

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

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CHURCH PERPETUITY

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century fled into Flanders; and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were, therefore, in existence long before the Reformed Church of the Netherlands.

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient."

—History of the Dutch Reformed Church, by A. Ypeij and I. J. Dermout, Vol. I, p. 148.

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

Will Rogers

The world was shocked over the death of Will Rogers and Wiley Post in an airplane crash near Point Barrow, Alaska. The news was received too late for any comment in these columns last week.

Wiley Post, world-girdling flier, was one of the most famous airmen in the history of aviation. Will Rogers was the most famous and unique, all-round humorist-philosopher in the world. In homely, pungent phrase he could go to the heart of things as he saw them and commend, if he saw fit. Or he could forcefully criticize what did not meet his approval, and do it without offending. We read him every day.

Mr. Rogers has been described as one of the kindest of men. Instances of his generosity are related which he would not permit to be reported, lest someone think it was for publicity purposes. A former governor of the state of Texas, Pat M. Neff, now president of Baylor University, Waco, Texas, who knew Mr. Rogers intimately, says that in all his contacts with him he never heard Mr. Rogers speak an unkind thing of anyone.

It is reported that on the eve of the flight which ended so disastrously Mr. Rogers in response to a question said that the journey would probably lead to "just somewhere." It did lead somewhere—to death and the unseen realm. He will be greatly missed.

The call may come to us all sooner than we think. The "somewhere" to which we shall go depends on whether we are under the atoning blood of Christ or not. Under the blood there is

—"no moaning of the bar
When we put out to sea."
* * *

Rich Through His Poverty

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

The impoverishment of the Lord Jesus in order to the enrichment of believers sums up His redemptive work for us plus the issue thereof.

I. JESUS WAS RICH

1. In Possessions. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him" (Col. 1:16). The extent of His riches was measured by universal possessions.

2. In Glory. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). In seeking to comprehend this, our finite minds can scarcely touch the hem of the garment.

3. In Love. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). Only God Himself can explore the depths and measure the width and scale the height of that love.

II. JESUS BECAME POOR

1. In Possessions. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20).

2. In Glory. "He is despised and rejected of men—" (Isa. 53:3). "Who being in the form of God, thought it not robbery (thought it not a thing to be grasped) to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

3. In Love. It was not Christ, the Son, who became poor in the love of the Father once lavished upon Him, but Christ the Son in His character and work as our Substitute. In that awful transaction on Calvary He was left to tread the winpress alone. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matt. 27:46).

III. JESUS BECAME POOR THAT WE MIGHT BE RICH.

1. In Possessions. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's (I Cor. 3:21-23).

2. In Glory. "And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:22).

3. In Love. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23).

Every true believer can say from the heart:

"For me to lowest depths of woe
Thou didst Thyself abase,
For me didst bear the cross, the shame,
And manifold disgrace.
For me didst suffer pain unknown,
Blood, sweat, and agony;
Yea, death itself—all, all for me,
For me, thine enemy,
For me, thine enemy.

"Then shall I not, O Savior mine!
Shall I not love Thee well?
Not with the hope of winning heaven,
Nor of escaping hell;
Not with the hope of earning aught,
Nor seeking a reward,
But freely, fully, as Thyself
Hast loved me, O Lord!
Hast loved me, O Lord!"

But sometimes certain Christians are inclined to keep the expression of their devotion to Christ in the realm of the mystical and contemplative merely. It should be expressed in the realms of the mystical and also in the realm of the practical. The truth is that, as the context makes clear, Paul called attention to our enrichment through the poverty of Christ in order to stir our souls in such a way as to constrain us to give of our means to the cause of Christ.

Paul says: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace

also." And he is speaking of the grace of giving. Then he enforces this exhortation by emphasizing the believer's enrichment through the impoverishment of Christ. Surely after Jesus has done so much for the believer, the believer will be constrained to be rich toward Jesus in giving. In truth, giving does not have either the quality or quantity it ought to have until it is done in this redemptive atmosphere.

In September Tennessee Baptist women under the auspices of the W. M. U. are asked to raise \$5,000 for State Missions. In October Tennessee Baptists in general will be asked to give through the Sunday School or otherwise not less than \$10,000 to State Missions. More will be said about it later. What we simply wish to emphasize now is this principle: Let us look to Calvary and then look to our giving. "For ye know the grace of our Lord Jesus Christ—"

* * *

Lockeland Church, Nashville

On Sunday morning, August 18, while the pastor, J. H. Sharp, was preaching in a revival at Lascassas, the editor had the pleasure of supplying the pulpit of Lockeland Baptist Church, Nashville. The courtesy of the people and the way they listened made it easy to speak. We rejoiced in the evidences of the Lord's blessing upon the church and pastor.

* * *

Visiting The Associations

NOLACHUCKY

In the car of Registrar R. H. Lambright, of Carson-Newman, Mr. Allen and the editor were carried on August 14 to attend the first day of the 108th annual session of Nolachucky Association, which met at Robertson Creek Baptist Church, near Whitesburg, J. C. Curry, pastor.

W. E. McGregor, O. C. Wall, and Willis Allen were re-elected moderator, clerk, and treasurer respectively, and W. H. Pangle was elected assistant moderator.

W. H. Pangle, Russellville, preached the annual sermon using as a text John 11:28, an earnest, helpful message. Roy Weems read the report on Christian Education, which was spoken to by R. H. Lambright. Andrew Allen, State Sunday School Superintendent, was introduced to the body and delivered an address. At noon the hostess church served a bountiful dinner.

In the afternoon among other items, J. M. Anderson, Morristown, read a unique report on missions, which was spoken to by himself and by Secretary Freeman, Nashville. Mrs. Hugh Crosby read the report on W. M. U., which was then interestingly spoken to by Mrs. J. O. Phillips and Mrs. John D. Freeman. Willis Allen presented the report on Orphans' Home, and Superintendent Stewart addressed the body. The editor also spoke to the body. A fine list of subscribers was received. In point of spirit Nolachucky was one of the best attended in a long time.

For the evening with Dr. Stewart we drove to Morristown and had the pleasure of attending prayer meeting at the First Baptist Church, O. D. Fleming, pastor. Except for the preliminaries, the service was in charge of the Girls' Auxiliary under the direction of Mrs. O. L. McMahon. It was an interesting program and those who sponsored it are to be commended. A rather unusual result following the prayer meeting was that, with nothing more than a brief announcement, four subscribers to the Reflector were secured.

JEFFERSON COUNTY

On August 15, Dr. Stewart and the editor drove out to the 16th annual session of the Jefferson County Association, which met at White Pine Baptist Church, White Pine, J. R. Johnson, pastor.

A fine and responsive attendance was on hand. After

devotions by B. C. Cochrum, W. A. Hull and S. M. McCarter were re-elected moderator and clerk-treasurer, and W. E. Watson was elected assistant moderator.

R. H. Lambright read the report on the Co-operative Program and yielded his time to Secretary Freeman, who spoke to the report.

C. W. Pope, pastor First Baptist Church, Jefferson City, preached the annual sermon, using as a text, "The Baptist Message to the World." We secured the manuscript, that we might pass the sermon on to our readers. The hostess church served a fine dinner at noon.

In the afternoon after devotion by J. Nelson Roach, U. W. Malcom read the report on Missions, and spoke briefly after which Mr. Allen, Superintendent Stewart and the editor spoke.

Mrs. J. O. Johnson read the report on Woman's work and spoke briefly. Following this she directed the presentation of a pageant strikingly emphasizing the various phases of W. M. C. work. Marcella Wheeler, Devure Wheeler, Zula Bailey, Katherine Spurgeon, Mary Lane, Sarah Humpston, Mary Love Smith, Margaret Spurgeon and Evelyn Helm were the cast. It was very interesting. Then with Dr. Stewart to Knoxville to catch the train for home.

EAST TENNESSEE

On August 21, leaving Nashville at 5:20 A. M., Dr. Stewart and the editor drove 250 miles to the East Tennessee Association, meeting in the Second Church, Newport, Herman Matthews, pastor.

When we arrived, Leonard Wood had conducted devotions. Will Weaver, moderator for twenty years, had been re-elected, Pat Davis had been chosen assistant moderator, and H. R. Click had been elected clerk-treasurer. Bro. Jimmie Clark was in the closing part of the annual sermon. At noon the church served a bountiful dinner.

In the afternoon after devotions conducted by Joe Shelton, Mrs. T. R. Woodson read the report on Woman's Work, which was then spoken to by Miss Mary Northington. Miss Ada Williams read and discussed the report on Young People's Work. S. E. Loxley spoke on the Every Member Canvass. A girls' quartette from Liberty Hill Baptist Church rendered a special number. After this Dr. Stewart and the editor addressed the body.

A fine spirit prevailed throughout the day. A fine list of people remembered the Reflector. Then to Morristown for the night.

GRAINGER COUNTY

On the twenty-second our party drove to the Mouth of Richland Baptist Church, George H. Hinchey, pastor, for the second day's session of the Grainger County Association.

W. I. Daniel, John Ogan, and J. C. Williams had been elected moderator, assistant moderator, and clerk-treasurer respectively. We heard splendid reports of the annual sermon by John M. Anderson.

At the opening service the pastor conducted devotions. T. M. Godwin read and discussed the digest of letters. Mrs. Eula Hammer read the report on B. T. U., which was discussed by Fred Noe, A. F. Mahan, Clay Lambdin, and M. H. Inklebarger. Mrs. B. F. Moore read the report on Woman's Work, which was then spoken to by Miss Northington and Mrs. B. S. Morgan. Upon motion of M. H. Inklebarger the body appointed a committee to draw up suitable resolutions of appreciation for Mr. W. D. Hudgins, who until his tragic death last year, regularly visited the Association. The resolutions presented by the committee, Bro. Inklebarger, Charles Bronson, and a brother whose name has escaped us, were adopted. J. C. Williams read the report on Orphans' Home, whereupon Dr. Stewart addressed the body.

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The Doctrinal Objective of The Epistle To The Ephesians

Everett Gill

If in the Epistle to the Romans the Missionary to the Gentiles gave to the world the profoundest discussion of the doctrine of justification by faith in its relation to God's righteousness, in his Epistle to the Ephesians (and only in a lesser degree in Colossians), Paul soared to the loftiest heights in his revelation of certain doctrines which hitherto had been hidden mysteries of the gospel of Christ. So new, startling and well-nigh inexplicable were some of these "mysteries" which he now revealed that the Apostle at times well-nigh strained language to the utmost to set forth his revelations.

So tremendous and overwhelming were some of these new truths that expositors have had difficulty properly to evaluate them in their relation to the epistle as a whole. In the discussion which follows there is no attempt at an exposition of the epistle in the real sense of the term. Rather we shall seek to indicate the general direction of Paul's discussion and the final doctrinal objective of the Epistle, keeping in mind that there were naturally various other minor objectives.

Ephesians treats of at least six major Christian doctrines—predestination, the person of Christ, Christian privileges in Christ, Christ the Head of the Church, His Body, the development of Christian character and holiness of life, concluding with the colossal campaign against the kingdom of sin and evil, or evangelism in its most comprehensive sense and at its highest and best.

The doctrine of predestination by some is thought to be the dominant doctrine of the epistle. It is indeed asserted in no uncertain language some fifteen times under such terms as "predestination," "foreordination," "purpose," "counsel of his own will" and similar expressions. By some the doctrine here is made to teach that God, like an oriental autocratic monarch, predestined some to eternal salvation and others to eternal damnation, solely to show forth His sovereignty; that the matter of salvation and damnation is no one's business but His own; that He was Sole Autocrat of the Universe and had the right to save or damn as He chose; and that that is all there was to it.

It is needless to say that such a view is a travesty on the doctrine of the divine sovereignty of God of infinite love who has expressly declared that He does not desire the death of the wicked, but that all should come to Him and live.

Paul's purpose of emphasizing the electing grace of God was beautifully and effectively missionary and practical. Those startling and thrilling statements concerning predestination were not paragraphs from a dry treatise on systematic theology, but a stirring revelation and message of comfort to His disturbed converts in Proconsular Asia.

The Apostle was writing from Rome to his beloved Gentile converts who had been rescued by the gospel from that cess-pool of iniquity which was the Graeco-Roman world of which Paul speaks with such utter frankness. Though at such a distance from them and in captivity, he was kept informed of the activities of the Judaizing missionaries who continued to dog his steps and steal his converts. They constantly extolled Judaism, and insisted that the Gentile converts had no access to the Kingdom of God nor any claim to salvation except via the Mosaic Law.

Paul had already written from Corinth to his Galatian brethren on this same theme but as they went on he had seen deeper into the subject, and now he pushes the matter back to the very beginning of things. He was writing to his brethren of Ephesus and vicinity that he might fortify their faith and strengthen their hope in Christ. He uncovered a "mystery" which hitherto had been hidden from the eyes of mankind. God had revealed this glorious truth to him and commissioned him to give it to the world—that the salvation of the Gentiles by simple faith in Christ, without the need of becoming Jews, was a part of God's eternal plan. This "gospel" of Paul, this wondrous good news,

was not something trumped up by Paul, nor was it an after-thought of God, but was an essential part of God's eternal decrees. The Gentile brethren were not to be timid or apologetic in the presence of their Jewish brethren; they were not to have an inferiority complex as if they were spiritual step-children, but were equally with the Jews themselves included in the fore-ordination and elective decrees of God. Paul was thereby exhorting his Gentile converts to hold up their heads and rejoice in their heaven-born and Christ-bought privileges, and not to be tempted to be led away into Judaism. It is probable that this argument of Paul—this divine uncovering of the eternal purposes of God regarding the status of the Gentile converts, put an end to any further serious inroads of the Judaizers upon Gentile Christianity. The doctrine of predestination very likely put the cap-sheaf on the decisions of the Jerusalem Conference, and finished for good the Judaizing controversy.

The doctrine of the person of Christ in His relation to God the Father and the Church as its Head, is not fully, but briefly and gloriously set forth in a few compelling phrases.

The new and soaring doctrine of "the Church, the Body of Christ" is considered by many as the dominant doctrine of this epistle. However, it is mentioned only nine times; and then for the most part the purpose of it is that of illustrating the duties and privileges of the married state; and an illustration is scarcely more important in the mind of the writer than the thing illustrated. This however does not deny that this tremendous mystical doctrine of the Church as the Body of Christ had an overwhelming importance in the thinking of Paul. But in vs. 5:32 he seems to admit that it was still a "mystery," and not a truth fully revealed; though the interpretation of "mystery" in this passage is not altogether clear.

All through Paul's discussion of the elective grace of God, which included his Gentile brethren, he weaves, so to speak, like golden and purple threads in an oriental tapestry, wondrous facts concerning the privileges of the saints in Christ, which reach into the very "heavenlies."

Because of the overtowering majesty of such doctrines as predestination, the person of Christ, Christ the Head of the Church, it comes with something of a shock of surprise to learn that the major portion of Ephesians is devoted to the matters of developing a Christ-like character and the living of a holy life. The epistle is, therefore, eminently practical, and not predominantly doctrinal. No epistle, it is true, soars higher into the thin ether of pure doctrine of the purposes of God and the person and work of Christ, but at the same time no epistle walks more mundanely along the paths of human experience and Christian duty. Ephesians is indeed a guide-book to the stars and the "heavenlies," but it is at the same time one of the Apostle's most brilliant and beautiful hand-books on holy living here upon the earth. Paul was equally at home flying in the stratosphere, or walking the Roman roads of his day with the multitudes.

It is, naturally, in the last chapter (the 6th) that Paul reaches the climax—his doctrinal objective, in what is perhaps his most dramatic picture or figure of all his writings—the campaign against the kingdom of sin and evil by the panoplied hosts of God's people.

This epistle, in a sense, in its doctrinal and pedagogical arrangement reminds one of a spear-head, with its broad base coming to a shining and terrible point. Paul began with the broad and eternal decrees of God, following up with brief and flashing discussion of the person of Christ, the Church of God, the heavenly privileges in Christ of the saints, continuing with the long and shining body concern-

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Clouds Without Water

Jude 12

Jimmie T. Williams

Jude writes to warn his readers against false teachers. He urges them to contend earnestly for the true doctrine, handed down to the saints.

The rainbow in the cloud is a sign that God made a covenant that the earth would no more be destroyed by water. The colors of the rainbow are: red, orange, yellow, green, blue, indigo and violet. When we see the rainbow, after a shower, displaying all those radiant colors, let us remember God's covenant.

A thick cloud was upon Mount Sinai, when God gave the Ten Commandments to the world. God came upon that mountain in fire and the smoke of the fire covered the whole mountain. The mountain quaked and trembled with the power of God.

There was a bright cloud that appeared when Jesus was transfigured. "He was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. While He yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:2, 5.

Jesus is coming to the earth again in the clouds. "They shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. 24:30. The trumpets will sound; the heavens will tremble; the sun will be darkened; the moon will not shine; the stars will fall from heaven. Every eye shall see Him, of all the people of the nations.

Clouds have played a leading part in the history of this old world, and they will continue to do so. May we let our minds think about CLOUDS WITHOUT WATER, and be brought to a deeper spiritual life by thinking about them. May we seek to pour out refreshing showers on the world, and not be CLOUDS WITHOUT WATER.

Clouds Without Water Are Drifting Clouds

Sometimes we look up and see white, fleecy clouds, sailing high in the sky. The wind carries them just any direction it wills. Usually we see something floating on the streams of water. The trash and rubbish ride the waves with perfect ease and satisfaction. Wherever the stream goes, so does the rubbish—drifting with the stream.

There are so many Christians—or may be I'd better say church members—drifting. Their lives are drifting with the tide. They are always going, but never get anywhere. They are like the clouds, carried about by the winds. They are like the rubbish, drifting with the current of the water. They are floating and drifting down the stream of pleasure and sin. They are sailing around having a good time, with never any concern about the business of the Lord. Every saved one has a duty to perform, and if he is a DRIFTING CLOUD, may God help him to stop drifting.

We live in a world of drifting people. The mass of humanity is drifting with the winds and the tides of sin. Scores and scores drift into the abyss of eternal doom each hour of the day. It has been said that four souls go to hell every second.

Drifting clouds pass on over the scorching fields, leaving everything to wither and die in the sun. How the fields of service are scorching and even burning up, because Christians are drifting around like CLOUDS WITHOUT WATER! Many hearts are waiting and looking for clouds that will bring showers of comfort and blessing and peace.

The thought of carelessly drifting along, with no purpose, no aim, no vision, should cause us to shudder and call us to action. So much needs to be done. The grain is ripe, ready for harvest. Heaven is waiting to see us with a fixed purpose in doing the will of our Master. Christians cannot nourish the souls of men when they are sailing around in the big, open sky of sin, neglect and pleasure.

Clouds Without Water Are Destructive Clouds

There are the wind-clouds, and there are the rain-clouds. Often the clouds with cyclones in them bring little or no rain. These clouds have the powers of nature in them, and when they go over the land, there is left destruction and death.

There are many people who have destructive natures, and yet profess to be children of God. They are forever getting their wires crossed with someone in the church. They will gossip and spit fire and try to destroy. The spirit of revenge is always in their hearts.

Poisonous gases are destructive forces. They were used in the World War. I can imagine in my mind the scene. The soldiers are running into clouds of smoke and clouds of gases, falling and gasping their last breath. Some so-called Christians are worse than a poisonous gas. They will penetrate every crevice and destroy everybody they can, in any way they can.

Fire is a destructive force. I can hear the screaming of the fire alarm. Yonder comes the fire chief, clearing the traffic. Just behind is the fire truck, with a keen whistle blowing and bells ringing, the firemen on all sides. Over across the way the clouds of smoke are rising. Someone's home is being destroyed. I'm more afraid of folks, who are like destructive clouds without water, than I am of a fire, though it is a terrible destructive force. CLOUDS WITHOUT WATER will let the fire sweep over the homes of an entire town, without dropping one single drop of water to stop the blaze. How many professing children of God will sweep through the homes of a community with the flames of common gossip, trying to destroy someone!

Water is a destructive force. The recent floods destroyed thousands of homes and took thousands of lives. The rumbling roar of the flood is an awful sound, for it means death and destruction are on their way. CLOUDS WITHOUT WATER are to be feared more than water itself. We need to fear those who are more destructive than the mighty floods. Let us not let a snake enter our paradise of happy fellowship and destroy our peace, as one did in the Beautiful Garden of Eden.

We should be a building people and not a destroying people. We need to lift up rather than throw down. We need to build up, elevate rather than tear up and destroy.

Clouds Without Water Are Dry Clouds

If the clouds have no water, they must be dry. They will fly over our heads, when we are thirsty, without leaving a drop of water to quench our thirst. Our mouths may be parched, our throats may be dry, our tongues may be swollen, but CLOUDS WITHOUT WATER will do us no good. The earth is hard and dry—no moisture at all—but CLOUDS WITHOUT WATER sail on over.

How often do we become like CLOUDS WITHOUT WATER! The stream of love becomes dry. We quit drinking of the Fountain from on high. Our hearts are dry and hard toward one another. The lost around us are passing away before our eyes, because of the scorching sun of sin. Some have drifted out into the desert, away from the Water of Life, staggering because there is no water to drink.

Think of the recent dust storms west of the Mississippi. Kansas, Oklahoma and Texas saw fertile fields fly away with the wind. Where fertile wheat lands and rich pastures once lay, there were mile after mile of naked barrens denuded by the dust storms, raging for days. The air was saturated with volcanic ash and sand particles and top soil. People died of "dust pneumonia"—a lung congestion.

So many Christians are just as dry as the dust of those storms in the western states. They have no moisture, no nourishing elements. They fill the air with the dust particles of impurity, disloyalty, unfaithfulness, and all manner of sin. They scatter the disease of dry-religion, causing many sinners to believe there is nothing to Christianity. They are dry, shriveled, careless, unfruitful, barren, useless.

Oh, how we need to open up our dry hearts and lives

and let the waters of eternal showers flood our souls! We need to be like clouds that will send their waters to bless the world. We need to be like the springs of pure water that never go dry. We need to be like the River that flows with everlasting waters from the throne of God.

Conclusion:

Let Us Be Like The Clouds Which Bring Refreshing Showers.

Think of the hearts that have rejoiced when refreshing showers of love were poured upon them. Many, many poor hearts everywhere are anxiously waiting for showers to fall upon them. We, who are Christians, can let showers of everlasting good gladden the hearts, which are parching in the fields of sin, fields of agony and sorrow. May we help to make the fields of hungry, thirsty souls rejoice by being refreshing showers to them. Be a blessing and not a curse to humanity. Be like a refreshing shower, and not like DRIFTING, DESTRUCTIVE AND DRY CLOUDS WITHOUT WATER.—Dyersburg, Tenn.

THE DOCTRINAL OBJECTIVE OF THE EPISTLE TO THE EPHESIANS

(Continued from page 4)

ing the holy character of life, and reaches the point of the spear-head with these words that shrill like the command of a Captain on the field of battle, "Finally, my brethren—put on the whole armor of God."

Now this word, "finally," is not merely chronological, but rather logical. Paul is now summing up all he has said and bringing it to a dramatic point. If God had from the beginning fore-ordained this "so great salvation" for all of His saints, Gentiles as well as Jews, with all its attendant privileges, ministered by the transcendent Christ, who is the Head of His glorious Body, the Church—if the saints who compose this Church have attained unto a Christ-like character expressed by a holy life—then there follows logically and necessarily the "finally"—the bugle-call to the colossal campaign against the kingdom of sin and its consequent evil. "The Church" of Christ is not to be a mere spiritual ornament in God's universe, or even here upon earth, but is an organism for combating the realm of evil, which Paul makes to include "principalities, powers, rulers of darkness and spiritual wickedness in high-places." This kingdom of sin and evil is an insult to the very being of God and a menace to His Kingdom. The Kingdom of evil must be destroyed. The very *raison d'être* of the Church of Christ is that of warring against the kingdom which Christ must overcome before He turns the Kingdom over to God the Father.

In that wondrous passage (6:10-20) we see the shining hosts of God marshaled rank on rank ready for battle. Those myriads of God's panoplied people stand in the full armor of the military belt, breast-plate, shield, helmet, military sandals—all the necessary spiritual accoutrements for defensive warfare. Then from out those serried columns there flashes forth, like a flame of fire from the practised hand of each warrior, the shining Sword of the Spirit—the Word of God—the Gospel of Christ.

This is the climax of Ephesians—this is the doctrinal objective of the epistle—Evangelism at its highest and best—the war of the gospel of Christ against sin and evil. Wherever there is sin and its result, evil—there must God's servants, His panoplied warriors be waging warfare. This warfare includes, naturally, sin in the individual. This is personal evangelism. We must war with "the gospel of peace" (as contradictory as that may sound) and bring individuals captive to Christ. No evangelism is complete without personal evangelism.

But this is not all. Paul speaks of organized sin and wickedness—"spiritual wickedness in high-places." Wherever sin and evil are entrenched—according to Paul—we must fight them—in the individual, in society with its worldly principles and ways of the world, in industry with its huge evils, in political life with its selfishness and graft, in the state with its deceptions and militarism, in international

and racial relations with their colossal wrongs—wherever there is sin and evil, there we must wage war. If this passage does not teach this—the compelling truth that God's people, as individuals and as an organized and full-armed host must war against individual and organized sin with "the Sword of the Spirit which is the Word of God"—then it is difficult to see how language can be made to express an idea, for this is the very surface-truth of the passage. Individual and organized righteousness must war against individual and organized sin.

Ephesians, then, leads us down, amid trailing clouds of glory, from the everthrone of God's eternal purposes, into the swamps and miasmas of earth in a grim, ghastly yet glorious campaign against sin and evil. Paul, in undying words shows that Foreordination is the basis of world-missions. Election demands Evangelism. There is no conflict between God's words and works.—Ridgecrest, North Carolina.

CHANGE IN DATE OF MEETING OF THE SOUTHERN BAPTIST CONVENTION

By Austin Crouch, Executive Secretary

The Northern Baptist Convention requested the Southern Baptist Convention, through our President, Doctor John R. Sampey, that the time of the meeting of the Southern Baptist Convention be changed from Wednesday, May 20, 1936 to Wednesday, May 13, 1936.

According to the By-Laws of the Southern Baptist Convention the Executive Committee has the authority to change the date of the meeting of the Convention. In order to save the expense of calling the Committee together a poll of the members was taken by mail and the Committee has voted to accede to the request of the Northern Baptist Convention. The Southern Baptist Convention, therefore, will meet in Saint Louis, Missouri on Wednesday, May 13, 1936 at 2:00 P. M.

The regular time of the annual meeting of the Southern Baptist Convention, as set forth under "Convention Procedure," falls on Wednesday, May 13, 1936. This item reads as follows: "The Convention shall begin its annual meetings on Wednesday after the second Sunday in May, the hour to be determined by the Committee on Order of Business." This change, therefore, restores the time of meeting to the regular date.

It is assumed that this change in date of the meeting of the Southern Baptist Convention will automatically shift the time of meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, from Monday, May 18, 1936 to Monday, May 11, 1936. However, definite announcement concerning the meeting of the Woman's Missionary Union will be made later.

GRAINGER COUNTY

(Continued from page 3)

C. B. Cabbage also spoke. Clay Lambdin read the report on Books and Literature and spoke to the report. He was then followed by the editor. A splendid list of subscribers was secured during the day. An abundant dinner was served at noon by the church.

In the afternoon John Ogan conducted devotions. Will Massengill and G. N. Russell spoke on Stewardship. Conley Collins, A. F. Mahan, and Roy Gambel spoke on Christian Education. D. S. Beeler presented the Laymen's Work, and J. C. Williams, Ministerial Relief. U. V. Malcolm also addressed the body. A. C. Sampel presented the report on Obituaries. And J. A. Foster read the report on Resolutions. At the close the body sang "Sweet Bye and Bye" and gave the parting hand.

A most excellent spirit has prevailed in all the associations we have thus far attended. It is a cause for thanksgiving that the Lord's cause seems to be distinctly picking up.

News And Truths About Our Home Mission Work

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

The State and Home Mission Conference at Ridgecrest, August 4th to the 10th, was one of the most significant missionary meetings ever held by Southern Baptists.

I have asked Mrs. Una Roberts Lawrence to give to our people some interesting high-lights of this meeting.

ECHOES FROM HOME MISSIONS AT RIDGECREST

Mrs. Una Roberts Lawrence

Opening on Sunday with more than 300 in attendance, the State and Home Mission Conference held August 4-10, increased in interest and power until a thrilling close on Friday night with Dr. Antonio Martinez, medical missionary in Cardenas, Cuba, as speaker. The keynote address on Sunday morning by Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, and President of the Home Mission Board, set a high mark of spiritual emphasis by outlining the fundamentals of our faith as the essential basis of any missionary program. Throughout the week State Mission Secretaries and members of the Home Mission Board, both laymen and pastors, joined with the missionaries of Home and State Mission Boards in presenting the liveliest issues of the day in our own land with keen and penetrating analysis of their significance to the missionary program. A large place was given to the missionaries themselves, there being 25 missionaries and workers of the Home Mission Board and three State Missionaries present and taking part on the program. Three State Secretaries were present from the opening session to the last moment on Friday night and seven others for two or more days during the week. It was a trail-blazing meeting out of which shall come in time great forward advances in the evangelization and Christianization of our land and our nearest neighbor nations.

Each morning, beginning with Sunday, Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, spoke on "Taking Jesus Christ Seriously." These morning talks out upon the beautiful terrace in front of the Dining Hall were filled with the deepest and most stirring thoughts concerning the task of Christianity in our present day world. With an amazing ability to sum up the crucial problems of today, Dr. Lawrence fearlessly, clearly and most inspiringly brought the teachings of Jesus to bear upon them—industrial strife, unrighteousness, social problems, racial antagonisms, the rights of underprivileged and isolated peoples of our land, the alien and the stranger in our land. They marked a new conception of the missionary task, not only for the work in our own land but for Southern Baptists in all their mission fields.

There were in attendance upon the Conference two missionaries of the Home Mission Board who speak five languages, Rev. Jacob Gartenhaus, born in Austria, and Dr. Joseph F. Plainfield, an Italian. In addition, these read several other languages. Five of the missionaries present speak four languages, several others speak three, while most of them speak at least two, most of them reading several others. Men of many unusual gifts and cultural accomplishments were among the group. One woman missionary, Mrs. Martin Vivanco, of Cuba, is the first woman to take a Ph.D. degree from the University of Havana. In addition, she is an accomplished musician and possesses great beauty and charm. She is associated with her gifted husband, Dr. Martin Vivanco, in our Baptist school in Havana, of which he is principal in addition to being a professor in the University of Havana.

Dr. J. W. Beagle and the missionaries in the fields of the South enjoyed to the fullest the unusual privileges of

fellowship for an entire week. This Conference was the first time the Home Mission Board has attempted to bring its work before the Southern Baptist Convention in this way, with a whole week of fellowship and discussion with the missionaries from the different fields. Though Dr. Beagle spends much time in travel and conferences on the mission fields in the homeland, yet for the first time in the history of the Board, representative missionaries from these fields met each other and had opportunity for fellowship and friendship.

One of the most precious periods of this fellowship was not on the printed program. It was the Covenant quarter-hour just fifteen minutes before breakfast in the early morning when those who wished joined together in a prayer time in one of the lovely Summer-houses on Ridgecrest grounds. Here in a quiet moment the missionaries and the friends who joined them spoke of their problems, of the needs on their fields, and of the victories God had given them. From Cuba, from the Indian work in the Far West, from the mountains, and the cities came these requests for a unity in prayer never before the privilege of these missionaries. Miss Leachman brought to the group each morning the object of prayer on the W. M. U. Calendar of Prayer, and unitedly the group prayed for the missionaries in far lands as well as for the needs and problems of their own work.

One of the greatest missionaries Southern Baptists have today is M. N. McCall, of Cuba. In a most unusual way he has identified himself with the people among whom he has now spent more than thirty years. To the discussion of Latin-American problems and opportunities he brought an amazing fund of information and inspiration. The results of the investment of support and interest in these thirty years were brilliantly presented by Dr. Martinez on Friday night in a startling contrast between what Baptists had in Cuba at the beginning of this century and what they now have. This address will be published in Home and Foreign Fields in an early issue.

Tuesday was a high day of the Conference with its frank, clear and sincere discussion of race problems led by Rev. Noble Y. Beall and Dr. R. T. Pollard. In no uncertain tones these missionaries presented interpretations and applications of Christian thought and life to the challenging issues of need and opportunity among our Negro people in the South today. Fearlessly, yet with love and understanding, Missionary Beall laid before the Conference the present need and future program for this work in an appealing address, closing this program in the evening session. Dr. R. T. Pollard, of Selma University, is the oldest missionary in service of the Board living today.

Fifteen of the eighteen States of the Southern Baptist Convention were represented in the Conference audiences, the total enrollment running above five hundred. The larger audiences of the evening sessions filled the large Ridgecrest auditorium. A Missionary Exhibit of charted maps drew much attention. The afternoon conferences on missionary education were crowded as the missionaries themselves were given opportunity to bring to life the books about Home Missions. It was a rare treat to see and hear the men and women of these Home fields about whom many had read, and who had until then been only names in a book to most of those in attendance.

What Our Readers Are Saying

SINKING CREEK CHURCH

Sunday, August 25, was Homecoming Day to the descendants of the pioneers of Sinking Creek Church. The records of this church, dating back to 1783, reveal the names of many members who took an active part in the early development of Tennessee history.

Plans had been made for the entertainment of several thousand visitors. The Sunday school, beginning at 9:30, listened to an address by Haskel H. Dyer. Judge Ben Allen followed, and Dr. O. W. Taylor, Editor of Baptist and Reflector, Nashville, Tenn., delivered the sermon.

The afternoon service was featured by addresses by E. A. Cox, pastor and Baptist historian of Elizabethton; C. A. Slomp, lecturer, San Antonio, Texas; Sam A. Sells, former Congressman, Johnson City, and Dr. C. L. Bowden, pastor First Baptist Church, Elizabethton, Tenn.

Arthur E. Roberts, pastor of Sinking Creek Church, was in charge of the ceremonies.

FIRST CHURCH, MARTIN

Since the editor was once a member of the First Baptist Church of Martin, Tennessee, perhaps it will be a pleasure to extend the gracious kindness in allowing a statement made through the columns of the Baptist and Reflector, of the church's progress since the coming of Dr. Nolan M. Stigler as pastor two years ago.

First, there has been a decided growth in spirituality and in desire to "be about the Father's business." There have been 187 additions (60 of whom were by baptism). There have been 65 dismissals, making a net gain of 122. Present membership is 579, the largest in the church's history. In these two years the average prayer meeting attendance has been raised from 36 to 91.

For the last twelve months the Sunday school figures stands as follows: Total attendance, 13,916; visitors, 871; new pupils, 224; average attendance, 273. The pastor finds a faithful and efficient co-worker in his Sunday School Superintendent, Bro. R. J. Walker.

Miss Musa L. Hall, Church Clerk.

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.

MRS. MARTHA POWELL LEEMAN

From its mortal dwelling place to one of immortality, passed the spirit of our beloved sister, Mrs. Martha Powell Leeman, on July 4, 1935. She was born March 23, 1855, and at the time of her home going had attained the mature age of eighty years, three months and eleven days. She was married in 1879 to R. W. Leeman and to this union were born one daughter and four sons. She is survived by the daughter, Malie Leeman Blankenship, and by one son, Sam. Arthur died in very early childhood, Oscar, familiarly known as "Bud" passed away in 1927 and Charlie in 1911. She is also survived by her husband and by a host of relatives and friends whose hearts are saddened by the absence of a beautiful life.

She was converted and united with the Fall Creek Baptist Church in early life and continued her relationship with this church until her death.

Although she had not made her home in this community for more than twenty years, hers is remembered by all as a life of unselfishness and devotion to Christian ideals.

In the gentle relationship of wife and mother, her character was seen and felt in its strongest purity. Her friends remember pleasantly her sunny disposition and spirit of liberality.

To you of her household who survive

and to her many friends we commend her Lord and Saviour and may He comfort and uphold you in your hour of bereavement and may you find in Him the same sustaining grace that was hers until He calls you too, to be with her through the eternal ages of His reign.

Respectfully,

E. W. Weatherly,
Mrs. Sam T. Thompson,
Mrs. Robert Edwards,
Obituary Committee.

Fall Creek Baptist Church, Norene, Tenn., Aug. 4, 1935.

E. D. FITE

E. D. Fite was born September 27, 1865. Died June 26, 1935.

In early life Bro. Fite united with Prosperity Baptist Church, later he moved his membership to Lascasses Baptist Church, where he served as a deacon until his death.

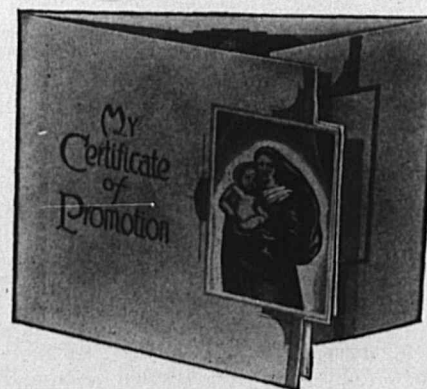
Bro. Fite is survived by his wife, Mrs. Prudy Taylor Fite, a stepson by a former marriage, one brother, several nephews, and a host of friends. He was a quiet modest man, always stood for what he thought was right, and was one of the best Bible students in his church.

Committee:

Mrs. Will David,
Mrs. Henry Martin,
C. W. Baird.

Prepare Now for Promotion Day

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29
Your
Greatest
Promotion
Day



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Baptist Book Store

161 Eighth Avenue, North, Nashville, Tenn.

The Young South

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

THE CHAIR THAT WANTED A HOME

The big blue chair stood in the furniture store and wished some one would give it a home. A month ago it had been made of new dark wood, then padded with soft filling until it was fat and comfortable-looking, and covered with a gay, shiny blue cloth on which were birds and flowers. Where would it go next?

That very day a tall, gray-haired woman bought the big blue chair.

"It isn't very handsome, but it will do for Aunt Edna's room," she said.

Not handsome indeed! The big chair squeaked its disgust as the salesman rolled it away. It felt better when it arrived at the new gray house. At last it would have a home.

But, after all, the blue chair was not very happy in Aunt Edna's room. It seemed she did not like big stuffed chairs and she sat stiffly upright in a small straight chair. About all she used the big chair for was to stick pins and needles in its arms.

"I'm not a pincushion," the big chair tried to tell her, but she did not understand.

Only a year later the big blue chair was sold with some other furniture and waited in a store for another home.

"This chair is almost as good as new," said a woman one day, tipping the blue chair first one way and then another until it was nearly seasick.

"I can have some comfort in that chair when I come home tired at night," said the man with her in loud, pleasant voice. The chair liked him at once.

The big chair was placed carefully near a window in a pleasant front room. "At last I have a home," it said to the bookcase. "I wish there were children there."

After a week or two the blue chair wished itself back in the quiet room of the store.

"Don't touch the arms of that chair. Don't lean your head back or you'll soil it. Don't move the chair around because you might break it. Don't—don't—don't," said the woman from morning until night.

In two more years the chair was not considered good enough for the couples grand new home, and it was glad when it was sent away.

One day two little boys and their mother came into the store where the chair was waiting.

"Here's a nice, big chair!" shouted one boy, and he jumped upon one arm.

"I can get way up here," said the older boy, and he climbed to the top of the chair and kicked his feet into its back.

"At last I shall go to a real home with children in it," said the chair as it left the store, "but I hope they will be good to me."

But, alas! In almost no time at all the poor blue chair looked like a wreck. The boys banged and kicked it, the cat scratched it, the mother dropped things on its lap, and the father piled it with bags and bundles. The blue chair groaned and squeaked and squealed at such hard treatment, but there was so much noise going on all the time that no one heard its protests. Its gay pretty covering was torn and dirty the stuffing came out in big black spots, and one day when four boys jumped on it at once, a leg broke.

"That chair doesn't seem to be very strong," said the father. "We'll send it to the junk man."

The big blue chair felt very sad, for there seemed to be no hope that it would ever have a home now.

One day when the sun was shining so brightly on the snowy streets that even the old chair felt good, a short fat man entered the junk shop. He looked carefully over things, touching them gently, and finally he came to the old blue chair.

"This must have been a fine-looking chair when it was new," he said, with such a beaming good-natured smile that the whole shop brightened. "It is a comfortable sort of chair. Just the thing for a farmhouse. I'll take it right along home with me on my truck."

The big blue chair was so pleased that it was careful not to give one single squeak all the long ride. At last the man stopped before a white farmhouse on a hill. The door opened and some children came racing out and calling, "Daddy's home! Daddy's home!" "O dear! O dear! There are children here!" groaned the chair.

"O, what a nice fat chair!" cried a little girl.

"Let's all go to work on it and make it as good as new," said a plump, smiling woman in the doorway. "Bring it right into the kitchen and we can decide how to fix it while we eat supper."

It was pleasant in the kitchen. The teakettle hummed on the big stove and a black cat purred on a braided rug. The long table was set with yellow dishes, ruffled curtains hung at the windows, bright shining pans sat on shelves, and in one corner was a cupboard full of toys and books.

"Oh, Mother, that chair will look just right in front of the fireplace in the sitting room," said one of the boys.

"And you can sit in it when you tell us stories," said a girl.

The more the chair heard the better

it felt. Still, it did not dare to hope it had found the right home at last. Five children and a cat might make it very hard for an old chair.

A week later the old chair felt better than ever before in all its life. Every one of the family had done something for it. Its leg was repaired, the holes mended, its wood varnished again, and it was covered over with new blue cloth in a design of apple blossoms.

"Let's bring it in by the fire," said one of the boys one evening.

Close by the crackling flames of the old brick fireplace they placed the big blue chair. The mother sat down in it and some one got a footstool for her feet. One little girl climbed into her lap and another squeezed in beside her. A boy brought in a long stick and began toasting marshmallows in the fire. Another boy lay down on the rug in front of the fireplace, and the youngest boy sat on the floor with his head against the side of the chair. The black cat purred contentedly at the mother's feet.

"Don't begin the story until Dad comes in," said a boy.

In a minute the fat man came in with a dish of apples, and sat down on another chair near the fireplace.

"That big blue chair looks handsome here," he said.

"It is the nicest chair we ever had," said the mother, patting its arm kindly.

Then, with the children smiling up at her, the mother leaned back against the strong, soft back of the chair and began, "Once upon a time—" and the old chair knew that at last it had found the right home.—Lydia L. Roberts, in Zion's Herald.

TICKLING SENSATIONS

Economy Lesson

Johnny—"Maw, you didn't put enough butter on this bread."

Maw—"All right. Put part of the bread back."—Pathfinder Magazine.

"I want to be procrastinated at the nex' corner," said Uncle Rastus to the street-car conductor.

"You want to be—what?"

"Look in de dictionary, sah! 'Procrastinate, to put off.' Dat's what I mean."—Ex.

A little boy was carrying home some eggs from the store and dropped them.

"Did you break any?" asked his mother when he told her of it.

"No," said the little fellow, "but the shells came off some of them."—Ex.

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

INTRODUCING MR. OLIVER BARBOUR



OLIVER BARBOUR

We present the director of the Shelby County Training Union in the person of Mr. Oliver Barbour. Mr. Barbour was born in Memphis, July 31, 1912. At the age of eleven years he became a member of the Junior B. Y. P. U. at Temple Baptist Church. One of his first privileges as a member of this union he served as president of his B. Y. P. U. Serving as various officers in the Intermediate and Senior union, he finally became president of one of the groups in Shelby County. On January 1, 1934 he became director of the Shelby County Association.

Some of the people that have influenced his life most in Training Union work are: Mr. and Mrs. E. A. Patterson; Miss Roxie Jacobs; Dr. Kyle Yates, and Mr. W. D. Hudgins.

Mr. Barbour was married to Miss Blanche Gibbons of Maury City on June 8, 1934.

The hobbies he enjoys most are tennis and golf. He also gets joy out of singing. He has a good voice and is using it for the glory of the Lord. His training in B. Y. P. U. work has given to him a world program of evangelism and has caused him to be a tither.

Mr. Barbour is employed in the mailing department of Sears, Roebuck & Co. Besides serving as director of his association, he is also superintendent of the Young People's department of the Sunday School and president of the Young Men's Brotherhood for his church. He was educated in Peabody Grammar School, Central High School, and State Teachers College, all in Memphis.

Stock Creek Church, Knox County, Holds Training School

The Stock Creek Church of Knox County Association held a successful training school the week of July 28. The Senior, Intermediate and Junior Manuals were taught. Rev. Homer A. Cate is pastor of this fine church and they expect to hold another training school within a few months.

Sunlight and Shadows

Have you studied the new state mission book? This book was written by Dr. John D. Freeman and when you study this together with Witnessing at Home and Around the World, you will receive seal for mission course on your diploma.

Now is the Time

Now is the time to appoint your Nominating Committee for new officers. Remember officers are supposed to be elected in all Intermediate, Senior and Adult unions twice a year, in October and April. All General officers for the Training Union to be elected once a year, in October.

Watauga Association

During the week of August 11, 1935, the Watauga Association sponsored a school of missions. Dr. John D. Freeman's new state mission book, "Sunlight and Shadows," was used along with "Witnessing at Home and Around the World." Mr. Henry C. Rogers from State Headquarters directed the campaign, and during the week spoke in sixteen of the churches and conducted conferences.

Much credit for the school is due Mr. Harry Laws, associational director; Mr. John Cottrell, associational secretary; Mr. Robert DeVault; Mr. Louie Kinch;

Church	Teacher	Monday	Tuesday	Wednesday	Thursday	Examination
Laurel Bloomery.....	Harry Laws.....	84	35	45	60	4
Fountain City.....	Mr. Norman McQueen.....	11	13	15	13	8
Bethel.....	Lloyd Pierce.....	12	47	53	48	27
Cobb's Creek.....	Polly Von Cannon.....	28	23	42	29	22
Little Doe.....	Dorothy DeVault, Christille Todd and Wilma Glover.....	22	45	46	39	15
Rock Springs.....	Robert and Doris DeVault.....	13	15	35	31	21
Sugar Grove.....	Marian Potter and Leonard DeVault.....	11	11	14	8	9
East Side.....	Bertie Summerlin.....	15	20	21	19	18
Elizabethton, 2nd.....	Rudy Atkinson.....	21	20	25	23	17
Little Mountain.....	Carter Walls.....	6	7	8	9	5
West Side.....	Pauline Brummit.....	12	16	15	16	11
Fish Springs.....	Charles Hamilton.....	18	21	30	16	12
Hampton.....	Mrs. E. Hinkle.....	9	16	15	15	16
Harmony.....	Coy Williams.....	24	20	24	16	15
Poplar Grove.....	Olive Allen.....	30	36	50	38	15
Stoney Creek.....	Beulah Hardin.....	15	30	25	28	15
Union.....	Ray Grindstaff.....	20	22	30	26	10
Watauga Valley.....	Hazel Chambers.....	33	22	29	12	10
Total.....		384	419	522	446	250

B. S. U. Notes

HENRY C. ROGERS.....Director
 166 8th Ave., North, Nashville, Tenn.

A New Year Begins

A new B. S. U. year will begin now and will run for the next nine months. Now is the time to report your B. S. U. So far, according to reports, there are only five B. S. U.'s in the state located at Baptist Hospital in Memphis, Union University, Vanderbilt, Peabody, and Carson-Newman. Be sure that your B. S. U. reports to the state B. S. U. Director.

Forthcoming Convention

The State B. S. U. Convention of Tennessee will meet this year on November 1-2-3 at Carson-Newman College. A great program is being prepared for a great delegation at a great college. Further announcements concerning this meeting will appear on this page from time to time.

This Past Year

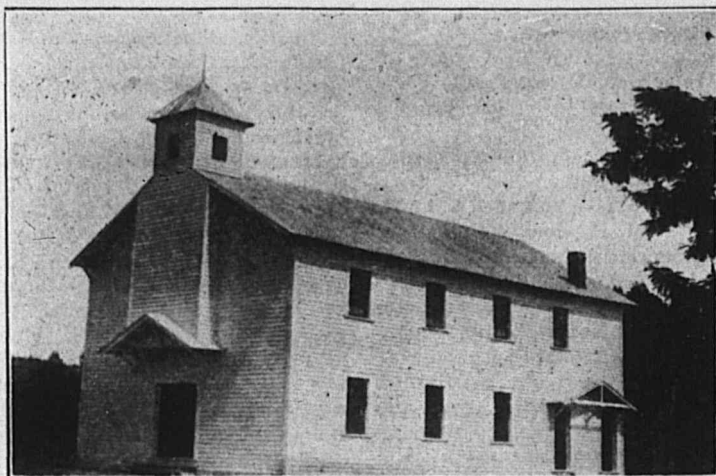
This past year only one B. S. U. in Tennessee achieved the honor roll—that is, attained the points on First Magnitude. This B. S. U. was at Carson-Newman College with Miss Jodie Brown as the B. S. U. president. Tennessee's goal for this year is five. We believe with all our hearts that Tennessee will reach this small quota.

Mr. Carter Walls; Mr. John Curtis and the host of volunteer teachers.

The school opened with a faculty meeting on Sunday afternoon, August 11, at Butler Baptist Church and came to a climax on Sunday afternoon, August 18, with a big rally meeting. This was also held at Butler Baptist church when recognition services were held and an inspirational address given by Rev. C. L. Bowden. At this meeting over three hundred people were present who came through a pouring down rain. Two of the churches tied for the highest number present. They were Elizabethton Second and Little Doe. An outline of the school follows:

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.



FAIRVIEW BAPTIST CHURCH NEAR POWDER SPRINGS

A THRILLING STORY

The above picture is that of a newly organized church, the story of which reads like fiction. We are happy to give herein a few of the interesting facts about the organization and progress of this church.

On the fourth Saturday in June, 1932 a group of people of Baptist faith assembled themselves for the purpose of laying plans for a church building. The nearest church to them was one eight miles in one direction and another one eighteen miles in the other direction. On Christmas day following the foundation was laid. A group of baptized believers met and sang "How Firm a Foundation." After a prayer the first stone was put in its place.

The work on the building was steady. The people of the community did most of the work. The logs were cut, sawed and dressed in the community. They worked on the church day and night as they had time. The ladies took dinner for the men who were at work, and sometimes they helped also. Not a time during the construction of the building was there a cent of debt against it, nor was the treasury empty. They even made the seats for the church. The building was constructed to seat comfortably 250 people.

On Christmas Day, December 25, 1934 exactly two years from the date of the laying of the foundation the roof was put on the belfry. January 20, 1935 the church was organized. Though the building was not yet finished, the church met in the building. There were 41 charter members. They had their Sunday school with fifty and more people sitting on planks and boards while the lesson was taught. Then January

25 the last piece of work was done. They rang the church bell and all the people close enough to come did come and they swept the house. On June 30, 1935 the church was dedicated.

The membership is now proud of a beautiful church building that is on a hill, and calling people to church for miles around. The church has seven deacons and 53 members. A few weeks ago the new church gave their first Mission Offering of \$5.00. Plans are now being made for giving more and regularly. They also plan to go into the Grainger County Association when it meets August 22. The letter to the association is already prepared.

The first Sunday in March their first revival meeting was held. Nine were baptized from this meeting into the church.

Recently Mrs. A. J. Campbell, one of the approved workers in the Sunday School Department of the State Mission Board, assisted this church in its first Sunday School Training School. The average attendance to this training school was 75. The teachers and officers were present 100% every night. A religious census was conducted. Baptist literature was installed and The Teacher Quarterly and Sunday School Builder are being ordered for the teachers and officers. A number of the members are also planning to subscribe to the Baptist and Reflector.

The aggressive pastor of this church is Rev. C. B. Cabbage of Rutledge, the church clerk is Mr. Porter D. Needham of Powder Springs and Miss Maud L. Booker of Rutledge is the splendid superintendent of the Sunday school.

From the pastor of this good church we have the following encouraging

words: "The church is new and in my opinion absolutely clean and has the greatest zeal I have ever seen among any people. Many of them are poor and not able to do a lot financially, but the entire organization is missionary throughout. The deacons are now preparing a budget, which must be small, but the first consideration in it is the Co-operative Program. Our Executive Board will be hearing from them in some measure monthly. This is the greatest field I know of and the future looks bright."

During the past Summer an enlargement campaign was conducted in the New Salem Church in Cumberland Gap. The Sunday after this campaign closed the Sunday School lacked only one having three times as many in Sunday School as it had been having. The next Sunday it grew twenty-two above that. The present average attendance of the Sunday School is sixty-six.

The superintendent writes the following: "We have adopted the Standard of Excellence as a program of work. We have graded the Sunday School and the church has elected the teachers and officers. A classification officer has been added to keep the school graded. The Cradle Roll and Home Department Superintendents have started their new work. It is a new day for our Sunday School. Our teachers are joyously happy in their task."

PROMOTION DAY PROGRAMS NOW READY

Promotion time, a significant time, and a highly important time in the Sunday School, will soon be here. Let us endeavor to make it one of the great occasions in the lives of our Sunday School pupils. Suggested programs are ready and can be secured free by writing to Andrew Allen, 166 8th Avenue, North, Nashville. Promotion certificates and other materials should be ordered from the Tennessee Baptist Book Store, 161 8th Avenue, North, Nashville.

A SPECIAL MESSAGE FROM SECRETARY T. L. HOLCOMB

From Dr. T. L. Holcomb we have the following message which we would like to lay on the hearts of the Sunday School teachers, especially in the Junior and Intermediate ages: "Urge the superintendents and teachers to make a special effort to win the lost before Promotion Day. It is a solemn responsibility to have the spiritual leadership

(Continued on page 16)

Don't Endure Slipping FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. FASTEETH, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store. Small, medium and large sizes.

Woman's Missionary Union

PresidentMrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-TreasurerMiss Mary Northington, Nashville
 Young People's SecretaryMiss Margaret Bruce, Nashville
 Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.

YOU NEED TO KNOW

Mrs. C. D. Creasman

SCENE—LIVING-ROOM

(Mrs. Needs-to-Know enters wearing house dress, dust rag in hand. As she dusts the table she finds her State Mission envelope.)

Mrs. Needs-to-Know—Here is that State Mission envelope! I had forgotten all about it! Let's see—what was the date set for the Day of Prayer for State Missions? (Looks at calendar.) Oh it's today! And I certainly can't go, for I have a full day of house cleaning planned. Oh well, I didn't want to go any way, for I don't see much need for State Missions. I am sure that everybody in Tennessee has a chance to go to church and become Christians if they want to and if they don't want to it's no concern of mine. So I'm going right on about my work and forget all about this State Mission day. (She goes on with her dusting and comes again to the table and picks up her envelope.) Really, I wish I hadn't run across this envelope, for it gives me a sort of uncomfortable feeling. I wonder if it could be possible that I need to know more about State Missions? As I look at this envelope I seem to hear voices saying: "You need to know! You need to know! You need to know!"

(Mrs. Needs-to-Know sits down and assumes meditative air with eyes on the envelope.)

Soloist—Tune—Send the Light

"There's a call comes ringing over Tennessee

Send the light! Send the light!

Those in darkness calling out to you and me

Send the light! Send the light!

Send the light, the blessed Gospel light, Let it shine out full and free.

Send the light, the blessed Gospel light, Let it shine in Tennessee!"

(As this is sung, Voice-of-Need enters—a woman dressed in a long, black robe. Pianist continues to play softly while she speaks.)

Voice-of-Need—You need to know the need of missionary work in Tennessee. You need to know that there are more than a million lost people in Tennessee. You need to know that there are perhaps a thousand places in Tennessee which need Baptist churches and Sunday schools. You need to know of the vast country sections destitute of Gospel opportunities. You need to know of great industrial centers, where crowd thousands of people who need the Gospel message. You need to know that right here in Tennessee is one of the

greatest mission fields on earth. (Takes place on back of platform.)

(While soloist sings first verse of "Come Women, Wide Proclaim," Voice of W. M. U. enters—a woman dressed in lavender robe, carrying a W. M. U. pennant. Pianist continues to play softly while she speaks.)

Voice of W. M. U.—You need to know that your W. M. U. work is supported by the Co-operative Program and State Missions is a part of it. Your corresponding secretary, Miss Mary Northington, and your Young People's Leader, Miss Margaret Bruce, are able to come to your church and association to help with your W. M. U. work because their salaries are paid through Missions. The literature and splendid plans for your work which come from the W. M. U. office in Nashville, are made possible by Missions. So you see that through this department Missions is trying to enlist all women and young people of Tennessee in definite missionary work. (Takes place on back of platform.)

(While soloist sings chorus of "Thy Word Have I Hid in My Heart" Voice of Sunday Schools enters—a woman dressed in rose robe, Bible in hand. Pianist continues to play softly while she speaks.)

Voice of Sunday Schools—You need to know that State Missions fosters the Sunday school work in co-operation with the Sunday School Board in your state, thereby hiding the Word of God in the hearts of thousands of people. It makes possible the work of the new Sunday School Secretary, Mr. Andrew Allen, of the Elementary Secretary, Miss Zella Mae Collie and of the Field Worker, Mr. Jesse Daniels, who are busy organizing Sunday schools, promoting Sunday school plans and training Sunday school workers for more efficient work. The Sunday School Secretary is also in charge of the Brotherhood work which promotes Missions among the laymen of your state. All this is made possible by State Missions and the Sunday School Board. (Stands at back of platform.)

(Soloist sings chorus of "Loyalty to Christ"—enters Voice of B. T. U., represented by young woman wearing blue robe and carrying B. T. U. banner. Pianist continues to play softly while she speaks.)

Voice of B. T. U.—You need to know that the B. T. U. is another department of State Mission work. The B. T. U. Secretary, Mr. Henry Rogers, and the Junior and Intermediate Leader, Miss Roxie Jacobs, are training the young

people of Tennessee for active Christian service and the expense of their work is provided by State Mission funds. Mr. Rogers is also in charge of the Baptist Students' Union Work in the schools and colleges of your state, whereby students are kept in touch with the work of the denomination and prepared for Kingdom service. (Takes place at back of platform.)

(While soloist sings one verse of "More About Jesus," Voice of the Baptist and Reflector enters—a woman dressed in green robe, carrying a copy of the Baptist and Reflector. Pianist continues to play softly while she speaks.)

Voice of the Baptist and Reflector—You need to know that State Missions helps support the Baptist and Reflector. Through this paper the Baptists of Tennessee learn more about Jesus, the Baptist interpretation of His teachings and what Southern Baptists are doing for Him and His cause around the world. It is one of our greatest missionary agencies, and is made possible through State Missions. (Stands at back of platform.)

(Soloist sings one verse of "Where He Leads Me I Will Follow." Enters Voice of Missionary Pastors—man with Bible in hand. Pianist continues to play softly while he speaks.)

Voice of Missionary Pastors—You need to know of the great work which the State Missions is doing by helping weak churches to support their pastors. Ninety-two churches are receiving such assistance this year. Hundreds of the strongest churches in our state have been helped this way. Much of the State Mission offerings for this year will be used for this important work.

(Soloist sings chorus of "I'll Go Where You Want Me To Go." Enters Voice of State Missionaries—young woman wearing white dress, Bible in hand. Pianist continues to play softly while she speaks.)

Voice of State Missionaries—You need to know that in especially needy places in Tennessee, the State Board has missionaries working to give the Gospel to the unsaved, and to train Christians for service. These are as much missionaries as any on home or foreign fields and often endure as great hardships. The State Mission offering of the W. M. U. for this year will pay the salaries of three of these missionaries, Mrs. A. B. Clark in West Tennessee, Mrs. Louisa Carrol in Middle Tennessee and Miss Eva Brewer in Campbell County. (Takes place at back of platform.)

(While soloist sings "Swing Low, Sweet Chariot," Voice of Negroes enters. If possible have a real negro woman give this part. If not have the part given by a white woman carrying open Bible. Pianist continues to play softly while she speaks.)

Voice of Negroes—You need to know that a new work among Negroes is be-

ing projected this year. A part of the State Mission offering of the W. M. U. will go to support a negro woman who will work among her own people in your state, organizing and training them for soul-winning and missionary work. (Takes place at back of platform.)

(While soloist sings chorus of "O Zion Haste," Voice of Co-operative Program enters—woman wearing yellow robe carrying a globe or map of the world. Pianist continues to play softly while she speaks.)

Voice of the Co-operative Program—You need to know that State Missions is the intermediary agency between the Baptists of Tennessee and all the work of the Southern Baptist Convention. State Missions is the agency by which Tennessee people are informed about all causes of the Co-operative Program and which collects from Tennessee people all funds for the Co-operative Program. So you must remember that if you fail to give to State Missions the great causes of Christian Education, Hospitals, Orphanage, Old Ministers Relief and Annuity and Home and Foreign Missions will suffer. (Takes place at back of platform.)

(While soloist sings one verse of "Ready," Voice of State Mission Secretary enters—man carrying travelling bag. Pianist continues to play softly while he speaks.)

Voice of State Mission Secretary—You need to know that at the head of all State Mission work is the Corresponding Secretary, Dr. John D. Freeman. He plans for every detail of State Mission work. He visits the associations and churches, keeping all the denominational work before the people. To him is sent all missionary funds, which he, in turn, divides among the different causes of the Co-operative Program. You need to know that under his leadership the Baptist work in Tennessee goes forward in a wonderful way. No State Mission debts are being made, and Tennessee is second to none in her support of the Co-operative Program.

(While the following song is sung by soloist the Voice of State Missions enters—woman dressed in white robe carrying open Bible. All of the other "Voices" who are still on the stage group themselves around her. Pianist continues to play while she speaks.)

Song—Tune "Into My Heart"

Save Tennessee! Save Tennessee!

O save Tennessee for Jesus.

O give and pray and work each day.

To save Tennessee for Jesus.

Voice of State Missions—Yes, you need to know that State of Missions makes possible all of this wonderful work. State Missions is the evangelizing and enlisting agency of the Baptists of your state. State Missions is the Baptist denomination of your state working from Tennessee to the ends of the world. You need to know that as you put your offering in that envelope

you are lifting the Banner of the Cross not only in Tennessee but in the whole world.

(All on platform sing the chorus given above—"Save Tennessee," and then go off platform. Door bell rings and Mrs. Needs-to-Know starts up from her revery.)

Mrs. Needs-to-Know—There goes the door bell. My! What's happened to me? Have I been dreaming, or what? (She goes to door and admits Mrs. Already-Knows.)

Mrs. Needs-to-Know—Come right in and have a seat.

Mrs. Already-Knows — O I haven't time. I just came by to see if you are ready to go.

Mrs. Needs-to-Know—To go where?

Mrs. Already-Knows—To the church for our State Missions program.

Mrs. Needs-to-Know—Well I hadn't planned to go, for I never have believed much in State Missions. In fact I have wondered what was done with State Mission money any way.

Mrs. Already-Knows—Well that is because you need to know about State Missions.

Mrs. Needs-to-Know—I am beginning to realize that. As I have looked at this State Mission envelope this morning I have been hearing voices, many voices, and all of them have seemed to say, "You need to know!—You need to know!" And I have made up my mind that I am going to know.

Mrs. Already-Knows—And the very place to find out is at our meeting today. There we will study about State Missions, pray about State Missions and give to State Missions. So come, get ready right quick and let's go.

Mrs. Needs-to-Know—I will, and I'm going to take this envelope with me too—and a pocket book full of money. And oh yes, I'll take this blank check, for somehow I feel that when I know about State Missions I will want to give to State Missions.

Mrs. Already-Knows—I am sure of that. YOU JUST NEED TO KNOW! (They go off singing together "Save Tennessee.")

SURPRISE SERVICE FOR PASTOR AND MRS. J. R. KYZAR

Grandview Church, Nashville, surprised their pastor, J. R. Kyzar, on August 12, with a reception honoring his eight years of service with them. The Winsome Class of the Sunday School, Mrs. J. H. Humbert, teacher, had charge of the program. Talks were made by: B. F. Tanksley, oldest member of the church; Harry Parkes, Superintendent of the Sunday School; and Pastor H. B. Cross of Judson Memorial Church.

The history of the church was uniquely given by eight people, of varying height, beginning with a junior girl and concluding with A. R. Baker from the Adult department. At the close of Brother Baker's talk he presented the

pastor and his wife with a beautiful electric range as an expression of the church's love and appreciation.

RADNOR CHURCH, NASHVILLE, PAYS DEBT

"What is so rare as a . . . Baptist Church out of debt!" Such a situation, in these recent years, has been very unusual, but Pastor Douglas Hudgins of the Radnor Church, Nashville, is rejoicing with his congregation over their service last Sunday when the notes and Deed of Trust, representing the last of the church's \$1800.00 debt, were publicly burned amid great rejoicing.

The church's trustees, Harold Reid, R. L. Wright, and R. E. Minton, presented the cancelled papers to the church in the worship service, and the match was applied by B. W. Davidson, Jr., and Audrey Tomlinson, two of the youngest members of the church.

During Bro. Hudgins' pastorate the church has not only paid off its debt, but current expenses have been met and gifts to the Co-operative Program have increased materially. In addition, a Junior-Intermediate Assembly room and class rooms have been provided by partial excavation of the basement.

In the same service Sunday, the church heard a report of a committee relative to future plans for the expansion of the building. It is planned to complete the basement—providing three assembly rooms and eleven class rooms—and to install a steam heating system and install a new baptistry.

"We may be a long way from our goal," the pastor said, "but that is what we want to have. I hope the Lord will give us the courage to do what we ought to do. We just can't go on in the present limited space."

"LIVING ABOVE"

Over the door of a little cabinet-maker's shop in London there hangs this sign, "Living Above." It is a notification to his customers that he can be found above his shop if the door is locked. It is a great thing for a worker to be able to say he is living above his work, that his dreams and hopes and real life are above the level of his day's toil. He may have to work amid the clods and clutter, but at least he can live above. No matter how lowly a man's work, his life can be above.—The Presbyterian Magazine.

The Scotch patient was fumbling in his pocket.

"You don't need to pay me in advance," said the dentist.

"I'm not going to," was the reply. "I'm only counting my money before you give me the gas."—Ex.

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 18, 1935

Memphis, Bellevue	1369
Nashville, First	845
Nashville, Grace	843
Memphis, Union Avenue	789
Memphis, First	658
Knoxville, Broadway	551
West Jackson	526
Jackson, Calvary	490
Nashville, Park Avenue	441
Clarksville, First	330
Nashville, Grandview	322
Newport, First	285
Paris, First	278
Newport, First	237

By FLEETWOOD BALL

J. F. Cropp resigned as pastor at Ringgold, La., effective September 1.

—B&R—

The care of the church at Winona, Texas, has been accepted by Lee Smith of Chandler, Texas.

—B&R—

A. E. Finch, of Pineville, La., reports a meeting at Alla, La., E. N. Daffin, pastor, resulting in 30 additions.

—B&R—

S. R. McClum, formerly pastor at Iowa Park, Texas, has accepted the call of the church at Byers, Texas.

—B&R—

J. P. Scruggs has resigned as pastor at Kensington, Md., to accept a call to the First Church, Russellville, Ky., effective September 15.

—B&R—

Carter Helm Jones of the First Church, Murfreesboro, last Sunday supplied the pulpit of Walnut Street Church, Louisville, Ky.

—B&R—

F. C. McConnell of the First Church, Jacksonville, Fla., will do the preaching in a revival at the First Church, Tifton, Ga., during October.

—B&R—

D. F. Stansbury, for six years a member of the law faculty in Mercer University, Macon, Ga., becomes dean of the law school in Wake Forest, N. C.

—B&R—

There were 20 additions to the church at Pelza, S. C., D. M. Ramsey, pastor, in a revival in which D. I. Purser of Charleston, S. C., did the preaching.

—B&R—

E. K. Cox, of Gloster, Miss., held a meeting at Carson, Miss., E. I. Farr, pastor, resulting in 16 additions, 9 by baptism.

—B&R—

C. W. Anderson has resigned as pastor at Temple, Okla., after serving the church for four years. He has not disclosed his plans.

—B&R—

L. B. Warren of Crescent, Ga., a blind preacher, is supplying the pulpit of the First Church, Waco, Ga., in the absence of the pastor, R. T. Russell.

A. J. Moncrief, Jr., pastor of Bay Shore Church of Tampa, Fla., has been called as co-pastor with C. W. Duke of the First Church, Tampa, Fla.

—B&R—

R. C. Floyd has resigned as pastor of the First Church, Rockmalt, Texas, where he has been pastor for seven years.

—B&R—

Maurice Fall was lately licensed to the Christian ministry and subsequently ordained by the church at LaFayette, La.

—B&R—

T. T. Newton, pastor at Parsons, Tenn., is doing the preaching in a revival at that place. J. W. De Moss, of Huntingdon, is leading the music.

—B&R—

V. A. Rose, of Dyersburg, supplied the pulpit of the church at McKenzie last Sunday in the absence of J. H. Oakley, their pastor.

—B&R—

Liberty Church, near Huntingdon, Tenn., is in the midst of a gracious revival in which Edd Cooper is doing the preaching.

—B&R—

J. Whitcomb Brougher, formerly pastor in Chattanooga, held the funeral services of Will Rogers in Los Angeles, Calif., Thursday. He was a long time intimate friend of Rogers.

—B&R—

Wiley Post, who was killed in the wreck of an airplane in Alaska, is the son of T. M. Post, who was an honored Baptist minister for many years, in Texas.

—B&R—

In a recent revival in the First Church, Warren, Ark., M. E. Cole, pastor, resulting in 32 additions. J. F. Queen, of Prescott, Ark., did the preaching.

—B&R—

G. O. Malone has resigned at Carthage, Texas, to accept the call from Bullard, Texas. This fall he enters Southwestern Seminary, Ft. Worth, Texas.

—B&R—

R. S. Raborn has resigned as pastor at Clarksburgh, W. Va., to be associated with his father, Sam L. Raborn, in evangelistic work, with headquarters in Waco, Texas.

—B&R—

E. J. Harris was lately ordained to the full work of the ministry by the First Church of Newport. He received a call in Licking Valley Church of Campbell County.

—B&R—

Salem Church, Shelby County, Ky., R. B. White, pastor, enjoyed a great revival resulting in 39 additions, 34 by baptism. Pete Gillespie, of Memphis, led the singing.

The church at Barlow, Ky., O. C. Rainwater, pastor, lately had a gracious revival in which Mark Harris, of Memphis, did the preaching. There were 21 additions, 18 by baptism.

—B&R—

R. E. Harlan, of Barlow, Ky., reports a good meeting at Needmore Church, near Bandana, Ky., Henry Hogue, of Oscar, Ky., pastor. There were 34 additions to the church.

—B&R—

Miss Dorothy Carver, daughter of W. O. Carver of the Southern Seminary at Louisville, Ky., has been appointed as a missionary to Japan. She will teach English at Kokura College, Japan.

—B&R—

W. Bartholomew, of Parsons, is happy over a successful revival at Mt. Ararat Church, north of Darden. At last account there have been 20 additions by baptism. G. G. Joyner, of Jackson, is doing the preaching.

—B&R—

Prospect Church, Hollow Rock, Tenn., R. E. Pettigrew, of Parsons, pastor, lately had a revival in which G. G. Joyner, of Jackson, did the preaching, resulting in 25 conversions and 23 additions by baptism.

—B&R—

Arthur W. Jurjens, of Memphis, and Miss Eva K. Tadlock, of Columbus, Ga., were married Saturday night at 7:45 o'clock in the home of the writer, who officiated in the presence of a happy group of friends.

—B&R—

D. M. Nelson, Jr., of Clinton, Miss., only son of the President of Mississippi College, has announced his surrender to the call to preach. His ordination will probably take place on September 1. He enters the Southern Seminary at Louisville, Ky.

—B&R—

H. G. Lindsey, of Covington, has just closed two meetings, assisting J. R. Woodson, of Whiteville. One at Mt. Miriah which resulted with 12 additions. The other at Harmony which resulted in 22 additions, 20 by baptism. He will assist P. A. Wieland of the First Church, Boliyar, in a meeting beginning September 16, continuing two weeks.

By THE EDITOR

L. H. Hatcher, pastor of North End Church, Nashville, received his M. A. degree from Peabody College August 23.

—B&R—

O. F. Huckaba, pastor of North Edgefield Church, Nashville, has recently assisted Mt. Lebanon Church, C. D. Creasman, pastor, in a revival-meeting.

—B&R—

Marvin O. Wayland has closed a meeting at Hohenwald which resulted in 8 additions to the church. Singer Roger M. Hickman assisted Pastor Wayland.

—B&R—

Haynie Beasley has closed a meeting with the Riddleton Baptist Church, Ohley Hackett, pastor. There were four additions to the church.

Grand Junction Baptist Church, W. R. Hill, pastor, has closed a revival which resulted in 7 additions by baptism. L. G. Frey of Jackson preached.

—B&R—

New Bethlehem Baptist Church near Dyer, Tenn., has closed a great revival with Pastor A. W. Porter preaching. There were seventeen conversions and twenty additions.

—B&R—

Prairie Plains Baptist Church in Duck River Association recently closed a good meeting with six professions and four additions by baptism. M. J. Taylor, of Huntland, did the preaching.

—B&R—

Bro. Winchester also assisted Pastor Frey in a meeting at Maple Springs which resulted in 20 for baptism, two by letter, and nine coming before the church in confession of their sins. The pastor led the singing.

—B&R—

The date suggested for the simultaneous Every-Member Canvass this year throughout the Southern Baptist Convention is November 3-December 8—beginning with the first Sunday in November and closing the second Sunday in December.

—B&R—

Baptist and Reflector expresses its deep sympathy to the family of Deacon J. F. Perciful, deacon in the Woodville Baptist Church for fifty years, who recently passed away. We loved him and his family in the Lord. May the Lord comfort the bereaved.

—B&R—

Raymond B. Kennedy, pastor Donaldson Grove Baptist Church, in William Carey Association, was recently assisted in a successful revival by J. D. Counts. They had previously been in a good meeting at Pleasant Grove Baptist Church, in the same Association.

—B&R—

The revival at Nut Brush Baptist Church, near Ripley, L. A. Byrd, pastor, resulted in 12 additions to the church. L. B. Cobb, pastor of Seventh Street Church, Memphis, preached. Brother Byrd is supplying for First Church, Durbin, N. C., in the absence of Pastor Oscar Haywood.

—B&R—

An unusual fine meeting is in progress at the First Church, Geneva, Ill., where Warren L. Steeves is the evangelist. He is assisted in the meeting by Mrs. Steeves, his son Bruce, and his daughter Lucia, who sing and play the violin and trumpet.

—B&R—

Walnut Grove Baptist Church near Rutherford, Tenn., reports one of the greatest revivals they have had in many years. A. W. Porter, pastor, did the preaching. There were twenty-six conversions and twenty-five additions. The

church was greatly revived. They are planning on going to full-time work.

—B&R—

Maury City Church in Crockett County, L. B. Matthews, of Union University, pastor, recently closed a gracious revival with M. M. Fulmer, pastor of Calvary Church, Jackson, preaching. The visible results of the meeting were nineteen additions by baptism and 1 by letter.

—B&R—

We are glad to learn that Pastor M. M. Fulmer of Calvary Church, Jackson, is able to be at home after ten days in the Baptist Memorial Hospital, Memphis, suffering with a broken arm. The accident occurred at Maury City the day he closed a meeting there with Dr. L. B. Matthews.

—B&R—

Druid Hills Baptist Church, Louie D. Newton, pastor, Atlanta, Ga., recently had as guest preacher Pastor Frank Tripp, first vice-president of the Southern Baptist Convention, Director Baptist Hundred Thousand Club, and pastor First Baptist Church, St. Joseph, Mo. Bro. Tripp is a moving speaker and preacher.

—B&R—

Niota Baptist Church, Hugh F. Ensminger, pastor, has closed a meeting in which the preaching was done by James Neil, pastor Fairfield Baptist Church, Fairfax, S. C. Niota Church ordained Bro. Neil to the ministry. His preaching is described by the pastor as orthodox and constructive.

—B&R—

There were nine baptisms and thirteen additions in all in a revival at Parrish Chapel Baptist Church in Dyer County Association in which the pastor, Jimmie T. Williams, was assisted by W. H. Edwards. These are some more people whom we have learned greatly to appreciate from contact with them in two meetings and in other services.

—B&R—

Poplar Heights Baptist Church, L. G. Frey, pastor, in Madison County Association, has closed a revival which resulted in 12 for baptism, one by letter and one by statement. There were two converts that did not join. B. R. Winchester did the preaching and the pastor led the singing. Bro. Frey writes that he did not lead the singing at Crystal, Miss., as recently reported in the Reflector.

—B&R—

Middleton Baptist Church, Middleton, A. B. Jones, pastor, was greatly blessed in a meeting in which the pastor did the preaching. There were 14 baptized and others are expected to follow. Pastor Jones assisted Bro. Frey at

Tiplersville, Miss., in a glorious meeting there. We rejoice over the Lord's blessings on the Middleton saints whom we learned greatly to appreciate in two meetings held there.

—B&R—

A two weeks revival meeting in the Ridgely Baptist Church, Mark Ferges, pastor, has closed with a total of 106 public professions of faith. There were sixty-four additions to the church, fifty-eight coming by baptism. Pastor Ferges says of the meeting, "Dr. Arthur Fox and his son, Paul, make a great team. They are both indefatigable workers. Although the heat was excessive, they never slackened in their spiritual zeal. Great audiences were attracted by his forceful presentation of the whole gospel."

PRESIDENT SAMPEY'S MESSAGE TO SOUTHERN BAPTISTS

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

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

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

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

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

Brethren:

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

Signed _____

P. O. Address _____

A SPECIAL MESSAGE FROM SECRETARY T. L. HOLCOMB

(Continued from page 11)

and guidance of boys and girls for a whole year and let them pass into other departments and classes unsaved. May the closing month of the Sunday School year prove to be the harvest season for souls for Christ."

Intermediate Counselor Renewed Club Rates

For Four Months Only—Due to the fact that the Intermediate Counsel as a paid magazine is comparatively new, the former club rate—six subscriptions sent to one address for \$2.50 for one year—is again offered. This rate is good only from September 1 through December 31.

Some Recent Sunday School Training Schools

Mr. Francis Tallant has reported a splendid class in "Building a Standard Sunday School" at Unicoi Church, Tellico Plains. Mr. Robert Berges is superintendent.

Mrs. A. J. Campbell reports a splendid class at New Salem Church, Tazewell, in "Building a Standard Sunday School"; Miss Leo Walker, superintendent.

Mr. H. H. Allen reports a class in "Building a Standard Sunday School" for Liberty Church, Tazewell; Mr. L. C. Brooks, superintendent.

Mrs. M. P. Bettis taught a class at Shawnee Church, Tazewell, in "Building a Standard Sunday School." Mr. George Southern is superintendent.

Miss Ora Dowell of Knoxville reports an excellent class at the Lonsdale Church, Knoxville, in "Building a Standard Sunday School." Mr. W. E. Padgett is the superintendent.

Mr. John M. Wengar reports two classes. One in "What Baptist Believe" at the Pine Grove Church, Surgoinsville, Mr. Walter Collins, superintendent. The other class was taught at the Mount Zion Church, Tazewell, in "Building a Standard Sunday School," Mr. Kenard Parks, superintendent.

Miss Dorothy Davidson of Johnson City recently taught a splendid class at the East Chattanooga Baptist Church, the attendance of her class averaging 88.

Soon new teachers and officers will be elected throughout the state. It will be a fine thing if after promotion a Sunday School Training School could be held in each of our churches for these new workers. There is no substitute for prepared teachers.

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Schedule of Associational Meetings for 1935

Date	Association	Church	Location
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SEPTEMBER

- | | | | |
|-----|-----------------|-----------------|----------------------------------|
| 3. | Dyer County | Zion Hill | 13 miles southeast of Dyersburg |
| 3. | Gibson County | China Grove | 5 miles West of Bradford |
| 4. | Crockett County | Providence | |
| 5. | Madison County | Calvary | Jackson |
| 6. | Fayette County | Hickory Grove | |
| 7. | Stockton Valley | Mt. Pisgah | 7 miles south of Burksville, Ky. |
| 11. | Midland | Valley Grove | Loyston Pike |
| 11. | Salem | Barren Fork | Near Centertown |
| 12. | McMinn County | Athens, 1st | Athens |
| 13. | William Carey | Mulberry | Mulberry |
| 15. | Sevier | | |
| 18. | Carroll County | Atwood | Atwood |
| 18. | Clinton | Clear Branch | Coal Creek |
| 18. | Wilson County | Prosperity | Near Alexandria |
| 19. | Holston Valley | McPheeters B'd. | 2½ miles from Church Hill |
| 20. | Beech River | New Hope | 3 miles west of Decaturville |
| 20. | Hiwassee | Paint Rock | Erie, Rt. 1 |
| 20. | Indian Creek | Friendship | Waynesboro |
| 20. | Maury County | Mt. Pleasant | Mt. Pleasant |
| 26. | Duck River | Hale's Chapel | 2½ miles S. E. Christiana |
| 26. | Watauga | Doe Valley | Johnson County |
| 27. | Giles County | Bradshaw | |
| 27. | Northern | Head of Barren | |

OCTOBER

- | | | | |
|-----|------------------|----------------|------------------------------------|
| 1. | Robertson | | |
| 2. | New Salem | New Home | Boma |
| 3. | Cumberland | Dotsonville | |
| 3. | Stone | Cave Creek | Cookeville, Rt. 2 |
| 4. | Riverside | Mt. Union | Clarkrange |
| 5. | Judson | Parker's Creek | |
| 8. | Weakley County | Pleasant View | Near Dukedom |
| 9. | Stewart County | Nevill's Creek | Model |
| 10. | Beulah | New Home | |
| 10. | Western District | West Paris | Paris |
| 11. | Lawrence County | Bonnertown | Bonnertown |
| 11. | Southwestern | Mt. Comfort | 3½ miles east of District Westport |
| 11. | West Union | Pine Knot | Pine Knot, Ky. |
| 15. | Knox County | Broadway | Knoxville |
| 15. | Ocoee | Red Bank | Red Bank |
| 16. | Polk County | Benton Station | Benton Station |
| 17. | New River | Antioch | Norma |
| 17. | Sweetwater | Loudon | Loudon |
| 24. | Nashville | Lockeland | Nashville |
| 29. | Shelby County | Temple | Memphis |

We have not received minutes of the following associations: Enon, Unity, Wiseman.

Please send us the following information:

1. Where is the church located with which the association meets? If it is not shown in this schedule, please let us know.
2. If it is in the country, please write us how to reach it from the highway or the nearest town.
3. Send two copies of your minutes if we do not already have them.