

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

— Organ Tennessee Baptist Convention —

"Let There Be Light"

Volume 100

THURSDAY, OCTOBER 11, 1934

Number 40

PERMANENT RESULTS IN OUR EVANGELISTIC PROGRAM

(Paper read by Dr. Chas. S. Henderson before the Ministers' Conference, Nashville, Tennessee, and published by request of that body.)

Evangelism of a permanent type is demanding a place in our constructive thinking today as never before. The importance given to the subject in many of our religious gatherings testifies to that fact. The business of winning the lost looms large in the program of a Christian church. This is the supreme business of the church, and the church is about to realize that it must be about its Father's business.

That this spirit points to a great forward move on the part of God's people admits no argument or doubt. But this movement that leads on to God can be reached only by turning back. We shall advance by retreating. That is to say, we must get back to God the giver of the evangelistic love, and to Jesus Christ His son the source of the evangelistic spirit. "Jesus said unto them again . . . as my Father has sent me, so send I you. And when he had said this, he breathed on them and saith to them, receive ye the Holy Spirit." Back to the Person and the Presence of the Christ, and to the methods and the means of the New Testament, must be our watchword if we are to obtain permanent results in this movement.

That primacy of evangelism is the work of the church is conceded. From the day of Pentecost to the present, the Baptist church has kept in the foreground of its militant march the Cross of Jesus, whose efficacy is the redemption of lost souls. At the foot of the Cross we have sought to build an altar around which we could recruit new soldiers of the kingdom of God. That is as it should be. Indeed it cannot be otherwise.

It must be clear to even the casual observer that no lasting super-structure can be reared unless a foundation has been truly and securely laid. Therefore the structure of a fully developed and thoroughly consecrated Christian, which is the permanent result of all evangelistic effort, must be erected on the solid rock foundation. That foundation said Paul has already been laid in Christ Jesus. "For

other foundation can no man lay than that is laid, which is Jesus Christ." Let all evangelistic appeals be made from that base if we want to claim any right to the perseverance of the saints. That is to say that men and women must be brought into the fold of God by the door of the good Shepherd and ready to follow Him before any growth can be had in Christian character. There can be no program of



DR. C. S. HENDERSON
Pastor Immanuel Baptist Church
Nashville, Tennessee.

Christian education, or Christian stewardship launched with any hope of success except it be grounded squarely and soundly upon the solid rock of Christ's character and sacrifice. Evangelism is the beginning of the task of the church, and no other ministry however rich in intellectual culture or aesthetic appeal can ever take its place.

However, it must also be remembered that evangelism does not stop with just getting men into the church or even into

the kingdom. Winning men and women to Christ is the beginning of Evangelism but is only the beginning. Evangelism must be defined in these days as winning men to not only the person of Jesus but the program of Jesus, with all that means, in the reshaping of habits, in the transformation of desires, the liberation of unsuspected energies, the development of undiscovered powers, the regrouping of all the attributes of personality round a new center. The direction of life must be toward a new goal which is clearly defined in a Christ-like character. While winning men is primary, the beginning of our supreme task, it cannot be said that it is paramount, for the paramount thing is the complete consecration of a converted one to the ongoing of the kingdom of our Lord. The paramount thing is the permanency of the winning, and that will depend on who did the winning, and to whom they are won.

A story is told of a stupid drunken man staggering up against Dwight L. Moody, on the streets of Chicago one day as the great evangelist made his way on an errand of mercy. The pathetic wretch in the blundering way characteristic of his kind, was trying to beg the pardon of the man whom he had unavoidably annoyed. And to his surprise the great Christian gentleman spoke kindly to him, he recognized the compassionate voice of the evangel love, and in his half witted way looked up into the face of the great preacher and said, "Mr. Moody I am one of your converts. I am sorry sir, I am, I . . ." when Mr. Moody in his own sympathetic way said, "And I too am sorry. You look like one of my converts, and I am sorry you are not one of my Lord's who can redeem you from the curse of sin."

The program of building a Christ-like character in the lives of those who join the church has been a sadly neglected feature of our evangelistic efforts. And while we are warned against laying any other foundation, and charged to build

(Continued on page 4)

Baptist and Reflector

An Investment in Christian Reading.

John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

BOARD OF MANAGERS

R. Kelly White, Chm. John A. Davison D. B. Bowers
C. W. Pope N. M. Stigler W. C. Boone

Press of McCowat-Mercer Printing Co., Jackson, Tenn.

Entered at Postoffice, Jackson, Tenn., as second-class matter as a weekly, under the Act of March 3, 1879.

Advertisements—Rates upon request.

Terms of Subscription—Single subscriptions payable in advance: one year \$2.00; two years \$3.50; three years \$5.00. In clubs of five or more sent in at one time, \$1.50 per year per member in advance. Budget price to churches, \$1.50 payable monthly or quarterly in advance. Further club rates and plans sent on request.

Obituaries and Obituary Resolutions—The first 100 words free; all other words one cent each.

Advertising Rate—Ninety cents per single column inch. Announcements of open dates by evangelists and singers, fifty cents per insertion.

Advertising Representatives—The Religious Press Association, Philadelphia, Pa.

Published by Baptist and Reflector at Church and Lafayette Sts., Jackson, Tenn. Editorial and General Office, 161 Eighth Avenue, North, Nashville, Tenn.

Editorial

State Convention

The Tennessee Baptist Convention will hold its 60th annual session November 13, 14, 15, 1934, with the First Church, Elizabethton, Tenn.

Preacher of Convention Sermon, R. Kelly White, Nashville; alternate, W. C. Creasman, Murfreesboro.

Committee on Program: R. N. Owen, Paris, chairman; H. B. Cross, Nashville; D. N. Livingston, Chattanooga; T. G. Davis, Knoxville; Marvin Wayland, Centerville; H. W. Ellis, Humboldt.

Chairmen of Committees:

Missions, Roseoe Smith, Erwin;

Christian Education, C. W. Pope, Jefferson City;

Denominational Literature, O. W. Taylor, Nashville;

Relief and Annuity, C. O. Simpson, Trenton;

Orphans' Home, E. Floyd Olive, Nashville;

Hospitals, H. G. Lindsay, Covington;

Woman's Work, Mrs. E. L. Atwood, Murfreesboro;

Executive Board and Co-operative Program, W. R. Pettigrew, Springfield;

Educational Department, D. N. Livingston, Chattanooga;

Temperance and Social Service, R. J. Bateman, Memphis;

Nominations, C. E. Wauford, Knoxville;

Resolutions, H. W. Ellis, Humboldt;

Obituaries, Mark Harris, Memphis;

Historical Society, C. H. Jones, Murfreesboro;

Committee on Program for Ministers' Conference, C. F. Clark, Chattanooga; O. L. Rives, Tullahoma; H. J. Huey, Milan.

Let's have an attendance of 800!

Fleetwood Ball, Recording Secretary, Lexington, Tenn.

Convention Tips

1. The time is Eastern Standard from Jonesboro on—When you get there move your watch up an hour, or you may miss supper.

2. The hotels are, The Governor Taylor (largest), The Watauga, The Gen. Carter. All these are small and should you want hotel reservation write at once. The John Sevier of Johnson City, 8 miles away (concrete highway) will take care of those who would care to go that far. The committee prefers that you write these hotels and make your own reservations.

3. As soon as you are reasonably sure you are coming, write (a card) to Pastor C. L. Bowden, or Wm. Vaught, Chairman of Registration.

4. Hotels, cafes, P. T. A. and several church dining rooms will be open for the noon and evening meals. A regular menu each day will be served by all these organizations at same price, not exceeding forty cents, except the hotels. Their prices are not over sixty cents for best dinners.

5. The Book Exhibit will be in first floor of church building. Plenty room. Committee rooms will be on second floor.

6. Mail addressed "care of Baptist Convention" will receive immediate attention, and at 8:30 a. m. and at 2:30 p. m. delivery will be made to church.

7. Church house is three short blocks from business section.

8. If you come by train come to Johnson City. Do **not** go on to Bristol. Conveyances will be there for all trains. There are two highways from Johnson City to Elizabethton—one by Milligan, 11 miles, tar road, other concrete and 8 miles.

9. Is this the farthest East our State Convention has ever met?

10. When to Knoxville (West and Middle Tennesseans) go to Jefferson City (Home of Carson-Newman College), Morristown, Greenville, Jonesboro (capital of Lost State of Franklin), Johnson City, Elizabethton—Not so far! Arrows will direct you from Johnson City.

11. The towns of Johnson City, Bristol, Kingsport, Erwin, Bluff City and Jonesboro have asked for privilege of helping take care of you also.

12. The Baptists are praying for spiritual preparation to be best possible hosts.—For Him, Chesley Bowden.

★ ★ ★

Going To Associations

By John D. Freeman

Summer time brings to state workers the duty and privilege of attending the associational meetings. It is hard work, but it is a pleasant work. From the middle of July to the last of October the meetings call, and however tired one may

become, he is always looking forward to the next one. It is fun to eat a big dinner on the ground once in a while, but when one has to face one every day for some fifty days in close succession, he begins to realize that even fried chicken and chocolate cake can surfeit him. It is interesting to sit for two hours one time and listen to the letters from the churches being read, but when one has to do it day after day, it becomes burdensome. The heartache which comes to every real missionary Baptist because of hearing church after church report no gifts to missions can not be described.

October 2nd I left Nashville on the afternoon bus and went to Lebanon where Miss Roxie Jacobs had the teachers for the Wilson County Baptist Training Union School assembled for instruction and inspiration. Pastor Almond had arranged for me to speak to his Sunday school teachers, and immediately following that message I spoke to the training school group. They were enthusiastic as they planned to carry a training program to every church in the association, and this they did the following week.

I spent a pleasant night in the home of Pastor and Mrs. Almond and Wednesday morning was joined by W. C. Creasman for the trip to New Salem association which convened at Peyton's Creek Church in Monville. There was a great crowd present. Moderator M. D. Hackett, and Clerk J. F. Neville were re-elected. W. B. Woodall was elected assistant moderator and J. G. Minton assistant clerk-treasurer. Brother Phocian Gibbs preached a strong doctrinal sermon and a great typical New Salem dinner was served. If there are any better cooks in all the land than the good women of this part of our state, I have not discovered it. The state workers were given a good hearing, and I secured a number of subscriptions to the Baptist and Reflector.

Wednesday night Brother Creasman and I went to Cookeville. Dr. J. T. Warren of Carson-Newman joined us there and we had a fine service at First Church where Brother Harold Stephens of Lebanon is supplying the pulpit. A splendid congregation was out, and after brief remarks by Brethren Creasman and Warren, I preached for them, or rather just had a heart-to-heart talk with them. A good night's rest in the home of Brother Sam Edwards and ready for the next day.

Thursday we spent at Johnson's Creek Church attending Stone Association. A fine spirit prevailed among the messengers who gave us plenty of time to discuss our work. Brother J. W. Stone was re-elected moderator, C. D. Tabor, clerk, W. M. Beasley was elected assistant moderator and Robert Lee assistant clerk. Brother D. N. Tabor preached the sermon, giving a fine message on missions. The spirit was indeed good. Dr. Warren remained

for the night and preached to a full house.

Thursday night Brother Creasman and I went to Mayland. A goodly number of the Monterey people accompanied us as did Pastor Parrott who is supplying the pulpit at Mayland. We had a good service and found the people enthusiastic about organizing a field and moving a pastor to it. Already they have arranged for a home in Mayland and have invited a prospective pastor.

Friday we attended Riverside Association meeting in Monterey. Pastor W. T. Parrott was elected moderator, J. H. Wright of Jamestown assistant, Arthur D. Phillips clerk and Edgar Allison, assistant. G. L. Winstead of Gainsboro preached the annual sermon and did it well.

State workers were given most of the afternoon. Miss Northington was present, it being her first association since the accident. In spite of heavy rain the attendance was good and the spirit was fine. This section of the state is awaking, and we look forward to a wave of evangelism during the coming year. It was good to see the interest among the messengers and to find the young preachers on their toes with interest regarding the work and their further preparation for it.

W. D. Hudgins

I left early in order to accompany Dr. Warren to Knoxville so as to run by and see Brother Hudgins. I had an hour in the hospital between trains and came away with saddened heart because there seemed to be little if any improvement in his condition. He recognized me and smiled at one of my jokes, but in a brief moment his strength failed and he lapsed into semi-stupor. I got home for breakfast Saturday morning, tired after having spoken ten times during the week and traveled nearly 1,100 miles. But that is part of association time, and when one learns how to "take it easy" it isn't as trying as it might seem.

Tennessee brotherhood is a fine one, the spirit grows more united and cooperative. **If everyone who is fishing for designations would leave us alone and work the Program, we would surprise the South within the next five years.**

* * *

A Sterile Ministry

Warren L. Steeves

We have noted, recently, the reports from State Conventions and have come to the conclusion that something ought to be said concerning the general sterile condition of the church of Christ.

Thousands of churches there are, East, West, North, and South that have not had a conversion in a year. They have had all the forms that go to make up worship. The preacher has presided over a service twice every Sunday. Even prayer meetings have been held and teaching periods in the Bible School and

Woman's Missionary Societies have apparently been on the job; but, when we come to the reports we find that there is no word concerning results.

Preachers ought not to be satisfied with such a condition, and probably they are not; but, yet so many of us have become accustomed to the condition that we have accepted it as a necessity.

We feel that we can do nothing about it. Indeed, some churches have been sterile so long that they would be surprised, beyond measure, if they should bring forth fruit. We are sure that there is much need today for a renewed conviction concerning the mission and work of the church.

Its first mission is certainly not fulfilled until souls are born into the kingdom and men turned from lives of sin to the salvation that is in Christ Jesus our Lord.—Waterloo, Iowa.

* * *

Granting Church Letters To Join a Different Faith

A lady asks whether a Baptist church should (as one did) grant a letter to a member to join the Methodists.

If, as is characteristic of Baptist church letters, the letter reads, "To any church of Like Faith and order," manifestly it can neither be properly issued for nor properly used in any other denominational connection. If by using a different wording the letter is issued for use in unbaptistic connections, it is a departure from consistent Baptist practice.

Let it be said that the religion of born-again people in non-Baptist groups is not questioned. This is cheerfully granted and evokes sincere praise. But a church letter has to do with church fellowship and connection, and should be issued only where there are Christians of "like faith and order."

For a Baptist church to grant a letter to a member to join a non-Baptist church, logically proclaims the belief that the latter is a New Testament church equally with the other. But to proclaim that two churches with contradictory beliefs and practices are equally New Testament churches, is to proclaim an untruth. And if a Baptist church believes that a non-Baptist church is a New Testament church, it has become weak and flabby in its convictions.

For a Baptist church to grant a letter to join a church of a different faith, is to put its stamp of approval, as a church and in an official way, upon the belief and practice of the other. This means that such a church puts both harmonious and contradictory doctrines in the same class as equally deserving commendation.

Just as it is not "intolerance" and "bigotry" for one fraternal order to decline to issue a letter of dismission to join a different order, because such does

not come within its proper and consistent province, so in the case before us, Churches of a certain faith can properly grant letters to join only churches of that faith.

Without at all reflecting upon the personal religion of the people composing the other group, it is a strange situation when a church which believes in salvation wholly by grace, in "once saved always saved," in baptism by immersion, and in "close communion," issues a letter recommending a member to the fellowship of a church which, denominationally, does not believe these things.

Both Baptist and non-Baptist groups should issue church letters to their members to join churches of their own faith only.

* * *

Report of Sick

Tuesday morning finds all four of the state workers improving. Dr. Taylor is able to be in the office part of the time. Mrs. Hudgins reports that Brother Hudgins shows signs of improvement.

HOW HE LOST HIS FRIENDS

He was suspicious of everybody.

He was always ready to receive assistance, but always too busy or too stingy to assist others in time of need.

He regarded friendship as a luxury to be enjoyed instead of an opportunity for service.

He never thought it worth while to spend time in keeping up his friendship.

He did not know the value of thoughtfulness in little things.

He borrowed money from his friends.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Ex.

IT IS WORTH REMEMBERING—

—That you cannot whitewash yourself by blackening others.

—That success comes in cans—failure in can'ts.

—That a day of worry is more exhausting than a week of work.

—That a sign on the door of opportunity reads—PUSH.

—That cheerfulness is what greases the axles of the world.

—That a dead fish floats down stream; a live one goes up.

—That luck needs a P in front of it to make it worth while.

—The Mountain Presbyterian.

"Service is the rent we pay for our room on God's earth."—Author unknown.

PERMANENT RESULTS IN OUR EVANGELISTIC PROGRAM

(Continued from page 1)

only upon the solid rock Christ Jesus, we are also in the same connection instructed about how we build, and the kind of material we put into the erection of the stature of Christian manhood, which is the temple of God.

Every normal life is a growing life. Every normal Christian grows in the knowledge and the grace of God. A Christian life is a growing life only when it is centered in Christ. And a life that is centered in Christ has no limits to its capacity of thinking and doing. When a soul has been completely won to Christ a decision has been reached in the thinking of that soul that Christ shall have the foremost place in his best thoughts; a surrender has been made to the effect that God shall have the right of way in all life's relationships. Then a daily Christian life will follow. Nothing short of that is genuine evangelism, and nothing less than that should satisfy us. Too much emphasis cannot be placed on the fact that genuine conversion of character should be followed by a public profession of faith in Christ as personal Saviour. That is the base-sill of character building. The psychologists tell us that every impression in life requires a corresponding expression, and all sound pedagogical methods proceed on that principle. So every inspiration toward love and loyalty to Christ should issue in some forward step in Christian living, and some larger task in Christian service. If all our evangelistic reports were made to tally with that standard it would somewhat modify our statistics. The list of converts, or "those who were saved" would not be so long but it would be more lasting.

Just what does being saved mean anyway? What does it mean to be a Christian? There was a day when that was an answerable question. They pointed to a certain little group in Antioch and said, "there are the followers of Christ." What sort of men were these early followers of Christ? They were thought to be peculiar. Anyway, there was a day when being a Christian meant something, and the word signified something. But that was in the day before the Roman Catholic church, and her infallible Pope; or Calvin with his doctrine of predestination; or Wesley with his falling from grace. Does salvation depend upon the intercession of some human ambassador, supposedly divine, but made efficacious by an unbroken chain of tradition stretching across the centuries? Or is salvation a matter of the fiat will of God in which our wills are a mere feature instead of the determining factor? Or can salvation be lost after it is obtained by whatever method? Who is authority on this the most vital question of the ages? Now, here as in

all questions we must turn back to the founder, the author of our salvation.

When our politicians want to define democracy, and launch a campaign on the democratic ticket, I notice they have a great deal to say about Jefferson, Jackson and Wilson, and especially Jefferson. But why Jefferson? Well, Jefferson first enunciated these great principles of a free people, in his political platform. Just so the republican party harps back to Lincoln. Not so much the question, who was Lincoln; but what was Lincoln. So we too must go back to the Christ and His early disciples if we would know what Christianity is. Not only who was Christ, but what was Christ? And certainly not who was John and Peter, but what kind of men were they? How did the life of Jesus affect their characters? The authority on those questions is sound in the original source. The original source is the first chapter of John's Gospel. There you find the origin of the New Testament church. There you find the definition of a true disciple, and there you find the evangelistic methods of Jesus. A method whose permanency is stamped with the eternal power to stand against the gates of hell.

What are the distinctive Christian characteristics of these men in the early morning of the church's eternal day? In my judgment they had only two qualifications that made them leaders in the adventure with Christ. First, they had personal knowledge of Jesus through vital contact with Him daily. They began by coming to Jesus. They learned by abiding with Jesus, and they developed the Christian life by living it along the lines He lived. "And again the next day John was standing with two of his disciples. And looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus saw them following Him and saith unto them, What seek ye? They said unto Him, Where dwellest thou? He saith unto them, Come and see. They came and saw where He dwelt and abode with Him that day." Look at that list of positive, active words. They saw Jesus, followed Jesus, asked of Jesus, and abode with Jesus. Do those words not indicate permanency? Is it any wonder that Jesus built out of granite stuff like that, Peter, who was the rock of Gibraltar in the early church? That is the fundamental of the fundamentalist, and with that question well answered all other questions will clear up. The Christian life begins with Jesus, not with baptism, or church membership, or signing a creed. I venture the assertion that miracles never bothered Peter. Certainly they never bothered the man who was blind and had been made to see by the touch of Jesus. So far as we know Jesus had performed no miracle when Peter

began life with Him. Well, yes, He had changed the name of Simon to Peter, which change meant that He had changed the nature of Simon, and that was the greatest miracle Peter knew.

The second element of grace that these early disciples possessed that enabled them to qualify as a Christian was, they led others to Jesus, after they had been with Him themselves. "One of the two that heard John speak and followed Jesus was Andrew, Simon Peter's brother. He first findeth his own brother, and said unto him we have found the Messiah, the Christ. And he brought him to Jesus. The next day Jesus goeth forth and findeth Philip, and saith unto him follow me. And Philip findeth Nathanael, and said unto him we have found HIM, Jesus of Nazareth. Come and see. Nathanael came. They believed in Jesus, and found in Him what they needed. He had made them whole, and they wanted others to find Him, and they went about advertising the name of Jesus and introducing their friends to Him.

If you were reared in the country you doubtless remember the long drawn-out case of sickness of a patient sufferer in the community, and recall how all the doctors from time to time had been called in and consulted, and none of them had perfected a cure. Little hope was held out for the dear one who was languishing there on the bed. Then the neighbors out of love began to come in to minister in their helpless but beautiful way. And this one after that one would suggest a certain patent medicine or some home remedy that had been known to cure cases similar to this dear one. Say whatever you please about those good simple minded advisors, but this much remains true, their suggestions to help were born out of two convictions. First the desire to see the sufferer well, and secondly they believe in the patent medicine. You raise those two principles to their sublime pitch, and you have men and women dying in sin, and neighbors who love them recommending to them the Great Physician as the only Name under heaven whereby men must be saved. Real Christians love lost souls and believe that Jesus is the only remedy for sin.

These are in my humble judgment the Permanent Results, in Evangelism, and yet I have told you but little, if anything at all, about how to obtain such results. Frankly I must confess that I know little about how it is done. For obtaining permanent results in such a program lies in the presence of the Holy Spirit with overwhelming and guiding power. How to obtain that evades any well defined method that I can prescribe.

However, it may be said with a fair degree of certainty that certain forces bring results in this as in every other phase of church work. And the key man

here as everywhere else is the pastor. There is no substitute for the pastor in putting on and pushing over any program in the King's business. And certainly the evangelistic program affords no exception to the rule. Unless the exception should be in the fact that permanent results in an evangelistic endeavor are hopeless without the leadership and personality of the pastor. Therefore, the pastor must have a profound conviction that evangelism is the supreme business of the church. The center of the kingdom of God lies in men, not in money. Only a saving church is worth saving, and only a saving church will be saved.

Furthermore, the pastor must believe that such a program is possible, and possible now with him and his people. There is little if any room for the so-called professional evangelist, if it is permanent results we are looking for. The pastor is the under shepherd of the sheep and by him they must go in and come out and find pasture. The pastor is the custodian of the divine Word, and God forbid that the hungry sheep shall ever look into his face without being fed. The people are ready for the full gospel of the Pentecost when we are ready to present it.

The permanent result of such a program on the pastor himself, should not be overlooked. First, I may mention that it gives him a sense of fellowship with his Lord that nothing else can do. He understands that Jesus came to seek and to save the lost, and when lost men are being saved in his church he can see the foot-prints of the Lord in the paths that he himself treads day by day. When the pastor's heart is burdened and his faith fails, and he looks out and can see some wandering sinner come home to God, immediately the angels spread a feast for his famishing soul while he joins with them in the most sublime joy known in earth or in heaven.

The second blessing that comes to him is the inexpressible joy of seeing bad men made good. The blasphemer becomes a man of power, the drunkard becomes a devoted husband, and the libertine a leader of men for righteousness. Old things pass away and behold all things become new. Oh! the miracle of grace that has wrought such changes in men. I am thinking just now of a man who was once a victim to strong drink with a wrecked life and broken heart, whom God's redeeming love transformed into one of the most devoted fathers and husbands, and most loyal church members, and one of the best business men of his city. An eminent physician, one of our greatest surgeons, said to me one day, "I greatly enjoyed your sermon the other night when I dropped into your service in the absence of my own pastor." Certainly I appreciated what he said, but that same night a good woman said, Have you noticed the change that has come over my husband?

I want to thank you for what you have done for him. Her words meant more to me.

The third blessing that I wish to mention is, It grounds the pastor in his own faith. How many college students have you ever known lose faith who were actively engaged in some sort of religious work? How many preachers have you ever seen grow skeptical when they were winning men to the kingdom of God? Winning men to Jesus is the greatest factor in toning up our own spiritual life that God himself has to give to pastors. The pastor that does the will of God will know the doctrines, and he lives in an atmosphere of reality that does not admit doubt. Preaching is not only an art, it is an incarnation. If a man's message is from God it not only quickens the life of those dead in trespasses and sin, but it keeps his own heart warm. Miracle! you say. Yea verily! The greatest miracle of them all. The greatest miracle I have ever known is why God wanted my life at all, and why He would take it. And how He has been able to use me in any sense is beyond my comprehension. A mystic life you say. Indeed. Then lonely. No, neither lonely nor alone. Some one said to the keeper of the old light house, You must get lonely out here, do you not? Not since I saved my first man, the old hero replied. I have not been alone since I saw that country boy come down the isle of the church that night after I had asked him in my blundering way to give his heart to God.

That is our reward both here and hereafter. To his converts at Macedonia, Paul exclaims, For what is our hope, our joy, our cause of rejoicing? Are not ye in the presence of the Lord Jesus Christ at His coming? For ye are our glory and joy. What judge on the bench can say at the judgment to the prisoners whom he has tried, ye are my glory and joy? What statesman can say of his constituents, ye are my glory and joy? What financial wizard from Wall Street can say of his silver and gold in that day, ye are my glory and joy? Nay all these will be as dust and ashes. But the faithful pastor can say it to those whom he has led to Life everlasting in Christ Jesus our Lord.

THIS AND THAT

By M. E. Dodd

President Southern Baptist Convention

Mrs. Dodd and I are now sailing "East of Suez." People, people, people everywhere and few to whom we can talk. They are all immortal souls and we know the way of life and yet cannot tell it to them. O, that we had some means of providing a preacher for them all.

We missed our missionary brother Owens in Haifa, Syria. The pastor of our Nazareth Church was away on the day

we passed through there. But we found Miss Elsie Clor on the job at our mission in Jerusalem. And what a job she has! And how heroically she is carrying on!

It was Saturday afternoon. We saw a group of happy, rollicking children at play in her yard. Her Saturday (Jewish Sabbath) afternoon Bible class of Jewish young men and women was in session. There were some twenty-odd intelligent, healthy, happy young Hebrews in the class. They were earnestly studying the Acts of the Apostles. Some of them are believers. But the law does not permit young people under twenty-one to change from one religion to another without parental consent and that is difficult to get.

Her beautiful little chapel is a worthy trophy to the W. M. U. Christmas Offering of a year ago. She has a hard time finding preachers to conduct divine services since we have no man missionary there.

An ancient tradition still persists to the effect that Jerusalem is the geographical center of the world. However this may be, it is a great racial and religious center. The tides of life from every quarter surge through Jerusalem. The Pagan, the Mohammedan, the Jew, the Christian, all have their holy places here. The black, brown, yellow and white man vie with each other in the narrow streets of this much desired city.

Surely in this seething center of human interest the light of the world should be lifted high and held aloft constantly. And Southern Baptists have one lone woman there to do it.

I attended Rotary luncheon in Berlin. On my left sat a prominent German banker. He showed much interest in church affairs and was particularly inquisitive about our Baptist World Congress. He wanted to know how so many churches (denominations) could get tax support in America. He was utterly surprised when I told him they are not supported by taxes. And he was utterly amazed when I told him that Southern Baptists raise around forty million dollars a year by voluntary gifts. He would not believe it possible. But when I explained our principles and policies in this matter he exclaimed with enthusiasm: "That is the way it should be; that is right." He was eager to know more of the Baptist way.

Our guide and interpreter in Hamburg had never heard of Baptists. When we got to the Oncken Church he was greatly non-plussed at the baptistry. He asked me privately if all Baptist churches have a big "baptismal font," like that. Then he wanted to know why. At the moment I was sitting in the Oncken pulpit. I opened the pulpit Bible at Acts 8:37, (Continued on page 7)

The Passing of Dr. Archibald Thomas Robertson

By Don Norman

On Monday evening, September 24, at six o'clock, Dr. A. T. Robertson, internationally known scholar, and professor of New Testament Interpretation in the Southern Baptist Theological Seminary, died at his home on Rainbow Drive, near the Seminary campus.

Dr. Robertson's homegoing is mourned throughout the world. Scholars of the Greek New Testament in every land have gladly accorded to him the place of highest rank. During his forty-six years as Seminary professor more than six thousand men have sat in his classes, and have then gone out to places of leadership in every corner of the world.

Characteristically, Dr. Robertson at his death was writing another book—this time a translation of the New Testament, at the request of Harper and Brothers. In addition to his forty-two published books, there is one completed earlier this year and due from the press within a few months, "Epochs in the Life of John."

The details of Dr. Robertson's passing are brief and simple. He became ill during Senior Greek class in the afternoon, and the class was dismissed thirty minutes early—an event without precedent in his forty-six years as teacher. Dr. W. Hersey Davis, in an adjoining classroom, heard Doctor Robertson's students leaving and sensed that something was wrong. Going to Dr. Robertson's office, he found his colleague — his own beloved teacher in years gone by—in pain. Under the impression that Dr. Robertson was suffering simply from the heat, he advised going to a private office for rest. A short while later, however, Dr. Davis dismissed his own class and carried Dr. Robertson home. The family physician, Dr. Hugh Rodman Leavell, was summoned. Shortly after his arrival, Dr. Robertson suffered a stroke of apoplexy. He died five minutes later, with his wife, Mrs. Ella Broadus Robertson, and the physician at his side.

Dr. Robertson's body lay in state at his home all day Tuesday and until a few hours before the funeral Wednesday afternoon. Every Seminary student, and hundreds of Louisville friends, visited the home during this time. Messages of condolence were received by the score. The front room of the Robertson home was flooded with floral offerings.

No classes were held at the Seminary on either Tuesday or Wednesday. On both days, however, the chapel hour was given over to memorial services for Dr. Robertson. Faculty members paid their tribute on Tuesday, and representatives from the student body on Wednesday.

Funeral Services

Funeral services were conducted at Fourth Avenue Baptist Church Wednesday afternoon at three o'clock. The capacity of the building was taxed by those attending the last rites of the great scholar and teacher. Many had to remain standing during the entire service.

The organist played a medley of the following hymns: "Jesus, Keep Me Near The Cross," "Rock Of Ages," "My Faith Looks Up To Thee," and "I've Found A Friend." Passages of scripture were read by Dr. Luther Rice Christie, pastor of the Fourth Avenue Baptist Church, as faculty of the Seminary, pallbearers, relatives and friends entered.

"O Love That Wilt Not Let Me Go," Dr. Robertson's favorite hymn, was sung



DR. A. T. ROBERTSON

by R. Inman Johnson, professor of music of the Seminary. Dr. W. O. Carver led in prayer. Dr. Davis read the following selections from the Greek New Testament: John 14:1-7, I Corinthians 15:19-26, 50-58, and Revelation 21:1-7.

Dr. Christie:

This is an hour most of us will never forget. I pause just a moment, not to praise this servant of God. My words would be all too empty and useless; his own works do praise him. His name is upon the lips of thousands and thousands today, not only here but all around the world, and they bear their gracious testimony of praise and appreciation. I come as the pastor of his church to speak a word for my people, as they are too stunned and bewildered to have fully found themselves yet. We loved him and know him in the simplicity of a brother in Christ Jesus.

"The best thing that can ever be said about him was and is: He was a loyal and true-hearted Christian. He was a good member of this church, one who let no responsibilities ever come in the way of his true and tried loyalty to the church which he attended. I speak for them all, from the least unto the greatest, when I say that our hearts bleed. We love him! We love him!"

Dr. John R. Cunningham, President of the Presbyterian Seminary, Louisville:

"I am here to speak for a wide circle of friends and admirers of our great and good friend, Dr. Robertson. We sincerely sympathize in the great loss which has come to you. Surely I am glad to be permitted to say on behalf of the Presbyterian Seminary a word of very high admiration which we have felt for Dr. Robertson. We share with you in a very real sense, as do thousands upon thousands of Christians around the world, the loss which you sustain, but also the great joy and victory has come to him at the conclusion of the day because of his great service for the Master.

"There are two or three words of Scripture which come to me at this time: 'Know ye not that a great prince has this day fallen in Israel?' Then in Acts, 'For he was a good man.' 'Thou shalt love the Lord thy God with all thy mind.' 'Be therefore ready, for in such an hour as ye think not the Son of Man cometh.' One of God's great, good men has now gone to his reward.

"How strange it seems that we should gather here today for this service when a few days ago we were active together! And on the other hand, how beautiful that after a life rich in years, mature in a noble faith in God, at the end of day's work well done, he should lie down to a night of pleasant dreams. How gracious of God that a life could come to such an end, free from pain, but just to lie down peacefully to rest.

"The other word I speak this afternoon, out of the many things we want to say, is this: I want to commend him as a friend or neighbor. Years ago I came to Louisville as a stranger. I think I shall never forget, my family and I arrived in the community, and the very first to call were Dr. and Mrs. Robertson. We had found new friends. It was not just a call on another neighbor. We appreciated it the more when we found that it was customary with them. It was the love of true friends and neighbors.

"Someone has said that the depth to which you can stoop is the height to

which you have risen. I have seen in him something of the meaning of true neighborliness. For one who is known around the world as great teacher, and preacher, for one whose time was precious, to go simply about his neighborhood being a true friend and neighbor and simple Christian, was all the more remarkable and appreciated.

"Through Jesus Christ he has lived a great life. He leaves a noble heritage. We are not here to say 'Good-bye,' but simply to say 'Good-night,' through our faith in Christ. We will greet you in the morning."

President John R. Sampey:

"I shall say of this man as Paul said about Epaphroditus: My brother, fellow-worker, fellow-soldier. I am just forty days older than he. I was a teacher in the Seminary and it was his first year as a pupil. From the beginning we were drawn to each other. He was my most brilliant pupil. He led my Junior Hebrew class, and I taught more Hebrew in a year than I have been able to teach any class since.

"I saw his brilliant mind and wonderful grasp. We became friends and brothers, and when it became known that the young teacher was doing too much, and his duties were becoming too heavy for him, Dr. Broadus said, in his fine judgment, 'We must have another young man to help.' Dr. Robertson was the first in my mind. And then Dr. Broadus asked, 'Do you prefer to take the classes in Greek and New Testament or Hebrew and Old Testament? You have the right of choice.' Dr. Robertson and I had become friends and I became his Jonathan. I said, 'This young man knows more Greek than I know, and for the good of the Seminary let me take the Old Testament.' How often has this brother of mine played Jonathan for me! Oh, brother beloved, how I shall miss you these few days that remain!

"He was my fellow-worker. He was the most prodigious and untiring worker since Dr. Broadus. Some years ago I stood in his study and saw the manuscript in long-hand of his great Grammar of the Greek New Testament. It stood more than three feet high. I had a new sense of appreciation for the work that was there under my hand, representing thousands of hours of work and research. My fellow-worker, he out-worked us all. What an inspiration and challenge to every young man here was his life!

"My fellow-soldier, my comrade! A soldier must be brave, and a soldier must be willing to make the great sacrifice if necessary. Here was a true soldier of Jesus Christ. I have seen him tested and tried in many difficult situations. Without taking needless chances, he was willing to hazard his life for the sake of a great cause. He had all the fine qualities

of soldiership, and it was my privilege to claim him as a fellow-soldier.

"Soldiers can be buddies. That is what they called each other in the war. We never fell apart on any problem of importance. In all things, somehow we were comrades. We fought for the same cause side by side, with enthusiasm as chums, buddies, comrades—there is no word that covers it all.

"And then, he always stood for the deity of Jesus Christ and for the inspiration of the Scripture. He was true to the faith to the end. And all those who read his books can see his great mind, his simple style in every book. What a tireless worker he was!

"I said to him (for we could confide in each other in such matters), that he should not cross the thirty year line as a bachelor. I was jealous of his love, but wanted him to have the love of a sweet young woman. He said, 'There is only one girl I can love, and that is Dr. Broadus' daughter.' I told him to follow the impulses of his heart, and that same year he was married, and it was a great day in his life. She made a wonderful wife and gracious mother. She is the only one to whom I yield place today.

"I am here to thank God for my brother. On his seventieth birthday he said to me, 'You are my spiritual brother.' He had an older brother who died recently, who sacrificed that he might have a college education. I did not make such a sacrifice as did that brother on the farm so that his younger brother might have a chance at a college education.

"O brother beloved, you are now in the presence of our Elder Brother. O fellow-worker, you have crossed over the river to rest under the shade of the trees! O comrade! O fellow-soldier! Receive from Him the reward of your service as a true soldier. How soon till we meet again! Au revoir! Auf Wiedersehen! Till we meet again! It won't be long!"

THIS AND THAT

(Continued from page 5)

Romans 6:4 and Matthew 3:16 and had him read these verses in German. He saw very readily that it was necessary to have a "large baptismal font," if we obey these Scriptures, and did not hesitate to say, "If you are to be a Bible Christian you must do this way—go down into, be buried in and come up out of the water."

Many such incidents are occurring. They convince me as never before that all we Baptists need to do is to tell, go tell, go tell our message everywhere. It commends itself. It needs no defense. It only needs a chance. "O for a thousand tongues to tell." Let's all use the one which God has given for that purpose.

I am hoping and praying day and night for a strong advance on every Southern

Baptist battle front during the coming fall and winter. Let all the leaders speak to the children of God in our churches that they go forward.

THE OLD-FASHIONED PREACHER

By P. H. Kadley

How dear to my heart is the church of my childhood,
Where I took my first step in the straight,
narrow way;
The little white church "near the thick-tangled wildwood,
Where mother and I went on each Sabbath day."
There was no large pipe organ, no high-paid soprano,
The singing was scarcely the best ever heard
But the man in the pulpit, divinely commissioned
Poured out his whole soul in proclaiming the Word.
An old-fashioned preacher, a real Bible-preacher.
A Spirit-filled preacher who honored the Word.

How thrilling it was just to see him in action.
A soldier of Christ with a keen trusty "sword,"
Who wielded his weapon with zeal and devotion,
And backed up his thrusts with a "Thus saith the Lord!"
No uncertain sound ever came from his trumpet,
His hearers were moved—yea, convicted and stirred,
And bowing the knee in wet-eyed confession,
Accepted the truth as revealed in that Word,
Through this old-fashioned preacher, this full-gospel preacher,
This Spirit-taught preacher who honored the Word.

Sometimes as I list to the ramifications of science (?), that twist my poor brain out of shape
Or hear the consensus of scholarship's findings,
Regarding our old friend the anthropoid ape;
As my mind reels, confused with drives, plans and programs,
And world-federations toward which we are spurred,
Sociology, politics, internationalism — I sigh for the sermons my infancy heard
From that old-fashioned preacher, that soul-stirring preacher,
That heart-warming preacher who honored God's Word.

—Illinois Baptist.

THE OPEN FORUM

The Baptist and Reflector does not necessarily concur in all the opinions expressed on this page.

THE RE-ACTION OF THE NEW DEAL ON THE RELIGIOUS MIND

By Selsus E. Tull.

I have noted with much appreciation a recent editorial in the Western Recorder of Kentucky under the title, "The New Deal In Morals." I have been thinking for some time that our religious papers ought to open their columns to a discussion of all the vital and threatening matters that are inevitably growing out of the New Deal policies. The moral issues are not the most important, as blatant as they are.

What has taken place already under the New Deal has created issues that transcend all political party lines. These issues involve the common rights of the people as well as to involve their morals and their religion. It is not a matter any longer in this country whether a man is a Democrat or a Republican. Every man is being forced to take sides on issues that involve the very fundamentals of freedom and the common rights of the people as set out in the Declaration of Independence and the Constitution of the United States. Party expediency is lost when patriots see their country in peril.

There is no longer any doubt in any serious mind that the New Deal policies have jeopardized the liberties of the people. No man can undertake to question the bold fact that the National Government is today meddling in the private business and tampering with the private rights of every citizen of the United States. And, this is but the beginning. The New Deal is not two years old. No man can tell where the end will lead us to.

The plea that the New Deal Enactments are "Emergency" laws, resorted to for the purposes of "Economic Recovery," is beginning to grow stale. The people are awaking to the fact that they are in the grip of a new political philosophy. The unfolding of the "Program" is gradually disclosing a perfidious scheme to regiment and to subjugate the people and to abrogate their Charter of Freedom more than to accomplish actual Relief. The promised results of re-employment and the restoration of public confidence have not materialized. On the other hand, the people find themselves in a maze of Bureaucratic entanglements and contradictions that have only confounded their distresses.

The Republic of the United States today is standing at the cross roads. There are two courses open. One is to perpetuate the New Deal and drive the

country into Socialism where all individual rights are lost. The other is to turn back from the wild experiments of the New Deal and go on to solve the issues of the depression on the constitutional principles that have successfully mastered every national exigency that has arisen during the one hundred and fifty years history of this Republic. Time changes. Conditions shift. Truth never changes. Fundamental human rights remain the same. Because a storm arises on the sea is no reason for the captain of the ship to destroy the rudder and throw away his compass!

Where do the issues of the New Deal position the "religious mind?" What are to be the ultimate reactions on the people in their spiritual aspirations, convictions, and enterprises? What about the "Baptist mind" in the present political prospect?

The answer to these questions come out of the past. It affects the very bedrock of the historic Baptist conscience. Baptists are individualists. Baptists have been martyred on the altar of the freedom of conscience. Baptists have gone to prison for the right of self-determination in worship and all the liberties that free the soul and liberate the individual in his God-endowed pursuits. Baptists have suffered through the ages because of their everlasting protests against governments that would attempt to regiment the people or to abrogate their liberties.

Baptist doctrine translated into terms of citizenship creates a democracy in government. Baptist doctrine stands for equality in the rights of citizenship as it does in equality in church membership. A political dictatorship is as repugnant to the Baptist mind as a religious heirachism. "One is your Master, even Christ, and all ye are brethren," is a fundamental political doctrine as well as a fundamental of Baptist church government. A government Bureaucrat, therefore, is as repulsive to a Baptist as a Papal Delegate. The only political deduction from the Baptist interpretation of the New Testament is "A government of the people and for the people and by the people."

The First Amendment to the Constitution of the United States stands as a memorial to the Baptist Conscience championed by Thomas Jefferson. It was Virginia's tribute for her ratification of the Constitution of the new Republic. It was the crystalized voice that rang out from Culpepper jail!

The Bureaucratic regimentation of the people, and the socializing

of the free industries of the United States under the New Deal create a challenge to our Baptist heritage. That which infringes on the rights and privileges of free citizens is a signal for Baptist opposition.

This country needs relief from economic distress, but it does not need it at the cost of private rights and the surrender of a nation's freedom. It may be necessary to "regiment" cattle in order to feed them, but free men do not have to be heard like sheep in order to shelter them and to fill their stomachs. Patriots may suffer the loss of all things and yet arise and go forth to create a greater wealth and to fashion nobler institutions. The New Deal is ultimately doomed because a free people will not volunteer themselves for slaves just in order to be fed when the way remains open to conquest their living and preserve their liberties at the same time.

There are a thousand more implications to the New Deal than its immoral liquor policies and its encouragements to social disintegration. The nation has had the legalized liquor traffic before and has survived, but this nation has never before been attacked by the termites of Socialism and Communistic dissolution that swarm as governmental agents to terrorize the people into obedience through the force of Bureaucratic caprice without recourse to the courts or a chance to recover

their lost rights at the hands of a jury of their peers. If this be the beginning of the applications of the New Deal philisophy then where will the future find the rights of free speech, free press, and the free exercise of religious worship? Are the Baptists of today not concerned about the answer to this question?

I offer these "hints" for the present, but the time is not distant under the New Deal when we must debate from one end of this land to the other in a gigantic effort to "Recover" our political heritage and to re-value the significance of governmental policies upon the religious life of the people.

Please count me in on that debate!—Middlesboro, Ky.

When one of our ministers was riding on a train not long ago, a rough fellow got on the train late Saturday evening and sat down beside him. After looking at the minister a long while he exclaimed, "Where in hell have I seen you before?", to which the minister replied, "I don't know, what part of hell are you from?"—S. S. Informer (Colored).

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Sel.

The MASTER KEY

For Aggressive Church Leaders

VERY LATEST
CATALOG
OF BOOKS, BIBLES, AND SUPPLIES
FOR ALL DEPARTMENTS OF
CHURCH WORK.

Classified Sections:

- The Sunday School**
New Training Course, Class Schemes, Records, General Equipment, Attendance Helps, Recognition Suggestions, Supplies.
- Baptist Training Union**
Courses of Study, Eight Point Records, B.Y.P.U. and B.A.U. Supplies.
- Vacation Bible School**
Textbooks and Various Supplies.
- The Church Library**
Selected Supplies
- Missionary Education**
Home Mission Books, Foreign Mission Books, W.M.U. Study Courses, Brotherhood Course, Mission Study Helps, Supplemental Mission Books.
- Church General Supplies**
For Pastor, Clerk, Treasurer; Envelopes, Collection Plates, Communion Supplies.
- Bibles—Song Books**
The Best Available
- Classified Book List**
Selected and grouped for every purpose.



Best and Most Practical Selections from Every Dependable Source

Verily it will open the way to the solution of many problems in church work and lead to greater efficiency in all avenues of activity.

Free - Order From

BAPTIST BOOK STORE

161-8th Ave. North

Nashville, Tennessee

Rev. William Johnson

First Moderator of the Tennessee Association, (1802) now
Knox County Association.

In Robert B. Semple's "History of the Rise and Progress of the Baptists of Virginia" (1810), page 49, we find the first mention of "Rev. William Johnson" as a minister. He is mentioned along with Rane Chastain as a delegate from the Buckingham Church in Buckingham County, Virginia to the organization of the "First Separate Baptist Association in Virginia," which met on the second Saturday in May, 1771, at Craigs Meeting House in Orange County, Virginia, at which time Samuel Harris, one of the most gifted preachers of his day, was chosen moderator and John Walker, Jr., clerk.

The next year, 1772, we find Rocks Church (active at this time (1933) in Prince Edward County, Appomattox Association, organized through the efforts of Samuel Harris and others. William Johnson was made its first pastor. He was also pastor of Wreck Island Church of the same association, succeeding Rane Chastain. A table from the minutes of the Strawberry Association states that Stanton River Church, Bedford County, Virginia was planted by William Johnson, who was afterwards its pastor. He also planted Gill Creek Church in Franklin County.

Rev. William Johnson was moderator of Strawberry Association, and the minutes of that organization show that he served three years, 1787-1790.

Rev. William Johnson and Robert his son, a soldier in the Revolutionary War, were among the signers of a petition to the convention of Virginia asking for Independence from England. They were then living in Albermarle County, Virginia. William was a delegate along with Rane Chastain, to the General Association of Baptists in 1775, where sixty churches were represented, when these delegates decided to embody their opinions and desires in an address, to be presented to the Assembly in Richmond. Rev. Rubin Ford was appointed to present this address which was adopted and filed among the state papers of Virginia. This address contemplated two objects, "The Freedom of the Colony from British Rule, and the Freedom of Religion from all Government Trammels and Directions." The former of these objects are thus noted in the Journal of the Convention. (See Early Baptists of Virginia—Howell—1857).

An old Order Book in the Bedford County Court House states that on April 22, 1782, William Johnson of the "Baptist Society" was authorized by the Court to celebrate the rites of marriage. The same Order Book records that

Rev. William Johnson was a patriot during the Revolutionary War, furnishing the soldiers with provisions for which he was allowed pay.

Dr. J. J. Burnett in his "Sketches of the Tennessee Pioneer Preachers" tells of the ordination of Rev. Isaac Barton in Virginia by Samuel Harris and William Johnson. Samuel Harris was among those persecuted, imprisoned and beaten for preaching the Baptist doctrine, at that time so obnoxious to the Church of England. History does not state that William Johnson was among those persecuted, but it does state that "not one escaped, and that their trials and imprisonment differed only in small matters from those described."

Family history states that Rev. William Johnson came to Knox County, Tennessee from Bedford County, Virginia in 1794, bringing five sons with him, Robert, Joseph, James, William and Elijah, leaving one son, Thomas, in Virginia. Of these sons William and James settled in Blount County, Tennessee, later going to Monroe County. Elijah died in Knox County in 1801, leaving one son Thomas. Rev. William and sons Robert and Joseph settled in Knox County, where Rev. William took an active part in the organization of the Tennessee Association, as shown by the "minutes of a conference of nineteen Baptist churches, being assembled at Beaver Creek Meeting House, on the twenty fifth day of December in the year of our Lord 1802. 'Brother William Johnson was chosen first moderator and Francis Hamilton, clerk.'

Rev. William Johnson was a messenger from Boyd's Creek Church (Sevier County). The next year he was again chosen moderator. He continued a member of the Boyd's Creek Church as long as he lived, representing his church almost every year at the annual meeting of the Association.

In October, 1814, the Association met with the French Broad (afterwards the Dandridge) Church, when a request came to the body from the East Fork of Poplar Creek, to perpetuate the memory of Elder William Johnson, deceased, and it was voted to publish 'A piece' sent up by that church as follows: "We have to mourn the loss of our elder brother, William Johnson, who, in the cause of his Great Master on the 26th day of February, 1814, after an illness of more than twelve months, encountered his last enemy with all the courage and fortitude of a Christian, and carried with him all the evidence and tokens of a conqueror, tri-

umphing forever in that great prize obtained for him through the blood of the Lamb, having been in the ministry nearly fifty years, and leaving behind him for an example an unspotted character. His bow abode in strength; a conquerer he left the Globe (Genesis 49:24)".

Joseph Johnson married Sarah Hale of Bedford County, Virginia, daughter of Stephen and Sally Hale. She was of the same Hale family of upper East Tennessee from which came so many Baptist preachers. Joseph Johnson himself was a lay-preacher as was his son William. The latter was a deacon in Mt. Olive Church, Knox County.

Two other descendants of Rev. William and son Joseph who have followed them in the ministry are Stephen Hale Johnstone of Knoxville and A. B. Johnson of Bearville, Tennessee. Stephen T. Johnson serves as deacon in the same church where his grandfather Laban served. Another great-grandson, James G. Johnson, an attorney of Knox County, was moderator of Chilhowee Association for several years. Mrs. J. H. Sharp, wife of Rev. J. H. Sharp, pastor of Lockeland Baptist Church of Nashville, is a great-great-granddaughter, and Mrs. Neslie Underwood, wife of Rev. Neslie Underwood, pastor of Rockwood Baptist Church, is a great-great-granddaughter, as are Mrs. I. W. Stroud of North Carolina, Mrs. Rosco Smith, Erwin, Tenn., Mrs. Erl B. Eddington, Cold

Water, Ala., also wives of Baptist ministers; L. A. Johnson and J. O. Johnson, Baptist ministers of Oklahoma, great-great-grandsons. The wife of William Johnstone was Martha Jones, first cousin to Martha Washington, but it would be impossible to mention all the descendants of Rev. William Johnson who do him honor.

Mrs. James G. Johnson,
1810 Dandridge Pike,
Knoxville, Tenn.

In Memoriam

100 words (not counting one name in heading) published free. All extra words 1 cent each. Obituary resolutions same as obituaries. All other resolutions 1 cent for each word. Send money with each.

MRS. R. Y. DENTON

In the home-going of Mrs. R. Y. Denton on June 17, 1934, the W. M. S. of Trezevant Baptist Church lost a devoted, consecrated member, who through all the years of our organization gave it her loyal support by her prayers, gifts and attendance. Her faithfulness permeated every department of our church.

Be it resolved, That we shall work and pray and carry on in her stead until our faith shall become sight and we, too, shall join her.

That copies of these resolutions be spread on our minutes, sent to her husband, and also the Baptist and Reflector.

Respectfully submitted,
Mrs. C. J. Wingo,
Mrs. B. H. Hillsman.

THE YOUNG SOUTH

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

FOR A WHOLE WEEK

"I'll never, never, never again speak to Patty again," cried Betty, dashing into the living room.

"She is just as mean—"

"That will do, Betty," said mother, who was sitting at her desk writing. "I am tired of the constant quarrels you are having with poor Patty lately—all the time. You say you will never speak to her again. Never is a long time, but I forbid you now to speak to her for a week."

Betty gasped. It was one thing to dash away from Patty in a rage and declare she would never speak to her again, and go back and play with her when her anger was over; but to have it put into words, "a whole week!"

"You don't mean that, mother?" she said slowly.

"You may try it for a whole week. One week is not nearly so long as never."

"But what will she think?" asked Betty. "Why, we always walk to school together, and play, and why—she will think I am mad with her."

"Aren't you?" asked mother.

"Not now," answered Betty honestly. "Only just for a min-

ute, and it was my fault. Please, mother, just this once, and I never will be cross with her again. Truly I won't."

Mother shook her head. "I said 'one week,' she answered, "and I will telephone Patty's mother so she will understand. Now run and play."

Run out and play! Betty scorned the idea. How could one play all by oneself when there had always been a little neighbor to play with? She slowly made her way out into the garden that ran by the fence between her house and Patty's. Patty was sitting on her steps dressing dolls, but she did not glance over and wave to Betty as she always did.

Betty turned away and walked to the farthest corner of the yard. She just couldn't stand it a week. Why, it hadn't been fifteen minutes now and it seemed ages!

Suddenly she rushed into the house.

"Oh, mother," she cried, "here is Uncle Jack coming to take Patty and me to ride in his car! What shall we do?"

"I said you and Patty could not speak," answered mother. "I did

(Continued on page 13)

EDUCATIONAL DEPARTMENT

Sunday School Administration W. D. HUDGINS, Superintendent
Headquarters, Tullahoma, Tenn. Laymen's Activities
B. Y. P. U. Work

Field Workers

Jessie Daniel, West Tennessee. Miss Zella Mai Collie, Elementary Worker.
Frank Wood, East Tennessee. Miss Roxie Jacobs, Junior and Intermediate Leader.

SUNDAY SCHOOL NOTES

Teacher Training Awards For September

Association	Diplomas	Seals
Clinton		1
Grainger	1	5
Knox		12
Madison		1
McMinn		9
Nashville		3
Ocoee	5	11
Shelby		13
Total	5	55

Church Administration Awards

Concord		1
Ocoee	1	
Shelby		3
Total	1	4

Sunday School Administration Awards

Beulah		26
Gibson		2
Holston	2	
Holston Valley		43
Knox	34	
Providence		15
Stewart		8
Watauga	7	
Total	41	94

Tennessee leads in the South for Sunday School Administration Awards. Splendid work is being done in this line through the Associational Simultaneous Training Schools.

What Some Have To Say About Simultaneous Training School.

The happiness of knowing that I have contributed in a small way in the kingdom work. The joy of Christian Fellowship. A new vision of our possibilities and opportunities as Christians. Renewed faith and courage. Desire to do more for Christ. More knowledge of how to do it.—Miss Mary Anderson, Hardeman County Association.

This week has meant much to me. I have found good people who have talent and need some one to help them find their task and encourage them in it. The field truly is white, and offers a great challenge to us.—Miss Hortense Rushing, Madison County Association.

Given me an insight into conditions in country churches. How badly some of them need help and how grateful they are for help. This week has given me great desire and a feeling of responsibility to pass on to these churches the advantages of the training schools that some other churches are accustomed to holding.—Mrs. L. L. McLean, Hardeman County Association.

It has meant a great deal to me. Was much encouraged in the in-

terest and attention of the young people. Can never say how very much it has meant to me. Hope it will lead on to greater things in the Master's work.—Mrs. Joe Barham, Madison County Association.

This study course has meant much to us, and has convinced us that rural churches are not only in great need of help and encouragement but are anxious for it.—Mesdames Jimerson and Taylor, Beulah Association.

It has revealed to me the fact that we can do the impossible with faith and depending on our Lord for strength and knowledge. It has brought me face to face with my responsibility in regard to my church and in fellowship with those I taught and learned to know and love.—Mrs. W. J. Miller, Western District Association.

Teaching this book has really meant a great deal to me. The people were very much interested. It gave me more zeal and makes me want to do more for Christ's kingdom.—R. L. Newman, Jr.

In spite of the difficulties I had, I have enjoyed teaching the book. We find out through the training schools what the different churches are doing. It gives us more zeal to go forward in the work for our Lord.—Miss Ruth Lassiter, Gibson County Association.

The teaching of this book has meant a fuller appreciation of the faith and companionship of my fellow church members and a larger vision of the functions of the Sunday school.—M. W. Taylor, Gibson County Association.

Teaching this book again has given me vision of the importance of the Sunday school and the limitless possibilities it has in our work.—H. W. Ellis, Gibson County Association.

Dear Mr. Associational Sunday School Superintendent and Group Captain: If there has been a simultaneous training school conducted in your association, either in Sunday school or B. T. U. work, do not fail to follow it up with your regular associational Group Meeting this month. We find church members in almost every Missionary Baptist Church ready and willing to co-operate with these meetings and to take part on program. This October program will prove to be a great blessing to the churches wherever they are given.

Remember October Is State Mission Month.

Do not fail to get free literature and work up a good program for 4th Sunday in this month on State

Missions. Remember our goal that day is \$10,000 for State Missions. Let's make it a great day in and for Tennessee.

SUNDAY SCHOOL GROUP MEETINGS

October is the month for the Sunday school Group Meetings. Many of the Groups have already made plans for their meetings—others will. Let's make this one of the greatest months of the year. The suggested program follows:

- "Tennessee the Center of Battle"**
- 2:00 Devotions, "Worshipping With My Own Gifts."
 - 2:15 Reports and plans for the last quarter.
 - 2:30 General topic, "Lining Up for Battle."
 - The Co-operative Program Inclusive.
 - The Co-operative Program a Wonderful Investment.
 - The Advantage of the Every-Member Canvass.
 - Signing on the Dotted Line or Putting on the Canvass.
 - 3:30 Special Address, "Tennessee the Center of Battle." Special Speaker.

KINGSFORT

Under the leadership of the pastor, Rev. J. G. Hughes, and the superintendent, Mr. Ben Carson, the Kingsport Sunday school began what promises to be a very fine training school last evening. Hundred and seven present the first period. Very definite plans are being made for the taking of the religious census Sunday afternoon, October 7. The following week will be spent in checking the census and enlarging the organization. The books being taught this week are:

- Outline of Bible History—Dr. W. R. Rigell.
- Building the Standard Sunday School—Lawrence Trivett.
- Building the Intermediate Department—Z. M. Collie.
- How to Win Men to Christ—Rev. J. G. Hughes.

COLUMBIA

Columbia is planning an Enlargement Campaign the week of December 2-9. Mr. Harold Ingraham will lead in this work.

BAPTIST TRAINING UNION NOTES WATAUGA B. T. U. CONVENTION

The annual convention of the Watauga Associational B. T. U. was held at Butler. One hundred and seventy-five delegates attended and a fine spirit was demonstrated throughout the meeting. The outstanding feature was the inspirational address, "Training in Church Membership" by Rev. Ernest Cox, pastor of Unaka Baptist Church, Johnson City.

During the service a special prayer was offered for Mr. W. D. Hudgins. At the business session the following officers were elected: C. L. Bowden, president; Mr. Harry Laws, vice-president; Mr. Carter Wall, secretary-treasurer; Junior Leader, John L. Cottrell.

Awards for September

Association	Diplomas	Seals
Big Hatchie		14
Concord		40
Duck River		4
Gibson		5
Holston	35	26
Holston		3
Jefferson		19
Knox	26	95
Nashville		29
Nolachucky	1	10
Ocoee	1	33
Sequatchie	15	
Shelby	37	
Watauga	17	5
Western District	2	
Wilson		10
Total	99	328

September Has Been A Very Interesting Month for Baptist Training Union Work.

We are happy to see that many of the associations in the state have held part or all of their group meetings during the month of September. This should bring a thrill of joy to the hearts of Tennessee Baptist. It will mean a new day to Tennessee when all sixty-six associations of the state are properly organized and functioning on the group plan. Mr. Associational Baptist Training Union President, if your association is not functioning on the group plan, begin planning now for your group meetings in December. Many of the churches in every association are ready to co-operate with you in making the work go. It is true, some of the churches are careless, indifferent and seemingly not interested but often times a purposeful visit to these churches by the President or Group Captain will lead them to give their loyal support to the whole associational program. You don't know what you can do until you try. The Education Department, Tullahoma, will be glad to co-operate with you in sending free tracts, Group programs, etc. Would you not like to make the fourth quarter the biggest and best we have ever had in Baptist Training Union Work?

The story is told of a man who went to the bank to deposit the money for the Ladies' Aid in his wife's name. He told the cashier it was "aid money," but the cashier, not hearing well, thought he said "egg money." After he had made the count and found so much, he remarked that "the old hens must have been scratching around quite a bit."—Ex.

DO WE LOVE TENNESSEE LESS!

Facts Which Should Be Seriously Considered

FACT I

During the first ten months of this State Convention Year Tennessee Baptists have given to South-wide causes \$12,340 more than they have kept for their own state work.

FACT II

Under the Agreement on Co-operation between our State and the Southern Baptist Convention we divide all undesignated funds 50-50 between State and Southwide causes. We adhere rigidly to this agreement.

FACT III

Under this same Agreement on Co-operation Tennessee Baptists may press efforts to secure extra funds so as to have as much undistributable money for state use as is given to South-wide causes. Including September and October we may raise some \$15,000 in designated money without violating the 50-50 agreement.

FACT IV

The annual offering for State Missions is a part of the Co-operative Program. In support of it this year the Home and Foreign Mission Boards have devoted their pages in one issue of Baptist and Reflector. This fine spirit of co-operation should spur every church to have worthy part in the special offering October 28th for State Missions.

FACT V

We sorely need the \$10,000 which has been asked of our churches this year through their Sunday schools. It will be an easy matter to raise it if every pastor and superintendent will lend a hearty hand. To raise this much will mean that we can take care of some pressing obligations and have a balance with which to begin the new year's work.

FACT VI

WE WOULD NOT DO LESS FOR OTHERS THAN WE NOW DO.

WE SHOULD DO MORE FOR OUR OWN DIRE NEEDS IN TENNESSEE.

IF WE DO MORE FOR STATE MISSIONS, WE WILL IN TURN DO MORE FOR ALL OTHER CAUSES.

BECAUSE—State Missions is the Life Center of all our Co-operative Enterprises.

OCTOBER 28

In Every Sunday School A Sacrificial Offering

WOMAN'S MISSIONARY UNION

President.....Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer.....Miss Mary Northington, Nashville
 Young People's Leader.....Miss Margaret Bruce, Nashville

Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.

EAST TENNESSEE DIVISIONAL MEETING

The East Tennessee Divisional Meeting will be held with the First Baptist Church, Clinton, October 30-31.

Those who expect to spend the night are asked to notify Mrs. P. L. Gentry, Clinton, chairman of hospitality.

Those who are planning to attend the Young People's Banquet the night of October 30 please notify Mrs. R. L. Denny, Clinton.

PROGRAM

For Middle Tennessee Divisional Meeting

First Baptist Church, Nashville
 October 16, 17, 1934

Theme: "PRAYER"

Tuesday Afternoon

1:30—Hymn, "All Hail The Power Of Jesus Name."
 Devotional — Miss Pearl Bourne, Associate Young People's Secretary Southern W. M. U.

1:55—Welcome, Mrs. R. K. Kimmons, Superintendent of Nashville Association.
 2:00—Response, Mrs. C. L. Rives, Tullahoma.
 2:05—Business. Report of Officers.

2:30-3:30—Conferences:
 Presidents and Superintendents, Miss Mary Northington.
 Young People's Leaders, Miss Margaret Bruce.
 Programs, Mrs. John D. Freeman.
 Mission Study, Mrs. T. C. Meador, Orlinda.

Tuesday Evening

Young People's Session.

"God's Call to Youth"

Miss Kellie Hix, presiding.
 7:30—Song Service, Miss Cornelia Rollow, leading.
 Devotional, "Youth Called to Prayer"—Miss Pearl Bourne.

"Youth Answering the Call," Miss Margaret Bruce and representatives of R. A. and R. A. Ranks.
 Address: "God Calls the Youth of Africa"—Miss Mary Ellen Caver, Africa.

Wednesday, October 17

9:30—Devotional, Miss Eva Inlow, Tennessee College, Murfreesboro.

10:00—Recognition of Visitors.
 10:10—"Prayer in W. M. U. Plans"—Miss Mary Northington.

10:30—"Baptists United in Prayer"—Mrs. R. L. Harris.

11:05—"God Answering Prayer in Africa"—Miss Mary Ellen Caver.
 Special Music.

11:30—"Japan's Need of Prayer"

—Rev. Norman Williamson, Japan.

12:15—Lunch. (Price twenty-five cents)

1:15—Hymn: "Jesus Calls Us." Prayer.

1:25—"Lengthening Our Prayer Lists Through Mission Study"—Mrs. T. C. Meador, Orlinda.

2:00—Election of Officers. Report of Committees.

2:20—Special Music.
 2:25—Address: "China's Great Revival Result of Prayer"

—Dr. Nelson Bryan, China.

3:00—Benediction.

W. M. U. BOARD MEETING

On October 2 the W. M. U. Executive Board met in Nashville with thirty-one members present. All of our W. M. U. members will be interested in the following items:

We voted to take \$10,000 as our goal for the Lottie Moon Offering. The young people are to pay the salaries of Rev. and Mrs. Maer and Miss Ruth Walden. The W. M. S. will feature the other Tennessee missionaries who are included in the Lottie Moon Offering. They are Mrs. Nelson Bryan, Dr. Mary King, Mrs. J. L. Bice, Mrs. O. P. Maddox and Mrs. Elizabeth Jackson Johnson.

Mrs. T. C. Meador of Orlinda was elected Mission Study Chairman and Mrs. C. G. Carter of Memphis, Stewardship Chairman. Mrs. Meador is the wife of the pastor at Orlinda, a graduate of Georgetown College and a Kentuckian. She did outstanding work in mission study in her native state. Mrs. Carter is a member of Bellevue Church and has served with distinction as Stewardship Chairman in her own church and as chairman of the 100,000 Club in Shelby County.

It was voted to include the duties of associational chairmen in the 1935 Guide Book. In the 1935 record book instead of an entire page be given to the Personal Service report, it will be divided into three sections, one-half of the page given to Personal Service, one-fourth to Stewardship and one-fourth to Mission Study reports.

Plans were made for the State W. M. U. Convention which will be held in Springfield on March 19-21. The foreign missionaries now in our state, the Williamsons of Japan, Leavells of China, Bryans of China and McGavocks of Chile will be on the program. Dr. J. B. Lawrence from the Home Mission Board, Miss Adelia Lowrie of the Orphanage and Dr. John

D. Freeman, State Secretary, will be on the program. Mrs. W. J. Cox of Memphis will be asked to lead the devotionals.

We endorsed the Mothers Day Offering for the Orphanage and voted to designate our gift to the upkeep of the Baby Building which was erected by the Tennessee W. M. U.

We voted to put on an every church mission study campaign during October and November, using "Where Is He?" as our chief book.

Especially anxious are we to plan a program for the 808 churches that gave nothing to missions last year.

We voted to mother the following Margaret Fund students: East Tennessee, Miss Sue Terry and Bryson Tipton at Carson-Newman; Middle Tennessee, Jackson Lowe and Bryson Tipton, Carson-Newman; West Tennessee, William Medlin, Union, Sudie Pearl Morehead, Baylor, Waco, Texas.

We agreed upon a note to be signed by our Training School students which means the scholarships will be repaid in five years after leaving the school.

It was a day well spent in the Master's work.

A DIALOGUE

Concerning Baptist Hundred Thousand Club

I appreciate being asked to tell what our W. M. S. has done toward presenting the Baptist Hundred Thousand Club to our members. At one of our regular program meetings, which was held on a Wednesday night and called "Family Night," we had over three hundred present. At this meeting we presented a dialogue which very forcibly set forth the condition of our boards and other southwide causes and made quite an appeal.

On the stage a lady, known as Mrs. Average Church Member, was looking out in the audience, as if she saw someone very unusual approaching. Presently, the object came into the view of all and it was a badly bent old man in shabby clothes and with about seven or eight heavy bundles attached to him—each bundle having on the outside in plain figures the amount of indebtedness on that particular agency. Across the old man's back was written Southern Baptist Convention.

The two characters then engaged in a dialogue which pointed out very plainly to all listening, why we need to join this worthwhile endeavor and help pay our debts. After the program an excellent opportunity was afforded to pass out the pledge cards and envelopes of the Baptist Hundred Thousand Club to enlist new members.

Anyone desiring this dialogue, including figures on our indebtedness may obtain same by writing Louisiana W. M. U. Headquarters, 1220 Washington Ave., in New

Orleans.—Mrs. H. Mahon, Crawford, La.

INTERESTING LETTER FROM MISS ALICE HUEY

Laichowfu, China,
 Aug. 23, 1934.

Our semi-annual Bible school and revival meeting had fewer numbers this time. Heavy rains made roads impassable and made mosquitoes bad. Most of the folks are too poor to own a mosquito net for each member of the family. So not many nets attend these big meetings.

This, the third such school since I returned to the field, was in some respects the best yet. We concentrated on the book of Romans. Our senior pastor, Mr. Ku took chapters 1-3, using the subject "Sin." He truly showed us ourselves as God sees us—not one righteous, no, not one. Some members of the class tried to run ahead and discuss salvation. He held us back, saying, "I am not teaching salvation, I am teaching sin. The other pastor will teach salvation." Five hours were spent on this first study.

Pastor Wang took chapters 3, 20-5. On a poster he showed chapters 3-21-26, with the word "Righteousness" in red ink. After much back and forth discussion we were led to see our God so righteous and holy, had to punish sin, yet so loving and merciful He let sin "strike" on His own Son instead of on us condemned sinners.

The Chinese know the love of God. Some of them preach it with great power. It was a sacred hour to me when I saw on the faces of a few a light which showed they were beginning to realize the deeper meaning of the atonement. We campel around the word "Propitiation" until I for one saw it a little more clearly than I had before. It will take all Eternity to understand these great doctrines of God. Thank God He has committed so much of His Truth to a "People Called Baptists." May they walk humbly before Him and continue to preach the Word.

The third section, chapters 6-8, was led by Miss Ku, a young woman who had just graduated from the training school in Hwanghsien. She stressed "Counting or reckoning ourselves dead unto sin and alive unto God." She said, "I know the theory. I find the reality hard to reach." Thank God a few days later several presented themselves to Him for cleansing and for service. The young woman mentioned above is out now with other workers giving the message to a country church. The two pastors are away on business for one of the churches. I shall never forget hearing our great orator, Dr. Hawthorne, preach before the Southern Baptist Convention from the text, "As ye go preach." The tones in which he repeated these

On September 9, Dr. Geo. W. Truett began his thirty-eighth year as pastor of the First Church, Dallas, Texas. On that day there were 27 additions to the church.

—B&R—

The total number of foreign missionaries now in service is 393. In 1924 there were 544. In ten years Southern Baptist have lost 151 missionaries.

—B&R—

Fred T. Moffatt of First Church, Jellico, Tenn.-Ky., is to be with the First Church, Madisonville, Tenn.-Ky., H. S. Summers, in a revival beginning October 15.

—B&R—

Dr. R. G. Lee baptized the one thousandth person he has baptized since the beginning of his pastorate at Bellevue Church, Memphis, on December 11, 1927.

—B&R—

L. S. Ewton, pastor, Grace Church, Nashville, began a meeting with Unity Church, Ashland, Ky., E. L. Edens, pastor, on October 8.

—B&R—

The Southern Baptist Hospital in New Orleans has been notified by the attorneys for the estate of Julius C. Monte of that city that it will receive a cash legacy of \$1,000 from the estate.

—B&R—

The office appreciated the visit of G. E. Buchannon, of Blue Mountain, Miss. Brother Buchannon and Mrs. Buchannon are spending the winter with their daughter, Mrs. J. R. Claypool, 1604 Linden Ave., Nashville.

—B&R—

Charles Bond, student of Carson-Newman College, has recently been called as pastor of Union Baptist Church of the East Tennessee Association. They are worshipping in a new building.

—B&R—

Secretary Freeman reports a total receipts of \$9,062.50 to the Co-operative Program during September; and \$3,323.38 designated funds, making a grand total of \$12,385.88.

—B&R—

The Watchman-Examiner states, "Ninety per cent of all persons helped by the Government are non-Christians. Does this fact mean anything to us as Baptist? We believe that Jesus Christ is the solution of every problem."

—B&R—

The fall meeting of the South-west and local members of the Foreign Mission Board will be held in the Board rooms in Richmond, Va., on October 16-17. Dr.

A. U. Boone is the Tennessee member of the Foreign Mission Board.

—B&R—

Nashville Baptist Churches observed Student Relationship Day Sunday, October 7. All students attending local universities and colleges were given a special invitation to choose their church home on that day.

—B&R—

Shelby Avenue Church, Nashville, P. F. Langston, pastor, has recently had a revival meeting assisted by O. F. Huckaba, Nashville, in which there were 22 additions by baptism and 7 by letter.

—B&R—

Northside Church, Chattanooga, R. W. Selman, pastor, reports a gracious revival in which Evangelist Arthur Fox and Singer P. S. Rowland assisted. There were 70 additions to the church by baptism and 33 by letter.

—B&R—

Requests from all over the United States have come for copies of the September 20 issue of Baptist and Reflector, which carried as a front page article **THE GERMANY OF ADOLF HITLER** by Secretary John D. Freeman.

—B&R—

In response to various inquiries regarding the relation of the Baptist Bible Institute to the activities of the "Southeast Louisiana Missionary Council" and its plans for the school and mission work in the South Louisiana French field, the Institute wishes to make known the fact that it has no connection with these operations. —B. B. I. Faculty.

—B&R—

J. K. Haynes, South Knoxville Church, assisted by Singer Harry Wester, recently conducted a fine revival with the First Church, Lenoir City, H. J. Beasley, pastor. Pastor Beasley says: "It was a mountain top experience for us all. There were 60 additions, 58 coming by baptism."

—B&R—

Brother W. M. Thomas, pastor, First Church, Oneida, reports 78 additions to the church in his ten months' pastorate with Oneida Church. Brother Thomas has recently closed a gracious revival in which he was assisted by Singer I. C. Petree of Knoxville. There were 26 additions to the church.

—B&R—

The report of the Executive Committee of the S. B. C. shows a total receipts for September of \$73,427.17. Hundred Thousand Club receipts included in the

above \$12,666.61. Tennessee led the South with her gift of \$10,625.00 to the Co-operative Program; Kentucky came second giving \$6,344.13; North Carolina third giving \$4,834.84.

—B&R—

We regret to hear of the death of Mrs. F. P. Dodson, wife of Rev. F. P. Dodson, renowned Baptist preacher for many years, at her home in Greenbrier, Tenn., October 1, after an illness of several years. At the request of Mrs. Dodson, her son-in-law, Rev. William McMurry, pastor First Church, Greenville, Miss., had charge of the funeral services. May God richly bless the bereaved family.

—B&R—

First Church, Gallatin, L. S. Sedberry, pastor, closed a revival meeting Sunday night, October 7, which resulted in 50 additions to the church. Dr. Arthur Fox did the preaching.

—B&R—

First Church of Bolivar has extended a call to T. A. Wieland of Ghent, Ky. If he accepts he will succeed Lyn Claybrook, who resigned recently.

—B&R—

J. H. Sharpe, pastor of the Lockeland Church, Nashville, preached a special doctrinal sermon to the Nashville Pastors' Conference on "The Security of Believers," October 8, by the request of that body.

—B&R—

The recent report made by the Educational Department of Tennessee shows that Tennessee has made rapid progress in its fight on illiteracy. During the years from 1920 to 1930, the percentage of illiteracy dropped from 10.3 per cent to 7.2 per cent. There still are nineteen counties in Tennessee in which more than 10 per cent of the population are illiterate. The majority of these counties are in Middle Tennessee and some of them are among the state's wealthy counties.

—B&R—

Dr. Charles A. Leonard of Harbin, China, spent the week of September 23-30 in a great missionary revival with Temple Church, Wilmington, N. C., Arthur J. Barton, pastor. It is reported that the addresses were attended by large audiences and a deep and wide-spread interest in missions was created. Combined with Dr. Leonard's visit the pastor and church had on a Fall Recovery Campaign.

—B&R—

There were 59 conversions and 31 additions by baptism in a recent revival at New Union Church, Tennessee Valley Association. At Bethsaida Church, McMinn County Association, there were 36 conversions, 21 additions by baptism and 4 by letter. Brother C. E. McDonald is pastor of both churches and Brother John Brown of Athens assisted him in the meetings, with Orban Watson in charge of the music.

Eli Wright, pastor Centennial Church, Nashville, has recently assisted Brother J. F. Nevill in two meetings. There were 4 professions of faith at Boma Church in Stone Association. At Nash Grove Church there were 27 professions of faith, 27 additions to the church, 27 baptisms, on the 27th day of September. Brother Wright reports that all the converts were adults between the ages of 21 and 65.

The Heart

The heart is the most noble of all the members in our body; the strength of our whole life is entrusted to it, and death happens when it receives but a slight blow. God hath fortified it on every side by the protection of the breast-bone before and the blade-bones behind. And what He did with respect to the membranes of the brain He hath done in this instance also; for in order that it might not be rubbed and pained in striking against the hard bones which encompass it, through the leaping and quick pulsation to which it is subject in anger and similar affections, He both interposed many membranes there, and placed the lungs by it so as to act the part of a soft bed to these pulsations, so that the heart may spend its forces on these without sustaining injury or distress. All this is truly wonderful. "Keep thine heart with all diligence, for out of it are the issues of life."—Sel.

STATUE OF LIVINGSTONE

A statue of David Livingstone, famous missionary and explorer, was unveiled on August 5 at Victoria Falls, Southern Rhodesia, Africa, near the great falls that he discovered and in the very heart of the Dark Continent which he first opened to the world. The ceremonies were broadcast to hundreds of thousands of listeners in Great Britain and the United States. The unveiling marked the culmination of a seven years' campaign to honor Dr. Livingstone's memory in Africa. The statue stands overlooking Devil's cataract, part of the great falls which Dr. Livingstone was the first white man to set eyes on. During the rainy season the statue will be covered by spray from the waters tumbling into the gigantic chasm.—Watchman-Examiner.

The Indian of Brazil is perhaps the most neglected human being on the face of the earth. Brazilian Baptists have taken upon themselves the task of carrying the gospel to that neglected people. For several years they have been at the task, but just now they are beginning to catch a glimpse of a promise of what the future work will be. They began their task among the Krao Indians, one of the most backward and vitiated of all the tribes. — Watchman-Examiner.

RAMBLINGS FROM KNOXVILLE

I am sending you some more "Ramblings from Knoxville." Hope you will be able to give them space.

John Sevier Church, a newly organized church near the New Southern Repair Shops, in the suburbs of Knoxville, will have a dedication of their newly decorated and enlarged church plant Sunday afternoon. Dr. T. C. Wyatt of McCalla Avenue Baptist Church of this city, will speak and C. L. Hammond, pastor of the Oakwood Baptist Church, will preach the dedicatory sermon on "The Church, Christ's Bride." Our city judge, a prominent Baptist, will also be on the program. Rev. Cross is the young but vigorous pastor, who is doing great work in this rapidly growing field.

Oakwood Baptist young people will give a drama Sunday evening, September 30, on "Seventy-five Years of History of the Southern Baptist Seminary." Pastor C. L. Hammond will tell of his experiences as a student in that great and noble institution.

Smithwood Church of Knoxville will begin a revival October 1, with C. L. Hammond assisting Rev. W. E. Wauford in the meeting. The church choir will conduct the singing. Rev. Wauford has just returned from a few days in the hospital in this city, but is rapidly recovering from his illness.

Knox County Baptists about 25,000 of them are looking forward with great anticipations toward our Associational meeting which convenes with the Deadrick Avenue Church in this city October 16, 17. Dr. Sam P. White is the beloved and eloquent pastor of this historic church. Dr. Paul Bagby, returned missionary, and now pastor of First Church of Russellville, Ky., will bring our annual Missionary address at eight o'clock the first day of the Association. There are about 75 churches in this great historic Association, more Baptists to the square foot in a radius of 100 miles to Knoxville than any spot on earth, about 200,000.

Rev. H. F. Templeton, pastor of the Lincoln Park Church, begins a revival with Rev. Stephen Grigsby of Mt. Olive Church, one of the best country churches and one of the best country preachers in the state. The saints at Lincoln Park have a spiritual treat in store for them.

Dr. W. H. Ford of the Broadway Church is assisting Rev. T. C. Wyatt and the McCalla Avenue Church in a revival meeting which will continue at least two or three weeks. Dr. Ford is a young man of great spiritual power and force. We predict great results at McCalla Church under his consecrated preaching.

Mt. Olive Church will begin a revival real soon with C. L. Hammond, pastor of Oakwood Church,

assisting Brother Grigsby in the services. Rev. Grigsby helped Oakwood in a great revival last year and we hope to have him in another evangelistic campaign in the next few weeks.

The Gillespie saints and Pastor J. K. Smith are rejoicing over their newly enlarged and beautified Church building and in the fact that they have it all paid for and are out of debt and are raising their budget for the Co-operative program.

Dr. Smith has been with this church about 17 years which have been peaceful, harmonious and fruitful years.

Dr. Frank Crane, the noted scholar and lecturer, will be with Dr. Sam White and his people at Deadrick Avenue Church beginning October 1. Dr. Crane will also lecture to the Baptist Pastors at Island Home Church each morning at 10:30 in a Retreat for Pastors and preachers which promises to be refreshing, instructive and helpful to all.

Dr. Spillman has just closed a very fine series of lectures at the Broadway Baptist Church which were largely attended.

Dr. O. E. Turner, associate pastor of the First Church, is writing some fine expositions of the Sunday School lessons in the Knoxville Journal each Saturday. The Baptists in the state ought to read them. They are fine.

Dr. F. F. Brown of the First Church read a marvelous paper to the Baptist Pastors Conference Monday, September 24. The conference appointed a committee to ask the Knoxville Journal to print it in its entirety and they ran it in the Special Feature Page Sunday, September 30. The brotherhood will do well to get a copy of it.

Dr. J. K. Haynes, moderator of Knox County Association for three years and pastor of South Knoxville Church, loved by everybody, has just closed a very successful meeting with Brother Beasley and First Church of Lenoir City. Over 50 additions to the church.

Brother Baker, who recently finished the Seminary at Louisville, and has more recently come as pastor of Mt. View Church of Knoxville, is beginning his work in earnest. He has had additions in every service and the spirituality and interest seems to be running high.

The Four Days Preparation and One Day Revivals which were recently conducted by Dr. L. T. Mayes, were great successes in Mt. Olivet Church, in Oakwood Church, in Elm Street Church. The people have said, also the pastors, that they never experienced such mighty days. Every church ought to have such a meeting to vitalize the membership. It will pay big dividends spiritually.

The Knox County B. Y. P. U. Federation is growing and developing under the leadership of

Miss Florence Privette and Mr. Horace Sherrod.

The W. M. S. work is going ahead with Mrs. Roy Shipley as superintendent. The work continues to grow.

Most sincerely,

C. L. Hammond.

COOKEVILLE PASTOR RESIGNS

After seventeen years of continual service, Brother Sam Edwards, pastor of the Cookeville Baptist Church, has resigned. He has not indicated what his plans for the future will be. He will possibly be open for revival engagements in the near future.

When Brother Edwards went to Cookeville, a young lawyer just out of Carson-Newman College, there were fewer than a dozen Baptists all told to be found in the town—no church, no Sunday school, no meetings of any kind. Furthermore, Cookeville was then surrounded by the greatest Baptist destitution in the state, and still is.

But immediately after going to Cookeville, Brother Edwards organized a Baptist Sunday school with about twenty pupils and three teachers, he himself being superintendent and a teacher combined. Later he succeeded in getting the State Board to send a Baptist minister to Cookeville. When he came a church was constituted with nine members.

At the beginning of the World War the church, which had by then grown to about forty in number, lost its pastor. After repeated efforts to get another pastor had failed, the church asked Brother Edwards to supply. Thus he acted for fourteen months both as superintendent and supply pastor. He received no pay. The service he rendered was purely a labor of love.

At the close of the World War the church, without notifying Brother Edwards of its intentions, called him for regular pastor. When notified, he accepted and was immediately ordained. Following this the church took on new life and began to experience a steady growth. In 1922 Brother Edwards led the church in erecting a magnificent house of worship, costing, all told, over \$40,000. At present the church owes on this splendid plant only a fraction over \$4,000. In the meanwhile the church has grown from a membership of only nine at the beginning to 491 at the time of Brother Edwards' resignation. There has been a net increase of 56 in membership during the past year.

When Brother Edwards took charge of the church as pastor, there were only six small regular Baptist congregations in the

county. Now there are about twenty-five. In the meantime, under Brother Edwards' leadership the church has been a liberal contributor to all the causes fostered by our general Baptist program.

"IN A COUPLE O' NUTSHELLS"

What is responsible for our churches, for the most part, no longer withdrawing their fellowship from unruly members? Were they unscriptural in doing so in other days? Have we advanced or slipped back in our failure to do this? Three conditions have perhaps contributed to the change. First, the general laxity of enforcement of regulations for the transgressors by the state, by the school, and by the home. Second, the large share of the church work and management assumed by its feminine segment who are not naturally endowed to bring the necessary firmness upon cases of repeated recalcitrance. Third, the lack of a clear understanding of both the doctrine and the implications of enlistment. The Lord never intended that we should try to win back a sinning brother to a righteous life merely by assigning him a task to perform. Again, careless thought assumes that a transgressor is not being loved when he is being punished. Some parents, proceeding upon this notion, have "spared the rod and thus spoiled the child." Among the passages in God's Word along this line, none is more specific than 2 Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Note that this is not that it is given in the name only a direct command but of Heaven's highest authority. "Disorderly" (Greek: ataktos) properly means as in soldiers marching out of order or in quitting the ranks. Those with military experience know the significance of the column marching even with one man out of step or of one dropping out of the ranks. The Bible is clear with regard to the church withdrawing its fellowship. Let us come back to its teaching.—O.L.R.