

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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## The "Real Jesus"



The claim is made by many that Christian missionaries and church workers will succeed just as far as they brush aside "dogmas" and "traditions" and present to the people the "real Jesus." It is from our Bible that we have gotten our knowledge of the Saviour. That this knowledge has been formulated and systematized does not mean that it has been changed. Many are claiming that we must go back to the Gospels to get a true picture of Jesus Christ. That is exactly where we have always gone for our knowledge of Him. We have accepted no dogmas or traditions which are contrary to the teachings of Jesus Christ and the teachings of the apostles who were closest to Jesus and therefore who knew Him best. By all means let Jesus speak. We want always to hear His blessed voice. On the other hand, we do not propose to discount the teaching of Christlike men who through the ages have "searched the Scriptures." We are reminded here that some teachers among us constantly use the word "Jesus," but rarely use the word "Christ." Is there any significance in that fact? Is not the One called Jesus also the Christ?

—Watchman-Examiner.

# Baptist and Reflector

An Investment in Christian Reading.  
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## EDITORIAL

### Mr. Allen Welcomed

On Wednesday afternoon of last week Nashville Baptist workers, pastors and friends, welcomed to the city Mr. and Mrs. Andrew Allen and little son, lately come from Dallas, Texas. Mr. Allen comes to take up his work as the new superintendent of our Sunday School work in the state. Elsewhere in this issue is an account of the welcome given these good people.

In addition to the welcome then expressed in a personal way, the Baptist and Reflector wishes to take occasion further to express that welcome. We bid these friends God-speed and embrace the hope that they will like our city. All our people desire to be of real service to them. The Baptist and Reflector joins in that attitude. And as Mr. Allen takes up the responsible duties of his position, we pray that the grace of God may rest abundantly upon him, as well as upon his family.

\* \* \*

### Judson Memorial Church

On Sunday, July 14, Pastor Herbert Barclay Cross, of the Judson Memorial Baptist Church, Nashville, had expected to be away on a certain mission but was called away on another instead. Mrs. Cross' mother died and the family was away at Baltimore, Md., for the burial.

The editor supplied for Bro. Cross at the morning hour. A splendid congregation was present and it was a distinct pleasure to worship with them and to preach to them. Under the influence of the singing of the choir of boys and girls under the leadership of H. E. Barnett and because of the responsive attention given to the message, it was easy to speak. Many evidences of the fine work of the pastor and his wife were apparent.

We take occasion here to express our sympathy to Mrs. Cross. We know what it means to lose mother. May the God of all grace comfort her and all who knew and loved the departed.

## The Social Gospel Comradeship of Ideas

We admit and insist that there is a social application of the Gospel of individual redemption. But we reject the modern so-called "social gospel," which springs from a rationalistic conception of the Word of God and of human society. Among many other things, the ideas commonly associated with it reveal its unchristian nature.

Kagawa in Japan shows that a passion for social uplift may go hand in hand with an insistence upon personal regeneration as revealed in the Gospel of grace. The tendency, and too often the practice, of the social gospellers is to swing away from this. But is there not a possible concept and technique of the social application of the Gospel which may be coupled with allegiance to all the truths of the Gospel? It is only when men propose their rationalized theories in place of the Word of God and try to make the Gospel fit their theories that any conflict arises between the truths of the Gospel and the proposed social application of it.

E. Stanley Jones of India stands for applying the Gospel socially as he interprets that application, and indicates individual regeneration as one of the fundamental elements in this impact. But one reads after this great man for a clearer, fuller, more definite statement of the Gospel of grace than appears; one keeps wishing Dr. Jones would say something which he does not say. And one finds certain elements and interpretations in the message and technique proposed for the social application of the Gospel that are open to serious question. It seems that the modern "social gospel" idea puts or tends to put the soft pedal on the doctrines of the Gospel of grace and to make only the barest mention of them, if they are mentioned at all. Does "the social gospel" logically call for silencing "the gospel of grace?" If so, there is something wrong somewhere and it does not rest in the latter. There is only one true "gospel of the kingdom"—the Gospel of grace—and that cannot be a true message which is inharmonious with the truths of this Gospel.

In America are found scholarly and brilliant men, like Shailer Matthews and Harry Emerson Fosdick and others in their class, who are able exponents of what they call "the social gospel." But the fact is too well known to require proof that these men do not accept and proclaim the death, burial and resurrection of Christ and their corollaries in the redemptive meaning most evidently affirmed of them in the Scriptures, but propose a rationalistic substitute for them. Can that be a real and sound social gospel which disembowels the Gospel? For Christianity to make a social and economic impact must the foundations of Christianity be removed?

Grant and insist that the Gospel of grace has a social implication. But it is a significant fact that the stress on the modern concept of "the social gospel" is found in comradeship with rationalistic ideas of the Word of God and of human society. There must be something radically wrong with a "gospel" which tears the heart out of the Gospel. The fellowship of this modern "social gospel" with the ideas which inhere in the rejection of the revealed truths in the Word of God is a commentary on the sinister nature of that "gospel."

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### THE DECEITFULNESS OF RICHES

He who has wealth has friends; he who has wealth has relations; he who has wealth is a hero among the people; he who has wealth is even a sage.—Sel.

Prosperity attends the lion-hearted man who exerts himself, while we say, destiny will ensure it. Laying aside destiny, show manly fortitude by thy own strength; if thou endeavour, and thy endeavours fail of success, what crime is there in failing?—Sel.

## Jesus and The Individual

By Jeff D. Ray

A good deal is now being said about what Jesus would do and say concerning the present world chaos and what remedies he would apply for humanity's help. I should like to say a word about what Jesus thought and did about the individual. Without reservation he taught the essential dignity, the incalculable value and the sovereign importance of the individual.

It was exactly this principle that Jesus meant to teach when He talked about making the tree good, purifying the fountain and washing cups from the inside. It was His full acceptance of this idea that moved Him to declare that one human life is worth more than the sum total of the world's wealth. It is due to His reverence for the individual that much of His profoundest and most valued teaching has been preserved to us through conversations with just one auditor—often a very unlikely person.

At this point the view of Jesus is in diametric antagonism to that of the modern social service expert. Jesus kept His eye on the individual: the modern social service expert keeps his on the state, or on what he calls society. Jesus sought an internal and personal change as a means of improving external and general conditions; the modern social service expert seeks to improve the external and general condition as a means of guaranteeing an internal and personal change. Jesus taught religion as the basis of all improvement in social conditions; the modern social service expert teaches that improvement in environment is the normal way to make men religious. Does a clean sty give a pig clean tastes and habits? In this matter Herbert Spencer clearly took sides with Jesus, when he wrote, "There is no political alchemy by which you can get golden conduct out of leaden instincts." We are not surprised to find Mrs. Browning on the side of Jesus when she sang:

"It takes a soul

To move a body; it takes a high-souled man  
To move the masses, even to a cleaner sty.

All your Fouriers failed,

Because not poets enough to understand  
That life develops from within."

I am wondering if there is not a danger that, desirable as it is, our denominational organization and our commanding position may drift us unconsciously into a mild form of ecclesiasticism which may overrate if not override the sacred sovereignty of the individual. In other words, is there no danger that our well-oiled machinery running smooth as a bird flies, and with no successful competitor in sight, will ultimately tend to the production of machine-controlled automatons rather than free, self-determining men? Just as we must guard on the one hand that liberty does not become license, so we must guard on the other hand that personal liberty and the sovereignty of the individual shall not be sacrificed on the altar of harmonious efficient organization. The pre-eminent danger of the whole much-discussed union movement lies just here. Union is desirable, but union is too dearly bought when secured by the sacrifice or even the discount of individual freedom. The organic union of all Protestant denominations would in a short while develop an ecclesiasticism as dangerous and unscriptural as the Romish hierarchy ever was. If all denominations except the Methodists were to affect organic union without intellectual and spiritual unity, and I had to join a church, I should join the Methodists. When they went in I should join the Salvation Army. If they went in I should join the Holly Rollers. If they went in I should put my back to the wall and make a single-handed fight for individualism—the right to maintain on my own private, personal account some convictions worth

dying for, and the privilege of defending the right of any man, whatever his heresy, to do the same thing, agreeing, one time at least, with Voltaire when he wrote a friend: "I wholly disapprove of what you say and will defend to the death your right to say it." A few years ago in a Southern state it became rather common to urge the unanimous adoption of measures before the Baptist Convention on the plea that it had been a given number of years since we had recorded a divided vote in the body. A unanimity thus secured has a visage more hateful and a culmination ultimately more hurtful than the most unseemly wrangle that ever marred a religious body.

The phrase "personal liberty" was maliciously misinterpreted and grossly misapplied by designing politicians of the past generation—and I fear they are not yet all dead. As a result of this misuse of the term many have ceased to use it and have half-feared that our fathers were mistaken in their age-long advocacy of the doctrine it expresses. If our people ever begin to sound a low note in the matter of individual liberty they will dry up a fountain from which must flow one of the chief elements in the solution of our present day social problems. We may poultice it and plaster it and tinker with it all we please, but neither organization, nor legislation, nor socialization nor regimentation will ever permanently heal humanity's hurt. If a man knows nothing better he may be pardoned for putting his chief emphasis upon this type of superficial empiricism. But we who know the better way must put a new emphasis upon the sovereignty of the individual. We must now, more than ever, stand by the Jesus method of cleaning the cup on the inside and getting good fruit by growing good trees, and a pure stream from a pure fountain. With all deference to those whose hope is built on environment, we whose hope is built on regeneration must insist that you cannot gather grapes of thorns or figs of thistles.

One who has not given it special attention would be surprised to know how generally the opposite doctrine is taught in chairs of Economics and Sociology, in many of our great schools. We have been quite careful to guard the purely theological and religious teaching in our schools, both denominational and state. Not as officious meddlers nor narrow sectarians, but as interested patriots it is worth while for thoughtful men to inquire what is being taught in the economics and sociological chairs in our great schools.

It is not unnatural that many of our social service experts and college-chair economists are essentially non-religious. As a rule they are not as outspoken in vicious denunciation of religion as their masters—Karl Marx, Engel, Blatchford and that type, but they are generally skillfully camouflaged unbelievers. The reason is not far to seek. They find the teachings of Jesus lying square across their path. Jesus puts God first and the human soul next: "Thou shalt love the Lord thy God . . . and thy neighbor. . . ." Most modern social reformers find no place at all for God to function and need the human soul only as a means to an end—an irresponsible brick in a superstructure they call "the state" or "society."

We claim, correctly I think, divine authority for our doctrine of the competency of the human soul. But I suspect that most of us only think of half the truth the Scriptures would warrant our putting into that expression. We usually think of it as guaranteeing to every human soul the right to approach God in Christ Jesus. But does it not also guarantee the right of every human soul, in the same divine mediatorship, to approach hopefully the problem of living together in the social order? A priest, under Christ, so far as God is concerned—a king under Christ so far as the social order is concerned. This doctrine of the kingdom of the individual may not bring peace out of confusion and order out of chaos, but it will grow men who shall be able to glorify God in the midst of confusion and shine as stars in spite of chaos.—Seminary Hill, Texas.

## An Experience In Spreading The Gospel In New Orleans

Student E. R. Pinson

On April 4, 1935, a group of students of the Baptist Bible Institute, composed of Messrs. B. P. Martin, B. E. Hedgepeth, D. L. Goodman, Clyde Meredith, Earle Olive, J. A. Simpson, Cliff Alexander, and E. R. Pinson, left the Baptist Bible Institute campus to go to Jackson Square, which is a public park, to hold religious services. Jackson Square is located on Royal and Orleans streets about six or seven blocks from Canal street and directly across from the St. Louis Cathedral, which is one of the oldest cathedrals in the Mississippi valley. It is located in the section of New Orleans known as the Vieux Carre or the old French section of the city.

The students arrived at the park about five o'clock p. m. After setting up their organ, they began singing with Mr. Martin playing the organ. After prayer and the singing of two or three songs, Mr. Alexander delivered a brief message to about seventy-five or one hundred people of several nationalities sitting on the benches in the park. After another song, Mr. Hedgepeth began preaching and during his message the students noticed the Catholic priest as he came out of the cathedral and stood on the steps listening. Soon another came out. They then came across the street and began to run the children off down the street. The priest seemed very much perplexed as he was pacing up and down the sidewalk.

Very soon the patrol wagon rolled up and one of the policemen came into the park and tried to stop Mr. Hedgepeth from preaching. Mr. Hedgepeth answered him by saying, "Just let me tell them one thing more." Mr. Martin then stepped up to the police and told him that they were a group of ministerial students from B. B. I. and they had a permit to preach the gospel in New Orleans. In the meantime Mr. Hedgepeth was still preaching. By this time three more B. B. I. students had arrived on the scene, who were Messrs. Carl Marsh, J. M. Lane, and W. C. Wyatt. The police asked to see the permit. Mr. Martin informed him that it was a blanket permit signed by the mayor. The police then suggested that they go to the telephone and call police headquarters, which they did. However, Mr. Hedgepeth kept preaching to his audience. Police headquarters was called and the police with Mr. Martin stated to the office that the complaint was concerning some Baptist preachers at Jackson Square and they were not disturbing anyone except the Catholic priest. The police sergeant then came down and looked the situation over and the patrol left. The Lord was taking care of His own.

The service continued. Mr. Hedgepeth was followed by Mr. Olive. While Mr. Olive was preaching the Lord sent more assistance. As one of the students looked across the park, he saw two men coming toward them and recognized one of the men as Dr. A. S. Newman, president of the Acadia Baptist Academy. One of the students informed him of the situation and told him that they would like for him to preach another sermon to those people sitting there in the park. He replied by saying, "Sing another song and turn me loose." He then read a few verses of Scripture and preached a sermon that most certainly was of the Holy Spirit. The power of God was with him.

It was about dark by this time and the preaching stopped and the students began to do personal work which resulted in three or four more professions of faith. About seven-forty-five, the students decided to move on to another place. All of the students went home with the exception of Messrs. Hedgepeth, Martin, Meredith, Wyatt, and Pinson. These five students walked up Royal street to Canal, and then up Canal to South Rampart, turning westward on South Rampart they went several blocks and came to Poydras street and decided it would be a good place to hold another service.

As the organ had been carried back to the Institute, these students began singing without an instrument. After singing two or three songs Mr. Martin began preaching, and was

followed by Mr. Hedgepeth. While Mr. Hedgepeth was preaching a Jew came out of his store, which was on the corner where the service was being held, and informed the group that they would have to stop preaching, as the crowd was blocking traffic. The students informed him that they had a permit to preach on the street corners of New Orleans, but he contended it had to be stopped and threatened to call the police if they didn't stop preaching. The students again explained they had a right to preach on the streets and they were going to continue the preaching.

The Jew called the police. When the police arrived Mr. Hedgepeth was through preaching and Mr. Wyatt was leading in prayer. The police walked up and punching Mr. Wyatt in the side several times, told him he would have to stop the services. Mr. Wyatt continued to pray, again the police informed him that it was the police who was speaking to him and that he would have to stop the services. Mr. Wyatt then offered a prayer for the police but was forced to stop the service. The students informed the police who they were and told him that they had a blanket permit to preach on the street corners. However, he stated that the meeting would have to stop. With his permission the students then moved out in the middle of Poydras street and Mr. Meredith delivered another message. When the invitation was given, two or three more people professed to accept Christ as their personal Savior. Again the Lord had gained victory over Satan and His word was preached in spite of the Devil's attempt to interfere. It was estimated that the gospel was preached to about five hundred people which resulted in more than twenty professions of faith.

It was then about ten-thirty and the students started for the Institute weary in body but rejoicing in heart.

—Springfield, Tenn.

## Fosterville Homecoming

The homecoming service at Fosterville the fifth Sunday was attended by the largest congregation ever assembled at Fosterville for religious services. The meeting was held in the beautiful new church which the membership has recently erected under the leadership of their pastor, the Rev. M. J. Taylor. This happy pastor and church pronounced it the greatest day for the Baptists in the history of Fosterville.

The building is a beautiful brick, with several Sunday school rooms and large and beautiful auditorium. By great sacrifices and untiring zeal, this noble pastor and the loyal members have within the last few months, erected this splendid church, for which they deserve much credit, and a bright future and rich reward await them.

The speakers on the program for the day seemed all filled with the Spirit, and their addresses caught the great congregation lifting us all upon higher ground. The eleven o'clock sermon was delivered by the Rev. W. W. Crouch of Mascot, Tenn., whose message carried us all to the very mountain top.

The noon hour found the good people of Fosterville, together with many visitors from five or six neighboring churches, greeting each other with joy, and feasting from the most bountiful spread of good things it has been my privilege to see.

The speakers for the afternoon consisted of the Rev. M. E. Ward, Rev. R. O. Hale, Rev. Crawford (a Cumberland minister), who once served as pastor of that church, which then stood on the ground now occupied by this beautiful Baptist church. Bro. Crawford brought us a good message, containing many rich compliments on the Baptists here and elsewhere. (But for a few missing links, this writer would have baptized him.) This writer had the joy of speaking to the people in the afternoon and preaching for them again at night. Few in numbers, fervent in spirit, beautiful in harmony, devoted to each other, sacrificial in service, loyal to their pastor, sound in the "Faith," this noble band of men and women can be counted on to carry on.—J. B. Alexander, Petersburg, Tenn.

## Southern Baptist Work In Arizona

S. S. Bussell, Box 746, Phoenix, Arizona

Southern Baptist work started fourteen years ago with the organization of the First Southern Baptist Church by Dr. C. M. Rock, of Phoenix. There are now thirteen churches with a membership of 2,700. There were 400 additions this past year, 200 of them coming by baptism. There are nine church buildings valued at \$146,575.00.

All of our churches have full-time preaching, and all save one have pastors. Each church maintains a Sunday school, B. T. U., most of them have W. M. U. organizations. Three churches maintain Brotherhoods. We have a State Brotherhood Convention of which Mr. C. B. Maxwell, of Phoenix, is president.

Every church in our convention made a contribution last year to the Co-operative Program, special offerings, and the 100,000 Club. Our contributions to all missions and benevolences amounted to \$4,774.18, while the offerings to all causes amounted to \$21,688.78.

In view of the fact that seven of the above churches are mission churches supported partly by the State Mission Board, it will be seen that the offerings represent real interest and heroic giving. Then when it is further remembered for many of these people to give means for them to deprive themselves of the necessities of life, such heroism should challenge the co-operation on the part of all Southern Baptists.

Our Convention has only one paid worker, Secretary S. S. Bussell, made possible by the Sunday School Board. He gives his time to Sunday School, B. T. U., Brotherhood, B. S. U., and general missionary work. Much of the work is carried on by a band of most self-sacrificing volunteer workers, who give of their prayers, time and money to make the various departments of the work a success.

### W. M. U. Convention, Mrs. W. C. Henderson, President

The noble women of the state have carried on from the very first. The work is under the efficient leadership of Mrs. W. C. Henderson of Phoenix, who is president and acting-corresponding secretary. The work of the corresponding secretary was carried on for a number of years by the efficient and sacrificial services of Miss Constance E. Morton, Miss Floy Hawkins, and Miss Clara Rock, who did the work for the bare expense of office supplies. For this we are profoundly grateful to them. We greatly need a worker who can give more time to this work.

### B. T. U. Convention, Neil Record, President

This work has taken the lead of our other departments, being the first to organize into the Gambrell Memorial B. Y. P. U. Convention. For more than ten years the young people have been organized. For the past two years the convention has been led by the efficient president, Hardy Stevens, but at the last meeting, a few weeks ago, Mr. Neil Record, who has surrendered to give his life to educational work, was elected president.

### Spirit of Our People

A spirit of evangelism, prayer, optimism and missionary zeal is characteristic of our people. We have a young woman, just returned from China, where she has spent six years. When Miss Floy Hawkins had finished Simmons University and Southwestern Seminary, the Foreign Mission Board was not able to send her for financial reasons, but she felt called of God to go and went out, in perfect accord with the Board, but not supported by the Foreign Board. Our people helped in her out-going expenses, helped in her support while out in China and to bring her home.

### Many Southern People in Arizona

Arizona is a wonderful winter resort. Thousands of people are coming every year and will continue to come in ever increasing numbers. This is most wonderful climate for all kinds of nose, throat and lung troubles. There are thousands here for health reasons. These "prisoners of the White Plague" need our ministry.

There are thousands of Indians and Mexicans for whom nothing is being done. They hold out hungry hands for the Bread of Life. Will you help us give it to them before they perish?

Some years ago when the boll weevil and other pests drove the cotton farmers out of the other Southern states, thousands of them came and settled in Southern Arizona, where we raise the finest cotton in the world. These people were members of Baptist churches in other states, but are here now, drifting as "sheep without a shepherd." If they are ever reached and developed it will be by our Convention.

May we appeal to our Southern Baptist friends over the South to be much in prayer for our work out here? We are going to win the victory. We already have that assurance. We are standing for the great truths that the Southern Baptist Convention has stood for across the years. We have the promise, "He that is in you is greater than he that is in the world." But we do need the prayers, sympathy, co-operation and support of our people and agencies over the South.

## A Letter From Chile

Casilla 3388, Santiago, Chile  
June 14, 1935.

Dear Friends:

It was our deepest regret not to be able to remain in the States until after the Southern Baptist Convention, so as to be able to see many of our old friends and enjoy a fresh contact with them. But that was not possible, since the seasons are just the opposite to what they are in the States, and it is always better to make the change at the beginning or at the close of a season. This proved just right with us, since we arrived at the beginning of winter and winter was a little late in starting. We have scarcely felt the change. We brought a stove back with us and have it functioning, and, believe me, it is a real comfort to all of us. Fifteen years ago one could not buy a heating stove in Santiago. Now they may be bought, and are manufactured here, but are still high.

The economic situation in Chile is better than it was a year ago, but it is not very promising yet. A man said to me last night that seventy per cent of the people are undernourished. However, this has been occurring for generations. Salaries of all classes have remained more or less the same, except in some cases such as teachers, soldiers and all government officials. The employees in private businesses are living on more or less the same, yet the cost of living has increased enormously.

I was trying to buy an auto these days and found that the Ford is the most expensive car on the market. A 1935 Ford V-8 costs almost \$1,500, a 1930 Ford used car \$500, etc. The Government has put a very high duty on all cars, the same for used as for new ones. This makes it almost prohibitive for a poor man to use a car, however useful it might be to him.

There are so many poor that one can hardly enjoy some of the most elemental comforts of life. The Government is making an honest effort to bring economical peace and prosperity to the nation.

The spiritual condition has not changed much either way. As we begin our work anew after a year's absence, we hear from everyone who is not religious, and most of them are not, the observation: the eternal contradiction between religious beliefs and the practice of people. The Roman Catholic church must stand to answer for itself before the Judgment.

Remember that we have neighbors to our South who have lived in spiritual darkness—a pretense for the real spiritual religion of Jesus Christ. Shall we who know Jesus Christ be concerned less for the spiritual development of our neighbors than business men are for the material progress of South America? While Southern

Baptists have retrenched, prosperity has kept going. But prosperity without Christ is dangerous. May God help us to do more!

Baptists are doing mission work in only four South American republics. Jesus commanded us more than 1900 years ago to go into all the world. Yet countries 4, 6, 7, 8, 9, and 10 have no Baptist representative to tell all the Gospel story.

Pray for all.

Love to all,  
J. W. McGavock,  
Chilean Baptist Mission.

Dear O. W.:

Just a more personal word. How I did enjoy those few minutes of fellowship and communion we had from the W. M. U. Convention to Nashville. This is one of the brightest spots of the year at home. God bless you in your great work. Pray for us as we face great problems. Love to all the family.

Sincerely,  
Mac

#### MINISTERING TO THE BLIND FOR ONE HUNDRED YEARS

By Rev. George William Brown, D. D.,  
General Secretary American Bible Society.

A century of service to the Blind was rounded out by the American Bible Society in April of this year, 1935. During this period 116,000 volumes of the Bible were distributed among the sightless, at home and abroad, an annual output of 6,000 being reached for the second time in 1934.

The majority of the Blind have lost their sight in adult life and many of these adults, from previous occupations, have fingers so toughened and nerves so dulled that reading through their fingers is difficult. The so-called Moon character is the easiest for them to learn. It is a modified raised English letter large enough for the reader to feel with his finger tip. These large letters result in bulky books. A complete Bible requires fifty-eight large volumes, making a stack, the top of which a man on tip-toe cannot reach.

The Braille character is now taught to children in schools for the Blind and to adults whose finger tips are sensitive. It is based on a formation of six dots, three high and two wide, which are embossed in sufficient relief to be read by touch. It is written by hand with the use of a Braille slate and stylus; and a Braille typewriter, with just six keys is available. The system has been condensed by numerous contractions for syllables and words. Some learn to read it with astonishing rapidity.

For a full hundred years, the American Bible Society has been putting the Bible at the command of the Blind in the various systems in this country, and distributing them also in foreign fields and languages. It has supplied the Blind in twenty-five languages and systems, publishing abroad the whole Bible in Japanese Braille, and portions in Portuguese, Spanish, and Siamese Braille, and Korean in "New York point."

The Society is signaling this century of service to the Blind by a special edition of its single volume of selected Scripture Passages, and recently has presented copies to 1,517 pupils of thirty-six schools for the Blind. This volume is also being issued in the Moon character as an aid to the aged, invalids and travelers.

Newspapers have recently called wide spread attention to the "talking book," consisting of large, slow moving, phonograph records, running for a quarter of an hour. This provides the Blind with a reader who does not grow tired or peevish, never makes excuses, nor protests that he is too busy to read. The Society is putting its volume of selected Scripture passages in talking book form on two double-faced records.

The American Bible Society's special price for its publications for the Blind is twenty-five cents a volume though the cost is many times greater. Even at this favorable rate

the cost to blind purchasers for a complete Bible in Braille runs to \$5.00 and in Moon to \$14.50, whereas editions of a whole Bible are available for seeing readers at thirty cents. The difference between the cost to the Society and the special price to the Blind is made up from contributions of those interested in the Bible and the Blind. This interest has not lapsed in a hundred years. Last year every applicant was supplied with at least some portion of the Bible.

On April 2, 1835, the Board of Managers of the Society gave \$1,000 to Dr. Samuel G. Howe, America's pioneer educational worker among the Blind, on his earnest appeal that the Bible be made available in embossed form. It wishes ever to be in a position to continue and expand its service to those who cannot read the printed page, and it counts upon the unflinching support of friends of these handicapped but eager truth-seekers.

## BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,  
161 Eighth Avenue, North, Nashville, Tennessee.

**The Gospel of Christ.** By Jerome O. Williams, Business Manager, Sunday School Board of the Southern Baptist Convention. Fleming H. Revell Co., New York. Copyright 1935 by the publishers. 160 pp. Price \$1.50.

For fifteen years before coming to his present position, the author was pastor of important churches in the South. The book takes its name from the first sermon in the series. Then follow fifteen other sermons on great Christian themes, as Christ, the Son of God, Our Great Salvation, The Unsearchable Riches of Christ, A Life Worthy of the Gospel of Christ, etc. One can tell that these sermons come from a heart that loves the Lord. They are splendid and appealing unfoldings of their themes. They fan anew the flame of love for the Saviour and make one want to live more nobly for Him.

O. W. T.

**Winning The Adolescent Boy.** By Frank E. Burkhalter.

Charming title! Challenging message! The book comes to us warm and vivid out a life long devoted to winning boys. The author himself albeit modest and unobtrusive lives in every chapter and every page.

Who ought to read this book. Every pastor ought to read and ponder its message. Every parent and every teacher of growing boys, and every growing boy ought to read and study it. It is a book which has in it life and personality. Therefore the book will live and serve.

P. E. BURROUGHS.

**Creative Christianity.** By Shailer Matthews, Dean Emeritus, The Divinity School of the University of Chicago. The Cokesbury Press, Nashville, Tenn. Copyright 1935 by Whitmore and Smith. 167 pp. Price \$1.50.

This book contains the substance of the Cole Lectures delivered by the author in 1934. The chapter headings are: In What Sense is Christianity Creative? The Creative Message, The Creative Organization, Christianity as Social Ferment, Christianity and Modern Culture, Christianity in a Changing World. The contention of the author is that Christianity ought to exercise itself in social situations and brings its impact to bear toward the creation of a new social order. With this contention itself even the most orthodox will agree. But they will not agree with Dr. Matthews' interpretation of the Christianity which he proposes to cope with social situations. His interpretation is from the modernistic viewpoint. It is a thoughtful book on that side of the question. But the reviewer lays the book down with the conviction that the only hope of genuine social transformation is in the old-fashioned, orthodox, New Testament, regenerative Christianity which modernism rejects.

O. W. T.

## What Our Readers Are Saying

### MY COMRADE OF THE CROSS

Miss Abi Burr, Assistant Cashier of the Commerce Union Bank in Springfield, recently went away to the Glory Land. Her story of consecration and Christian service should be told for the inspiration of other Kingdom workers.

When a very young woman she attended the Training School at Louisville, but converging circumstances kept her from completing the course and her dream of special Christian service for the time being, faded. She often wondered why God had led her to Louisville for that one year, closed the door, but opened to her the opportunity to work in the Bank.

When our church established the North Springfield Mission Chapel, in the Woolen Mill Community, upon my challenging her, she joyfully left her work at the First Baptist Church and became the teacher of a young married women's class in the Chapel Sunday School. In addition to this class, she served as song leader, and director of the four B. Y. P. U.'s. I, as her pastor and fellow-worker in the Mission Chapel, never asked her to do any task to which she did not readily respond. She was a tireless worker for Christ. Often she used her lunch hour for visiting members of her class who were in trouble. The last Sunday before she was suddenly stricken down, she spoke six times, including an afternoon service in the jail.

She was a soul-winner. We have record of fifty-two young women in her class having been saved and baptized under her influence. Only God knows how many more she led to the Saviour, for she was constantly at it. What a fruitful life was hers! God's angels alone could keep a record of the sunshine, love, comfort, and holiness that she radiated as she visited from one home to another. To the Mill Community she was an angel of light, messenger of mercy, herald of holiness, and an incarnation of the Christian spirit.

She was conscious to the very last. As I sat by her bed, she said, "Jesus is as real and near to me as you are." I read some of the verses of John 14. "Let not your heart be troubled." She broke in, "Oh, my heart is not troubled, I am so happy and at peace." Throughout the reading of those wonderful verses she often stopped me to affirm their truth in her own soul. It was a heavenly hour. Among her last words to us who waited there by her, were, "Now when I go, don't weep and make any noise. You must remember not to disturb the other patients here in the hospital." Thinking of others to the

very last! That was just like my Comrade of the Cross! She didn't live as long as some, for she was only forty-seven years old, but she lived "much" and that's so much more important.—W. R. Pettigrew.

### SPIRITUAL MESSAGES

J. A. Buck

As a reader and worker for the Baptist and Reflector, I desire to express my sincerest appreciation for the many spiritual and helpful articles contributed by the spiritual Soldiers of the Cross. May our God strengthen and bless them all. Particularly do I keenly enjoy the writings of our dear Bro. J. H. Grime, whom I have never had the pleasure to meet in person, yet I know him in his glorious and refreshing spiritual messages. Space forbids my describing all the helpful features of his writings. I seek eagerly for them in every issue. God bless him and his kind. May they continue to "strengthen the brethren" by their writings of doctrine, admonition, solace, historical, and consecrated spirituality. We need them and may we have the joy of seeing more articles from our beloved brethren.

### EASTLAND MEETING, NASHVILLE

Please allow me an expression of appreciation for the very excellent services rendered to this church in our recent meeting by Dr. W. R. Rigell the preacher, and Prof. W. B. Carlton, the song leader. The services throughout were inspirational and helpful in every particular. Dr. Rigell excelled in the heart stirring and thought provoking messages delivered, and his earnest co-operation with the pastor and church forces proved a vital factor in a most successful meeting. Prof. Carlton rendered inspiring service in the ministry of music. He has outstanding ability for this type of work, and his fine spirit endeared him to our hearts. It was a profitable meeting from every viewpoint.—H. T. Whaley, Pastor, Eastland Baptist Church.

### JONESBORO BAPTIST CHURCH CONDUCTS SUCCESSFUL BIBLE SCHOOL

The pastor and his wife, Rev. and Mrs. E. W. Roach, church members, Baptist boys and girls, and boys and girls of other churches of Jonesboro have found real joy for the past two weeks through work, worship, and play in a Daily Vacation Bible School under the direction of the educational field worker, Rev. L. B. Trivette of Johnson City.

The total enrollment of our school was one hundred and four and the average daily attendance was seventy-

four excluding officers and teachers.

The most inspirational part of our work was the pre-session period. In each of the departments—beginners, primary, junior and intermediate—this period was spent in worship. The children's hearts were so deeply touched that two gave their lives to Christ. A number of children who had never been able to pray in public learned to talk to their Saviour in sentence prayers.

In this period the boys and girls learned the Salutes to the Flag of the United States, to the Christian Flag, and to the Bible.

Attractive yellow stars were presented to a beginner when he learned the memory verse printed on the star. Birds of bright colors were given to the child when he learned a verse of scripture attached to the bird. In the junior department drill cards were presented to a child when he learned all the Bible verses on a card. The intermediates were allowed to select the best verse of every chapter studied and memorize it. In this way the children were able to learn a wealth of Bible verses. The books of the Old and New Testament were learned by the primary and junior departments. The intermediates entered into a spirited sword drill each day.

Missions was stressed through making booklets of people in different lands, locating Baptist Missionaries on a world map and telling about their lives. An offering was taken each day for supporting Daily Vacation Bible Schools in other lands. A small donation was given by Circle No. 1, Circle No. 2, Y. W. A.'s, and G. A.'s to buy material to be used by the intermediates in making a quilt for the orphanage.

Girls and boys entered whole heartedly into their handwork. Attractive vases were made from milk bottles, painted dresser scarfs were made of brown muslin, paste board plates were decorated, painted and shellacked as gifts to mothers and a quilt was made for the orphanage.

Clean sportsmanship was fostered through the playing of very active games, relay races and quiet games.

We feel our church has reaped untold blessing from this school.—Nancy Louise Beard, Supt. of Intermediate Dept.



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## In Memoriam

The first 100 words printed free. All other words 1 cent each. Obituary resolutions same as obituaries. Other resolutions 1 cent each for all words. Please send money with each.

### STUDEBAKER

Died in a Baltimore, Maryland, hospital, after a lingering illness, on June 20, 1935, Mrs. Hattie M. Studebaker, wife of N. B. Studebaker of Denver, Colo. She is survived by her husband, two brothers, W. C. McKnight, Faunsdale, Ala.; Reese P. McKnight, Charleston, Tenn.; two sisters, Miss Sarah McKnight, Charleston, and Miss Mary L. McKnight, Waycross, Ga., and several nieces and nephews. Mrs. Studebaker was the youngest child of William L. and Mrs. Julia Wood McKnight. She was born August 21, 1869, in McMinn County, Tenn., near Charleston. There she grew to womanhood. Was converted while a student in Riseville, Tennessee Institute, uniting with the Baptist church there. She was married in Charleston December 28, 1893, to N. B. Studebaker of Pennsylvania, spending several years after her marriage in West Virginia and Maryland. The last thirty-three years of her life were spent in Denver where she was a member of the First Baptist Church. She was a consistent Christian, kind and considerate of others; a gentlewoman of rare charm and loveliness of mind and character. Her maternal great-grandfather, Richard Wood, was a soldier of the Revolution and later a pioneer Baptist minister in Tennessee.

Funeral services were held in Baltimore. Interment was in the Studebaker family lot in the Bendersville, Pennsylvania, cemetery. S. J. M.

### BRO. CHESTER JOHNSON

The homegoing of our dear friend and brother came at the useful age of 38 years.

His going was a sad shock to all that knew him, and especially to those who loved him most. He was a good man in the Christian way of saying it. He served Coghill Baptist Church as a faithful deacon and treasurer as well for many years. Purchasing for himself a good degree. His vacancy on the Board of Deacons will be felt. He loved his church and was faithful to his every duty, always in his place, ready to encourage and lend a helping hand to every forward movement of the cause. As a church we feel we have suffered a great loss.

As a husband and father he was faithful, providing and loving.

To his bereaved faithful wife and children, be it resolved: That we, as a church, tender to them who were so painstaking, tender, loving and faithful, always awake night and day during the long illness of their best friend, to administer to his slightest need or call, our deepest heartfelt, sincere sympathy and love.

May the Grace of our Lord Jesus

Christ and the love of God and the communion of the Holy Spirit be with them all.

Edgar Daugherty,  
Cliff Roberson,  
Frank M. Waugh,  
Committee.

### EDWARDS

Mrs. A. W. Edwards of Morristown passed to her heavenly reward June 14th. She and her husband had been in Morristown and the First Church there for ten years, yet she was one best loved mothers in the town. Hers was an humble, happy and hopeful spirit. She leaves to follow on, her husband, four children, Mrs. Kaylor of Bristol, Mrs. George Blair of Nashville, Mrs. O. L. McMahan of Morristown and Judson of Detroit; two brothers and a sister in Bristol, the Copenhavers and Mrs. Gallaher.

Dr. Joe Hicks of Bristol, Dr. Sam P. White and Rev. Sam W. Rutledge of Knoxville assisted the pastor, Rev. O. D. Fleming, in the funeral service.

### ROBERT H. EVANS

Mr. Robert H. Evans entered his reward March 4, 1935. Brother Evans was one of the most faithful and interested men of the Central Baptist Church of Fountain City. He was not always up talking, since he was a man of quiet reservation, but his heart, mind and soul was in the work and progress

of the church. He had been an honored deacon for many years and at the time of his death was an efficient member of the Finance Committee. Our people miss him because of his beautiful fidelity to every task. W. R. Rigell.

### MRS. J. A. ANDERSON

On May the eighteenth, the "grim reaper" thrust in the sickle and removed from us a good and useful life. The Calvary Baptist Church offers the following resolutions:

First. That we extend to her husband, our pastor, his family and all relatives, our deepest sympathy, praying God that He may give them grace and strength to carry on the work in which she had labored so faithfully the short time she was with us.

Second. We thank God for the life which our sister lived among us. To know her was to love her, and respect her as one who did justly, loved mercy, and walked humbly with God.

Third. That a copy of this resolution be given to the family. That copies be sent to The Baptist Courier, and to The Baptist and Reflector for publication, and that a page in our minutes be dedicated to her memory.

Committee,

Ralph Bailey,  
J. F. Daugherty,  
W. D. Tucker.

Erwin, Tennessee.

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"Who ought to read this book? Every pastor ought to read and ponder its message. Every parent and every teacher of growing boys, and every growing boy ought to read and study it. It is a book which has in it life and personality. Therefore the book will live and serve."—P. E. Burroughs

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## The Young South

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

### THE SPEAKING ROSE

By Daphne Alloway McVicker

"A rose that talks! Who ever heard of such a thing!"

Rupert laughed loudly at the idea. Rupert knew a lot about roses, for he was a gardner's son and had played with flowers all his life. And even now, while the other boys followed him about telling him the news, he had to keep busy, watering, digging, working at the shrubs that were his father's business.

But Dolpho was certain. Yes, that's what the squire had said. The boy who brought to the fair a rose that could speak, and could speak of the most splendid things, should win a wonderful prize.

"Then I wish I might win that prize," declared Rupert. "For if it be many gold pieces, as the prize was last year, I might send for the great surgeon from the court to come and heal my little sister's lame foot so that she could run about again."

He could not stop thinking of that while he worked. What a shame that the squire did not ask for just a beautiful rose! For here was his own rose that his father had given him for his hard work. Every day Rupert dug about the roots of the rose, and watched it, and washed away the little insects that wanted to nibble it, until its leaves sprang out green and glossy, and already one great white bud was hanging there ready to open.

Rupert enjoyed his work so much that he never missed the hours of play that might come to a lad who did not work so hard. Only once sorrow was ever in the garden—merry little Marjorie May could not walk. She laughed about it and asked why a girl should want to walk when she could sit in her chair and have all the flowers talk to her? But Rupert had seen her watching him and the others as they ran and jumped, and he knew that she would love to skip about too.

And did not the great surgeon from the court heal the lord of the manor's little boy who had never walked? If only he had those gold pieces.

"Oh, look, Rupert!" called Marjorie May. "The big peony is nodding at me. He is telling me that the sun is coming to visit him right away."

"A rose that speaks! Why Marjorie May says they speak to her!" thought Rupert.

And with that he had an idea. Surely no one would have a rose that could really talk. Why not do the best he could with his rose and take it to the fair! And perhaps it would be so beautiful that it would win the prize.

So Rupert set to work. He had his tasks to do every day just the same, but he worked about his own white rose with all the love and strength he had, for he was working not only for his own rose, but for Marjorie May.

The day before the fair there hung on the bush the biggest, whitest bud that Rupert had ever seen. Just in time! Marjorie May clapped her hands when she saw it.

But here came Dolpho and Edward with stories of their own flowers. And what were they saying?

"No one ever heard of a flower that talked," mocked Dolpho. "But I have asked the gardener at the castle to give me a big rose from the garden there. He is my own uncle and he will give me one. And it will win the prize."

"A rose from the castle!" Rupert's heart fell. Could any boy raise a rose like those in the castle garden?

"I thought the boy must bring it from his own garden," said Marjorie May.

"I shall put it in my garden for a while before I bring it," laughed Dolpho.

Rupert shook his head. This did not seem fair to him.

"Sho!" said Edward. "There will be plenty of roses from the castle. I am going to dye a rose with the blue dye that my mother uses for the faded clothes."

"A blue rose! Surely," thought Rupert, "none else would have such a thing."

He sighed. But his own white rose hung so gay and proud that his heart sang again and he worked away.

And next day, in his cleanest smock and brightest necktie, he was off, carrying the biggest, whitest, loveliest flower he had ever seen. Off to the fair. Down the crooked streets, between the city walls to where—

To where sat the palest, whitest, sorrowfulest little girl he had ever seen. She was watching the people pass, and he saw that she sat quiet in her chair because her foot was helpless like Marjorie May's. And as she saw him pass she leaned out and her face lighted up, and she pointed to the rose.

"Oh!" she cried. "Oh, lovely lovely!"

Rupert waved at her, and stopped and let her smell the rose. Then he started on, then looked back, and she was watching him with tears in her eyes.

"She has no flowers," thought Rupert. "She is lame, but she has no flowers as Marjorie May has. And how could my rose win against a blue rose and one from the castle? Here, little girl," and he had thrust it into her hand and had run on without any rose at all.

Roses and roses and roses! Finally the judges had laid them all aside but two. Then the squire rose to speak.

"We called for a speaking rose," he said. "This one speaks to me—of a boy who borrowed another's work. This one," the blue one, "of a boy who thought he could do better work than Nature. This one"—and what was that? He had Rupert's white rose!—"of a boy who thought more of a little sick girl than a bag of gold. It speaks the best story. It wins the prize."

For what do you think! The little girl was the daughter of a wealthy friend of the squire's who had sent for the great surgeon to heal his little girl. And they found her with her cheek against the rose and heard the story of Rupert on his way to the fair. And the doctor went straight off to see Marjorie May, whose foot was to be cured after all. So Rupert's rose spoke, as all things speak, of the good that they see in the world.—Christian Leader.

## TICKLING SENSATIONS

"Why did you wake me out of a sound sleep?"

"Because the sound was too distressing."—Ex.

Ambitious—"I'm going to be an aviator. I've been air-minded for years."

Rambunctious—"I guess I'll be a garage man. I've been tow-headed all my life."—Ex.

"How old is a person born in 1894?"

"Man or woman?"—Sanatorium Sun.—Ex.

Cohen and his family sat down to dinner on Sunday. To his three boys Cohen said: "Now children, which of you would want a nickel instead of meat for dinner?"

Each of the three decided in favor of the nickel settlement, so Mrs. Cohen put the meat away. Then she brought in the pie and put it on the table.

"Now my children," inquired Cohen, "how many of you want a nickel's worth of pie?"—Ex.

Girl Friend—"How did you happen to become a chiropodist?"

Chiropodist—"Oh, I always was at the foot of my class at school, so just naturally drifted into this profession."—Ex.

He—"My ancestors came over in the Mayflower."

She—"It's lucky they did. The immigration laws are a little stricter now."—Ex.

## Sunday School Department

Superintendent ..... Andrew Allen  
 Elementary Worker ..... Miss Zella Mae Collie  
 West Tennessee Field Worker..... Jessie Daniel  
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.

### READ THIS

When you read this week's issue of the Baptist and Reflector, breathe a prayer for the Twentieth Annual Convention in session at Ovoca.

### WELCOME MR. ALLEN

The Baptist Training Union members of Fair Tennessee bid you welcome. We are grateful to have Mr. and Mrs. Andrew Allen and son in our state.

As you come to us with eagerness of soul for His work; we come to you with outstretched hands saying, "We are training to serve the Sunday School Organization." Call on the B. Y. P. U. members whenever we can serve you.

Personally I welcome you to Tennessee Headquarters as my co-laborer and rejoice because of this privilege—we will work together in this great task.

Henry C. Rogers,  
 Director Tennessee Baptist Training Unions.

### YOUNG PEOPLE WELCOME MR. ALLEN

It is a pleasure to welcome you to our great State of Tennessee. We feel that our state has a wonderful field of opportunity, and we are confident that under your competent guidance we shall continue to progress.

You can depend on the Tennessee State Baptist Training Union Convention to heartily support and co-operate with you in the promotion of your programs. We are counting on you and we want you to know that you enter your new field with our prayers for your success.

Herman L. King, President,  
 Tennessee State Baptist Training Union Convention.

### FROM NASHVILLE ASSOCIATION

The Nashville Associational Baptist Training Union takes this opportunity to welcome you to Tennessee. We have heard a great many good things about you and your successful work in other states.

The Nashville young people stand ready and willing to co-operate with you and your program. Our workers are available for any work you might want done. Do not be hesitant about calling on us.

May the Lord richly bless you in this, your new field of endeavor.

Andrew D. Tanner,  
 Director, The Nashville Associational Baptist Training Union.

### PLEDGE OF CO-OPERATION

To Brother Andrew Allen, who becomes the "Big Sunday School Chief" of Tennessee, and to Mrs. Allen our state extends its hand in the most cordial welcome. Appreciating the fact that the strength of a welcome lies in its pledge of co-operation, I feel that I can say for all Tennessee in a general way and for West Tennessee in a particular way that we are going to make our support as joyous and genuine as we know our welcome to be.

A quality of our welcome is its faith, faith in our new Secretary. Thus we see a continued safe march of our work in Tennessee to glorious, spirit directed triumphs. Our churches are open. Enter, Bro. Allen, and feel our welcome. The same fine fellowship enjoyed by your illustrious predecessor shall, likewise, be yours.

L. A. Myers, Supt.,  
 Shelby County Sunday School Association.

### WELCOME

Our hearts were made to rejoice when we learned that our Executive Board had elected Bro. Andrew Allen of Texas as Superintendent of Sunday School and Laymen's work in Tennessee. We wish to welcome Bro. Allen, his wife and son to this part of the Lord's vineyard in the greatest state in the Union. Our prayers, co-operation and good wishes are his.

C. J. Bryan, President,  
 Middle Tennessee Sunday School Convention.

### RECEPTION FOR MR. AND MRS. ALLEN

On Tuesday, July 17, Miss Zella Mae Collie, Tennessee Elementary Secretary, entertained Mr. and Mrs. Andrew Allen with a tea, from 4 to 6 o'clock, at the State Headquarters, 166 Eighth Avenue, North, giving the Nashville people an

opportunity to meet the new state Sunday School Superintendent and to visit the new offices. The offices were beautifully decorated with flowers furnished by friends of Nashville Association.

In the receiving line were Mr. and Mrs. Allen and son, Caylor Drew, Miss Zella Mae Collie, Miss Roxie Jacobs, Junior and Intermediate B. T. U. Leader, Mr. Henry C. Rogers, B. T. U. Director, Mrs. Henry C. Rogers, Mr. W. J. Bloomer, Nashville Associational Sunday School Superintendent, Mrs. W. J. Bloomer, and Miss Catherine Easley, Sunday School Office Secretary. Tea was graciously served by Miss Ruby Ballard, Training Union Office Secretary and Miss Frances Ewton, Baptist and Reflector Office Secretary.

Many friends called during the afternoon, welcoming Mr. and Mrs. Allen to Tennessee and pledging their support and co-operation to the great work.

### WANDERING THOUGHTS IN PRAYER

How may we check our wandering thoughts in prayer? By being fully certain that God is before our eyes; for if when we see a prince or ruler and converse with him, we keep our eyes fixed on him, how much more shall he who prays to God keep his mind fixed on Him who "searcheth the heart and trieth the reins of the children of men?"

### SELF-DENIAL

Let us first learn what it is to deny another, and then we shall know what it is to deny oneself.—Sel.

Never put thyself in the way of temptation: even David could not resist it.

The wicked have no stability, for they do not remain in consistency with themselves; they continue friends only for a short time, rejoicing in each other's wickedness.—Ex.

Be modest and simple in your deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.—Sel.

### A HASTY WORD

If your foot slip, you may recover your balance, but if your tongue slip, you cannot recall your words.—Ex.

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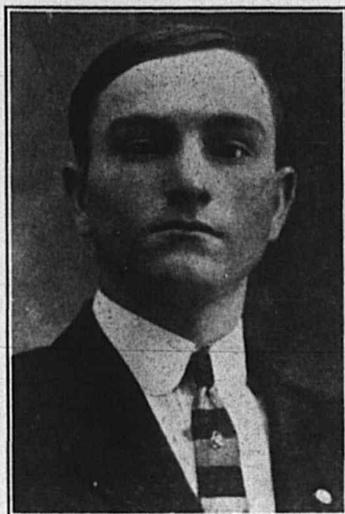
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# Baptist Training Union

DIRECTOR .....HENRY C. ROGERS  
 JUNIOR-INTERMEDIATE LEADER .....MISS ROXIE JACOBS  
 HEADQUARTERS: 166 Eighth Avenue, North, Nashville, Tennessee.  
 STATE CONVENTION PRESIDENT.....HERMAN KING, 77 Arcade, Nashville

Theme: Magnifying His Church.  
 Southwide Emphasis for Month of  
 July: His Church a Cradle of Freedom.



HENRY JACOBS

The first in the series of Associational Training Union Directors is Mr. Henry Jacobs of the Sweetwater Association.

Mr. Jacobs was born in Povo, Tennessee and became a member of the B. Y. P. U., in 1911, at the Sweetwater Baptist Church. His leaders were R. H. Thompson and L. V. McDonald. He was a member of the union for four years and the fifth year was elected president. Later he served for several years as General Secretary. He also served as leader of an Intermediate union and Director of the Training Union at Sweetwater, thus making him well equipped to serve as Associational Director in which place he has served since 1934.

Individuals that have influenced his life the most in B. Y. P. U. work are: Dr. E. H. Queener; Mr. R. H. Thompson; Miss Roxie Jacobs; Rev. J. B. Tallant and Rev. and Mrs. O. D. Fleming.

Mr. Jacobs was married on November 11, 1917 to Miss Josie B. Bright.

His hobbies are fishing, and hunting, and he enjoys singing. He not only serves as Associational Director, but also serves as usher in his church, secretary of the Berean class, and takes an active part in promoting the Co-operative Program.

Mr. Jacobs states that through his training in B. Y. P. U. he has overcome his timidity, which is really an achievement.

Though a busy man in his church and

association, he is a grocery man by trade.

## WEEK OF STUDY IN WESTERN DISTRICT ASSOCIATION

Much interest has been shown in Western District Association during the past week in "B. Y. P. U. Senior B. Y. P. U. Administration" by Flake, which has been taught in the following churches: First Baptist Church in Paris by Miss Irene Booth; West Paris Church by Rev. Howard Bennett; and Spring Creek Church by Mr. Vernon Dyer.

Other churches in this association are looking forward to a study course the latter part of July.

## WHITE PINE

The White Pine training union held a very successful training school during the week of July 1-6. Methods were taught in all of the unions. More than ninety per cent of the enrollment attended the school and took the examination. The following Sunday night the Senior Union put on a demonstration program at Mountain View Church and organized a B. Y. P. U. They are teaching the Manual this week. Mrs. J. G. Ponder is director of this splendid training union. Dr. J. R. Johnson, Jefferson City, is the pastor.

## AT RIDGECREST

Next week the Southwide Assembly will be convening at Ridgecrest, North Carolina. The Tennessee delegation will be coveting your prayers as they receive inspiration from this great meeting. Pray for all the speakers and conference leaders.

## SOMETHING NEW

There has come from the Press a new Study Course for the Seniors and Adults. It is called "Witnessing at Home and Around the World." This book sells for only twenty cents. Be sure you order these from the Baptist Book Store, Nashville. Also order, for ten cents, the new State Mission book, "Sunlight and Shadows," by Dr. Freeman. These two books are to be taught in the same course. Credit on the Mission course will be given. Your church should plan now to study these books. One association is going to teach this course in every church in the association. This is worthy for every association in the state.

## WELCOME MISS BALLARD

The State Training Union department welcomes Miss Ruby Ballard as the new office secretary. We are grateful to

have her and know she will prove to be a real asset to the work in Tennessee.

## RECOGNITION

We gladly recognize the following unions which were standard the last quarter:

B. A. U.—David Livingstone, Ridgedale, Chattanooga.

Senior—Rocky Point, Russellville, D. L. Sturgis, Bolivar Church, Bolivar, Tenn.

Intermediate—Riverdale, Knox County; Hy-Shy-Ny, North Side, Chattanooga; Speeders, White Pine; First, Lenoir City.

Junior—Cheerful Helpers, Ridgedale, Chattanooga; Leavell, Ridgedale, Chattanooga; Elm Street, Knoxville; Eight Pointers, Union Avenue, Memphis; Blue Birds, Union Avenue, Memphis; George Baird, Union Avenue, Memphis; Lillian Hurt, Union Avenue, Memphis; Pals, Union Avenue, Memphis.

## Athens Holds School

The week of July 1-5, 1935 a very good school was held at First Church, Athens. The following program was used:

- 7:00 Song Service
- Devotional, "Making Christ My Master"
- Monday, "In the Home"—Johnnie B. Elliott
- Tuesday, "In the Church"—Felix Harrod
- Wednesday, "In Daily Work"—Sarah Marie Schultz
- Thursday, "In Kingdom Work"—Herschell Elliott
- Friday, "In My Social Program"—Tunis Johns
- 7:15 Classes
- Seniors, "Investments in Christian Living"—Miss Margaret Arnold
- Intermediates, "Training in Stewardship"—Miss Tunis Johns
- Juniors, "Trail Makers in Other Lands"—Miss Orpha Lipps
- 8:00 Intermission—Surprise Features
- Features—Dortha Harrod
- Training School Report
- 8:15 Classes
- 9:00 Dismissal
- Special Feature Friday night—Social Directed by Miss Marie Kinser

The following committees served to make the school a success:

- Program—Mr. L. J. Harrod.
- Music—Lorene Duckworth and June Hoback.
- Devotional—Sarah Marie Schultz.
- Social—Marie Kinser.
- Enlistment and Publicity—Dorothy Willson.
- Special Features—Dortha Harrod.

Over eighty young people were reached during this school and were inspired by the great keynote "Magnifying His Church." Rev. H. Ross Arnold is the fine pastor here at this church.

## Woman's Missionary Union

President ..... Mrs. R. L. Harris, 112 Gibbs Road, Knoxville  
 Corresponding Secretary-Treasurer ..... Miss Mary Northington, Nashville  
 Young People's Secretary ..... Miss Margaret Bruce, Nashville  
 Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.

### REMINDING YOU

#### G. A. Focus Week—August 11-16

With 85,877 members of 6,904 Girls' Auxiliaries in the Southland observing Focus Week, I think we shall surely find an increase in number of organizations, and an increase in interest and efficiency of the organization's work. Carry out the splendid suggestions for observing Focus Week given by Miss Juliette Mather in the August "World Comrades." There are attractive suggestions given for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and the whole week through! I am sure that you will dramatize your Girls' Auxiliary hymn, "We've A Story To Tell To The Nations," as given in the same issue of "World Comrades."



#### QUEEN REGENT CLUB

The first Queen Regent Club in Tennessee was the club organized by Mrs. Charles Moore, counselor of Forward Steps' work at Bellevue Baptist Church, Memphis. The girls are, left to right—Laura Baker Jones, Dorthea Wyatt, Julia Allie Johnson, Margaret Jones, Dorothy Samuels, Elizabeth King, and Betty Carter. The work which these girls did on the different projects was splendid. Why not have a Queen Regent Club in your church?

#### G. A. TRAINING SCHOOL OF SHELBY COUNTY

Last year we had the best G. A. Training School that we have ever had in Shelby County. We began our school at ten o'clock each morning, as this was the coolest time of the day, and closed at twelve. The school was in session for three mornings. The first twenty minutes, general assembly, included singing of the G. A. song, devotional, and special music. An hour and a half was given to the study of the mission books. G. A. girls had charge of general assembly. The pianist, music director

and the devotional leaders were from various G. A.'s of the country. Two mornings we were very fortunate to have daughters of returned missionaries who gave the special music numbers.

The books we had selected for the girls to study during the school seemed to be well liked: *Intermediates*, *Pioneer Women*, and *Handmaidens of the King*; *Juniors*, *Stewardship Stories*, and *The Honorable Crimson Tree*.

Our highest attendance was one hundred fifty-three with an average attendance of one hundred fifty. There were fourteen churches represented in

### ARISE AND SHINE

Arise and shine  
 For thy light is come;  
 G. A.'s awake, arise!  
 Look unto Him and He'll give you light,  
 He'll help you live each day for right.

Girls over the world so wide,  
 Bring to the Savior's side,  
 We would help them in whatever we do  
 To shine for Christ.

Be pure, says He  
 As you follow Me,  
 Be brave and strong each day.  
 Be clean and true for there's much to do,  
 And many girls look unto you.

The poor and needy  
 In darkness dwell  
 And few there be to tell  
 That Christ has died to save every one.  
 G. A.'s arise, awake and shine.

Give unto Him  
 The best you have,  
 Your life, your heart, your all,  
 He'll enter into your heart to stay  
 And help you all along the way.

the school. One hundred forty-one awards were given.

On the last day of the school we had a luncheon with 125 girls present. An Intermediate G. A. from the local church had charge of the program during the luncheon hour. Tickets for the luncheon were sold for 25c, thus all expenses of the school were taken care of.

An attendance banner was given the G. A. having the largest percentage of

their membership present at all meetings.

This year we are planning another Training School for the G. A.'s of Shelby County to be held in August. We plan to teach the newest books. The Intermediates will study, *At the Gate of Asia*, and *Gold Mountain*.

Mrs. Harlan E. McCoy.



MISS PEARL BOURNE,  
 Associate Southwide Young People's  
 Leader.

#### GREETINGS TO THE TENNESSEE G. A.'s!

Travelers on a ship one day heard the captain say, "Some vessel has gone ahead of us for I see the trail of smoke." It was the silent symbol of a ship that had passed. Every girl leaves a trail on the eternal horizon—"She maketh a path to shine after her." There is a great need today for the girls enlisted in our 6,997 Girls' Auxiliaries to do this as girls have been doing since 1913 when the G. A. was organized.

And in the world today, in the dark places, there is a need for girls who will hold a light in the doorway of their lives. But to do this a girl must know the Light of the World. The Girls Auxiliary provides forward steps which will help a girl's light to shine brighter and brighter as she advances from Maiden to Lady-in-Waiting and on to Princess and then to Queen. Surely then each girl can "Arise and be glad your light is shining." As Intermediates go on with their advanced work "then shall their light rise in darkness." I congratulate the Tennessee G. A.'s on the fine work they have done

and I trust this year will be the finest year in your work.

When Queen Victoria was a little girl she was told that some day she would probably be queen. "Then I must be good," she said. She was good—she made a good queen. At her coronation she did an unusual thing. It was customary for the queen to remain seated during the singing of the coronation hymn, but Queen Victoria arose with all the rest. She lifted her crown as if to lay it at the feet of Christ. I challenge you girls to honor and acknowledge Him at all times.

Faithfully,

Pearle Bourne.

**KNOX COUNTY TRIES SOMETHING NEW**

Knox County W. M. U. organizations tried something new last Tuesday night, July 9, with a Young Peoples' Rally at the South Knoxville Church.

The meeting started with supper at 6:15 for the Y. W. A. and B. W. C. and at 7:15 members of the G. A., R. A. and W. M. S. also assembled and each organization had their business meeting separately. At 7:45, after each organization had had their reports and other business, everyone assembled in the auditorium of the church. There were between 500 and 600 present, including representatives of Sunbeams, G. A., R. A., Y. W. A., B. W. C. and W. M. S., as well as some of the pastors and other men from various churches

The devotional was given by a member from the Sunbeam, G. A., R. A., and Y. W. A. and Mrs. Carl Vineyard from the B. W. C. sang a solo.

Mrs. Roy Shipley, president of the W. M. S., turned the meeting over to Mrs. J. B. McPherson, the Young People's Leader, who gave a report of the Sunbeams. Other reports were given by Clarence Jett, counselor, Royal Ambassador; Mabel Stern, counselor, Girls' Auxiliary, and Mildred Luttrell, president, Young Women's Auxiliary.

We were delighted to have the male quartet from Island Home Church sing for us. Miss Earle Hester, missionary to Roumania, spoke, giving a most interesting and instructive description of the customs of the people and the work Southern Baptists are doing in that land.

We feel that this meeting was very helpful to each organization as it was good to see all "members of the family" together for a meeting, and we hope to repeat it before long.

Mabel Stern.

**HOUSEPARTIES! HOUSEPARTIES!**

G. A.'s all over the state are happy now, for in all three divisions it's houseparty time. Last week the East Tennessee Intermediate G. A.'s met at Carson-Newman College, Jefferson City, for study, fellowship, and inspiration. There were about one hundred and

fifty in attendance and ten Queens, Queens with Sceptre, and Queen Regents recognized. "Follow the Gleam" was the theme used throughout the program, and as the girls left after having been inspired by missionaries, speakers and leaders, they left with a greater desire

"To favor their bent  
Follow the Gleam  
And watch for the open door."

The Intermediate G. A.'s of Middle Tennessee sang "Melodies" last week while at Tennessee College, Murfreesboro. There were about eighty-five there for the entire houseparty while many friends and parents came in on Sunday for the Coronation Service. There were eleven Queens, Queens with Sceptre, and Queen Regents crowned and given their Sceptres and capes. The theme "Melodies" challenged the girls to

"Be good, sweet maid and let who will be clever;  
Do noble things, not dream them all day long;  
And so make life, death, and that vast forever  
One grand, sweet song."

The Junior houseparties in these

divisions are now in progress and the West Tennessee G. A.'s will be meeting at Union University, Jackson, this week and next.

**WEST TENNESSEE Y. W. A. HOUSEPARTY**

Y. W. A.'s of West Tennessee can hardly wait until July 26 to go to Union University, Jackson to the Houseparty. A splendid program has been planned beginning Friday morning, July 26, and closing Sunday afternoon, July 28.

**Look Who's Coming**

Miss Pearle Bourne, Associate South-wide Young People's Leader; Miss Margaret Bruce, State Young People's Leader; Miss Mary Northington, State Corresponding Secretary of the W. M. U.; Mrs. Victoria Logan Laws, former State Young People's Leader; Mrs. Floyd Crittenden; Mrs. R. C. Dickinson; Mrs. J. J. Hurt; Mrs. Dallas Wohlraht; Mrs. Clem Howell and others.

**Cost**

Board is \$2.25 and registration fee, which must be sent to Miss Marie Allison, 206 Institute Street, Jackson, by July 25, is 50c.

Recreation will be under the direction of Mrs. Victoria Logan Laws. "Nuff Said!"

**Christian Life Conference**

Ridgecrest, North Carolina

August 18 through 25

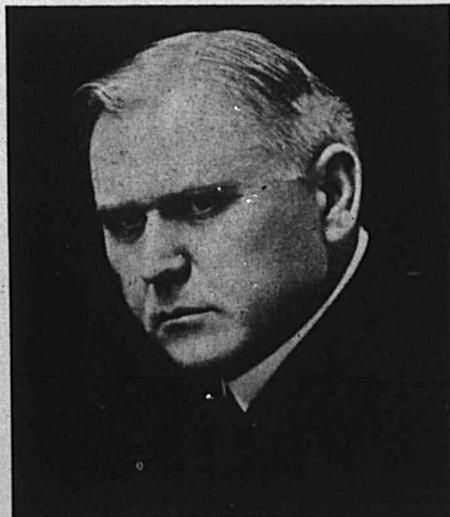
*Hear Doctor Truett Twice Daily*



Mrs. W. J. Cox  
Memphis, Tennessee

Dr. W. Hersay Davis  
Louisville, Kentucky

Dr. David M. Gardner  
St. Petersburg, Florida



Dr. George W. Truett  
Dallas, Texas



Dr. S. W. Melton  
Norfolk, Virginia

Dr. H. W. Tribble  
Louisville, Kentucky

Dr. John L. Hill  
Nashville, Tennessee

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR JULY 14, 1935

Memphis, Bellevue .....	1410
Chattanooga, First .....	930
Memphis, Union Avenue .....	928
Nashville, Grace .....	810
Memphis, Temple .....	780
Memphis, First .....	752
Knoxville, Fifth Avenue .....	730
Chattanooga, Ridgedale .....	625
West Jackson .....	590
Maryville, First .....	524
Nashville, Belmont .....	522
Nashville, Park Avenue .....	500
Etowah, First .....	498
Chattanooga, Calvary .....	486
Jackson, Calvary .....	471
Chattanooga, Clifton Hills .....	458
Nashville, Edgefield .....	458
Chattanooga, Avondale .....	456
Clarksville, First .....	444
Chattanooga, East Lake .....	410
Nashville, Eastland .....	398
Chattanooga, East .....	395
Cleveland, First .....	393
Rossville, Ga., First .....	356
Chattanooga, Tabernacle .....	352
Humboldt, First .....	346
Nashville, Grandview .....	338
Chattanooga, Red Bank .....	334
Chattanooga, Chamberlain Avenue .....	325
Fountain City, First .....	323
Nashville, North Edgefield .....	314
Old Hickory, First .....	300
Newport, First .....	299
Paris, First .....	299
Cookeville, First .....	262

#### By FLEETWOOD BALL

John W. Clark, of Louisville, Ky., will begin his pastorate with the First Church, Sparta, Ga., August 4.

H. C. Baker, pastor at Englewood, lately did the preaching in a revival resulting in 73 additions.

J. P. Horton, of Hickory Flat, Miss., has been called to the care of the church at Magnolia, Miss., effective at once.

F. W. Farmer is doing evangelistic work since his resignation some months ago at Pocahontas, Ark.

E. C. Cain has resigned as pastor at McLoud, Okla., but has not indicated his plans.

J. M. Roddy, a beloved preacher, is critically ill at his home in Midway, Ky. His pulpit is being supplied by J. W. Thompson, of Georgetown, Ky.

Jackson Lowe, son of Missionary and Mrs. C. J. Lowe of Shanghai, China, has recently been a student in Carson-Newman College, Jefferson City.

The church at Winterville, Fla., W. N. Coile, pastor, will begin a revival

next Sunday in which W. H. Faust, of Atlanta, Ga., will do the preaching.

W. D. Nowlin, of Arcadia, Fla., is supplying indefinitely, Hopewell Church, near Plait City, Fla. It is a full time country church.

A revival is in progress at Whiteville, S. R. Woodson, pastor, in which N. M. Stigler, of Martin, is doing the preaching.

G. M. Savage, of Jackson, the "grand old man" of Union University, is being assisted in a revival at Mercer by Floyd Chaffin of Memphis, this week.

The church at Florence, Miss., O. P. Moore, pastor, will be assisted in a meeting beginning next Sunday by L. W. Ferrell, of Jackson, Miss.

F. Z. Huffstatter, of Myrtle, Miss., is to assist Providence church near that place, in a revival beginning next Sunday. Harvey Gray is the pastor.

Deacon P. C. Barton, of Jonesboro, Ark., a brother of A. J. and L. E. Barton, is very ill in the Baptist Hospital of Memphis.

R. C. Medaris, of Memphis, is spending several weeks in the Cumberland Mountains of East Tennessee doing missionary work.

The First Church, Melbourne, Ark., is pastorless, L. M. Keeling having resigned. He has not announced his plans for the future.

T. R. Hagmons has resigned the care of the Berclair Church, Memphis, to accept the call to the church at Pocahontas, Ark.

T. P. Haskins, of Duncan, Okla., has resigned to accept a position of assistant executive secretary of Oklahoma Baptists. A. A. Potter is the secretary.

On account of sickness of the pastor, C. E. Hutchinson, the revival, which was to have begun in Trezevant next Sunday, has been indefinitely postponed.

The church at Chapel Hill, near Life, will be assisted in a revival beginning the fourth Sunday in July by Floyd Chaffin, of Memphis. A brush arbor will be used to accommodate the crowd.

Deacon George Bolen of the Second Church, Lexington, held a meeting last week at his schoolhouse near Lexing-

ton, resulting in two conversions and one addition.

The First Church, McAlister, Okla., A. A. Duncan, pastor, is having a revival in which C. C. Morris of the First Church, Ada, Okla., is doing the preaching.

D. E. Montgomery of the First Church, Leesburg, Fla., was elected to fill the vacancy of the State Board of Florida, caused by the death of D. H. Bickers.

John W. Ham, of Atlanta, Ga., a useful evangelist, has been confined to the Georgia Baptist Hospital for the last four weeks. Friends hope for his recovery.

The church at Monticello, Miss., D. O. Horn, pastor, had received, at last account, 32 members under the preaching of H. L. Martin, and the interest is growing by leaps and bounds.

The church at Chatom, Ala., Mack Jones, pastor, was lately assisted in a successful revival in which Merrill D. Moore, of Newport, did the preaching. There were 15 additions.

The First Church, Paragould, Ark., Edgar Williamson, pastor, has just closed a great revival, A. P. Blaylock, of Little Rock, Ark., doing the preaching. There were 96 additions.

Evangelist E. A. Petroff and singer C. C. Elsey of Rogers, Ark., are in the midst of a great meeting with the First Church, Blytheville, Ark., Alfred Carpenter, pastor.

The church at Electra, Texas, Lum Hall, pastor, has just closed a wonderful meeting in which T. P. Haskins did the preaching. There were 55 additions, 40 by baptism.

Jacob Gartenhaus, missionary of the Home Mission Board among the Jews, has just held services at the Bell Avenue and Broadway Churches of Knoxville.

The First Church, Somerset, Ky., W. E. Hunter, pastor, was lately assisted in a meeting by C. W. Pope of Jefferson City, who did the preaching and Luther Carter led the singing. There were 30 additions.

The church at Simpsonville, Ky., P. G. Horner, pastor, was lately assisted in a meeting in which F. F. Gibson, of Louisville, Ky., did the preaching. There were 31 additions, and a great revival in the church.

The congregation of the First Church, Sparta, will move into its handsome new edifice next Sunday for their first service, when a series of meetings will begin under the leadership of F. M. McDowell, of Knoxville, father of the

pastor, F. M. McDowell, Jr. The congregation lost its church building two years ago by fire.

**By THE EDITOR**

C. L. Norton supplied the pulpit of Eastdale Church, Chattanooga, in the absence of Pastor J. D. Bethune

—B&R—

Wartrace Baptist Church began a meeting this week. Douglas Hudgins, Nashville, is preaching.

—B&R—

W. Rufus Beckett, pastor Inglewood Church, Nashville, is assisting Floyd W. Huckaba in a revival at White House Church.

—B&R—

Pastors interested in securing tithing literature at a nominal cost should write The Layman Company, 730 Rush Street, Chicago, Ill.

—B&R—

The veteran J. H. Grime, Lebanon, Tenn., has brought out an excellent pamphlet on "What is an Orthodox Baptist?" which may be ordered from the author for ten cents.

—B&R—

Westview Church, Murfreesboro, O. E. Bryan, Jr., pastor assisted by Douglas Hudgins, has closed a good revival in which there were 41 additions to the church, 33 coming by baptism.

—B&R—

T. B. Hammons recently closed a good revival with Tate Street Church, Corinth, Miss., where Raymond Butler is pastor. There were 16 professions and 15 additions.

**NOTICE**

In the list of Associational meetings for 1935 which appeared in last week's paper, Ocoee Association is scheduled to meet September 15 when it should have been October 15, with Red Bank Baptist Church at Red Bank.

Along with a handbill announcing him as the speaker at a good citizenship rally in Girard, O., Hon. W. D. Upshaw sends in a splendid write-up of and tribute to Geo. W. Truett, which would be interesting reading if we could find an opportunity to publish it.

—B&R—

Revivals are being conducted in both of the missions which are sponsored by the First Church, Elizabethton. Pastor C. L. Bowden, of the First Church, is preaching in one and H. C. Hopkins in the other. Prayers of the brotherhood are requested.

—B&R—

On Sundays, August 25 and September 1, M. E. Dodd, pastor First Baptist Church, Shreveport, La., will preach in the Second Baptist Church, Jackson Boulevard at Lincoln Street, Chicago, Ill., and wishes to invite any Southerners who may be in Chicago on those dates to worship with that church.

Word comes that large congregations and a revival spirit mark all the services of the Bluff City Baptist Church, Bluff City, S. O. Pinkerton, pastor. On June 16 ten were baptized, on July 14, three, the oldest a man of eighty-six, the youngest a boy of ten. On Sunday night there were four more additions. The pastor has been on the field seven years.

—B&R—

We have received a copy of a splendidly written history of the Southwide Baptist Church and its activities, James S. Day, pastor. The history was sponsored by the Alathean Sunday School Class and was written by Mrs. Helen B. Wilson, wife of Lloyd T. Wilson, deceased, who was a former State Secretary in Tennessee and concerning whom the Reflector recently carried an article which it had not received in time for the centennial issue.

—B&R—

Pastor R. K. Bennett, Stanton, with Mrs. Bennett, passed through Nashville in company with a friend one day last week. They were on their way to Louisville to make arrangements for entering the Seminary in the fall. Others who made appreciated visits to the office last week were S. A. Maples, Murfreesboro, moderator Concord Association, Pastor E. W. Roach and son, Smithville, and President J. T. Warren of Carson-Newman College, Jefferson City.

—B&R—

**With the Churches: Chattanooga—**East Lake received 1 for baptism; Clifton Hills welcomed 3 by letter and 2 for baptism; Ridgedale, Pastor Livingstone welcomed 1 by letter, 1 for baptism and baptized 4; Calvary received 2 for baptism; Chamberlain Avenue, Pastor McClanahan, baptized 3. Nashville—Eastland received 1 for baptism. Memphis—Seventh received 2 by letter; Bellevue, Pastor Lee, received 5 by letter, 3 for baptism and baptized 6. Cleveland—First, Pastor Householder baptized 2.

—B&R—

The Sunday School Board is developing a list of cultural books, such as are listed in the new Training Course for Sunday School Workers. Thirteen of these are Bible books and then there are books on evangelism, doctrines, Baptist history, stewardship and missions and books on methods and pedagogy, etc. Secretary P. E. Burroughs, of the Educational Department, writes of the great personal uplift which has come to him as he has studied and read these books, both for the fresh grasp of their message and for the new awards. And he says that he feels moved as never before to carry these training messages to the people.

—B&R—

Having closed his ninth evangelistic campaign in Memphis, Evangelist Arthur Fox, Morristown, with his family, is resting in Mars Hill, N. C., the meeting at Burnsville, N. C., having been

called off on account of an infantile paralysis scare. Later he began a meeting at Inman, S. C., then was to go to Ridgely, then to Chattanooga. In a recent revival at Calvary Church, Memphis, Paul, the son of Evangelist Fox, assisting his father in the meeting, was stricken with appendicitis. An immediate operation being advised on Saturday. The operation was postponed until after the Sunday evening service. Within 15 minutes after that service, he was at the hospital and the operation proved to be completely successful. There were 33 additions to the church on that day.

**A LETTER FROM HARRIMAN**

Things are going along so nicely here in Harriman, at Trenton Street Baptist Church, that I thought you would like some information for an article in the Baptist and Reflector. Bro. D. Chester Sparks, the pastor, came to us from Mackville, Kentucky, and as you know, came into a very tense situation. He started on his third year the first of May. By his unexcelled diplomacy and marvelous tact he has overcome many obstacles and difficulties, and has led the church in a great recovery program.

The people have fallen in love with him and have bestowed many gifts and little courtesies upon him and his family, especially during the illness and death of his beloved wife and helpmate, last August, which saddened the hearts of the entire town.

It seems that anonymous gifts have been popular. Two hundred dollars was left on the desk of the Sunday School Secretary; and then four hundred dollars was deposited in the bank to be applied on the indebtedness, besides various and sundry gifts to the pastor, such as a suit of clothes, etc.

Among other donations are new lights and wallpaper for the auditorium, and an electric range for the kitchen, books for the library, and numerous other furnishings and small gifts.

For the past year a special committee has been raising on an average of one hundred forty dollars per month outside the budget, to be applied on the indebtedness. It is estimated that by the close of the fiscal year six thousand dollars will have been paid on this indebtedness incurred in building a modern Sunday school plant, since Bro. Sparks has been pastor.

So in the face of all this it looks like great things are in store for Trenton Street Church.

Sincerely yours,

Harry O. Wester,  
Former Choir Leader,  
Harriman, Tennessee.

### ENGLISH VERSIONS OF THE BIBLE OR PARTS OF IT

Charles Bronson, Rutledge, Tenn.

(For better continuity of thought a small section (recently printed) of the first section of this manuscript is reproduced with the remainder of this section.—Editor.)

Without a special study of its forms and words we cannot read the Anglo-Saxon. The coming of the Danes added something and the coming of the Normans added greater changes. Since all these elements were fused into one language, it has undergone such changes as to be quite different from what it formerly was.

Since the King James Version was first published, hundreds of words have changed in meaning. Their forms, especially of the pronouns and verbs, have also changed. The dozen Bible translations and the works of Shakespeare, Spencer, Bacon and Hooker, from 1500 to 1600 and a few generations later, looked different and were very far from what they are today. These were in the English language, but it was a different English from that of today. The universal use of the King James Version has kept our language from changing as much as it would have otherwise. But it has changed a great deal in spite of that. And there was no English language when the New Testament was written, much less the Old Testament. This has called for new translations of the Scriptures.

Another reason for such translations is that the manuscripts used in making all the 16th century translations, including the King James Version, were much newer and consequently less accurate than the oldest and best manuscripts now available.

Another reason for new translations is that the ability and carefulness of some translators are not as good as that of others. Knowledge of the original tongues in the Reformation period was not as good as now. So no version of that period could be as good as a translation now.

A fairly complete list of English versions of the Bible or of parts of it is as follows:

#### I. Anglo-Saxon Versions (670-1066).

1. Caedmon's paraphrases of the Bible. About 670 A. D.
2. Aldhelm's translation of the Psalms. Before 709.
3. Egbert's translation of the Gospels. Before 709.
4. Bede's translation of John's Gospel. In A. D. 735.
5. King Alfred's translation of the Pentateuchal laws which he fixed in his national code — some time before 901.
6. Aldred's interlinear Anglo-Saxon paraphrases of the Gospels. (Called the Lindisfarne Gospels). About 950.
7. Abbot Aelfric translated the Gospels; and later, as Archbishop of Can-

terbury, the Pentateuch, Joshua, Judges, Esther, Job, a part of Kings, and the apocryphal books of Judith and Maccabees (A. D. 1000 or earlier). His translation of the Gospels is called "the Durham Gospels."

#### II. From the Norman Conquest to the Reformation (1066-1517).

1. The Ormulum—a metrical version of the Gospels and the Acts. About 1215. (King John granted the Magna Carta—the Great Charter—in the year 1215.) This version was made by a monk by the name of Orm.
2. The Psalter—by William of Shoreham. About 1320.
3. The Psalter, with Commentary, by Richard Rolle of Hampole. About 1340.
4. The Wickliffe-Hereford Version. By John Wickliffe and Nicholas of Hereford. Completed in 1382. This was the first translation of the entire Bible into the English language, which was quite a different language from what it is today. Wickliffe and Hereford translated from the Latin Vulgate. They did not know any Greek and Hebrew.

5. The Harmonization of the Wickliffe-Hereford Version, by John Purvey in 1388. The styles of Wickliffe and Hereford were extremely different. Purvey made the parts done by Wickliffe and Hereford as nearly alike as possible. At this time printing was still unknown. So the work of making copies of the Scripture, as well as those of other writings, was quite slow and tedious.

A century after Wickliffe's day, we come to a new era in the history of the world. In 1453, the Hundred Years War between England and France came to an end. This war began in 1338—the year that Wickliffe entered Oxford. Also in 1453, the Turks captured Constantinople. This caused great numbers of Greek schoolmasters to flee to the countries of western Europe, carrying with them manuscript copies of the Greek New Testament and the Hebrew Old Testament and also the Greek classics. These Greek schoolmasters began to teach all these things in the universities of England, France and Germany. Then in 1454, printing from movable types was invented. In 1470, William Caxton brought the first printing press to England. In 1488, the first Hebrew Bible was printed. In 1516, the first Greek New Testament—that of Erasmus—was printed. In 1492, America was discovered. The day-dawn of the modern world was near at hand and with it the passing away of the darkness of the Middle Ages—intellectual and religious. Each of these great happenings contributed to the bringing in of the Reformation movement and all that goes with it.

#### III. The Versions of the Reformation Period (1517-1611).

The Reformation Period is usually reckoned 1517-1567. John Calvin, one

of the great Reformers and the theologian of the Reformation, died in the year 1567. So this year is usually supposed to be the end of the Reformation Period. But I here make it include all Bible translations after 1517 on to the end of 1611 because these all grew out of the Reformation movement.

1. Tyndale's translations and revisions—1525-1534. (First the New Testament in 1525, then the Pentateuch in 1530, afterward Jonah in 1531.)
2. Coverdale's Bible—in 1535.
3. "Mathew's" Bible—in 1537. (This was really Tyndale's Bible finished by John Rogers.)
4. Taverners Bible—in 1539.
5. The Great Bible—in 1539.
6. The Genevan Bible—in 1560. This was the first version ever printed in the modern smooth-letter type. It was also the first one that was broken up into verses—a very grave mistake as this mars the connection so greatly.
7. The Bishop's Bible—in 1568. So called because so many of the translators were bishops.
8. The Douai, or Rheinish Version—by the Roman Catholics—the New Testament in 1582, and the Old Testament in 1609-10.

(Continued next week.)

#### RED RIVER BAPTIST CHURCH, ADAMS, ROBERTSON CO., TENN.

W. R. Goodman, Pastor

In 1791, just 143 years ago, the first Baptist church in this section of Tennessee was organized at the home of Elisha Prince, near Port Royal, Tenn. Two preachers, Rev. Taylor and Dudley, came from their homes near Lexington, Ky., came on horse-back to plant the Baptist Standard in the newly settled territory of North Carolina. This section was then known as Tennessee County, North Carolina.

In the beginning the doctrine of the church was what was known as Hardshell Baptist and continued so until 1826, when the division was made at an association of the churches at Russellville, Ky. The incidents connected with this division are interesting. Elder Ruben Ross was preaching for the church at the time, though never its active pastor.

The present church was built in Adams in the '70's where it has remained. During 1928 the church built commodious Sunday school rooms and remodeled the church building. The debt has been paid and the building was dedicated at a Homecoming service on Sunday, July 21.

Rev. William Goodman was the pastor when the new addition was built, and previous to his pastorate, some of the former pastors are as follows: Dr. Padfield, Geo. Carney, Rev. Johns, Rev. Shannon, Rev. Williams, J. W. Dickson, J. H. Burnett, J. W. Fort, F. C. Plasters, W. S. Adams, Thomas Felts, Sugg Fort, Emanuel Skinner.