

# BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

THURSDAY, SEPTEMBER 5, 1935

Number 36

## "When People Know, They Do"

Provided people are born again and are open to information and then are informed, they will carry on in the cause of their Lord. But a solemn truth was declared through the prophet when God said, "my people are destroyed for lack of knowledge."

The *Baptist and Reflector* exists for the purpose of bringing to our people doctrinal, devotional, and practical information every week. It brings information from the State, from the Southland, and from countries beyond the seas. It is a fine missionary service to extend its circulation.

During September our Tennessee W. M. U. women will put special emphasis on State Missions and on September 25 they will observe their day of prayer and take a special offering for State Missions. They have as a goal for that day \$5,000. For the next few weeks the W. M. U. page in the *Baptist and Reflector* will carry some special and very interesting articles in connection with this emphasis on State Missions. Let our readers look for these articles and then "help those women who labor with us in the gospel."

In October churches and Sunday Schools as such are asked to put special emphasis upon State Missions and to take a special offering for State Missions on their preaching day. Secretary Freeman will, from time to time, call particular attention to these matters. Let our readers be on the lookout for this. And may all of our people, according to the measure of their ability, have a hand in raising the not less than \$10,000 they are asked to give in October.

Let all read and study these things pertaining to the kingdom of God until their souls are on fire.



# Baptist and Reflector

An Investment in Christian Reading.  
John D. Freeman, Executive Secretary and Treasurer

O. W. TAYLOR, Editor

## BOARD OF MANAGERS

R. Kelly White, Chm.  
C. W. Pope

John A. Davison  
N. M. Stigler

D. B. Bowers  
W. C. Boone

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

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

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

**Obituaries and Obituary Resolutions**—The first 100 words free; all other words one cent each. Other resolutions 1 cent each for all words.

**Advertisements**—Rates upon request. Announcements of open dates by evangelists and singers, and others, fifty cents per insertion.

**Advertising Representatives**—The Religious Press Association, Philadelphia, Pennsylvania.

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

## EDITORIAL

### The Gospel of The Kingdom According To Christ

Jesus went about "preaching the gospel of the kingdom of God" (Mark 1:14, 15), and He also lived that message. Man's interpretation of the phrase, "the gospel of the kingdom," is to square with the meaning it had in the preaching of Jesus and not be constructed out of human imagination.

By reference to the Gospels it can be abundantly seen that Christ proclaimed His deity (John 8:56-58; 10:30-33; 14:8, 9; 17:5). He preached His ransom death for sinners (Matt. 20:28; John 12:24) and His literal, bodily resurrection (John 2:19-21; Luke 24:36-40). He preached the new birth (John 3:1-3). He preached repentance and faith (Mark 1:14, 15). And, while it was not named that, He proclaimed salvation by grace in the Parable of the Debtors and that of the Pharisee and the Publican (Luke 7:41, 42; 18:9-18) and in His message of forgiveness to the "woman which was a sinner," when He said, "Thy faith hath saved thee; go in peace" (Luke 7:50). These are but a few of the many references which might be given.

Just such truths as these Jesus preached, together with their corollaries and in both their redemptive and practical application. And every honest man must admit that when these teachings are given their evident scriptural meaning, our Lord is found preaching the old-fashioned gospel of redemption by the blood and of salvation by grace.

It was of this message that Jesus said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The end here means the end of the age. The gospel which Jesus preached and which was "confirmed" by His apostles to those who came after them (Heb. 2:3), is to be proclaimed through the centuries, even to the end of the age, without change of content.

According to Jesus, then, "the gospel of the kingdom" and "the gospel of the grace of God" are the same thing. The kingdom message is composed of those revealed and time-honored truths which men who presume to be "wise above that which is written" so ardently despise.

### The Gospel of The Kingdom According To Paul

As before the cross, so after His resurrection and until His ascension, Jesus continued "speaking of the things pertaining to the kingdom of God" (Acts 1:3). His followers perpetuated His message and program.

Having had the truth revealed to him directly from heaven by the Lord Jesus Christ (Gal. 1:11, 12), Paul became the most thorough and brilliant interpreter of Jesus and preacher of Christ's gospel the world has ever known. Like his Master, Paul set forth "the things concerning the kingdom of God" (Acts 19:8; 20:25). How did the apostle interpret the phrase, "the gospel of the kingdom?"

Well, he himself said that he "continued . . . witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first to rise from the dead, and should show light unto the people and the Gentiles" (Acts 26:22, 23). And the method of appropriating the blessings of the gospel as set forth by him was "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). It will be observed that these are just such truths as Jesus emphasized and such as make up the old-fashioned gospel of the grace of God. And Paul said that he preached "none other things."

All this comports with Acts 28:23, which records that after Paul's arrival in Rome and in preaching to those gathered on a set day in his lodging place, he "expounded and testified the kingdom of God." And this is explained in an appositional phrase as meaning, "persuading them concerning Jesus" out of the Scriptures. In other words, he was still preaching the "none other things" of the gospel of grace. And this is explanatory, in turn, of verses 30, 31, which say that Paul in Rome for two full years was busy "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ . . ."

In Acts 20:24 Paul sums up the character of his preaching and service in "preaching the kingdom of God." He there sounds the objective to which his entire life and ministry were dedicated, and that was "to testify the gospel of the grace of God." This is explanatory of his "preaching the kingdom of God."

Therefore, according to Paul "the gospel of the kingdom" and "the gospel of the grace of God" are the same thing, even as they were in the case of the Lord Jesus. And whoever preaches this gospel of redemption preaches the gospel of the kingdom, whether he recognizes it by that name as such or not.

\* \* \*

### Sinking Creek Baptist Church

Sunday, August 25, it was our pleasure to preach at Sinking Creek Baptist Church, A. E. Roberts, pastor, near Johnson City. The occasion was a pioneers' home coming celebration.

The program was in charge of the pastor, who presided in a splendid manner. Beginning with Sunday school with Superintendent W. D. Rush in charge, there followed addresses by Hon. Hashkiel H. Dyer and Judge Ben Allen and a sermon by the editor. At noon a bountiful dinner was served on the church lawn.

In the afternoon after a song service, E. A. Cox, pastor Second Baptist Church, Elizabethton, delivered a historical address in the midst of which we had to leave in order to catch a train. We regretted to miss the remainder of the program, which included an address by a brother whose name is not in hand and a sermon by the pastor of the First Baptist Church, Elizabethton, C. L. Bowden.

This occasion, observed out under the spreading oaks of the lawn of a church which is reported to have been organized probably in 1774 or 1775, is long to be remembered.



## Visiting The Associations

### BLEDSOE

On August 27, in Bro. Stewart's car, he, Miss Northington, and the editor drove to Hartsville for the first day's session of Bledsoe Association, which met in the Hartsville Baptist Church, L. G. Gatlin, pastor. A fine attendance was on hand, a splendid spirit prevailed, and a good number remembered the Reflector.

President J. T. Warren, of Carson-Newman College, conducted devotions at the opening of the association. B. Frank Collins, L. G. Gatlin, and Raburn Stafford were chosen moderator, assistant moderator, and clerk respectively, and C. W. Carr was chosen treasurer. L. G. Gatlin preached the annual sermon on Eze. 47:9, using as a theme, "The River of the Water of Life." The message was well received. At noon the hostess church served a most excellent dinner.

In the afternoon H. A. Russell, a former pastor of the Hartsville church, conducted devotions. The editor had already spoken to the body at the morning session. At the afternoon session Dr. Warren, Dr. Stewart, and Miss Northington addressed the body on their respective lines of work. The pastor and Mrs. Gatlin sang a splendid duet, "It Pays to Serve Jesus." After some matters of business had been disposed of, the association adjourned till the evening hour, when W. Dawson King, former missionary to China, and now pastor of the First Baptist Church, Gallatin, was to give a stereopticon lecture on China. Bro. Stewart and the editor drove to Rockwood for the night, putting up at the Smith Tourist Home, a grand place to stay.

In point of deep and reverent spirit and freedom from interruption by people leaving the building, Bledsoe took the palm thus far this year among the associations attended.

### PROVIDENCE

Our party drove out from Rockwood on the 28th to the Paw Paw Plains Baptist Church, Paw Paw Plains, for the first day's session of Providence Association. At the opening service, devotions were conducted by A. B. Johnson. Then followed the reading of the letters by V. L. Adams and John J. Preston.

When the time for the election of officers came, O. H. Lawhorn was re-elected moderator, B. C. Kerley, assistant moderator, V. L. Adams, clerk, John J. Preston, assistant clerk, and H. F. Mincey was chosen treasurer. Mrs. J. L. Barnett read the report on Religious Literature, and the editor spoke to the report.

The hour for the annual sermon having come, C. M. Dutton preached a ringing and orthodox message on the theme, "The Right Kind of a Church and the Other Kind." At noon a splendid dinner was served by Paw Paw Plains Church.

In the afternoon F. T. Munsey conducted devotions. D. C. Kerley read the report on Christian Education and spoke briefly and was then followed by Roy Anderson. Homer F. Mincey presented the report on Orphans' Home, which was then spoken to by Superintendent Stewart. After O. E. Crouch had read the report on Sunday Schools and had spoken, the editor also spoke to the report. Mrs. J. R. Harvey presented and spoke to the report on W. M. U., and she was then followed by Mrs. J. C. Ward, Mrs. E. F. Kinser, Prof. Roy Anderson, and H. J. Beasley.

It was a fine day. A good number subscribed to the Baptist and Reflector. Then to Harriman for the night in the excellent Hotel Patton, presided over by "Daddy" and Mrs. Howell. We attended prayer meeting at the Trenton Street Baptist Church, Dr. Chester Sparks, pastor. The pastor was ill and could not be present. A good attendance was on hand, and an interesting service was held under the leadership of a Bro. Cooper.

### BIG EMORY

Thursday morning, August 29, Dr. Stewart and the editor drove out to the George Jones Memorial Church, at Wheat, C. M. Dutton, pastor, for the first day's session of Big Emory Association. After being called to order by the moderator, Geo. M. Trout, and after singing, "Amazing Grace," E. L. Brown conducted devotions, reading Psalm 111.

In the election of officers, the present incumbent, Geo. M. Trout, was re-elected moderator, E. L. Brown was chosen assistant moderator, and Geo. S. Jarman was re-elected clerk-treasurer, with John Burchfield as assistant clerk-treasurer.

Geo. S. Jarman presented the report of the Executive Committee of the association. J. N. Collier presented the report on Temperance, which was read by the clerk and adopted by the body. H. M. Randall and W. R. James read the letters of the churches.

The annual sermon was preached by David Burris, pastor Oakdale Baptist Church, on Dan. "Daniel purposed in his heart . . ." It was a great message. The hostess church served a fine dinner at noon.

In the afternoon C. R. Walls read the report on Books and Periodicals and spoke briefly, as also J. L. Alexander and the editor. Superintendent Stewart addressed the body on the Orphanage. Then 222 miles to Lawrenceburg for the night.

### MENAIKY COUNTY

Bright and early on the morning of August 30, Superintendent Stewart and the editor started for Adamsville for a brief stop at the second day's session of McNairy County Association, meeting in the Adamsville Church, J. W. Barnett, pastor. H. C. Sanders, M. D., and J. E. Murdaugh were moderator and clerk-treasurer respectively. W. P. Littlefield conducted devotions, reading from Rom. 12, and O. C. Markham led in prayer. Bro. Stewart and the editor were then given a courteous hearing, after which they had to leave for another meeting. A fine list of subscribers was received.

### HARDEMAN COUNTY

Our party arrived shortly before noon at the Hornsby Baptist Church, T. R. Hammons, pastor, for the first day's session of Hardeman County Association and found a large crowd present and Moderator M. W. Robinson and Clerk Bunyan Galloway in their places. R. A. Kimbrough, pastor First Baptist Church, El Dorado, Ark., was in the final part of the annual sermon. Many compliments on the sermon were heard. A very fine dinner was served at noon.

In the afternoon after singing led by J. H. Fitzgerald and devotions conducted by S. R. Woodson, Miss Northington, Mr. Allen, Dr. Stewart, and the editor addressed the body, as also S. D. Jacobs. Paul Weiland, pastor of the Bolivar Church, presented an unusually well prepared digest of the church letters. It was a splendid associational meeting, though not as many remembered the paper as we had hoped. In fact, all in all, the associations this year are better thus far than for several years. The other state workers having left for other destinations, the editor went to Jackson for the night.

### THREE EVILS

There are three things to beware of through life: when a man is young, let him beware of his appetites; when he is middle-aged, of his passions; and when old, of covetousness, especially.—Confucius.

### KNOWLEDGE

Learning dissipates many doubts, and causes things otherwise invisible to be seen, and is the eye of every one who is not absolutely blind.—Sel.



## Clearing The Boards for Religion

Rev. John R. Gunn

For several decades science has held the chief place on the human stage, and during these decades it has played a startling part in the great drama of human life. The resultant situation is an entirely changed setting on the stage of modern life and outlook.

The world today does not seem the same world I knew in my boyhood. In the world into which I was born there were no electric lights, no electric street cars, no telephones, no phonographs, no automobiles, no radios, no aeroplanes. The means of travel and communication were crude and slow, compared with present facilities. The mechanization of industry was in its early stages. The younger generation born into the world as it is today, can scarcely imagine the world as it was fifty years ago.

It is usually assumed that the achievements and changes wrought by science are uniformly good. But sometimes I cannot but have some doubts as to some of the benefits that science has conferred upon us. One thing is evident, we have not learned how rightly to use some of these benefits.

This is why we are today in a state of chaos and confusion. Because we have not the wit or wisdom to devise an economic system and international trade arrangements which will distribute the goods which science has enabled us to produce, we have the paradox of want in the midst of abundance, and in consequence strife everywhere and threats of revolution and war.

Besides this, we see many of the gifts of science being turned into means of reckless pleasures, degrading amusements, scandalous revelries, wanton indulgence. Science has provided the means to the life abundant and the happy life, but not the sanity and the ethical sense necessary to the right and righteous employment of these means.

Of course, it is not the business of science to teach people how to live and behave. That is the business of religion. But in recent years, by the startling part it has been playing on the world stage, science has pushed religion more or less into the background. Something more serious than that, the scientific attitude towards religion has been one of challenge and denial; and naturally, because of the dominant sway of science and its high prestige, this hostile attitude has had the effect of discrediting in the minds of multitudes of people religion's concepts of the world and of life.

However, science is now coming around to religion. In its explorations of nature and the universe it has been forced to recognize the necessity for a supernatural intelligence and power. Something else, there is now a general awakening to the dangers to which civilization is exposed by the new powers science has released in the world.

Man's extremity is God's opportunity. As I look around over the world today, it seems to me the boards are being cleared for God and religion.

It has been many years since George Barrow made his famous tour among the Welsh Hills. In a little book published some while ago, Dr. Bains Griffith relates the following experience Barrow had on that tour.

On the way to Llangollen, Barrow spent a Sunday at Chester, attending morning service in the cathedral and in the afternoon listening to the Methodist field preachers.

Toward evening he went for a stroll outside the walls, and there he came upon a group of gypsies, with whom he soon was in conversation.

Something in Barrow's demeanor must have made itself felt, for the mother of the family exclaimed:

"Oh, it was kind of your honor to come to us here in the Sabbath evening that you might bring us God."

The stranger was careful to make plain that he was neither priest nor minister, yet the woman and her husband and daughters were urgent.

"Oh, sir, do give us God! We need Him, sir, for we are a sinful people. Oh, sir, give us comfort in some shape or other. Give us God!"

The plaintive cry of those gypsies has been the cry of the human heart in all ages. It is the cry of the human heart today.

The cry was never more insistent than now. Men have lost their way in life. They are worn out, body and soul. They feel themselves to be utterly helpless. They are wearied with doubts and terrors. They are shackled by sins and faults, and know themselves to be too weak to break off the shackles. They are full of sorrows and afflictions, and cry for comfort and help. In their deeper hearts they know there must be a God who can help them, who can deliver them, who can show them the way, who can give them light and comfort and peace. And so from everywhere, the world over, we hear men crying plaintively:

"Oh, do give us God! We need Him, for we are a sinful people. Oh, give us comfort in some shape or other. Give us God!"

God is the only answer to the cry of human need and want. He is the only answer to the problems of life and the problems of the world. Without God, the universe has no meaning and man's existence is a tragic futility. Modern science has been forced to recognize this fact, and is beginning to turn to religion as the only solution to its riddles. The failure of statesmen, financiers, economists, to solve the problems of the world has forced men to recognize that the solution is a religious one. The despair of man once more becomes the opportunity for the prophets of God.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise!"

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

After years of spiritual barrenness the fields are now whitening unto a spiritual harvest. Slowly, silently, secretly, God has been working during these dark and troubled times, moving "to His great ends unthwarted by the ill." He has been using many means, in ways not immediately apparent to us, to serve His eternal purposes. Now, at last, His hidden work begins to appear in many unmistakable signs. As these signs appear, let Zion awake, put on her strength, and prepare to do exploits in the name of the Lord.

God is clearing the boards for His prophets and His people. The current philosophy makes frantic efforts to lift man out of his despair and set him on his feet again. In reality it is the cry for a Saviour. Without knowing it, the world's cry is the old one, "Sirs, we would see Jesus!" Will the Philips and Andrews lead the world to Him? It is a crucial hour in world history. Let the church look to this! Let the followers of Christ make Him known in all that He stands for: light, freedom, salvation, justice, righteousness and love.

### NO SALE

I've heard of a preacher who had on his desk a special notebook, labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—The Ginger Bean.



# Russian Faces Made Glum By Communism

**Ripley Finds Starvation Stalking Through Squalor and Filth; Says Gigantic Famine Is Man-Made; Money Means More to Moscow Than Human Comfort.**

A story of squalor, starvation and filth deliberately caused by a mad government that would inject its doctrines in America was brought to the American public recently by Robert L. Ripley, author of the world-famed Believe It or Not cartoons.

Ripley's address was briefly reported in this newspaper at the time it was made. It appears herewith in full at the request of many persons who have followed the Ripley feature in The Journal, and who were anxious to learn actual conditions in Russia under the communistic regime.

Robert L. Ripley has traveled in 178 countries in the world, and his reputation for authenticity and accurate reporting is unimpeachable.

The entire text of his address follows:

A year ago I found myself on the border of Russia and Persia. The Persians had left me and my baggage exactly in the middle of the international bridge at Julfa where it crosses over the Araxes river—the boundary line between Russia and Persia. I was completely abandoned—and totally isolated. The Red soldiers at the Russian end of the bridge wouldn't let me across, and the Persian soldiers at the other end wouldn't let me return. So there I sat in "No Man's Land" for about five hours.

Finally some Soviet officials aroused themselves long enough to put me through a microscopic examination. They turned my baggage inside out searching for arms and money, and pried into every piece of paper I had in search of anti-Communistic propaganda. Then, after seizing my three cameras, I was permitted to set foot in Russia—the "Communist Paradise." Believe It or Not—it is not a Paradise but a Paradox. Russia is a gigantic Poorhouse where millions of people are on the verge of starvation at this moment. Outside of Moscow and Leningrad—the Soviet show places—starvation stalks through squalor and filth. Moscow and Leningrad are show places—and fake shows at that—where the traveler is led about under a smoke screen of propaganda and allowed to see only what they want him to see and nothing else. You are shown the Kremlin—Lenin's Tomb, a "model" farm, a "model" school, a "model" worker's club, and various other "models."

But there are no model conditions in the outlying rural districts of the Ukraine and the Caucasus. I had no food for the first two days after crossing the border from Persia. Ragged, starving mobs crowded to the train windows begging and crying for bread.

In a single year—1932—4 million peasants died of starvation in the Ukraine and North Caucasus—the most fertile part of all Russia. The Ukraine was called "The Granary of the World" in the time of the Czars and produced enough grain to feed the whole country and exported hundreds of millions of bushels each year besides.

Starvation in Russia is not due to crop failures—it is a man-made famine. The Soviet government deliberately caused this ghastly chaos by robbing the farmers of their grain in order to sell it to foreign countries and acquire foreign currency. The Soviet government holds money more valuable than the lives of its people. In the meantime the people struggled to live on dogs, cats, weeds and grass—even extracting the gold fillings from their teeth in order to buy a loaf of bread in a Torgain shop. I traveled from one end of the country to the other and never saw a dog or cat,

*(This radio address by Robert L. Ripley of Believe It or Not cartoon fame appeared in the Knoxville Journal of April 21, 1935. With the permission of that paper we reproduce the article. Reading it, one should be convinced anew of the stupendous blunder made by our Government when it recognized Russia. And one can see how alert our country should be to prevent the radicals (of whom we already have many) from foisting upon us the curse of Communism.—Editor.)*

nor did I hear one person laugh or see a single smiling face.

Prof. L. Tarashevich, noted Russian Sociologist, in an official report to the League of Nations, says that 30 million Russians have starved to death since the country turned Communistic. This astounding figure is substantiated by Fridthjof Nansen, head of the World Organization of the Red Cross and delegate of the League of Nations to Russia.

Such are the conditions existing today in the "Communistic Paradise" which has practiced for 18 years a "share-the-wealth" plan such as is advocated by some of our political "cure-alls."

In 1917 the Communists seized the wealth of Russia. They "liquidated" capitalism, and destroyed the educated classes.

They murdered the rich—stole their wealth—seized all the gold, silver and precious stones—and confiscated all private property of every description. They took 500 million dollars in gold from the national treasury (the largest stock of gold in the world at that time). They grabbed another 50 millions in gold from Roumania. They confiscated 800 millions in American property.

They destroyed all religion and looted the churches, taking all the gold, tapestries, priceless paintings, and precious stones valued at 20 billions of dollars—all in all a grand total of 40 billions of dollars was confiscated from the people.

In addition they utterly repudiated about 11 billions of dollars in loans from France, England, Belgium, and the United States.

Then, after appropriating all the conceivable wealth in Russia in this gigantic scheme of "sharing-the-wealth," Believe It or Not, there is not a single working man in the Soviet Union today who owns an automobile—or his own home—or has 5,000 rubles in the bank—as per the formula of our political demagogues.

The Russian "Pied Pipers" of 1917 led the people on with promises of liberty, prosperity, and equal division of wealth. Yet today—after 18 years of Communism—there is utterly NO wealth, NO liberty, and instead of prosperity they have STARVATION.

Never under the old Czarist regime were they as miserable and oppressed as they are now. A thousand times more people are being exiled to the frozen wastes of Siberia than at any time under the rule of the Czars. In 1932, for example, the Red army moved into the Ukraine and loaded 80,000 families into freight cars and sent them to far-off Yakutsk, in Eastern Siberia, where they were literally dumped out on the ice in a country where the thermometer seldom rises above zero. Out of the 80,000 families (a total of about 300,000 people) it is estimated that not more than 5,000 remain alive.

You probably have heard little of these appalling conditions because of the strict censorship of news. Personal mail is censored, particularly all foreign letters, and Russians (who are living in fear and dread of the Gay Paw Oo—GPU—that huge secret service of Russia) dare not in any way express their opinions in writing.

The newspapers, which are owned and operated solely by the government, keep the people in utter darkness with regard to foreign affairs. News about America is reduced to nothing but labor strikes, race riots, lynchings, and un-

(Continued on page 6)



## VERNON—Hospital Story

By Juanita Creech, Secretary

Vernon looked at me with bright brown eyes when I entered the room and even managed a little bit of a grin in answer to my greeting.

"I feel lots better," he assured me. "And look, I can even turn over a little on this side, but I can't sit up yet."

He came to the Southern Baptist Hospital in New Orleans several days ago, a little six-year old bundle of pain and suffering. His mother, shabbily dressed, was with him. Vernon, so the doctor said, had a serious case of acute appendicitis and if he were to live there must be an operation at once. Vernon's mother could not keep back her tears as she told me the circumstances. Her husband had run away and left her alone to care for the little boy baby when Vernon was only two years old. During the years she had barely managed to provide food and shelter for the two of them and with the operation necessary she didn't know what to do. She offered her savings—nine dollars in all—if only we would take care of her son. So now Vernon is a guest in our hospital.

"Is there anything you would like to have?" I asked before leaving.

"Well—" Vernon hesitated a moment and then his appetite got the best of him. "They said I could have some ice cream in a day or two," he finished. And because I was sure ice cream was a great delicacy to one whose mother makes the munificent salary of six dollars a week working in a restaurant, I promised him that when the doctors would permit, he should have ice cream.

Vernon is only one of many such helpless, suffering little ones who are guests of the hospital. Do you have part in this beautiful ministry?—New Orleans, Louisiana.

### RUSSIAN FACES MADE GLUM BY COMMUNISM

(Continued from page 5)

employment photographs. All foreign catalogs, magazines, and books are strictly forbidden. Communists fear that pictures of good things to eat, good clothes to wear, and other comforts of life will create dissatisfaction in their ranks.

They even guard Russia from the air! By means of a powerful radio station in Moscow they drown out any foreign broadcast they don't like. They generally use a melody that makes the greatest noise on the air waves. When I was there they were using an old religious song written by Cardinal Newman of England. It is appropriately called the "Chorus of the Demons."

The Communists delight in appealing to the unemployed of America by telling them there are no unemployed in Russia.

Believe It or Not—neither are there any unemployed in a penitentiary. Everybody in Russia is a prisoner of the government. The workingman has no choice about his work, or where he lives, or how much he is paid. He has no religion, no home life, and no privacy.

He has utterly no freedom of speech. You might remember this next time you hear one of our many soap box orators spouting forth, and bear in mind that if he attempted to open his mouth in Communist Russia he would wake up to find himself either dead or on his way to Siberia.

His freedom of movement is denied him. He can't go from one village to another—he can't quit his job—he can't even take a day off. Without warning he is liable to be arrested, torn from his family, herded into a freight car and sent thousands of miles away, where he is forced to labor under inhuman conditions in some concentration camp of Northern Russia.

Even death does not set him free. In case of death the clothing and shoes are removed from the body. Even the teeth are extracted, and any gold or silver fillings are melted down and confiscated by the government.

The average salary of an ordinary working man in Russia is about 150 paper rubles a month. From this the following deductions are compulsory:

22 rubles go to the government.

15 rubles are taken for assessments and taxes.

2 rubles for union dues.

25 rubles for rent.

Which leaves the average working man 86 rubles for himself to purchase food and clothing.

Let me quote you the prices of some of the daily necessities, as reported in the Red Evening Gazette of Moscow—a government-owned newspaper—of recent date. Bread is a ruble and a half a loaf—milk 2½ rubles a quart—butter 20 rubles a pound—eggs 10 rubles a dozen—rice 5 rubles a pound—women's common cotton stockings cost 15 rubles—a shirt costs 30 rubles—and the cheapest suit costs 175 rubles, which is more than twice his net salary a month.

These conditions are imposed upon every Soviet worker by the government, and there is no escape. A worker may be dissatisfied and try to leave the country, but if he is caught he is shot. If he succeeds in crossing the border his innocent relatives are made to suffer. All his family are exiled to Siberia.

And—Believe It or Not—these are the conditions that Communists hope to impose on the entire world.

If you don't think so let me quote you from Stalin's speech, as published by the Comintern Press in Leningrad. He said:

"I think, Comrades, that the Communist Party of America is one of the few Communist parties in the world upon which history has placed tasks of decisive importance from the point of view of the International Revolution.

"I think that the movement is not far off when a revolutionary crisis will be unleashed in America, and when that revolutionary crisis comes in the United States it will mark the end of world capitalism. The Communist Party of the United States must be armed to be able to meet this historical moment and to head the forthcoming class war."

That, ladies and gentlemen, is the aim of the Communists.

Communism capitalizes on discontent and takes advantage of ignorance and poverty in times of widespread trouble and economic disorder.

Following the terrible debacle of the Great War a mere 70,000 Communists were able to overthrow the established law and order of 170 million people. This small group of people—the least competent, the least successful, and the least humane—reduced Russia to slavery, serfdom and starvation.

No worse punishment could be inflicted on the many Communist crack-pots shouting throughout this country of ours than to exile them to Russia—the "Communist Paradise"—and make them live under the system they preach.

Yes, I've mingled with the people of 178 different countries of the world in my travels, and I know that despite the depression—which is world-wide—the United States still has more prosperity, more freedom, more tolerance, and more happiness than any other nation in the world.

### "THE CHURCH PAPER A REAL NECESSITY"

We present below just four reasons for the above caption as given by Dr. Darby Fulton, Secretary Southern Presbyterian Missions. They are good and sufficient reasons, we believe, why every member of our Church should read regularly our Baptist State paper.

1. It is a developer of interest in spiritual things.
2. It is an absolute essential for the family that wants to keep intelligent about church matters.
3. It will impart a spiritual character and quality to your home.
4. The value of the church paper as a testimony to your own interest in the Church of Jesus Christ and the influence of this testimony in the hearts and lives of your children, your friends and those who share your hospitality from time to time.—Baptist Bulletin.



## DREAMS YESTERDAY, TODAY AND TOMORROW

### Service for Baptists Through Better Book Stores

In the year 1875 a group of earnest Baptists, ambitious for better informed people, set out to establish a place where worthy books and church supplies might be bought. It was in the great old state of Kentucky that Dr. T. T. Eaton, with other prominent leaders, made the decision to organize and operate the Baptist Book Concern of Louisville. Certainly no better place could have been chosen than the city of The Beeches, the home of the Theological Seminary, the best in our whole country. Travel quickly with me over the period of sixty years and see the growth and progress of the educational side of our denomination.

Almost as a textile city grows up over night in our Southland, so our Baptists have watched these beacon lights flicker and burn in each state. The Baptist Book Stores, through their fast growth indicate the desire upon the part of our people to become a better informed group. Watch these beacon lights grow brighter as the years pass.

Forty-four years ago the Tennessee Store sold its first books. To be sure, they were sold in a small way, and one would hardly call those feeble efforts a real Book Store. Today you will find a good supply of books to interest even the most fastidious customer on the ground floor of our Baptist Sunday School Board building. There you will find also a wide-awake young woman building for our denomination, and growing a better-reading people for her state. But what did they have to sell back in those days forty-four and sixty years ago that would be of peculiar interest to Baptists? The first book published by Southern Baptists was BAPTIST WHY AND WHY NOT. This book was written by twenty-five writers and compiled by Dr. Frost. From the name one would readily see these are answers to other doctrines proclaimed by other denominations.

Then came the first textbooks, Normal Studies, first and second series, Spilman-Moore. Early B. Y. P. U. textbooks include THE B. Y. P. U. MANUAL, and TRAINING IN CHURCH MEMBERSHIP. One can think of few stories more fascinating than that told by Dr. Van Ness about how this book happened to be written. There was a very urgent need for this book in order that our young people might be better prepared to fill their places of leadership as members of the Baptist churches. The request came, and in order to hasten the publication for immediate use, Dr. Van Ness assembled some editorials written on this subject in the Teacher, at that time edited by him. Another interesting fact about this book is that it has had the largest sale. Full information regarding the same was given recently on cover page

four of the Young People's and Adult Magazine.

Add to these two early Stores the following: Virginia, 26 years old; Texas, 25 years old; Oklahoma, 23; Arkansas, 22; South Carolina, 21; Louisiana, 20; Georgia, 16; Mississippi, 15; North Carolina, 14; Illinois, 11; New Mexico, 10; Florida, 10; Alabama, Maryland, and Missouri, each 8.

A rather interesting bit of information concerning the management of these Stores is a record of long service. The majority have been in their places for more than ten years, and the following have served their Stores since their opening: Virginia, 26; South Carolina, 21; Georgia, 16; Alabama, 8.

Does not this information indicate several distinctive facts, viz: a whole-hearted desire to give themselves unreservedly to Kingdom work through Store service and denominational co-operation. Recently while talking to one of the Managers I was told that within one year's time a Manager who had been serving her state for about twenty years was offered a large increase in salary, shorter hours, and a splendid chance for advancement, in the world's eyes. She had already caught a vision of what the Baptists of her state needed, if they were to be a better informed people, and she said, "I'll stay with my Store regardless of the remuneration, because there is greater compensation than dollars and cents." That's the spirit of our Book Store Managers. They will tell you frankly that these Stores were never intended for money-making agencies, but educational. In the final analysis they should be considered the direct contribution to the intelligence of Southern Baptists. Baptist Book Stores are considered essential by every thinking Baptist leader. They have linked the farms with the schools. One only needs to watch our youth of the rural districts to be convinced. Attend an association meeting in the fall where a representative from the Book Store is present with an exhibit. You will find practically every young farmer boy and girl examining the books. You will also note the investment of their last dollar for something to read. But aside from these people with fewer facilities for higher advantages, may we compare our denominational program with that of others. At present we have the most intensive program of training to be found anywhere, and the Book Stores are the service stations handling the tools for same.

These stores did not just happen. There were dreams, plans, hard work and hardships to overcome before the great chain of live-wire Book Stores were realized. The majority of them started as individual enterprises. Dr. S. B. Rogers, while Executive Secretary of the Florida Baptist Convention, dreamed a dream of a store where his people might purchase books to enlighten,

train and educate for better service. He was approached by Dr. Van Ness, and his approval was already waiting and ready. The splendid co-operative spirit which he manifested, as long as he served his state, was always felt by those in the store. Mrs. Helton was the first manager of the store, and helped it make probably the quickest growth of any store. During the remaining years of Dr. Rogers' life, his greatest joy in the store came through its increasing service to the Florida Baptists.

In Petersburg, Va., Dr. J. M. Pilcher started a Sunday School Bible and Colportage Board, which he operated at Petersburg for twenty or thirty years. The General Association of Virginia purchased the stock of Books and Bibles from Dr. Pilcher and organized The Baptist Book Department, under the management of Mr. George F. Reynolds. The store was formerly opened on February 11, 1909. During the twenty-six years the Virginia Board has drawn from the store for the state work more than \$30,000.00. Virginia's investment in this store is estimated at \$11,000.00. There are several other stores where large sums have come back each year to help the state missions, but again we say we are not a money making agency, but educational.

In South Carolina, Dr. Thomas J. Watts, as Sunday School Secretary, realized the need for a store. Study course books were necessary for his work, but he lacked the facilities for shipping and handling orders. At the request of many workers, Dr. Watts conceived the idea of establishing a book store. He knew the state and its needs, and felt that a store would contribute to the spiritual and cultural life of the Baptist denomination. He never gave up this dream. When he left South Carolina the store at Columbia was a reality. The store was the outcome of the demand for religious books from our Baptist people.

North Carolina, from many standpoints, has probably shown the most marked progress from a monetary standpoint. Although organized by certain individuals, it was later sold to the North Carolina Baptist State Convention and Baptist Sunday School Board. Under the splendid management of Mr. R. L. Middleton, the store won its reputation for never losing a dollar in its management. Mrs. Marshall has continued this fine piece of work, and during the past ten years on an average of \$1,000.00 a year has gone back into state missions.

The achievements of the Book Stores could not have been attained without the loyal support of many Baptist preachers who have ever boosted the work of the Book Stores. These friends are too numerous to mention, covering so many states, but it would be impossible to cover these sixty years of progress without mentioning some outstanding Book Store friends. They



have been encouraged and nurtured by our honored friend, Dr. I. J. Van Ness. We are happy to realize that we now have two other good friends who are dreaming dreams for the next years to come, Dr. T. L. Holcomb and Dr. J. O. Williams. These friends may not be spared to see sixty more years of Book Store service, but the foundations being laid by them at this time will be sufficient to support the needs of the coming years.

For the past few years the Book Store Managers have been directed by their good friends and sales manager, Mr. George W. Card. Someone recently said, "Isn't it remarkable to find a man who has the whole-hearted support from a chain of stores without a single exception?" Mr. Card has a very keen vision of the service which the stores are capable of rendering in order to secure for Southern Baptists three benefits, viz: better readers, perfect confidence, a hunger created for books. It is said that five years from now we will be the largest denomination in the world. How are we to serve so large a constituency with so vast a territory? It would be impossible to think of it were it not for the organized group of leaders, trained and sent out by the Baptist Sunday School Board from the Editorial staff, the Sunday School staff, the Baptist Training Union staff, the Vacation Bible School staff. To the State Approved workers, there is a whole-hearted co-operative spirit. The Book Store Managers realize that without these people, their stores could not succeed, but one would dare reverse the statement and say that many books written by the above groups would have little sale without the promotion through these stores.

If time permitted, we would consider manager by manager, showing the finest Christian spirit known anywhere. You will find among them denominational leaders both in their churches and in state programs. Some are ministers, some state officers, others chairmen of Deacons, even an organist from one of our leading churches. Their experiences in Kingdom work carried on across counters are as thrilling as those told by pioneer missionaries.

As chapters are added from year to year to this history of Baptist Book Stores, we prophesy the greatest program ever undertaken by Southern Baptists in educating their people for better service for the Master.

#### It Takes Courage

Many a woman who goes on a diet finds that she is a poor loser.—Montreal Star.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray  
and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chemical Works, Patchogue, N. Y.

## What Our Readers Are Saying

### PROFESSIONAL ETHICS?

Geo. E. Simmons

In a conversation recently, with a member of a well-known and highly respected profession, this shocking and thought-provoking statement was made, "There is a lower standard of ethical practices among members of your profession than any of our day."

We ministers may revolt at the term, "Ministerial Profession" and yet in the minds of most people we are members of the Highest, the God Called Profession. The question, however, is as to the truthfulness or the falsity of the statement.

Certainly among those whom God has called and whom churches have set apart for the noblest ministry among men, we should have and maintain an ethical standard far above that of any profession; but the question we must face is, "Do we have and maintain any ethical standard whatever?" Perhaps this question is more easily answered by asking other questions.

Do we as ministers of God permit ourselves to listen to wayside condemnation of one of our number and then join in with the song of slander?

Do we allow ourselves to become publicly critical of a brother minister whether he be a fellow pastor, an evangelist or denominational worker?

Do we conduct ourselves on all occasions and under all conditions in such a way as not to reflect discredit upon our profession?

Do we in our relations with the younger and older members of our profession by our speech and attitude comply with the teachings of the Master in the Golden Rule?

ad infinitum. —Knoxville, Tenn.

### TOBACCO CLUB

In the issue of August 15, 1935, "A Subscriber" asks: Will you join? What? THE 100,000 TOBACCO CLUB.

I have been thinking a little along the line of waste among us caused by the "use" of the "filthy weed."

It is said we Baptists of the South owe about \$4,000,000. It is said that the American people spend \$16 per capita for this "filthy weed." Assuming that the Baptists are as dirty on the average as the rest of the people, at least on the subject of tobacco, let us make a few observations.

Why can we not be clean on this subject, "come clean" for six weeks and turn this money that is worse than wasted into our treasuries? Do you know how long it would take us to pay our debts? Only six weeks. Just think of it a bit. If we should pay our debts in six weeks, all the bankers in the country would be stumbling over each other to loan us money. BUT WHAT

### IS BETTER: WE WOULD NOT NEED TO BORROW ANOTHER DOLLAR!

And included in the above is every debt of us Baptists down to each unfinished church debt. And for good measure we could rake up and pay all back dues to pastors, debts that at present are not being paid to any appreciable extent, but no more honorable class of debts exist among us.

Let us go in for "big game" and have a four million anti-tobacco club: after our debts are gotten out of the way we can then look for outer worlds to conquer.

What says subscriber to this? Incidentally other readers can take note and be thinking.

Moral: If a man is clean on the inside let him show it by being clean on the outside.

"The Boys and Girls Anti-Cigarette League," 58 West Washington Street, Chicago, has good literature on the subject.

Dr. J. R. Kellogg, Battle Creek, Mich., has a book, Tobaccoism, paper, 65 cents.

"The Indiana Botanical Gardens," Hammond, Indiana, has a tobacco remedy that is effective.

I give these addresses: possibly some may be interested enough in the well being of their fellowman to get in touch with some of these people.—R. E. Pettigrew.

### BAPTIST STUDENT BROADCAST

A radio program presenting Southern Baptist Student work will be given Sunday night, September 15, over WSB, the Atlanta Journal's powerful 50,000 watt station, according to announcement this week by Edwin S. Preston of Atlanta. Dr. Frank H. Leavell, Secretary of Southern Baptist Student work, will be the principal speaker on a program which will include several students, some appropriate musical numbers of unusual excellence and a closing news feature. The time of the broadcast is 8:30 to 9:00 Central Standard time. The Atlanta Baptist Student Union is sponsoring this broadcast.

The program is intended to encourage students to line up with churches in the college communities and to remind parents and members of college churches of their privilege and opportunity in dealing with the student life as the new school year begins.



## The Young South

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

### BEFORE GOING HOME

Jamie undressed slowly. Everything was so different in his grandmother's home. He missed finding his pajamas laid out on the bed, missed the frequent interruptions of his mother's voice, "Don't forget to scrub your teeth, Jamie! Hurry, now it's late!" And sometimes when he was very slow, "Whatever is taking you so long to-night, Jamie?"

But tonight, though he was ever and ever so long getting undressed, Grandma continued reading downstairs as though she had forgotten him. Jamie began wishing that his mother would hurry up and get well so that he could go home. It was such a comfort to have some one fussing over him, asking him this and that, and making him feel like a very important person.

Jamie pulled off his shoes and holding them high above his head let first one and then the other fall with a thud on the floor. Not a word from Grandma!

Then he went to the bathroom, turned on the hot water spigot as far as he could and let the water run and run while he put his head outside the door and listened. Always at home when he did this, Mother called, "Don't waste the hot water, Jamie!"

Still not a word from Grandma!

Jamie soon found that it was no fun wasting the water if no one noticed it. He turned off the faucet and went back to his room and purposely stumbled over a chair. He wasn't a bit hurt, for he had been careful to fall easily, but he lay quiet for several minutes. This would have brought Mother up to his room.

If Grandma heard the commotion, Jamie had no way of knowing it. There was no hurrying of feet, no "Are you hurt, Jamie?" Just the creak of Grandma's chair as she read and rocked herself.

It was cold on the floor, and hard. Jamie crawled into bed. He felt very unhappy. He did not like it at Grandma's. He thought of punishing her for her quietness by going off to sleep without saying goodnight. But Jamie couldn't get to sleep. He remembered that Grandma had said, "Let me know when you are all ready, Jamie."

After wiping his eyes carefully, and raising himself up in bed to look in the mirror and make sure that he did not look as though he had been crying, Jamie cleared his throat very loudly and called, "I'm all ready, Grandma!"

Immediately the creak of the rocking chair stopped. And steps, heavier than Mother's but none the less welcome, sounded on the stairs.

"Well, well, well!" Grandma exclaimed brightly as she came into the room. "You're a big boy for six years old getting all ready for bed by yourself like this!"

Suddenly Jamie was very glad that he had not called to know where his pajamas were, and should he scrub his teeth without tooth paste or with?

"That means," Grandma continued, "that you can put a gold star on this calendar, right over two — there — which is the date of today. And every day that you do something without any help, or asking questions, you can have another gold star for that day, and when you get ten gold stars I am going to give you —" here Grandma stopped and looked laughing into Jamie's face.

"What would you like me to give you, Jamie?"

Jamie leaned nearer his grandmother's face and looked deeply into her eyes. Could he ask for it? Did she really mean it? Or would she say, like Mother, "I've enough to do as it is without having—"

"A dog!" he whispered hopefully.

Grandma clapped her hands. "Just as I thought and I have the dearest one all picked out. He's brown and has a pointy nose."

"Oh, oh!" Jamie cried in sudden dismay. "But I won't be able to take it home when Mother gets well, because Mother says she has enough to do without having a dog around."

"Ah," Grandma answered, "I see I'll have to explain something to you."

"You mean that Mother's going to let me bring it home?" Jamie asked hopefully.

"Yes and no," Grandma said. "You see, Jamie, your mother is not really sick. She has no disease, I mean. She is just tired out, and the doctor says she must rest in bed for several weeks. Now the thing that has made her this tired way is doing so much for you—that is, doing the things you ought to do for yourself, like getting out your pajamas at night—finding the tooth-paste—putting your underwear into the hamper when it is soiled—closing the window of your room in the morning."

"But Grandma," Jamie interrupted wonderingly, "Mother always did those things for me. I didn't know it made her tired. She never asked me to do them."

"I know," Grandma answered understandingly, "she thought you were too little. She told me it was easier to do them than to ask you to, because—well, because you seemed so helpless. But it was just as I thought. You are a great big boy and can get all undressed

and into bed yourself just like you showed you could tonight."

Grandma was nice after all, Jamie decided, and understood boys, too.

"So," Grandma continued, "when you get ten stars on this calendar, that means you have learned to do ten things by yourself, things that mother used to help you with. She will have so much less to do then that having a dog won't seem like extra work."

"Why," Jamie answered thoughtfully, "I can do things to help her, too, like bringing in the milk from the front step in the morning, and sweeping off the pavement!"

"You've got the idea!" replied Grandma.

"And I'm soon going to have that dog," Jamie said happily as he raised his face for a good-night kiss. "Oh, I'm so glad I came here, Grandma!"—Marguerite Faust, in Storytime.

## TICKLING SENSATIONS

First tenderfoot—I had a funny dream last night. I dreamed I went to heaven.

Second tenderfoot (trying to be funny)—Did you see me there?

First tenderfoot—Yes. That's why I knew it was a dream.—Ex.

### Don't Lose It

"I shall have to put you two fellows into the same room," said the host to his guests. "You won't mind?"

"Of course not," chorused the guests.

"Well, I think you'll have a comfortable night. The bed's a feather one," remarked the host, as he left them for the night.

At 2 o'clock in the morning one of the guests woke his companion.

"Change places, Dick," he groaned. "It's my turn to lie on the feather."—Person's Weekly.

## Organizations Raise Money EASILY



### WITH MY COOPERATIVE SELLING PLAN

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely

let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years I have assisted thousands of organizations to raise money. I will be delighted to help you. Write for particulars. JOHN W. GOTTSCHALK, Pres., METAL SPONGE SALES CORP., Philadelphia

**Gottschalk's**  
METAL SPONGE



## Baptist Training Union

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

Theme: Magnifying His Church.  
 Southwide Emphasis for September:  
 His Church the Stronghold of Righteousness.

### INTRODUCING MR. JAMES GREGG



JAMES GREGG

Mr. James Gregg was born in Monroe, Georgia and became a member of the B. Y. P. U. of the Unaka Avenue Baptist Church in Johnson City in January, 1929. At this time Mr. H. C. Conner was president.

The first office Mr. Gregg held in a B. Y. P. U. was the vice-president's job; later he became the president; then was made director for the Training Union, and one year ago he was elected as director of the Holston Association. Mr. Gregg states the influence of Mr. Clyde White; Mr. Philip Fletcher; Miss Mary White; Rev. E. M. Cox; Dr. William R. Rigell and the late W. D. Hudgins have helped to mold his life into that of a Christian statesman.

Mr. Gregg recently married Miss Pansy Archer and they live in Johnson City. Mr. Gregg has attended school this past year at Butler Academy. At the present time he is employed by the Johnson City Steam Laundry. He also serves as associate pastor of Central Church.

Swimming and tennis are his means of recreation. He also enjoys singing.

### HIS CHURCH THE STRONGHOLD OF RIGHTEOUSNESS

There can be no doubt that the Church of Jesus Christ is the stronghold of righteousness in the world today. Even H. G. Wells, who does not

claim to be a Christian, declares that the world is better since Christ came. Righteousness is the reign of right. Now even the most optimistic Christian does not claim that rights prevail supremely in the world today. There is righteousness in the earth, however, and His church is the stronghold of righteousness.

The righteousness about which we are thinking is not just human goodness. It is the righteousness of God. His church does not proclaim the goodness of human nature, but the righteousness of God. All men are by nature unrighteous. All have sinned and fallen short of the glory of God. The foundation of all righteousness, therefore, is the new life which comes through faith in Christ. This is the gospel which His church proclaims. Without Christ there can be no reign of righteousness anywhere.

Through Christ His church seeks to produce righteous lives. The righteousness which it proclaims is based upon the transformation of life and not the reformation of life. His church seeks not only to win men to Christ, but to build them up in Christ. Only as this is done may the righteousness of Christ be worked out through individual lives until it can influence the world.

His people in the church are "the salt of the earth." Now salt gives flavor; salt saves; salt preserves. Without the righteousness of Christ's people in His church, the earth would indeed be unsavory. Lost men are saved through the gospel which His church proclaims.

His church is an aggressive force for social righteousness. Whatever good impulses move society to establish social righteousness in the earth find their root in the gospel of Christ. The freedom of woman, the magnifying of childhood, the warfare against human slavery, the fight against alcohol, and the battle for racial and economic justice, all are championed through the stronghold of righteousness which is His church.

This does not mean that His church is an organization which goes into politics. It does mean that all His people are in politics to establish righteousness there.

If His church is the stronghold of righteousness in the earth, then all the members of His church should recognize their exalted calling and be aggressive forces for righteousness every day wherever they are. The Baptist Training Union seeks to make each one strong in Christ so that he may be

strong for Christ in the world—J. E. Lambdin, September B. T. U. Magazine.

### NOTICE

Now is the time to appoint your nominating committee to elect your new officers. Remember new officers should be elected to take effect the first of October and they serve for six months, and then elect officers again in April.

### AMERICAN BAPTIST THEOLOGICAL SEMINARY

Will Open for Fall Session on Wednesday, Sept. 18th, 1935

The American Baptist Theological Seminary, the joint institution of the Southern Baptist Convention and the National Baptist Convention, for the training of Negroes for the ministry, missionary and other religious work, located on Whites Creek Pike, Nashville, Tenn., will begin its twelfth session, Wednesday, September 18th, 1935. At this time students will be enrolled for the fall session. This date will make it necessary for students to get ready to come in about two weeks earlier than usual. We are looking for a good enrollment and another great year of this institution.

For further information and bulletins, address Dr. J. H. Garnett, Dean, Route 3, Whites Creek Pike, Nashville, Tennessee.

## THE 1935 HANDBOOK

By  
E. P. Alldredge

50c

Masterfully  
Prepared

Of Vital Value  
To All  
SOUTHERN  
BAPTISTS

Measures  
fully up to its  
predecessors.

### Special Features

COMPLETE SUMMARY OF  
BAPTIST HOME MISSIONS

ANALYSIS OF YEAR'S WORK  
AMONG SOUTHERN BAPTISTS

Directories of SOUTHERN BAPTISTS

Many, Many other items of immediate  
interest to all Southern Baptists.

We're Ready To Mail  
Your Copy

ONLY 50c POSTPAID

**Baptist Book Store**

161 Eighth Ave., North, Nashville, Tenn.



## Sunday School Department

Superintendent ..... Andrew Allen  
 Elementary Worker ..... Miss Zella Mae Collie  
 West Tennessee Field Worker ..... Jessie Daniel  
 HEADQUARTERS: 165 Eighth Avenue, North, Nashville, Tennessee.

### A WORD ABOUT OUR LAYMEN'S WORK

This Department is charged with the responsibility of promoting Laymen's Work in this State, and we are happy to devote this page to some reports and plans relative to the Brotherhood Movement. We have recently received the following report from Mr. R. B. Sizemore, secretary of the John Cruze Brotherhood, First Baptist Church, Knoxville. Mr. M. C. Wright is the president of this organization. The reports speaks for itself.

#### First Baptist Church, Knoxville, Tenn. John Cruze Brotherhood

Activities of John Cruze Brotherhood for six months ending June 30, 1935:

Number chapters read.....	1401
Number standard books read.....	12
Number pieces of literature distributed.....	1507
Number Brotherhood members secured.....	1
Number Baptist 100,000 Club.....	8
Number tithers enlisted.....	84
Number churches visited.....	174
Number pulpits filled.....	82
Number Brotherhoods organized.....	7
Number visits to sick and needy.....	111
Number of unsaved death with.....	64
Number tracts distributed.....	930
Number services held.....	68
Number unaffiliated Baptist spoken to.....	9
Number strangers invited to church.....	143

### LAYMEN IN HOLSTON ASSOCIATION

It was the writer's privilege recently to attend the Holston Association and hear the report made on the Laymen's Work. It was an inspiring report, both from the standpoint of work done and in the presenting of a challenge for the future. From Mr. Lawrence Trivette, Associational Field Worker, we have the following words: "Our Executive Board responded to your request to use the men in Holston Association in any type of Laymen's Work that you may wish to do. We are eager to enlist them in a campaign looking forward to the Every Member Canvass.

### A WORD FROM TULLAHOMA

Mr. J. D. Kneece, First Church, Tullahoma, writes for information relative to the Laymen's Organization and states that the men of his church are ready to set up an organization and go forward in this movement. There are two Sunday school classes of men in this church. The plan is for the Brotherhood to meet once a month following the monthly business meeting of these classes.

### FROM CAMPBELL COUNTY ASSOCIATION

From Mr. William F. Crabtree, Educational Secretary in Campbell County, we have the following report of Lay-

men activities: Associational Brotherhood Convention, 1; Sunday afternoon Brotherhood meetings, 15; Sunday afternoon Baptist Training Union meetings in churches not reached by the Brotherhood, 16; Sunday afternoon Sunday school meetings not reached by Brotherhood or B. T. U., 12; Miles traveled, 1535; Religious Tracts distributed, 3,800; Letters written, 355; Postcards sent (in interest of all three departments) 719; B. Y. P. U.'s organized, 7; B. Y. P. U. Demonstration Programs, 4; Sunday schools organized, 7; Brotherhoods organized which meet with prayer meetings conducted, 3.

"We have found great joy in this work. The blessings of God have been showered upon us, keen interest has been awakened. Prayers of throughout the county. Pray for us, by your aid and the combined prayers of our people, we will make this associational year even better than last."

### A WORD ABOUT THE FUTURE

Many requests have come for programs and other literature for the Brotherhood organizations. This material is being prepared as rapidly as possible. We will take this opportunity, however, of making a few suggestions relative to the organization and to the objectives of this movement.

First: As to officers we suggest that the organization be very simple; possibly a president, secretary and a program chairman would be sufficient number of officers to begin with.

Second: Meetings. In churches where there are not more than two Sunday school classes we suggest that the meetings be held at the close of the monthly business meeting of the classes. We recommend also one associational wide meeting of the men be held each quarter.

Third: Programs. We are suggesting two types of programs, one for the local Brotherhood and the other in the form of extension work to be carried on by the Brotherhood. The theme of the program for the local Brotherhood should be of such a nature as to strengthen the local church. It would be helpful if such subjects as these might be discussed: "Tithing," "Present Day Church Needs," "Southern Baptists in Their Local Churches," "Men in the Bible," "Men and Missions," "The Sermon on the Mount and World Wide Brotherhood." The program for the extension work should be of such a nature as to fit into the needs of the church or community being visited. The pro-

gram chairman and his committee could use their initiative in working out these matters.

Fourth: Purpose. We are suggesting that this organization have no funds and take no collections other than those needed for minor incidentals. The whole purpose of the Brotherhood is to fit in and strengthen the local church. In this manner we feel that the influence of the church among men in the community will be strengthened.

### ANOTHER ENCOURAGING WORD

From Rev. D. W. Pickelsimer, Dover, comes an encouraging report about a class which he taught in "Building a Standard Sunday School" in Crockett Creek Baptist Church, Stewart County. "This was the first Sunday School Training Class that they had had for about seventeen years. We had splendid attendance each night. As a result of the week's work the church in conference voted unanimously to grade the school, enlarge the organization and use Baptist literature. For the last eight years they had not used it. During the week we also took the religious census and found 226 Baptist possibilities with about one third of these being reached in the Sunday School. We found 88 above nine years who were not Christians."

### VACATION BIBLE SCHOOL REPORTS STILL COMING

We are happy to report since the printing of the Vacation Bible School reports recently we have received fourteen other reports. There are possibly a dozen or more schools that either have not reported or they are not in session and will report later. At present it looks as if there will be more than fifty schools held this past summer with more than six thousand boys and girls. We have just received eleven reports of Vacation Bible Schools held in Campbell County. This makes fourteen schools in this county this summer. Rev. G. L. Ridenour and his wife have done an excellent piece of work in Campbell County in the promotion of these schools, and report they hope to double the number of Vacation Bible Schools in 1936.

### BENEVOLENCE

William James Robinson

Benevolence pours forth a stream  
 Of perfect gems of rarest hue;  
 The storms of life call forth their gleam  
 Proving that loving hearts are true.  
 Where lowering clouds on evil bent,  
 Like ruthless monsters on a rage,  
 Benevolence draws nigh intent,  
 To heal the wrecks of their rampage.  
 When multitudes are harshly torn,  
 By mad adversity's harsh claws,  
 Benevolence makes glad the lorn  
 By following love's gracious laws.



## Woman's Missionary Union

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

Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee

### POSTERS AND MAPS

Do you desire the pictures of all the state workers and a map of Tennessee? Write to the W. M. U., 161 Eighth Ave., North, Nashville, and they will be sent to you free of charge.

Advertise your state mission program. See that each one has an envelope with her name on it and then collect them carefully.

### KEEP THIS PAPER

In this issue you will find articles from some of our state missionaries. Use them on your program on September 25. You will find other articles in next week's paper.

### A MOUNTAIN PROBLEM

By A Missionary Pastor

My county up in the Cumberland Mountains is well supplied with schools and competent teachers. Any child in the county that wants to go to school can go to school, if he or she is not held back by lack of clothes or inclination. These schools are reaching many hundreds of children, but there are hundreds more that live within walking distance but do not attend. They receive little or no encouragement from parents, often they are too ragged and dirty to attend, and in many cases they quite naturally lack the desire. Some children will attend for a few weeks, as long as they can get free clothes and warm lunches, and then drop out.

Some of the most interesting hours I have ever experienced have been spent in the homes of some of the mountain folk. Two or three rooms make up the home. And this is plenty, it seems, when there are only ten or twelve in the family, not counting the chickens, the dog, and the litter of pigs over by the fence. The furniture? Just last night in making a sick call, I was handed a can to sit on, while my wife occupied the only chair. There is the inevitable fire-place, the center of family life in winter time, and serving also for a cuspidor for the men who chew tobacco and the women who dip snuff. No electric lights adorn these homes. A flickering lamp, often without a globe, throws uncertain light through the room. There is no covering for the floor, and daylight shines through in many places. I have often wondered how many of these people live, that is, what they eat. I have accepted cordial invitations to dine with some, and the main dishes are potatoes, cornbread, greens, buttermilk, beans, berries. No one has ever accused me of not eating plenty when I dine out, and I have made

some fast friends by indirectly complimenting the cook. Yes, there are flies, thousands of them, but when one is looking for the lost, he overlooks the flies.

The mountain people are religious, many of them fervently so. I was amazed one day, while making a call several miles out of town, to find one typical mountaineer who not only could quote scripture (he said he couldn't read anything else), but could interpret it correctly. He stated he had never been to school. I have talked with young men engaged in TERA work and have found many who have a clear understanding of the way of salvation, and who know scripture and can quote it. Brush arbor meetings are popular here, and great crowds always attend. Usually there are a number of professions. These outdoor meetings are often attended with a bit of excitement. A meeting I held a few weeks ago was interrupted one night by a fight and the flashing of knives.

We have an unusual amount of trouble here in the county. Two Sundays ago, a little while after we closed our mission Sunday school, trouble broke out just a little ways from where we met, and one man was seriously shot. Two or three days after that, it was reported that another man was stabbed. The knife is a popular weapon up here. A child recently died, and it was commonly reported that it was beaten and burned to death. A few months ago our high school was burned. This was attributed to a fire-bug. A little later, most of the town went up in flames. That was no accident either. Quite recently two men have been accused of a bombing. Not long ago an elderly man was tortured and an attempt made to rob him. We have a social problem here in the county, and it will take the gospel of Christ to solve it. Tennessee Baptists have a magnificent opportunity here.

A word about the state of morals. There are many cases of looseness in the relations of men and women. A different standard of living has been adopted by many, and as a consequence many children have not the slightest idea who their father is. There are cases of unmarried women with several children, each of whom has a different father. It will take years of teaching and evangelizing to correct these problems.

What has been accomplished in our work here? Our Sunday school when we arrived last October averaged eighteen a Sunday. Now, counting the

attendance of the mission school we organized, the average is fifty. We have organized a W. M. S. and have twelve of the finest women in the world meeting regularly. A mission Sunday school has been organized and we meet every Sunday afternoon. The six point record system has been adopted. There was one Bible brought to Sunday school, now the average is seventeen. The church is giving regularly to the Co-operative Program, and our members are constantly opening their hearts and pocketbooks to local needs. I have had the honor of preaching in jails, brush arbors, homes and mattress factories. In our recent meeting the Lord gave us eleven additions, ten of whom will be baptized as soon as the dry spell is over and the creek is normal.

Hundreds of tracts have been distributed and a welcome has been given me in every home. This field has truly been called a hard one, but the fruit is coming and will continue to come.

We have to battle ignorance, false teaching, indifference, and immorality. But it is a winning fight, and while we won't reach all, we will reach some and that will make it worth while. Tennessee Baptists, pray for your missionaries.

### "IFS" AND "ANDS" OF A STATE MISSION FIELD

By Mrs. Louisa Carroll

Anyone who does mission work in our state may expect to run across serious difficulties and yet to find much encouragement and inspiration. He is constantly beset by "If I could do this or that"; "If it were not for this," and such statements. But he also realizes that there are positive factors in the work and that these offset the difficulties. From my work in the field of State Missions in Tennessee I make the following observations:

#### A. Main Difficulties

1. To get more parents interested in the work. So many of them (most of them in fact) do not go to Sunday school. In many places the adults are so disgusted with the holy rollerism of those who lead that they stay away. Others have no vision and "where there is no vision the people perish."

2. Scarcity of teachers. Some years ago Presbyterians from the school at Alpine went to Wilder and taught a Bible school. But they asked none of the local people to help them, hence left no trained workers to carry on. During my work there this Summer I found it difficult to enlist the adults in the school.

3. Discipline is often a problem. This is due in part, I am sure, to the character of meetings conducted by the holy rollers, in part to the lack of discipline at home, and to the absence of grown people from the services. The missionary to a needy field must expect



some trouble in securing an atmosphere of reverence in any religious meeting.

4. Financial support is hard to get. This was especially true at Wilder because: (1) the mines were not running regularly; (2) the older people were not deeply interested in the work; (3) the people do not know the Scripture teachings about giving.

5. The restricted social life. It is difficult to arrange for any social program in the mission sections because the people have had so little done along this line. In our Daily Vacation Bible School work we found this to be a real problem.

#### B. Encouragements

There are many features of the work in a mission here in Tennessee that are encouraging, sometimes inspiring. Among these I mention: (1) The singing. People enter into the song service with spirit and readily learn the hymns. The young people also are quick to get their memory work in hand. (2) The interest of the young people in the Sword Drill work was encouraging and we can always dispose of a number of Bibles. (3) The commencement program of the Daily Vacation Bible School at Wilder was an attraction and did much good in spite of a heavy rain. Through it we were able to interest several of the men. (4) The readiness of the children and young people in responding to appeals for quiet and reverence.

#### ENLISTING MRS. PLEASANT

##### Scene I

##### Mrs. Hasty's Call.

Mrs. Hasty: Good morning, Mrs. Pleasant. I'm so glad to find you at home. You go out so much I was afraid I wouldn't catch you after all. Now I have come to see you at last.

Mrs. Pleasant: I am glad not to have missed your visit.

Mrs. Hasty: Of course, I've been meaning to come ever since you moved on this street, but my church work takes up so much of my time! And that's what I came to see you about. We're having an Enlistment Campaign in our Society, trying to "enlist the unenlisted" you know, and your name was given to me. How proud I'd be if I could get you interested!

Mrs. Pleasant: How often does your society meet? Is it a Ladies Aid?

Mrs. Hasty: It's a Woman's Missionary Society and we meet every week. We do aid work and missionary work and everything and we have Circles in the homes.

Mrs. Pleasant: That sounds rather formidable. There don't seem to be enough afternoons to go around. There's the Parent-Teacher meeting once a month and the Garden Club and my Music Study Club is twice a month. That's one day every week. I don't see how I could spare another afternoon every week away from the children.

Mrs. Hasty: If you can do all that club work, I should think you could give some of your time to the church! (a silence). Of course, I know you do come regularly on Sunday and the children come to Sunday school too. Everybody says you're a real good mother.

Mrs. Pleasant: Thank you. I do give a good deal of time to the children. We do gardening together and go for long rambles in the country; and of course their music lessons and school work take up my time as well as theirs. My husband is fond of music and it's a large part of our family life.

Mrs. Hasty: That's all very nice, but I wish I could get you interested in our work. Won't you even promise to come once and see what we do?

Mrs. Pleasant: Thank you for the invitation, Mrs. Hasty. Perhaps sometime I may be able to come, but just now I don't see my way to undertake anything more. It was kind of you to call.

Mrs. Hasty (rising): Well, I hate to give up and I hope we'll see you enlisted yet. Good-bye.

Mrs. Pleasant: Good-bye, Mrs. Hasty. Thank you again for calling.

##### Scene II.

(Mrs. Pleasant, tying up a rose bush. Mrs. Love comes in the gate.)

Mrs. Love (calling): Good morning, Mrs. Pleasant. Isn't it a glorious morning and aren't the flowers enjoying it?

Mrs. Pleasant: Aren't we all enjoying it? I just couldn't stay in the house, though right after breakfast there are a thousand things to do. But this climbing rose really needed me.

Mrs. Love: I've come begging about that rose. Would you be willing to give me a slip from it for my side porch? It's so lovely and grows so fast! Did you know it's the only Americus in town? Maybe you'd rather not give it away!

Mrs. Pleasant: Indeed, I'd love to share it. (cutting half a dozen slips) I hope yours will do as well as mine has done. You've got a good sunny corner there on your porch. Come see my porch-boxes and the children's little gardens. They get up early to weed them and they're really looking very fine.

Mrs. Love: What darling children they are; I've watched them often digging away and playing in the two swings. I've got my eye on them for the Sunbeams—the Children's Mission Band, you know. Don't you think they are getting big enough to go now? It meets on Friday afternoon twice a month and Roberta would love to come by for them. She's the Sunbeam leader now.

Mrs. Pleasant: Oh, is she? That would be very kind. Do the meetings take the whole afternoon?

Mrs. Love: No indeed, just from 2 to 3. They have good times at the meetings and learn more than you'd think about Missions and then they get the habit of giving.

Mrs. Pleasant: I think I'd be glad for them to go. Of course I give to Missions, but I hadn't thought of starting Bobby and Betty. I'm afraid I don't know as much as I ought myself, so I can't teach them. But whenever I've been to a missionary meeting, to tell the truth, I've been disappointed. There's so much routine work and red tape. I never felt I was learning very much.

Mrs. Love: I think most organizations look that way from the outside. Of course when you know the people the reports are not so full. I don't enjoy red tape myself, but we don't have so much of it. I like the program meetings, and I like especially to hear a missionary speak.

Mrs. Pleasant: Oh so do I! That's first hand information. Do you ever have any speak here?

Mrs. Love: Yes, we have a missionary tea every quarter and nearly always get a missionary speaker. I wonder if you'd go with me next time. This Tuesday is business meeting, but next week we have a wonderful speaker coming.

Mrs. Pleasant: Who is it? Maybe I can go.

Mrs. Love: Dr. \_\_\_\_\_ from China. I've never forgotten one thing he said when he was on furlough last time—"I'm tired hearing people quote what Carey said about holding the ropes while we go down into the well. I'd say, you hold the ladder while I climb up! Nobody on earth can get such a view of God at work among the Nations as a Foreign Missionary." That gave me a new feeling about Missions.

Mrs. Pleasant: That's a wonderful thought. I'd love to hear him. Tuesday of next week you say?

Mrs. Love: Yes, at 2:30. I'll be sure to come by, and thank you for my rose slips. I must plant them right away. Good-bye.

Mrs. Pleasant: Good-bye.

(Mrs. Ella T. Robertson, Louisville, Ky.)



#### BILHORN FOLDING ORGAN

A great attraction and wonderful helper at

##### OPEN AIR MEETINGS.

The U. S. Government uses the Bilhorn Organ in its numerous camps because of sturdiness and volume.

Write for circulars and prices.

BILHORN BROTHERS

306 S. Wabash Ave.,

Chicago, Ill.



#### VOICE

##### 100% Improvement Guaranteed

We build, strengthen the vocal organs—not with singing lessons—but by fundamentally sound and scientifically correct silent exercises... and absolutely guarantee to improve any singing or speaking voice at least 100%. Write for wonderful voice book—sent free. Learn WHY you can now have the voice you want. No literature sent to anyone under 17 unless signed by parent. PERFECT VOICE INSTITUTE, Studio 7076 64 E. Lake St., Chicago



## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR AUGUST 25, 1935

Memphis, Bellevue	1374
Chattanooga, First	885
Nashville, Grace	848
Nashville, First	830
Memphis, Union Avenue	793
Memphis, Temple	748
Memphis, First	692
Knoxville, Broadway	671
Knoxville, Fifth Avenue	615
Chattanooga, Ridgedale	603
Knoxville, Broadway	552
Etowah, First	512
Nashville, Belmont	496
Nashville, Park Avenue	495
Chattanooga, Northside	472
Chattanooga, Avondale	457
Jackson, Calvary	442
Chattanooga, Calvary	414
East Chattanooga	411
Chattanooga, Tabernacle	365
Memphis, Seventh Street	347
Clarksville, First	337
Chattanooga, Red Bank	334
Nashville, Grandview	328
Cleveland, Big Springs	311
Rossville, Ga., First	310
Cookeville, First	277
Newport, First	264
Paris, First	255

### By FLEETWOOD BALL

Roy Chandler resigned at Sylacauga, Ala., to accept a call to Fayette, Ala.

—B&R—

T. W. Branch has resigned as pastor at Ray City, La., after serving nine years.

—B&R—

R. M. Holmes, of Titusville, Fla., has accepted the care of De Laney Street Church, Orlando, Fla.

—B&R—

J. H. Hooks has resigned as pastor of the First Church, Grenada, Miss., after 10 years of successful service.

—B&R—

J. A. Moore of the Southern Seminary, Louisville, Ky., has been called to the care of the church at Salvica, Ky.

—B&R—

C. H. Dunnaway, of Little Rock, Ark., has accepted a call from Woodlawn Church, that city, and is on the field.

—B&R—

Leon Ivy on August 21 was ordained to the full work of the ministry by Highland Church, Shreveport, La.

—B&R—

T. T. Newton, the pastor, did the preaching in a revival at Parsons resulting in 26 additions, 16 by baptism.

—B&R—

Exchange Avenue Church, Oklahoma City, Okla., loses its pastor, A. D. Turner, to the First Church, Mangum, Okla.

B. M. Jackson has resigned College Avenue Church, Ft. Worth, Texas, but has not disclosed his plans.

—B&R—

W. F. Warren has resigned as pastor at Rison, Ark., to accept a call to Clarendon, Ark.

—B&R—

E. H. Martin, of Huntingdon, last week did the preaching in a meeting at Concord Church resulting in 5 new members.

—B&R—

H. B. White, a Presbyterian minister was lately baptized into the fellowship of the First Baptist Church, Longview, Texas. John L. Whorton baptized him.

—B&R—

The First Church, Leesville, Fla., is glad that W. B. Huntsbury has accepted their call as pastor, effective September 1.

—B&R—

R. E. Downing of Stanton Memorial Church, Miami, Fla., died recently. He was formerly pastor in Tennessee where he married.

—B&R—

The First Church, Clearwater, Fla., loses by resignation its good pastor, J. T. McNew. He has not indicated what he will do.

—B&R—

B. C. Land will be assisted in a revival at Winfield, La., by A. E. Prince of Pineville, La., October 21 and November 2.

—B&R—

J. E. Cranford concluded his service of five years as pastor of Davis Memorial Church, Jackson, Miss., last Sunday. He moved to his farm near Seminary, Miss.

—B&R—

W. W. Rivers, of Waco, Texas, an evangelist, has accepted the call of the church at Center, Texas. He lately held a meeting in Karens, Texas, resulting in 42 additions, 39 by baptism.

—B&R—

W. H. Rich has resigned as pastor of the First Church, Waycross, Ga., and will move to Ellberton, Ga., where he hopes to regain his health.

—B&R—

The Second Church at Lexington, G. E. Bolen, pastor, is being assisted in a revival by G. G. Joyner, of Jackson. It will probably last two weeks.

—B&R—

E. H. Pruden has resigned the care of the First Church, Petersburg, Va., and will go with Mrs. Pruden to spend a year teaching in the University of Shanghai, China.

—B&R—

The First Church, Ardmore, Okla., is fortunate in securing as pastor C. E. Willbanks, who resigned the First Church, Mangum, Okla., to accept the new post.

—B&R—

The church at Delhi, La., C. F. Almond, pastor, lately had a great revival resulting in 30 additions. O. L. Powers of Wichita Falls, Texas, did the preaching.

Beginning September 16, George W. Truett, of the First Church, Dallas, Texas, will conduct a revival at Sherman, Texas. His father lived and died in that town.

—B&R—

Maizie's Chapel Church, near Lexington, G. W. Colwick, pastor, closed a meeting Saturday in which J. R. Clark of West Frankfort, Ill., did the preaching. There were 26 additions, 16 by baptism.

—B&R—

G. G. Joyner, of Jackson, did the preaching in a revival at Mt. Ararat Church, near Darden, resulting in 22 additions by baptism. Woodard Bartholomew is the happy pastor.

—B&R—

Liberty Church, near Huntingdon, lately closed a meeting resulting in 5 professions and 5 additions to the church. The pastor, Edd Cooper, did the preaching. The church extended him a call for another year, which was accepted.

—B&R—

Miss Margaret Blandela Frost, sister of the late J. M. Frost, former secretary of the Sunday School Board, died at her home at Louisville, August 24. She had been a Sunday school teacher for 50 years.

—B&R—

In Oak Grove Church, 4 miles South of Dresden, a great revival was recently held. The pastor, J. G. Cooper, of Paris, doing the preaching. There were 19 additions, 16 by baptism. The present pastor was called for another year.

—B&R—

W. S. Joyner, of Hollow Rock, for the last few weeks has held revivals in several churches at Pleasant Hill. Several were converted and 6 additions to the church by baptism. At Mt. Pisgah there were 12 additions by baptism. He is now in a meeting at New Cross Roads Church.

### By THE EDITOR

Calvary Church, Chattanooga, W. T. McMahan, pastor, has closed a good revival meeting with Arthur Fox and his son, Paul, assisting.

—B&R—

On August 25 Secretary Freeman assisted Pastor Paul A. Wieland and the Bolivar church in the ordination of some deacons.

—B&R—

Adriel J. Moncrief, Jr., has resigned the care of Bayshore Church, Tampa, Florida, to become associate pastor with Dr. C. W. Duke of First Church, Tampa.

—B&R—

Grace Church, Nashville, L. E. Ewton, pastor, will begin a revival September 15 with C. M. Crossway, pastor of First Church, Lakeland, Florida, preaching.

—B&R—

R. L. Herrington, C. O. Barbour, J. P. Smith, and H. O. Robinson of Temple Church, Memphis, were visitors in the office last week.



Walter Peeveyhouse of Cedar Grove Church has been ordained to the full work of the gospel ministry. H. D. Hagar preached the ordination sermon.

—B&R—

W. W. Crouch of Mascot has recently assisted Mill Creek Baptist Church, M. E. Ward, pastor, in a revival meeting which resulted in 26 additions.

—B&R—

T. T. Newton of Parsons is in the midst of a revival at Finley, Jimmie T. Williams, pastor. Ronald Gordon of Indianola, Iowa, is conducting the singing.

—B&R—

William L. Wallace of Knoxville has been appointed as a medical missionary to Stout Memorial Hospital, Wuchow, South China, and will sail September 6.

—B&R—

J. L. Douglas of Duff recently closed a good meeting with White Oak Church, Campbell County, of which he is pastor. There were four additions and the church was truly revived.

—B&R—

F. M. Dowell, Sr., of Knoxville has recently assisted his son, F. M. Dowell, Jr., and the Sparta Church in a meeting. There were 26 additions to the church.

—B&R—

Dr. and Mrs. W. Owen Carver announce the marriage of their daughter, Alice, to Mr. Maurice Browning Cramer, on Saturday, August 24, 1935, Louisville, Ky.

—B&R—

Pastor R. E. Pettigrew has closed a revival at Flatwoods Baptist Church with 13 additions to the church. The church and community were greatly revived.

—B&R—

H. D. Hagar has recently closed a meeting with the New Hope Church, Helena. Plans were made to organize a new church on the third Sunday in September. Secretary Freeman will assist in the organization.

—B&R—

S. R. Woodson has closed a meeting with the Harris Grove Church, T. M. Ward, pastor, which resulted in 20 additions to the church. Five who joined by baptism were over 50 years old and one 81.

—B&R—

E. M. Skinner has accepted half time work at the Saulsbury Church, and half time at Gibson Church, in Harde-man County. Brother Skinner has just closed a meeting with the Saulsbury Church which resulted in 17 additions to the church.

—B&R—

Mr. and Mrs. E. M. Leonard, Jr., announce the arrival of Dwight Judson Leonard, on August 13. Mrs. Leonard will be remembered as Miss Elizabeth Preston, a former office secretary of Baptist and Reflector.

—B&R—

Evangelist J. R. Black of Memphis, and Singer William Moxley have closed

a meeting with Smyrna Baptist Church, Chapel Hill, Sibley C. Burnett, pastor. "There were 31 additions and the church was greatly revived." The church has decided to go from fourth time to half time.

Deep sympathy goes out to Pastor and Mrs. G. L. Winstead of Gainesboro in the loss of their little two year old daughter on Friday, August 23. Funeral services were conducted at Utica, Ky.

Pastor R. E. Dunn has closed a very successful revival at Christianburg Baptist Church. Brother Dunn is in his third year as pastor of Christianburg and has held his own meetings each year. At the close of the meeting the church voted to go from fourth time to half time work. E. T. Crawford of Clinton had charge of the music.

—B&R—

#### REVIVALS

I have recently held two meetings: First with the Little Cedar Lick Church in Wilson County. Pastor J. C. Stewart proved to be a mighty fine workfellow. This meeting only ran one week but we have reason to believe that the church was really revived. There were four additions to its membership as a result of the effort.

The other meeting was with Brother Porter Floyd and his good church at Florence, Rutherford County. The pastor and people had made careful preparations and all was in readiness for a revival effort. This meeting ran ten days and was marked by a fine spirit of enthusiastic co-operation and spiritual fervor. There were twenty-two additions to the church, all of whom came for baptism. Brother Floyd is doing a splendid work on this field and is much loved by this people.—G. Green, Pastor, Donelson Baptist Church.

—B&R—

#### TO PROSPECTIVE STUDENTS OF THE STATE UNIVERSITY

As many young men and women in Baptist homes throughout Tennessee turn toward the State University this fall, pastor and congregation of the First Baptist Church want them and their parents and their pastors to know that we are vitally interested in every one of them.

Since the First Baptist Church is very close to the campus, most of the out-of-town Baptist students attend our services. In our Sunday school we have several classes made up almost exclusively of University students, and of course the students play a large part in the work of the B. T. U.

One of the most pleasing features of our services is the great group of students who fill the large balcony of our auditorium for the preaching services every Sunday morning. The special music, the singing of the great old hymns of our faith by the congregation,

and the inspiring sermons by the pastor, Dr. F. F. Brown, never fail to feed the spiritual life of all who attend. Our one aim is to feed the people upon the Living Bread, so that each one may say with the Psalmist of old, "I went into the Sanctuary of God; then understood I."

We would be glad to hear from students, parents or pastors at any time, and will count it a privilege to serve them in any way. We are praying that the Baptists of the State will realize the great need of a Student Pastor at the University, and that we may have one there this year. With more than 300 boys and girls from Baptist homes scattered throughout the University section of our city, it is impossible for us to know them and minister to them in a very personal way. Nor can a B. S. U. State Secretary touch them in any vital way without some one to live with them, identify himself with them, and lead them in a great program of Kingdom service. Will others join us in this prayer?—O. E. Turner, Associate Pastor.

#### "IN THE HILLS OF OLD KENTUCKY"

No wonder Bradley Kincaid chose as his "theme song" "In the Hills of Old Kentucky." Any one who has spent any time in the "heart of the Cumberlands" can readily understand.

This scribe has been coming to the Cumberlands for the past nine summers, and for the past five years has lived up here; and during these past nine summers has been intimately connected with the Mountain Preachers School located at Clear Creek Mountain Springs. Up there a group of far seeing Baptists, led by Rev. L. C. Kelly, some years ago purchased four hundred and fifty acres of land, in the very heart of the Cumberlands, one of the most beautiful spots in all the South. Two beautiful mountain streams flow through the property, and there is abundant water for drinking purposes, the finest to be found anywhere. The place is on the state highway, accessible both by rail and by bus, electric lights, telephone, daily mail service, clean rooms, clean beds, and superior dining room service and rates by day, week or month very reasonable.

We have just closed the ninth session of our Mountain Preachers School. The month of July is given to this each year. This year we had forty fine mountain preachers. We have classes six days a week with thirty-four class periods of an hour each. We gave an hour each day to one of our State Workers, then one hour to an English class, one hour to music, and three hours a day to O. T.; N. T.; Theology, Church Problems, etc.

Dr. E. F. Haight of the Baptist Bible Institute had been with us for eight summers but he could not come this summer, but we were fortunate in securing Dr. Louis Matthews of Union



University to substitute for Dr. Haight, and he did us most satisfactory work and he and his family were very popular with all our folks at the Springs.

Following the school we had a Pre-Millennial Bible Conference which lasted a week, and it was a remarkable week. Among the speakers were our own Home Board Secretary, Dr. J. B. Lawrence, and believe me he won the hearts of these mountain preachers; then we had Dr. R. E. Neighbour in a series of wonderful addresses; Rev. Lucius Compton, Rev. J. L. Robinson and others. The great purpose of this conference is the deepening of the spiritual life of our folks, and so far as I know there is nothing like it anywhere in the South. In this Preachers' School we are solving the mountain problem by training these mountain preachers to do the work themselves. It is now beyond the experimental stage; the school is a going concern and we would be happy if the brethren in Tennessee could see their way clear to help us in financing the school, and then send us a large number of Tennessee men to study with us. We have some Tennessee preachers every year, but we ought to have many more. I make bold to say that the most challenging, the most promising field anywhere in all the South is the mountain region of Kentucky, Tennessee, Virginia, North Carolina.—the whole southern mountain region.—R. P. Mahon, First Baptist Church, London, Kentucky.

#### FROM THE TENNESSEE STATE RED CROSS ROLL CALL COMMITTEE

Nashville, Tenn., August 31.—Stressing the fact that the program of the Red Cross in Tennessee and the services performed entitle it to the support of every citizen in the State, Dr. Walter D. Cocking, Commissioner of Education and State Roll Call Chairman, stated in an interview yesterday that the continuing and increasing need for Red Cross service will form the basis of the 1935 membership drive.

Repeatedly, in his outline of the Roll Call Committee's functions, Dr. Cocking referred to the citizens' responsibility. He said:

"In order that Red Cross services may be continued unabated, and in order that the program for the future may be brought to fruition as planned, the State of Tennessee must do its part. We must help the Red Cross to help us. It is upon this basis that I am planning our membership drive."

Dr. Cocking discussed plans for increasing enrollment in the State and at the same time released a letter from Admiral Cary T. Grayson, Chairman of the American National Red Cross, expressing gratification with the Tennessee educator's acceptance of the Roll Call leadership. Admiral Grayson called attention to the fact that member-

ship in the State has not kept pace with services performed.

"Your State has been profoundly and enthusiastically Red Cross these many years," he wrote. "Its citizens have taken positions of leadership in disaster, in civilian relief, in health and educational activities.

"There has never been a time, perhaps, since the war days when the services of the Red Cross were more needed in its various fields of activity than now. We are moving forward definitely on several lines. Tennessee will be in the forefront in these developments.

"It must be admitted that membership has not kept pace with service in your State. Standing forty-third among the States, with a percentage of 1.82 based on population, it represents a challenge which you have generously accepted. I am confident that under your leadership and inspiration Tennessee will take a new position in its support of the National Red Cross program through membership and in support of the chapter activities now so important within its own borders."

With reference to Tennessee's low membership percentage, Dr. Cocking revealed plans to analyze the Roll Call results of previous years in an effort to determine the reason for the great differences which often exist between the enrollment figures of neighboring communities.

It is planned this year to extend the membership drive more evenly over the State by dividing it into Fifteen Roll Call districts, with members of the State Roll Call Committee acting as chairman of local Roll Call committees within each district, he disclosed.

In order to intensify the campaign, a series of regional conferences will be extended, "whirlwind" fashion, into each of these districts prior to the Roll Call enrollment period, November 11 to Thanksgiving Day. These conferences will be attended by State officials

and representatives from National Headquarters in Washington, Dr. Cocking said.

Governor Hill McAlister, titular leader of last year's drive, again has given official indorsement by accepting the honorary chairmanship of the Roll Call Committee. C. C. Menzler will act as executive vice chairman of the committee.

#### SOUTHERN SEMINARY OPENS ON SEPTEMBER 17

By Don Norman

The Southern Baptist Theological Seminary will open its seventy-seventh session Tuesday, September 17. An announcement from the registrar's office indicates an increased enrollment this year.

Opening day exercises will be held in the Norton Hall assembly room, beginning Tuesday at ten o'clock. The morning will be given over to a convocation period and the matriculation of students. Tuesday night at eight o'clock Dr. W. Hersey Davis, professor of New Testament Interpretation, will deliver the opening lecture.

Added significance is given to the occasion because September is a "month of anniversaries" for President John R. Sampey. The opening date this year marks the beginning of his second fifty years as a teacher in the Seminary. September 27 is his 72nd birthday. And on this same day, exactly fifty years ago, he was ordained as a minister of the Gospel.

Two new members of the faculty take up their duties this session. Dr. H. C. Goerner, Texas, becomes Instructor in Missions and Comparative Religion, assisting Dr. W. O. Carver. Dr. E. A. McDowell, Jr., South Carolina, begins his work as Instructor in New Testament Interpretation, assistant to Dr. W. Hersey Davis.

The new session holds promise of being fruitful in every respect.

### POWERFULLY POPULAR, PRACTICAL!!!

It begets a greater volume of soul-stirring singing.

Now used by more than a million Southern Baptist church members.

Some of the very largest churches, in preparing an aggressive program of all church activities, have recently purchased Songs of Faith as essential equipment.



Make yours a real Promotion Day by using Songs of Faith. It stimulates singing among old and young.

Write for descriptive price list of regular and special editions and special terms.

Churches, Schools and other groups, not now using Songs of Faith, are urged to write for returnable examination copy—60 cents postpaid.

Our new copyrighted Brochure tells how to get the most out of Songs of Faith. Free copies, on request, to pastors and directors of music.

### BAPTIST BOOK STORE

161 Eighth Avenue, North, Nashville, Tenn.