fifty cents. I remembered our Sunday school text that says, 'The Lord loveth a cheerful giver.'—Ethel J. Eldridge in Pentecostal Herald.

CONVENTION PARAGRAPHIC SIDELIGHTS

(Continued from Page 13.)

thing. But what it means is as nothing compared with receiving Christ or rejecting Him. Our business is to get men to receive Him, whether they hear of Him once, or whether they have heard a thousand times but remain still in blindness and deafness.

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Everyone will rejoice with Dr. Lawrence in the fact that the Convention has instructed the Home Board to go forward in the setting up again of an evangelistic staff. It was one of the most encouraging things in the entire Convention, that it should be done, and done with heartiness and unanimity.

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The Baptist women had their meeting and were through with it when the Convention met. In a certain respect the ladies have an advantage over their brethren. They direct their own meeting, and then they come on to the Southern Convention, not now as women but as messengers, and help the men in that. Not that this writer objects. And not that we think that any representative Baptist woman would for a moment think he or another Baptist man has any proper right to object. Two ways our women win every time: They do their work more creditably than the men, and they never allow a mere man to get by with the idea that he has any rights about it expect to encourage it and that decorously. So far as we know, they are entirely right. Thank God for their patient faithfulness.

• • •

New Orleans was chosen as the place of meeting next year. We were told that Richmond withdrew its invitation. New Orleans is always a fine place to meet. There is one better—that is to say, Memphis. Here is hoping that the idea will not die of making Memphis the permanent meeting-place of the Convention. It would solve several problems, and it is very near the Baptist population center, which lies to the east. Also it is very near the geographical center, which lies about 150 miles to the west. We always have our largest attendance there. The hotel facilities are adequate. All of the cities want this Convention, just like they would like to have American Brewers' Association—that is, it brings money to town. This is far from applying to our Baptist brethren in those cities, of course. Their hospitality is genuine, and their fellowship abounding. But these cities, with their Convention-getting Chamber of Commerce committees, are out for money and advertising, and that only. We wonder if we are not all sick and tired of it. To meet in a single city would be to kill the rubber-neck spirit that easily catches many Convention messengers. They would go there and attend to the Convention concerns,

rather than run around and see all of the novelties in reach during the few days they are going to be there at all. The idea of selecting a permanent meeting place should not be permitted to die.

• • •

During the next few weeks we have in mind to deal further with Southern Convention matters, especially to comment upon the reports of the various agencies and boards. Our purpose is constructive, for we know of no serious reason for criticizing any report. There is rather reason for rejoicing. But our thought is to use the printed page to challenge the consideration of our people with matters important to our Baptist work and fellowship. Such matters are opened up in these reports, and they should be studied while the Convention meeting is still freshly in mind.

• • •

So far as we remember we have not uttered a minor note in all of this report. The major notes dominated the Convention. We now venture one small minor. We regret that on the recommendation of somebody, the St. Louis Convention has again made Thursday the opening meeting day for the Convention. Only two or three years ago we went back to Wednesday, after trying Thursday for several years and finding it very undesirable. In brief, we found that the program of the Convention was unreasonably congested, and that most of the messengers just could not be kept over Sunday. Probably more than fifty percent of them left St. Louis by Sunday this time, even though they had the novelty of seeing a Northern Convention meeting to hold them over—which will not happen in other meetings. That attraction lacking,

we predict regretfully that about two-thirds of them will leave the Convention on Saturday, returning home and to their pulpits. Why we forgot that this very thing was our regular experience only a few years ago some might wonder. We fear the truth is that the great mass of us do not think in Southern Convention terms more than about a week or two every year. We forget past experiences promptly. Which is one reason we think our papers ought to give more attention to these matters than most of us do. It would stir more thought about Convention interests among our people.

• • •

Meantime, our heart is full of joy that so many things of definitely constructive meaning were uttered and approved, and formulated into action in the St. Louis meeting of the Southern Baptist Convention. It was a meeting to which we predict our Baptist successors will be rejoiced to point back in years that yet lie far ahead. We thank God and take courage.

Pastor D. B. Eastep, of Calvary Church, Covington, Ky., is in meetings with Pastor O. J. Steger at the South Side Church, Covington.

Mr. E. J. Bennett, 4608 South Third Street, Louisville, Ky., a member of the Beechmont Church, has saved the Minutes of the Long Run Association for the last forty-three years, and expects to have them bound in permanent bindings. His set is short only two issues—the Minutes for 1895 and 1897. If anyone has copies of these Minutes and would be willing to contribute them to his files he would greatly appreciate them.

Special Offering May 24

KENTUCKY BAPTIST HOSPITAL

The Kentucky Baptist General Association has designated May as Hospital Month, in which the Sunday-schools of Kentucky are to make a Special Offering to help pay the interest on our bonded indebtedness.

Every member of the Sunday-school has an opportunity on May 24 of becoming a partner in the gracious work of healing that occupied such a large place in the Ministry of our Lord.

Make An Offering in Your Sunday School

Send to Dr. C. M. Thompson, Treas., Baptist State Board of Missions, 205 East Chestnut St., Louisville, Ky.



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

Long Run Consecration Services

During the week of April 20-24 special consecration services were conducted at Walnut Street Church, Louisville under the direction of Long Run Associational Training Union. Rev. Geo. W. Cummins presided and led Devotional. Rev. Warren Filkin was Chorister and Temple Dunn was organist. Miss Mary DeVore and Miss Sylvia Barnes presided at the pianos. Rev. R. F. Doll was General Chairman, Mrs. H. E. Meddis was the Welcome Committee, and C. S. Beverly was Publicity Committee. Special Music was given by B. K. Manion, Miss Martha Starke, Mrs. E. A. McDowell, Jr., Fred Scholfield, and A. I. Bagby. The messages were brought by Dr. E. A. McDowell, Rev. John Lowe, and Dr. John L. Hill. Young ladies were ushers. Following the general session two nights, Dr. Hill met a large group, following the invitation to all to remain for an open forum. The schedule each night was as follows: Song service—15 minutes, Devotional—10 minutes, Offertory—5 minutes, Special Music—5 minutes, and Message.

This was an inspiring, helpful series of meetings.

Springfield—Central Associational

It was my privilege to be with Pastor J. N. Binford and his church at Springfield on Wednesday night, April 29 and speak on "The Place of the Baptist Training Union in Our Church." It was "Young People's Night" and special music was given by the Intermediates. This service was one of a series of special inspirational meetings for a week.

State President Marries

On Thursday, April 30, at 7:30 P. M. in the Crescent Hill Baptist Church, Louisville, Miss Frances Stallings and Rev. D. H. Daniel, Jr., were united in marriage by Rev. R. C. Goldsmith, brother-in-law of the groom, assisted by Dr. C. L. Graham.

On behalf of the State Baptist Training Union Convention I extend congratulations to our State President and best wishes to Mrs. Daniel. May God's rich blessings be upon this Union. Rev. Daniel, who is pastor of the Dover Baptist Church, was graduated the same week from the Seminary.

Long Run Conducts Negro School

It was an unusual joy to have a part in the Negro Training School conducted during the week of May 4-8 under the auspices of the Long Run Associational Training Union, of which Mr. P. Lloyd Dawson is Director. Mrs. H. E. Meddis was chairman of the committee, which

in co-operation with the Negro Committee, made plans for the school. There were really four schools in various parts of the city. There were taught in each school the Junior, Intermediate, and Training Union Manuals. Story Hours were also conducted where needed. The Song Service and Devotionals were in charge of various Negro Pastors and leaders. The Inspirational messages were brought by various ones of our own Pastors and Leaders. It was a pleasure to be of service to these people of another race who were so appreciative and eager to learn.

Belmont—Nelson Association

On Sunday, May 10, I was privileged to be with Pastor E. C. Masden and the Belmont Church in Nelson Association and to speak morning and evening. The B. Y. P. U. voted to study the situation and enlarge its influence by organizing the Training Union with as many Unions as possibilities call for.

It was a joy to be entertained in the home of Superintendent W. F. Masden and Mrs. Masden (formerly Miss Glayce Orms).

You will be happy to read the following special announcement which has been received from Mr. J. E. Lambdin:

"We are very happy to announce that the Executive Committee of the Baptist Sunday School Board, on April 29, 1936, voted to transfer Dr. C. I. Hudson from the Church Administration Department to the Baptist Training Union Department-Sunday School Board, on April 29, 1936. This action was taken upon the recommendation of the Executive Secretary, the Business Manager, and the Secretary of the Baptist Training Union Department, and in accord with the wishes of Doctor Hudson.

"Doctor Hudson comes into the Training Union Department as an Associate for field promotion. He will give his time largely to the development of the Adult department of the Training Union in our churches and associations, working in co-operation with and as a part of our whole Training Union field force. He will assist also in the general promotion of the whole Training Union.

"The Baptist Adult Union is firmly established as a department of the church training program. There are 100,209 adults already enrolled in the B. A. U's of the South. The second quarter, 1936 circulation of the B. A. U. Quarterly is approaching the 80,000 mark at this writing. In this Quarterly these Adults are studying stewardship, missions, doctrine, problems of adult life, and every phase of church and denominational life."

Sympathy Expressed

As this page is being written news comes of the death of the father of our State Convention Chorister, Pastor J. Perry Carter, of Lexington. We extend to Brother Carter and all the loved ones our sincere sympathy and assure them of our prayers in this hour when



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Awards For April

Association	Methods	Other Bks
Boone's Creek	1	78
Blood River	1
Campbell County	16	14
Central	....	14
Daviess-McLean	2	32
Elkhorn	13	28
Franklin	....	95
Friendship	37	8
Little Bethel	26	46
Long Run	305	874
Muhlenburg	15	16
Severn's Valley	22	22
Shelby County	22	26
South District	1	8
Tate's Creek	11	21
Three Forks	81	17
Warren County	....	10
West Kentucky	24	62
West Union	....	63
Total	577	1,434-2,011

RECORD OF ATTENDANCE

May 10, 1936

Baptist Training Unions reporting enrollment of 100 or over

	Att.	Vis.	En.
Bowling Green, First	175	66	266
Lexington, Porter Memo.	160	25	188
Louisville, Grace	149	27	165
Newport, First	109	22	209
Paris, First	109	16	154
Owensboro, Third	102	35	152
Louisville, 23rd & Bdwy.	102	25	128
Danville, Lexington Ave.	99	17	191
Akron, Calvary	91	28	128
Louisville, Bapt. Temple.	91	11	132
Harrodsburg	88	37	131
Louisville, Franklin St.	86	8	191
Owensboro, First	84	25	138
Taylorsville	82	6	106
Madisonville, First	81	13	131
Erlanger, Elsmere	79	10	115
Lexington, Grace	62	10	120
Corbin, Central	61	....	126

DANVILLE PASTOR IN VIRGINIA MEETINGS

A meeting has just been held in the Orcutt Avenue Baptist Church, Newport News, Va. On April 13 Dr. C. C. Warren, from Danville, came to us and for eleven days—twice each day, he brought a clear-cut, simple, but powerful gospel. In every message the old gospel without fear or apology was preached. Never was there sounded a

false note. He cried out against sin, pointed the lost to the Lamb, and comforted the hearts of the saved.

Dr. Warren especially hates formalism and outward ceremonies that have choked out the spiritual life of our churches. From the beginning the crowds were large, often overflowing the main auditorium. We now understand why God has so wonderfully blessed his work in Danville.

The results of the meeting still continue, and so far there have been fifty-six additions to the church, forty-five of which were by baptism. Every phase of our church life has been stimulated and we expect the revival that has started to continue on through the coming weeks and months.

H. T. STEVENS,

Newport News, Va.

Our Dead

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

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

FANNIE MILLER

In the home-going of Sister Fannie Miller, the Missionary Society and Circle Four, suffered a distinct loss. She was faithful in all things, was the very embodiment of love, courage and tenderness. She was a genius at spreading sunshine. It can be said of her that she truly emulated the example of our Christ because she put first things first.

Therefore, be it resolved that we shall ever cherish her memory; second, that we shall endeavor to let Christ live over again in our lives as did she.

MRS. A. M. PARRISH,
Committee of Circle Four,
Paducah, Ky.

MISS ARTIE A. WALKER

Inasmuch as our Heavenly Father, in His infinite wisdom has seen fit to remove from us one of our worthy sisters, Artie A. Walker who was born November 3, 1877, and passed to her Heavenly Home October 9, 1935.

She moved into our midst ten years ago and joined the Clifton Baptist Church and the Boethian Bible Class. Therefore be it resolved: That we thank God for her life and Christian example and we extend our heartfelt sympathy to the bereaved family.

For comfort and consolation we commend them to Him who doeth all things well.

MRS. TACKETT,
MRS. WONDER, Com.,

Louisville, Ky.

MRS. MARY TICHENOR JEWELL

Our community was deeply grieved on April 4 by the death of Mrs. Mary Tichenor Jewell. She was ill just a few days with influenza and pneumonia. The funeral services were conducted at the home on Sunday afternoon, April 5, by her pastor, the writer, assisted by Rev. M. C. Whitton, of Elk Creek and

Fisherville Churches and was attended by a host of relatives and friends.

Mrs. Jewell was a descendent of a pioneer family of Spencer County, and one that has made no little contribution to the work of Southern Baptists. Dr. I. T. Tichenor, of revered memory for his services as Secretary of the Home Mission Board, was a cousin of the deceased.

Like her forefathers, Mrs. Jewell was very active in religious work. At one time she was District Superintendent of the W. M. U. of Long Run Association, and at the time of her death held places of responsibility in the W. M. U., Sunday-school, and B. T. U. of Taylorsville Baptist Church. She was likewise active in several charitable and social organizations. With untiring energy she thoroughly performed every task assigned her. The church no less than the community has sustained a great loss in her going. Heartfelt sympathy is extended to her husband, Mr. I. F. Jewell, and other relatives and friends by the pastor and members of Taylorsville Baptist Church.

CLAUDE T. AMMERMAN,

Taylorsville, Ky.

S. F. BUCHANAN

Whereas God has seen fit in His infinite wisdom to call from our midst Brother S. F. Buchanan, 2619 South 27th St., Paducah, Ky., on February 23, 1936, at the age of seventy-four years, ten months, and three days old. He professed faith in Christ and united with the Good Hope Church, Livingston County, in 1891. In later years he moved to Paducah, Ky., where he made his home until death called him home.

He was a charter member and a deacon of the South Side Church, it having been organized in his home.

He will be missed by his devoted companion and all who knew him.

The funeral was conducted by his pastor, H. K. Langston, at his home. Burial was held in Oak Grove Cemetery, where he will await the Master's voice.

J. C. KELLY, Chm. Deacons,
JESSIE SILLS, Clerk,
Paducah, Ky.

MRS. KATE L. NEWMAN

The Woman's Missionary Society of the Baptist church at Stanley, Ky., offers this tribute to one of its members.

Mrs. Kate L. Newman was born August 20, 1844 and departed this life March 14, 1936, after an illness of several weeks. Her funeral was conducted two days later by her pastor, Rev. E. E. Duesner, at the home of her daughter, Mrs. W. W. Hensley, and the burial took place in the Elmwood Cemetery, Owensboro, Ky.

She was converted early in life and honored her Saviour by a long life of Christian usefulness.

She had been a member of the Baptist church about seventy years, and was a member of the missionary society which celebrated its twenty-fifth anniversary last June.

She was faithful always to her church and loved to minister to those in trouble or distress.

She left two children: John Cheatham, of Owensboro, Ky., and Mrs. Loramae Newman Hensley, of Stanley, Ky.; also nine grandchildren and fourteen great grandchildren to mourn her loss.

To them we wish to express our heartfelt sympathy and love, we commend them to our God of love who alone can comfort the heart and wipe away all tears from our eyes. We believe it can

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be said of her, "She hath done what she could."

MRS. JAMES HILL,
MRS. JOHN PENDLETON,
MRS. GENE IGLEHART, Com.

MRS. BELLE HANEY

Our Heavenly Father in His wisdom took unto Himself on November 29, 1935, our beloved friend and sister, Mrs. Belle Haney. The knowledge of her going brings pain to our hearts, and leaves the W. M. S., the church, and the community in which she lived with a very real sense of loss. However we bring submissive spirits to the Father, knowing that "He doeth all things well." Therefore be it resolved:

First, that her going is of inestimable loss to the local W. M. S., and to the church she loved, and to which she was true for more than half a century.

Second, That we cherish her memory, with gratitude to God for the privilege of knowing her and serving with her in His work.

Third, That we shall try to carry on her spirit, building on the sure foundations which she helped to lay.

LETTIE CARMAN,
MINIE LOGUE,
SOPHIA NEWELL,

Middleburg W. M. S.,
Middleburg, Ky.

MRS. MAUD D. DICKEY

Whereas our Heavenly Father has called from our midst our friend and sister in Christ, Mrs. Maud D. Dickey, we realize that one of God's fairest flowers has been plucked from His earthly garden to be transplanted in the heavenly garden; where her beauty will never be blighted by the chill wind of suffering.

Resolved that we have parted for a while, with a loving sister, friend and co-worker, and though we shall miss her bright smile and the clasp of her hand, she has left to her family and friends a legacy, the value of which eternity alone can tell; the influence of a wonderful Christian character.

Resolved that to her family we extend our deepest sympathy. May God's love, which passeth all understanding, be sufficient in their bereavement.

MRS. J. P. BALEE, Sec'y.
W. M. S., Guthrie Baptist Church.

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SYMPATHY FOR MISS DODSON AND MRS. MASTERS

Our hearts are saddened by the news of the sudden death of the father of Miss Flora Dodson, of Canton, China, who passed away Monday, May 4, at his home in Monticello, Ky. We extend our deepest sympathy to the invalid wife, and the rest of the family, particularly this only daughter who is so far away. I know we will uphold them all with our loving prayers.

Word has also come of the death of Mrs. V. I. Masters' sister, Mrs. Almah Wickliffe Aiken, at Greenwood, S. C. Mrs. Masters was preparing to go to the Southern Baptist Convention, and, as usual, write up our W. M. U. Annual meeting, in her own interesting and efficient way, when the message came. She and Dr. Masters left immediately for South Carolina instead.

Our Kentucky women love Mrs. Masters and deeply appreciate the splendid contributions of her time and talents, which she so constantly makes to our work. Our hearts and prayers will be with her during these trying days.

MARY NELLE LYNE.

Brother Leo Green, recent graduate and commencement speaker at the Southern Baptist Theological Seminary, is preaching in a Young People's Revival at the East Baptist Church, Louisville, where Fred G. Tucker is pastor. W. C. Younce, of Garfield, Ky., is leading the music.

Dr. and Mrs. Victor I. Masters were called to Greenwood, S. C., last week on account of the death of Mrs. Joel S. Aiken, sister of Mrs. Masters. Dr. Masters returned to Louisville in order to go to the Southern Baptist Convention at St. Louis, while Mrs. Masters remained for a week or more in Greenwood.

Blue Galilee, by James Henry Thayer, published by the Broadman Press, 139 pages, price \$1.00.

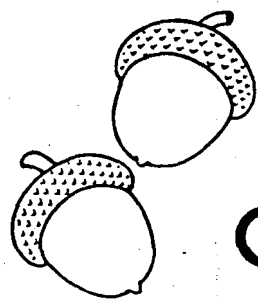
This book, by the pastor of the church at Coral Gables, Fla., is composed of many brief chapters. Very few of them run over two pages. Each chapter illuminates some Scripture teaching in its setting in Palestine.

Lupita, by Alberto Rembao, published by the Friendship Press, 180 pages, price \$1.00.

The book tells of the spiritual struggle now going on among the Mexican people. It is the story of Mexico in revolution. It contains much that will open up to American readers in an understanding way the religious problems of the Republic south of us.

Paul Before Caesar, by Irving G. Roddy, published by The Judson Press, 144 pages, price \$1.00.

The author is a well-known member of the New York Bar, but also a minister. In this work he treats of Paul before Caesar from a legal point



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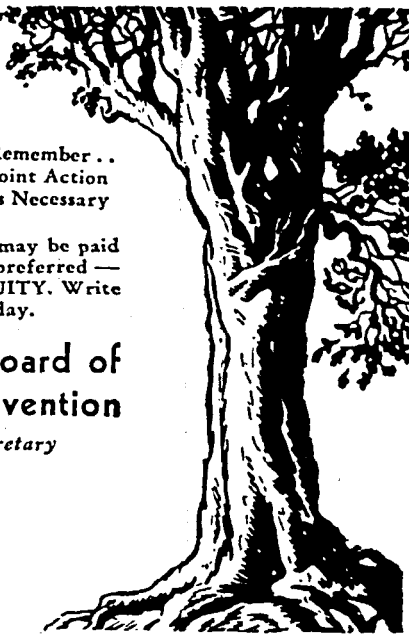
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of view. It sets forth certain facts concerning the life of Paul in the Gentile world. The various trials of the apostle in the courts of the Roman Empire are treated. The book has a field all its own, and constitutes a study that is illuminating and helpful.

The Challenge of Matthew's Gospel, by C. A. DeBruin, published by Zondervan Publishing House, 153 pages, price \$1.50.

The author is a minister of the Reformed Church. He gives studies of the Sermon on the Mount and of our Lord's teachings in parables and in other ways. He undertakes to present the great central teaching found in Matthew. His experience as a missionary in India has given him an insight into

the mind of oriental people, and this contributes an element to his writing which will be appreciated.

Thirsting for God, by Evan Stuart Watt, published by Marshall, Morgan & Scott, Ltd., Zondervan Publishing House, 159 pages, price 40 cents.

This is the story of the Nigerian mission fields in Africa, and it will warm the hearts of all lovers of missions to read what Miss Watt has to say about the thirsting for God which characterizes the black people in her field in the dark continent. Her style of writing is graphic and descriptive. She travels and teaches, and takes the reader along with her in her work that breathes through its pages the spirit of sacrifice and prayer.