

# BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

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## DIVINE ORIGIN

A prominent feature of the Bible found in no other book is that it speaks as from God. It never employs reasoning or philosophy in the enunciation of truth. Its edicts are founded upon the principle of right and truth based upon the absolute authority of God. It never expresses or implies doubt or uncertainty nor speaks of things as possible or probable, and its references to the future are as certain and positive as if they were history.

The only conditions expressed or implied of the future arise from the conditions dependent on man's course. God left man free to choose, and on the choice man makes God's blessing or curse is suspended. The only contingencies of the future depend on the course many may pursue. Otherwise the future in the Scripture is foretold with all the certainty of the past.<sup>2</sup>

The proof of all this is seen in all of God's dealings with man as recorded in the Bible. Its divine revelation of the beginning of things, of the nature and person of God, of heaven and hell, of man's origin, relations and destiny, of sin and salvation, of a future life, and of rewards to the righteous and punishment to the wicked—all this and much more indicate the contents of the Bible could come alone from God.

—Bible vs. Modernism.

<sup>2</sup>David Lipscomb in "Bible vs. Theories of Evolution," p. 51.

# Baptist and Reflector

An Investment in Christian Reading.  
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## EDITORIAL

### "Hath The Rain a Father?"

Before this appears in print the serious drought upon us may be broken and it may not. At this writing (June 5) the situation looks increasingly serious.

Does the Lord have anything to do with rain or with the lack of it? His question to Job, "Hath the rain a father?" (Job 38:28), implies an affirmative answer.

The scientific explanation is that rain is caused by the condensation of water vapor which has risen to a cooler atmosphere. But does God have anything to do with this? Is the explanation impersonal only or is it also personal?

Only unbelief, skepticism, infidelity, or atheism scorns the teaching of the Word of God. And the Word of God unmistakably teaches that God is the ultimate cause and explanation of rain, as also of other natural phenomena. It leaves full scope for the idea of natural laws as the uniform methods of procedure under given conditions but it presents God as the manipulator of these. The universe runs on the track of law only because God's hand is on the trottle.

Scripture recognizes the fact of rain from the condensation of water vapor.

For He maketh small the drops of water; they pour down rain according to the vapour thereof (Job 36:27).

He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures (Psalm 135:7).

Rain from the condensation of water vapor is here clearly indicated. But, whatever natural causes may be involved, God is presented as the directing and controlling cause. "He maketh . . ."; "He causeth . . ." Since the Bible is accurate in its reference to condensation, why not accept its testimony as to the part that God has in it? The rain hath a father.

Contrary to what certain critics say, Job was a veritable personage, not a mythical character (Eze. 14:20; James 5:11). It was to an actual man that God spoke and asked, "Hath the rain a father?" with its implied affirmative answer. Elihu, then, was also a real man who expressed to Job a conviction which all of us should hold:

Also by watering He wearieth the thick cloud: He scattereth His bright cloud:

And it is turned round about by His counsels: that they

may do whatsoever He commandeth them upon the face of the world in the earth.

He causeth it to come, whether for correction, or for His land, or for mercy (Job 37:11-13).

The Lord does have something to do with the rain.

The clear teaching of the Book is that reasonable rain is sent by the Lord upon the children of men "for mercy."

He watereth the hills from His chambers: the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring food out of the earth (Psalm 104:13, 14).

Nevertheless He left not Himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness (Acts 14:17).

The thought is not weakened or disproved but strengthened by the statement that the Biblical writers expressed themselves according to the beliefs of the times among the Jews. If this was true, as in the matter of rain it was, it should be noted that pious Jewish belief coincided with divine revelation which is recorded in Scripture, and "All Scripture is given by inspiration of God."

But sometimes God also withholds rain "for correction." In response to Solomon's prayer at the dedication of the temple, in which he prayed that "when the heaven is shut up, and there is no rain, because they have sinned against Thee," if the people should repent, then for the Lord to hear their prayer and bless them (I Kgs. 8:35, 36), God said:

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people;

If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land" (II Chron. 7:13, 14).

In the days of Ahab Elijah, God's representative, foretold that rain would be withheld for a time (I Kgs. 17:1). In I Kings, 18:41-46 we learn that at the end of the time Elijah prayed seven times that the drought might be broken and that "a great rain" fell. In the New Testament (James 5:17, 18) we learn that Elijah (moved by the Lord, of course) prayed at both the beginning and the end of the drouth.

Elias (Elijah) was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

So "it rained" and "it" rained not and then "the heaven gave rain," but "it" and "the heaven" acted because God acted in answer to prayer. "Hath the rain a father?"

Because of the disobedience of Israel in the days of Amos God said in explanation of the chastisement upon them:

And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered (Amos 4:7).

Why did it rain here and not rain yonder? God said, "I CAUSED IT." And God has not quit doing such things.

We come now to the testimony of the Lord Jesus Himself. Having been the active agent in creation, as the Bible declares, and being "God . . . manifest in the flesh," He knew whether God has to do with rain or not. Hear Him in Matt. 5:45:

That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust.

The ultimate explanation of rain is "HE SENDETH." The rain hath a father, and that father or cause and sender is God. Natural factors there are, but God is the ultimate factor.

God's people ought to beware of aping skeptical and infidelic men who refer such things as rain to natural causes simply. To do so in the face of God's Word is to make Him a liar. "For he that believeth not God hath made Him a liar." We need to see and admit the hand of God in nature.

\* \* \*

### Speaker Byrns Dies

Joseph Wellington Byrns, 66, Speaker of the House of Representatives, Washington, D. C., died of a cerebral hemorrhage at 12:15 A. M., Thursday, June 4.

He was born near Cedar Hill in Robertson county. Mrs. B. W. Worley, Nashville, was his first teacher in a little one-room schoolhouse sixty-one years ago, and can relate interesting reminiscences.

Growing up and forging ahead by dint of hard work, he graduated from Vanderbilt University and entered upon the practice of law. Without wealth or powerful political influences to back him, and having entered the arena of politics he became through the years one of the most valued and trusted public servants. He represented the Hermitage District in Congress continuously and almost without opposition for forty years beginning in 1909. He was in turn the presiding officer of the Senate in Tennessee and of the House in Washington. He was presidential elector, twice chairman of the Congressional Campaign Committee, floor leader of his party, and chairman and member of the important Appropriations Committee.

Speaker Byrns was held in high esteem by the people and by his colleagues, including those who differed from him politically. He was a valued personal friend and right hand man of President Roosevelt.

His funeral was held in the War Memorial Building, Nashville, at one o'clock Saturday, June 6, with Drs. James Shera Montgomery, chaplain of the House of Representatives, W. F. Powell, pastor First Baptist Church, and Costeen J. Harrell, pastor West End Methodist Church, officiating. President Roosevelt attended, as also sixty of Mr. Byrns' colleagues, appointed as a committee of honor. Following the service the body was placed in a vault in Olivet Cemetery. He leaves his wife and son, Joseph W. Byrns, Jr., to mourn his going, together with his friends all over the country. The country has lost a valuable and trusted public servant.

\* \* \*

### North End Baptist Church

Sunday evening, May 31, in the absence of Pastor L. H. Hatcher, the editor preached at North End Baptist Church, Nashville. The congregation was very responsive to the gospel of the grace of God as we sought to preach it. North End Church showed evidences of growth in several ways since we were there last. These with the spirit they manifested indicated that the Lord had been blessing the church under the pastor's leadership.

\* \* \*

I look on that man as happy, who, when there is a question of success, looks into his work for a reply, not into the market, not into opinion, not into patronage.—Sel.

Everything that is acknowledges the blessing of existence. Shalt not thou, by a similar acknowledgment, be happy? If thou pay due attention to sounds, thou shalt hear the praise of the Creator celebrated by the whole creation.—Selected.

# Climbing The Ladder

## Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME  
CLIMB FROM  
TIME TO TIME

The Reflector Boy says:

Well, friends, it has been a hot and impatient job to stand still as I have had to do for the past two weeks. You will remember that I said before that this is a work in which it is EASIER on me to climb up than to stand still. I don't perspire as much going up as I do staying in the same place! You know how this is.

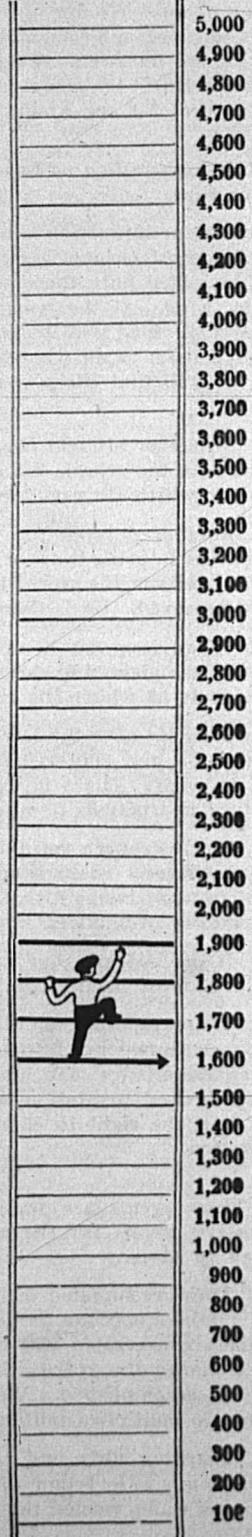
Well now, here are the friends who since the last list was printed have sent in subscriptions to the paper, and every one of them is thanked from the bottom of the heart.

- W. E. McGregor, Bulls Gap,
- Mrs. N. P. Clark, Memphis,
- Mrs. S. R. Conger, Jackson,
- Loretta Stout, Keams Canyon, Arizona,
- F. L. Looney, Knoxville,
- Fred A. Rudder, Knoxville,
- Miss Louise Herndon, Chattanooga.

And the subscriptions they have sent in with those which have come in otherwise have reached such a total that UP I GO ANOTHER ROUND TOWARD 5,000 SUBSCRIPTIONS IN 1936! Am I happy? You're asking me!

Now then, I hope I can just KEEP ON CLIMBING UP. That is the only way I can ever reach the top. And the only way I can climb is for the subscriptions to come in in sufficient number to make it possible.

What shall be the record next time? Tennessee Baptists must supply the answer.



"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

# "The King's Business Requires Haste"

1 Samuel 21:8.

W. F. Carlton

(This is an abridged form of the message before the Carroll County Association and requested by the body for publication.)

Baptists have always been great believers in religious liberty, but this liberty does not mean that we are to do as we please. We are not our own, we are bought with a price, we are subjects of our King. One is your Master and ye are brethren. We are strangers and sojourners in a foreign land. We represent another country. We are here on business for our King.

## I. Our high calling as Baptists is to attend to the business of our King.

The divine injunction is to seek first the Kingdom of God, and His righteousness assuring us that all necessary things will be added unto those who attend first to the business of the King. At the wedding feast when the wine gave out and the host was embarrassed the Mother of Jesus instructed them to do whatsoever He commanded. In doing this we will find His presence and power will be granted unto us.

1. Whatever brought our King into this world also sends us out into the world. We are explicitly told that the purpose for which He came was to seek and to save the lost.

2. Another purpose for which our King came into the world was to bring the world back to the Father. He came not to condemn the world but that the world through Him might be saved. He is therefore a world Saviour.

Our King proposes to save this world through agencies which He is pleased to denominate His churches and by the individuals of which His churches are composed.

To them He gave the laws of the Kingdom and the great commission and conferring the authority necessary in all time to come. There is therefore no grounds for supplementary instructions or alterations.

1. To this church and their successors He gave all rights and privileges. There is therefore no grounds for church cobblers who change forms or customs, rights or privileges, doctrines or ordinances.

2. If the lost are ever saved, if Christ is carried to the world, it must be through these agencies.

3. These agencies, or churches, are still in the world. They are known not by names but by certain distinguishing characteristics. To attach the word church to a humanly devised institution will never make it a church or give to it the right to claim to be recognized as a divine institution.

## II. These agents are supplied by the King with all the necessary means for the accomplishment of the task assigned to them.

1. They are supplied with numbers. While we are aware that numbers may not be necessary yet we must admit that numbers consecrated and devoted to the task of the King will enhance the speed with which the task of the King may be accomplished. We have risen from an hundred twenty to multiplied millions.

2. Learning gifts and talents. In no organization or institution is to be found a finer group of educated, talented, gifted men and women than those among us.

3. Wealth. We are conscious that wealth unconsecrated

is dangerous, yet all of us are aware of its power when rightly used. It may be seen, therefore, through observation that the King has put into our hands wealth necessary and sufficient to the carrying out of His design and purpose in world evangelism.

4. The universal acceptance of our principles. The world seems never as before to be ready and eager to accept the Baptist message.

5. Open doors. Scarcely a nation can be found that does not permit the proclamation of the Gospel of Jesus Christ. No such conditions as confronted Judson, Carey and other pioneers confronts our missionaries of today.

6. Another indispensable thing the King has abundantly supplied us with is consecrated young men and young women. In the days of Jesus He instructed the disciples to pray for laborers, to be thrust forth, but now it would seem that our prayer should be for open purses to send volunteers who beg to go.

## III. We have the strongest assurance of divine favor to encourage us that it is the fixed purpose of the King that we take the lead. He chose a Baptist as the first preacher.

1. This Baptist preacher made other Baptists. Jesus took these Baptist disciples and organized His church, the conclusion is too obvious to mention.

2. The first great revival was presided over and the first sermon was preached by a Baptist preacher.

3. The first message to the Gentile world was delivered by this same Baptist preacher.

4. When providence inaugurated the great modern missionary enterprise, He selected William Carey, a Baptist.

5. When He saw fit that America should step in and become a party to the missionary movement, He converted Judson and wife, and Rice upon the high seas to the Baptist faith.

## IV. The task suggests haste.

1. Fellow messengers, we hold in our grasp the panacea for all the world's ills. This world is sin sick and needs a Saviour in darkness and needs light.

2. Our King himself seems to be making haste. He is wheeling the nations into line, opening doors to new territories.

3. The night is far spent, the day is at hand. These glorious opportunities may soon glide away.

4. The wicked one himself is making haste while we sleep, the enemy is sowing tares.

5. Because every form of error is making haste, materialism, agnosticism, infidelity, spare no time or means in the proclamation of their infamous heresy.

6. Time is short. The day is far spent. Look back upon the past: where is Hudgins, Bryan and others who just a few years ago were with us? Soon we will follow. Let us work therefore while it is day.

7. Because of the vast territory uncovered and the numerous souls unreached.

When I was a child in the old country church we had the annual communion service. After the emblems had been passed to the members of the church, the pastor would say, "Has anyone been overlooked? If so, raise you hand, and we will wait on you." I would that Baptists would say to a lost world let every one that has not yet been offered the Gospel of Salvation lift your hand we will wait on you.—Greenfield, Tennessee.

# The Ordinances and The Church

A. D. Muse, Evangelist

757 Moon Street, Memphis, Tennessee.

Regularity and orderliness make for solidarity and power. Concentration of purpose is impossible in confusion. Unity of spirit, oneness of accord, is essential to Holy Spirit empowering. Proper safeguards around the church make for doctrinal soundness within the church. People give money and time to a thing in proportion to the avidity of their faith in that thing. Southern churches that have always remained regular in the order of the ordinances have found themselves secured against the inroads of doctrinal liberalism. Such churches are noted for their missionary and evangelistic zeal; their sacrificial service in purse and person, to the program at home.

My father often sent us boys around the whole farm to put up any loose rails that may have been knocked off the fence. He said one rail knocked off was an invitation to outside stock to break in. The gap of one loose position is an invitation to other errors to come in. The unyieldedness of Southern Baptist churches as a whole in our position on the ordinances, has been our mighty bulwark against the liberalism, modernism and doctrinal looseness that have menaced the churches in the north. Loose policy on the ordinances makes for difficulty in protecting against inclusive policy of doctrines. Baptists have never lost by being regular. They have never gained by being irregular. Into irregular churches gather a brood of other evils. Division weakens both Spirit and loyalty of churches. The sorest dissensions are caused by doctrinal differences. It is easier to keep them out than to get them out after they get in.

Looseness in church practices and liberal doctrinal positions produce weak and spineless character. Loyalty to doctrinal conviction and consistency in church policies and practices make for strong and virile character and genuine spirituality. People who are loose on the church are weak on all other vital points. People whose idea of the church is an indefinite, intangible, invisible ecclesiastical omnibus are always unstable, unsettled and undependable in their Christian life, service and character. Historical identity, correct New Testament position and practice of the ordinances, and the plan of salvation are the essential earmarks of a New Testament church. The absence of either invalidates the remaining two. The presence of the other two forms a mere approximation. The idea "my church is the nearest right," is self admission of strongly probable error, and creates an outlook for the wholly right one and weakens support of the one you may be in. The person who is as much at home in one church as another may be seldom seen in any and is of permanent value to none.

Did Jesus commit and intrust the ordinances to believers as individuals or to churches as institutions? If the former, then when the last of those individuals died the ordinances ceased. If to the latter, then the ordinances will last as long as New Testament churches exist on the earth. He promised perpetuity to His New Testament churches. The Lord's Supper is to be observed until He comes again. This, indirectly, but most effectively is His guarantee of New Testament churches until He comes. And nothing can be clearer in the New Testament than the Lord's Supper a church ordinance. In first Corinthians 11:16, Paul is speaking of behavior at the Lord's table in "The Churches of God." And in 11:18, "When ye come together in the Church." The Supper and Baptism stand or fall together.

Surely, common sense, clear logic, Scriptural evidence, religious consistency and good order demand that New Testament ordinances be administered only by New Testament churches. Churches that change the order, form, meaning and motive of the ordinances, as set forth in the New Testament, can make no clear and valid claim to be-

ing New Testament churches. Practices changed in form, order, purpose and motive can certainly not be held valid as New Testament ordinances. Baptism, when administered to unbelievers—unconscious infants, even when immersion, can have no claim to New Testament validity. Baptism, the New Testament symbol of salvation already experienced, can in no wise be valid as a New Testament ordinance when administered in order to save. Many churches which practice sprinkling and pouring, will always immerse one to keep them from going to another church. What lower motive can be found than that? Now how can such lay any claim to New Testament validity?

A lady recently came to me and said, "I want to join this church, and I have been immersed in \_\_\_\_\_ church. This church won't take me."

I said, "You belong to a church that does not believe, preach, teach nor practice immersion. The preacher does not believe, preach, teach nor practice immersion and has not been immersed. Yet to keep from losing you, they immersed you, did they give you baptism?"

I said: "A church and preacher who do not believe, teach, preach nor practice immersion, to keep from losing you, immersed you; here is this church to which you want to come, and which would be mighty glad to have you, but rather than violate an honest conviction will not take you on this immersion, which church is honest? For which church do you have respect?"

She said, "This one, of course."

## MOTHER AND DAUGHTER — A HOSPITAL STORY

By LOUIS J. BRISTOW, Superintendent

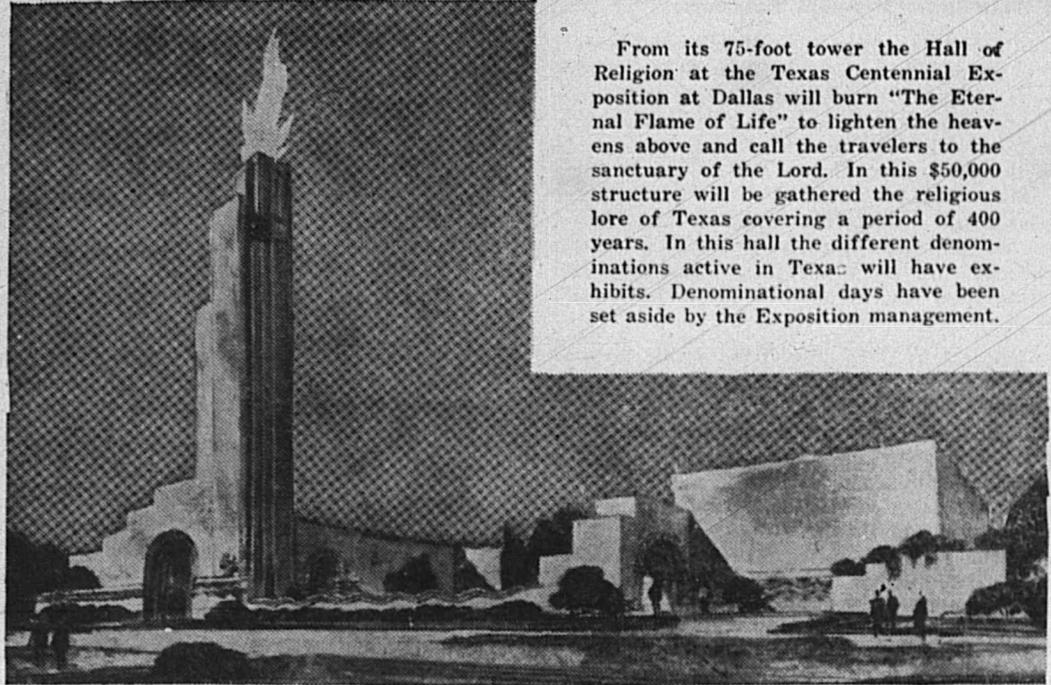
The pastor of a Presbyterian church located on fashionable St. Charles Avenue in New Orleans came to me and asked if we would admit as a free patient a certain elderly woman who was a member of his church. The family had been well-to-do, had lost everything, and pride forbade sending the mother to the state charity hospital. There were two married daughters. After hearing the pastor's story I told him we would admit the sick woman, but only upon his own personal guarantee that he would remove her from the hospital when the doctor dismissed the case. He replied that the woman's daughters would remove her. I insisted upon his own guarantee. He became indignant at my apparent reflection upon the two married daughters, and I related to him some experiences in other similar cases. Fraternal throughout the interview, he left, saying, "Let's forget it." A few days later he returned, and said, "I owe you an apology. I never thought either of those young women would decline to receive her mother when she was ready to leave the hospital, but both of them say, 'No, it is sister's time to take her.' In such circumstances I cannot ask you to admit her."

It was a new experience for that pastor. But hospital workers know it is a common thing for relatives to refuse to take an old person or an invalid out of the hospital if such a one is a free patient. Some pastors and others are offended when we insist upon their personal guarantee that a free patient will be removed upon the doctor's dismissal of the case. But experience makes it necessary. We had one patient with us more than seven years, another more than four years, several for three or two or one year—in every case until death. And in some cases the hospital has had to bear the expense of burial.

Human nature being what it is, the hospital superintendent has to bear much criticism when he insists upon co-operation in proposed free cases.

New Orleans, Louisiana.

## HALL OF RELIGION FOR EXPOSITION



From its 75-foot tower the Hall of Religion at the Texas Centennial Exposition at Dallas will burn "The Eternal Flame of Life" to lighten the heavens above and call the travelers to the sanctuary of the Lord. In this \$50,000 structure will be gathered the religious lore of Texas covering a period of 400 years. In this hall the different denominations active in Texas will have exhibits. Denominational days have been set aside by the Exposition management.

# "Gospel Riders" To Live Again At Texas Centennial Exposition

Protestant missionaries on horseback with holstered pistol and rifle across their laps brought order and culture into the wilderness of Texas 100 years ago. These horseback riding preachers of scriptural gospel rode out of the East and into the West. In one saddle bag was a Bible, the other carried a "snack" to eat, a change of shirt and behind the saddle draped a blanket roll.

In log cabin or under the shade of a giant tree these riders of the gospel exhorted for hours to the mere handful of colonists who dared to venture out for the "meetin'." In those days the "parson" who couldn't sermonize at least two hours without pausing for breath was not considered to be much of a preacher.

Church meetings were not common. A foreign government looked with displeasure upon the spread of evangelic faiths among the colonists and often the meetings were secretly held and only upon invitation was attendance possible. Most of the colonists boasted of a family Bible, but those were brought from hiding to be read behind closed doors.

Then came the battle of San Jacinto and to Texas came religious and political freedom. General Sam Houston's victory over Santa Anna, Mexican president-dictator, opened the way for spiritual development and from that day to this religion has advanced steadily with the commercial growth of the state.

Texas Baptists have asked Baptists throughout the nation to join with them in celebrating the 143rd birthday of Gen. Sam Houston, Sunday, March 1. This celebration is the first of a series of similar services to be held during the year in connection with the Texas Centennial Exposition opening in Dallas, June 6.

On the grounds of the Exposition will be the \$50,000 Hall of Religion in which the lore of the "gospel riders" will

be placed. Twelve halls within the building will be used for exhibits which will tell the progress of religion and culture the state has made since Alvarez de Pineda and his Spanish conquistadores planted their flag on Texas soil, in 1519.

The "gospel riders" rode alone. No army cleared their way nor built forts and stockades for them. They were lone apostles crying their faith in a wilderness. But their cries were heard, their prayers answered and posterity now reaps the benefits of their courageous endeavors.

The Hall of Religion is a tribute to the "gospel riders" who helped San Houston and fellow patriots save Texas for the United States and to establish an empire of vast wealth, tremendous resources and the culture of a modern world. It will be one of the centers of attraction at the Texas Centennial Exposition.

### PUTTING CHRIST ABOVE LOVED ONES

Baptist and Reflector,  
Nashville, Tenn.  
Gentlemen:

In June, 1935, I gave a young man of 18 years a Testament sent me from the Sunday School Board. On May 24, 1936, I baptized this young Spanish Catholic man. On May 23, he came to me and said: "Can I come and live with you? My parents and family have made me leave because I am to be baptized tomorrow. I must either leave or give up my belief."

Mrs. Platt and I would have been poor missionaries indeed if we had denied him a home when all friends and relatives turned on him.

We are working for the Louisiana State Baptist Mission Board. Our field is 5,000 descendants of old Spain steeped in the bondage of old world Catholicism.

Please pray for us.

Sincerely,  
Mr. and Mrs. Murl Platt,  
Zwolle, Louisiana.

# GLAD TIDINGS FROM AFAR

## FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

### EXCERPTS FROM THE 1936 FOREIGN MISSION BOARD REPORT:

**What God Hath Wrought?**—Ninety-one years ago our fathers met in Augusta, Georgia, and launched the foreign mission enterprise of Southern Baptists. With humble and profound gratitude to Almighty God for the marvelous way in which He has led us through the years, we present the report of the activities and achievements of your Foreign Mission Board for the year.

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**Endowment**—The Board reports an increase in its endowment funds of \$3,029.76 for the year 1935.

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**Increase in Legacies**—A wholesome sign that the cause of foreign missions is growing in the thinking of our people, is the fact that an ever increasing number of people are putting the Foreign Mission Board in their will. We have received in legacies this year a total of \$17,487.25.

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**Debt status**—At the Memphis Convention last year the debt of the Board stood \$594,000.00—we have paid \$150,000.00 on the debt in one year and the debt now stands at \$444,000.00.

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**Lottie Moon Gifts**—The Lottie Moon Christmas offering has gone to \$240,000.00—last year we received \$213,000.00.

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**Field Secretary**—There is a growing feeling of appreciation for and satisfaction in the fine work that is being done by field representative, R. S. Jones. He is a faithful and untiring worker and has traveled thousands of miles during the past year in the interests of our Board and its work. He has direct oversight of the deputation work of missionaries on furlough and has fostered schools of missions widely throughout the bounds of the Convention. We wish to pay loving tribute to the fidelity and devotion of R. S. Jones to all the work of our Board, at home and abroad.

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**Missionary Personnel**—Since the last Convention ten missionaries have resigned. During this time forty-four new missionaries have been appointed and twelve have been re-appointed, making a total of fifty-six. There are now four hundred missionaries in the service of the Board.

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**Furloughs**—Owing to the fact that several missionaries were kept on the field over-time, we have had ninety on furlough this year. During the year thirty-six missionaries have returned to their fields.

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**Nigerian Leper Colony**—There are about one hundred lepers receiving treatment in our leper colony in Nigeria. The doctors and assistants are sadly over-worked and recruits are desperately needed.

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**Growth in Argentina**—The work in Argentina is growing and every door stands open for the entrance of the gospel. "The great opportunities and needs stand out before us. There are many wide-open doors. It is easier to get an audience to preach to than it was years ago. Yet the field as a whole is hardly touched. Some of our workers need more material help, as they are reduced to the barest necessities of life. In other cases with a little more equipment, they could double their activities. The field is surely white unto harvest, and workers are woefully few."

**Baptisms**—There are 12,000 Baptists in our North Brazil Mission. There were 1,016 baptisms for the year.

The field of Rev. A. B. Deter in South Brazil has had a year of remarkable growth and expansion. There are thirty-three churches reporting one hundred and ninety-eight baptisms for the year.

The Matto-Grosso field covers an immense territory, with poor roads and backwood conditions, Missionary W. B. Sherwood serves eight churches and reports forty baptisms.

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**A New Convention**—The Kiangsu Baptist Convention was organized during the visit of Secretary Maddry to Central China, one year ago. This is the province of which Shanghai is the capital. Largely because of differences in dialect, there had been two conventions. One year ago, the new convention was organized and the outlook for a great forward advance is bright indeed. It had been one of the great hopes of the forward-looking Chinese in this area to have one strong, aggressive convention. In the face of many difficulties the new convention was organized. Great triumphs are just ahead in the years to come.

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**Property Transfer**—During the year the Board transferred the property in Shanghai used by the North Gate, the Cantonese and Grace Churches to these churches in fee simple. The Board was paying heavy taxes upon these church and school properties. The churches have become self-supporting and responsible and we are glad to show our confidence in them by deeding them the property.

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**Cantonese Church**—The Cantonese Church at Shanghai has built on its new compound a middle school and a beautiful home for Miss Rose Marlowe, our missionary to the Cantonese.

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**University Library**—The University of Shanghai has a library of 70,000 volumes. Missionary Lillian Thomason is the librarian.

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**Commentary on Matthew**—One of the notable achievements of the year in China Baptist affairs was the publication of Broadus' Commentary on Matthew, translated by Dr. C. W. Pruitt, for fifty-four years a missionary of our Board in Shantung. This is surely the crowning work of a great missionary career and it will add much to the efficiency of a native ministry in China.

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**Yangchow Hospital**—Drs. Mewshaw, Vance, and Pierce, together with missionary Nurse Sallie James, report everything about ready for the re-opening of the hospital.

A total of 2,680 patients have been treated in the Yangchow hospital.

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**Yates Academy**—Thirty years ago, this school was founded by Dr. and Mrs. C. G. McDaniel. The school is planning to celebrate the event in typical Chinese fashion. We congratulate the founders upon the marvelous achievements of the years.

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**Wei Ling Academy**—The school was founded by Miss Sophie Lanneau and had an enrollment of three hundred and two this year. This school is one of the finest evangelizing agencies in China. It is terribly handicapped with debt incurred in erecting the new buildings.

# A DIGEST OF Religious Thought

BY: G. W. POPE (Contributing Editor)

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

## A DICTATOR DRIVES OUT GOD (Spectator, London, England)

Have you ever been in a country that seeks to do without God? No amount of reading about modern Turkey had prepared me for the change which has taken place there. Formerly a dynamic centre of the Faith of Islam, modern Turkey has no place for religion. Young Turkey is turning its back on the religion of its fathers, both in faith and practice. The "call of the faithful to prayer" at mid-day by the Muezzin is met by jeers and the honking of automobile horns. Even the Muslim priests, once they leave their homes, go out on the streets dressed as laymen. The State no longer champions the claims of Mohammedanism. Proselyting by either Mohammedans or Christians is no longer tolerated. Friday, the Mohammedan Sunday is no longer a holy day. The Western Sunday is now a compulsory day of rest. "In Istanbul," our guide said, "there are five hundred mosques, and I doubt if there are five hundred worshippers." Only one time did I see more than a couple of worshippers in a house of worship. A director of one of the largest educational institutions in Turkey told me that all religious instruction is forbidden in the schools; not even a life of Christ may be read as history. When I asked if the students have no interest in religion, the reply was, "Yes, students have a deep interest in such questions as 'is there a life hereafter?'"

In all the shops and public institutions hangs the portrait of Ataturk, the father of the modern movement in Turkey. As I looked at his portrait I wondered if he ever has time to think of the spiritual future of his people. Machinery, a well-trained army, a patriotic youth are no substitute for a living faith. Ataturk is not the first who has sought to create a civilization in which there is no place for God. But the divine spark in man is not so easily quenched. One day it will burst into flame on the Eastern shore of the Mediterranean, the home of three of the great faiths of mankind.

## WHAT DO YOU MEAN—"TOLERATION?"

(The New York Post, Ernest L. Myer)

Walter Lippman has said that American society is founded upon the principle of Toleration. But what does the word "toleration" actually mean? It means that you tolerate another man's opinion so long as that opinion does not invade or jeopardize your own safety or happiness. There is no such thing as actual toleration anywhere in the world, because actual toleration would not only mean that anyone would be free to announce and carry his doctrines into practice. It would also mean that Mormon polygamy, the single tax, nudism, puritanism, the Ku Klux Klan and Communism would exist simultaneously in our society. This is inconceivable.

At this time, for example, ardent young men are pledging themselves to refuse service in future wars, whatever the pretext. They are conducting open air meetings unmolested. Also, the Communists of America publish a daily newspaper and many magazines and pamphlets which are being circulated without hindrance. This is government tolerance. But let war come, or let Communists attempt to carry their system into execution, then the instruments for suppression will be mobilized with speed to flatten pacifist and communist alike. Despite all this the two most tolerant nations of the earth today are the United States and England. This is because in neither nation has there arisen a group which seriously challenges the parliamentary-democratic-capitalistic system. On the other hand if Communists were in

power they would sandbag the Administration on the plea that justice must be served, and exile or execute all capitalistic dissenters. In neither camp, therefore, does the word "tolerance" mean anything save temporary assent to the proclamation of doctrines so long as they do not seriously jeopardize the system in power.

## FOR GOD AND COUNTRY (Religious Digest, June, 1936)

Fifty years ago home missions built churches. Now it has the puzzling job of building vitality in those churches. There are very few communities today without churches. In fact home missions at this very hour is studying how to overcome the overdoing of its former work. The question today is not quantity, but quality. The church does not hold the place in the thinking of present-day people which it commanded among pioneer people. Ask the business man whose name is on the church roll (out on the golf course on Sunday) why he is not in church. He may alibi exercise or poor preaching, or to be frank and say, "the church has no interest for me." Ask the farmer and laborer, both once church members, and they say, "the church does not have a place for me." Ask the man reared in some church, facing starvation, out of work, and in return he will ask, "What has the church done for me?" The great question of home missions is to find the answers to these arguments and others like them. So far it has largely failed to do this. Groups of mankind have had to bow beneath the storms and fight losing battles all unaided by the church.

How shall the church meet these problems? It is not so much that churches are not willing, as that they lack the background and the technique. Some would work to put the fear of God into the individual, saying, "The personal gospel will save mankind." They are right. Others would show the love of God by working to relieve social suffering. They are right. Home missions must provide the individual church with a program of preaching and practice broad enough to include the best thought and efforts of both types of thinkers, simple enough that even the small church can make its religious impress upon a community, vital enough to command the respect of the community both within and without the church, and insistent enough to enlist every member in it.

## RELIGION AND SCIENCE (Religious Digest, June, 1936)

"When each is correctly understood there is no conflict between religion and science," said Dr. Robert Millikan, famous as the first scientist to isolate the electron. Everyone is agreed that the greatest scientists from 1650 to 1920 are Newton, Faraday, Maxwell, Kelvin and Raleigh. These were all earnest seekers after the truth and yet everyone of them was a devout and professed follower of religion. At the height of his power Kelvin wrote, "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism. If you think strongly enough you will be forced by science to believe in God which is the foundation of all religion. Of Louis Pasteur, the peer of all biologists, his biographer says, "Finally let it be remembered that Pasteur was a deeply religious man."

A similar testimony is obtained when one turns to the most outstanding and most inspired religious leaders. St. Augustine warned against religious leaders of such narrow insight as to make religion a laughing-stock by presentation

of antagonism which did not exist. The contribution of science to religion was shown by Henry Drummond.

The purpose of science is to develop, without prejudice of any kind a knowledge of the facts, laws, and processes of nature. The even more important purpose of religion is to develop the consciences, the ideals, and aspirations of mankind. Science without religion may become a course. But science dominated by the spirit of religion is the key to progress and the hope of the future. Is existence worthwhile? Are we going anywhere? Jesus and modern science answer in the affirmative. "Whatever a man soweth, that shall he also reap is taught by chemistry, physics, and biology as well as the Bible. If there be a person who feels that there is neither meaning or purpose in existence, then may I and mine be kept from contact with him. If the beauty and the purpose of this life as revealed by science and religion are all a dream, then let me dream on forever.

\* \* \* \* \*

#### CHRIST IN MOSCOW

(Christian Herald, June, 1936)

God still lives and moves in Russia. And that in spite of the fact that He has been burned in effigy in the streets of her capital city. We get as much misinformation out of Russia as information. The doctored clipped and censored dispatches would lead the world to think that religion is dead in the land of the Soviets. But the fact that people still go to church is written between the lines of the doctored dispatches.

The propagandists may tell us that religion is extinct in the land of Lenin, but when we read that 60,000 worshippers jammed their way into Moscow's cathedrals last Easter, it seems that the Church is a very lively corpse. Of course the Church in Moscow isn't what it used to be. There were 453 churches there on the eve of the 1917 revolution. There are twenty-eight today. Nineteen years of relentless persecution by the Soviets has not stamped out religion. Little groups have been meeting secretly all over Russia during these years of spiritual famine, to keep the candle of faith glowing. Often they have met like the Christians of the first centuries, and sometimes the same fate has been theirs.

But a change is coming over Russia. The Reds no longer heckle Christian worshippers. We are even hearing of Red churches, and while a Red-controlled church may not be the ideal, still it is a step in the right direction. Our children may see in Russia a cleansed and purified church spring out of the ruins of the revolution. That isn't at all impossible.

\* \* \* \* \*

#### CAN THIS BE BERNARD SHAW?

(Christian Herald)

Perhaps the most disliked man in the world is that Irish-Britisher, Bernard Shaw. His sharp pen has long been a devil's pitch fork to jab at the things which some of us mortals hold sacred. He has seemed to find special delight in jabbing Christians, churches, and ministers. But something has happened to Shaw. Maybe he is getting old, or maybe the sight of the end of Life's Trail has affected him. It is hard to believe that he wrote this, but he did:

"There is nothing that people will not believe nowadays if only it be presented to them as science, and nothing they will not disbelieve, if it be presented to them as religion. I myself began like that; and I am ending by receiving every scientific statement with sour suspicion, whilst giving very respectful consideration to the inspirations and revelations of the prophets and poets."

Shaw has tried hard to laugh off religion and get rid of Jesus, and he has failed. He admits it. Thank you, Bernard Shaw!

\* \* \* \* \*

#### LORD ALLENBY

(Christian Advocate, May 29, 1936)

The death of Lord Allenby is a heavy loss to the cause of peace. Lord Allenby was one of the few really great leaders in the World War. His victory over the Turkish

forces, his conquest of Palestine, and his triumphal entry into Jerusalem made him a world hero. His sane administration of Palestine under the British mandate has surrounded him with a sort of halo. Allenby was a great soldier, but he hated war, and to the last joined his voice with those working for peace. England has honored him by giving him a burial in Westminster Abbey near the grave of Britain's Unknown Soldier. Thus the cause of peace loses a strong advocate from the group where it is most needed.

\* \* \* \* \*

#### NATIONAL DEFENSE A CHRISTIAN DUTY

(Religious Digest, June, 1936)

A considerable sentiment is being developed in the United States antagonistic towards any kind of armed forces for national defense. Preachers are openly advocating unpreparedness; people are saying that no man should be set apart to the ministry who professes a willingness to sanction war or to participate in it. As a chaplain I have no desire to take cognizance of those who thus assail the chaplains in our naval and military service. My policy is to turn the other cheek also.

It is the Christian way to return good for evil, but this does not always mean that the weapon of non-resistance shall be used. Christ respected government and realized that in dealing with lawless men and nations, governments must use agencies unnecessary in the kingdom of God. There are times when it is Christian to use force. In the temple Jesus used spiritual force, but also a physical weapon emblematic of authority. He said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," meaning that there must be a material as well as a spiritual government. Our own government was established by military force. One cannot consistently approve of government and condemn the armed forces that are necessary to its establishment and preservation. In our country we have a police force of about 120,000 armed men. In addition we have sheriffs, constables, armed guards, and secret service men. These men are trained to use clubs, guns, and grenades. When diplomacy and all else fails, the strength of the government to survive depends upon its armed forces.

Is war sin regardless of the cause? Then Joshua and Caleb sinned when they pled with the people to go up with armed forces and take the land; then David sinned when he established Israel as a world power; then Washington sinned when he accepted the leadership of the colonial army. Is it right or wrong to use armed forces in defense of the country? If wrong then let gangsters come, thieves steal, and enemies shoot and kill.

I am not attempting to justify those who take the sword without cause. Those who take the sword for military purposes shall die by the sword. But America has a military force only for defensive purposes. The Constitution of the United States contemplates no other reason than national defense for the justification of our military forces. The world is not yet out of the jungle, and only when it does get out can we dispense with our armed forces.

\* \* \* \* \*

#### CHILDREN JAILED FOR REFUSAL TO SALUTE AMERICAN FLAG

According to *The Christian Century* three children were recently sentenced to the reformatory because they refused to salute the United States flag. The youngest of the children is six years of age and the eldest is nine. They are the children of parents who are members of the Russellite religious sect, and have been taught by their parents not to salute any nationalistic symbols. The sentence was imposed by Judge John W. Mason.

(While few American citizens can sympathize with a sect or an individual who enjoys the protection of the government and refuses allegiance to it, still the reformatory sentence for six to nine year old children will be regarded as persecution. Jail sentences for children will never safeguard American patriotism.—C. W. P.)

## Book Reviews

All books may be ordered from  
**THE BAPTIST BOOK STORE**  
 161 8th Ave., N. NASHVILLE, TENN.

**Thinking Straight About the Bible.** By J. B. Tidwell, D. D. Broadman Press, Nashville, Tenn. \$1.25.

Dr. Tidwell is a well known writer among Southern Baptists, being the author of "The Bible Period by Period," "The Bible Book by Book," "The Gospels and the Life of Christ," etc. He has manifested his knowledge of the Word of God, his scholarship, orthodoxy and fine way of putting things. He has in no way fallen short in this present volume.

He has given his readers in a plain straight forward way the simple evidence of the Inspiration of the Bible. He gives the indirect and direct claims of the Book itself. He gives a chapter to Great Truths, such as the Doctrine of God, The Doctrine of Man, The Doctrine of Salvation, and other such topics. There is no effort at a complete system of theology, but a treatment of some fundamental things. Nearly twenty pages are given to the Study of the Bible, its importance, methods and spirit.—J. R. Johnson.

**Taking Christ Seriously** is a new book by Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Home Mission Board of the Southern Baptist Convention.

I have read this book through thoughtfully. It gives me pleasure to say that it is really an unusually fine book on home missions, in principle, practice and program. I believe all who read and study it will agree that it is a book aflame with the heart yearning and spiritual missionary passion of the author—a book filled with a vast amount of information, scriptural truth, genuine common sense, and earnest appeal. Personally, I hope this book will be taught and preached throughout the length and breadth of our Southland. If it is so taught and preached and studied and practiced, it will bear abundant harvest to the glory of God and to the welfare of the multitudes without Christ.—Robert G. Lee.

**"Forty Happy Years in Japan"** by George P. Pierson and Ida G. Pierson. Published by Revell, price \$1.25.

This is a book of personal experiences of two missionaries of the Presbyterian Church in the U. S. A. in Hokkaido, the large northern Island of the Japanese Empire, from 1888 to 1928. It is not a continuous narrative, but sketches of various things that came into the lives of these missionaries during the years. It is well written and filled with human interest.

Dr. and Mrs. Pierson have high regard for the Japanese people and tell some thrilling stories of loyalty and service by the Japanese Christians. They are conservative in their faith and true to the fundamentals of the gospel. The style is rather unusual, but quite interesting and easy to read. It is a good book for anyone who believes in missions.—W. C. Boone.

**Silver Season**, published by Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 48 pages, 1935.

This is a collection of poems, thirty-seven of them, by as many authors. The following is a fair sample:

"All things look up—  
 White chestnut candles,  
 Shumach's red cup,  
 Steeples of larkspur,  
 Hollyhock spires,  
 Green-fingered fir,  
 Wide eyes of flowers,  
 Elflocks of grass,  
 Tall pointing towers.  
 This is my cry—  
 Lord, keep my face  
 Turned to the sky."

—O. L. Rives.

**The Basic Reliefs of Jesus** by Bishop Paul B. Kern. Cokesbury Press. Price \$2.00.

The author is one of the bishops of the Methodist Episcopal Church, South. He has given us one of the best books of modern times, yet the author is not a modernist in the common accepted sense of the term. In fact he contradicts the false theories of the modernist and shows the true teachings of the Bible about Jesus. The book has helped me to know and understand Jesus better, although I have been a preacher of the Gospel for thirty-five years. The author's varied experience, wide reading, clear insight into the Scriptures, his profound understanding of the life and teaching of Jesus, and his fine literary style combine to make him one of the best writers of our day. He certainly knows how to tear off the mask of modernism and reveal its shallowness, its flimsiness and its unreality. Modernism would rob Jesus of His divinity and render Him a mere man. But the author establishes the divinity of Jesus beyond all question. Hear his closing words: "Is Jesus divine? We want no illusion and can accept no evasion. We cannot build the good life on a fable. We cannot go on preaching if we are nervous about the central fact of our faith. Each man must answer for himself, in the light of his background, his need, and his knowledge. To me the conclusion is inescapable. Jesus so convincingly answers every idea of God which my mind can conceive and so completely satisfies every need that my heart can experience that for me He is God manifest in the flesh."

O. O. G.

**Hearts Up**, by Juliet Cox Coleman, published by Broadman Press, Nashville, 1935, 209 pages, price \$1.25.

To lay out a story of love and adventure, make it wholesome and enjoyable, and let it all happen in Georgia and Texas, are worthwhile achievements. This is what Mrs. Coleman accomplishes. Parents could covet for their youngsters books of fiction like this one. It entertains, it inspires, and it lifts—what else could one expect? It would be bad form to tell the story, as the author does that.—O. L. Rives.

**Why Christian Education, A Symposium.** By The Faculty of Oklahoma Baptist University, Oklahoma Baptist University Press, Shawnee, Okla.

Every Baptist in the land ought to read this book. The various phases of Christian Education, as well as its value and importance to Baptists, are here presented in the most concising and unanswerable manner. The living faith of these scholarly educators, their unflinching and uncompromising devotion to the Word of God and the Christ of the Holy Scriptures, coupled with their devotion and consecration to higher education and Christian culture—all of which are outstanding in their most comprehensive treatment of the subject—combine to make this the most valuable discussion of Christian Education I have ever read. A thorough and prayerful study of this book by all our Baptist people would guarantee the future of our Baptist schools and colleges.—J. E. Skinner.

**Oil Lamps Lifted.** By Pearl Longley.

Published by Revell, New York, 86 pages, 1935. Price \$1.00.

Pursuing this collection of poems, many of them written of the life and character of India, one is reminded of Kipling. The author, a missionary who has labored among the girls and women of the East, has warmly responded to the strange forces of nature, to the heart-beats of the unfortunates and to the varied experiences within her own life in a manner that is charming.

Even the preface, which explains the peculiar title, rewards the reader amply

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with a story worth remembering and telling, which closes with the following shrewd observation: "Lamps, which even the poorest may have—oil, which must be shared one with another—light, which God can give only through the lives of those who humbly follow Him—this is a parable. Blessed are ye who hear!"—O. L. Rives.

**THE NEW HEAD OF THE NEGRO SEMINARY**

We are happy to announce the coming of Rev. J. M. Nabrit, A.M., D.D., of Atlanta, Georgia, as President of the American Baptist Theological Seminary for Negroes, Nashville, Tennessee, which is owned and operated jointly by the Southern Baptist Convention and the National Baptist Convention, U. S. A., Inc.

We feel especially fortunate in securing the services of so capable a man for this most important position as Dr. Nabrit, who was elected at a meeting of the Board of Directors of the Seminary April 23. We believe a new day has dawned for the Seminary, which has been without a president for some time. Dr. E. P. Alldredge, who has been acting as Executive Secretary of the Seminary Commission representing Southern Baptists since the death of Dr. O. L. Hailey three years ago, was re-elected to that position.

For the past twenty-seven years Dr. Nabrit has been pastor of the Mt. Olive Baptist Church, Atlanta, one of the leading churches among Negro Baptists; for several years he has been president of the General Baptist Missionary State Convention of Georgia, which has a constituency of more than 400,000 members; for some time he has been Executive Secretary of the National Baptist Convention, U. S. A., Inc., and also Secretary of the Finance Committee of that organization; he is trustee of the Atlanta University and a member of the Executive Committee of the Baptist World Alliance.

In accepting the presidency of the Seminary in Nashville, it will be necessary for him to sever his relations with his church in Atlanta as pastor and as President of the Georgia State Convention, but he will retain his connections with the National Convention, which has also elected him President of the Missionary Training School which will be launched next fall in the old Roger Williams College property which is contiguous to the Seminary campus. This is situated about six miles from the Court House square in one of the most beautiful locations around Nashville. The National Convention will pay the larger part of the new president's salary on account of his dual responsibility as president of the two institutions.—H. T. Whaley, Chairman Southern Baptist Convention Commission on the Negro Seminary.

**NORRIS GILLIAM TO SPRINGFIELD**

Norris Gilliam, pastor of the First Baptist Church in Kenova, W. Va., who has been called to be minister of the First Baptist Church, of Springfield, has resigned at Kenova to accept the call.

He will succeed William R. Pettigrew, who left the local post after nine years April 1 to become pastor of the Citadel Square Baptist Church in



REV. NORRIS GILLIAM

Charleston, S. C. Pending the selection of a regular minister, Dr. A. U. Boone of Memphis has been serving as supply pastor.

Bro. Gilliam, a native of Texas, attended the University of Tennessee for two years, after which he entered Union University at Jackson, graduating with the Bachelor of Arts degree in 1923. In 1927 he graduated with the degree of Master of Theology from the Southwestern Baptist Theological Seminary at Fort Worth, Texas. In the various pastorates he has held, as well as in other connections, he has served with splendid ability and success.

He begins work at Springfield about July 1, and Tennessee Baptists welcome him as he comes into their fellowship.

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## The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North, Nashville, Tennessee.

### SALLY'S BOOK-SHOP

"Hope it's something to eat," Dan cried. "Candied fruit, maybe!"

Sally's eyes shone. She has just received five books as birthday gifts. There remained just one package left to open. That was a big wooden box, and it had come from Uncle Robert. Brother Ray was busying prying up the boards.

"Do hurry, Ray," Sally begged. "I just know it's something wonderful." "It's heavy enough," Ray declared. "I carried it in from the porch."

At last the top was off. There was a great deal of brown paper inside. When Sally lifted the crushed paper, she beheld more books!

"Are you disappointed?" Ray asked. Sally didn't know whether to laugh or cry.

"They're lovely," she said. "I suppose everybody gives me books because my birthday's in the winter."

"Uncle Robert sent you enough for a library," Ray cried. "There are some fine boys' books in the lot."

"And some I like," said little Alice, who had just come into the room.

"Those travel-books look wonderful," exclaimed Ann, Sally's chum.

The four children began to unpack the box.

"You'll have the whole neighborhood borrowing," said Ray.

"And not bringing them back," Ann added.

That was just what Sally had been thinking. She was willing to share her books. But she did not want them to be lost or to become torn or soiled.

"I know!" she cried suddenly. "I'll have a book-shop. I'll lend the books the way they do in the department store down town, only I won't charge."

"A book-shop will be splendid," Ann said. "May I be a clerk?"

"I'll help you keep track, too," promised Ray. "And I'll lend you some of my books for your shop."

"I'll lend mine, too," said Alice.

As soon as the children of the neighborhood heard of Sally's plan they began to bring their own books to her. Soon the playroom was so full of books that Ray had to make more shelves from boxes. All the neighbor children came to borrow the books. If they did not return them in a week, Sally or Ann or Ray went to see them. Most of the children kept the books only a day or two. All of them took good care of the borrowed books—all except Dan.

"What's the use of being so fussy?" he asked. "A few thumb-marks won't hurt anything."

"It keeps us busy with our erasers," Ann grumbled.

Dan went off with Sally's best book.

"I wouldn't let him take it," Ann said.

Sally only smiled.

"Just wait," she said.

That afternoon Sally made several calls on the neighbors. She came back to the playroom, her arms full of books.

"I borrowed these," she explained. "I called at every house in the block."

Before Ann could ask any questions, Dan came in.

"Let me tend shop," he begged.

"All right," Sally agreed. "Nearly everybody has had a turn."

Dan was very pleasant. He marked the cards and gave out the books. Sally watered the geraniums in the window. Ann dusted the tables and small chairs. It was very peaceful.

Harry, Dan's next-door neighbor, came hurriedly. His face and hands had never been so dirty. Ann looked at Sally, but Sally kept right on watering her plants.

"I want that book on ships," Harry said.

"A book on ships?" Dan asked.

"Yes," Harry answered. "Sally said she had a fine book on ships."

"Where is it, Sally?" Dan asked.

"Right there on that small table," Sally answered quietly.

For a moment Dan was very quiet himself. Then he exclaimed, "That's my book! Where did you get my book?"

"I called on all the neighbors this afternoon," Sally said. "Your mother said she was sure you would want to lend books since you were borrowing them."

"Well, nobody with dirty hands is going to handle my ship-book!" Dan cried.

Then Dan stopped and laughed.

"I see how it is," he said. "Tell you one thing, Sally, I'll be more careful of your books after this."—Mildred Houghton Comfort in Junior World.



"What is the trouble between Betty and Jim? Have they had a new quarrel?"

"No. The patch came off their old one."

Visitor—Does the water always come through the roof like that?

Landlord—No, sir, only when it rains.

Warden (to Rector)—"I think your congregation has turned the corner. We're getting a better class of buttons in the collection than we used to."

Old Lady (to pilot)—"Why are you so nervous?"

Pilot—"We have lost both wings."

Old Lady—"Never mind, we'll get new ones when we land."

Senior—"That's a sad looking library."

Junior—"Why? Because it has panes in the window?"

Senior—"No, because the books are in tiers."

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FOLLOWS

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The Sunday School Board offers you a set of master plans for the building of a master Sunday school and Baptist Training Union. You will find them in the proper quarterly and special publication for every pupil, teacher, and officer in your Sunday school and every director, leader, sponsor, and member of your Training Union.

Order Early - Order Adequately

THE SUNDAY SCHOOL BOARD  
OF THE  
SOUTHERN BAPTIST CONVENTION  
161 Eighth Ave., N., Nashville, Tenn.

## BAPTIST TRAINING UNION

HENRY C. ROGERS.....	Director
MISS ROXIE JACOBS.....	Junior-Intermediate Leader
MISS RUBY BALLARD.....	Office Secretary
149-6th Avenue, North	NASHVILLE, TENN.
Convention President.....	HERMAN L. KING





MR. CHARLES TURNER

**MULBERRY GAP ORGANIZES FOLLOWING SUCCESSFUL ASSOCIATIONAL TRAINING SCHOOL**

During the week of May 24-31, Mulberry Gap Association conducted five group training schools enrolling members from twenty-six churches with a total of more than one thousand in the different classes. The schools were directed by Willis Allen, Rev. Gordon Greenwell, Coy L. Hopkins, Rev. A. T. Simms, and Roxie Jacobs.

Never have we seen more interest nor enthusiasm expressed for the study of our Training Union courses. Seven new B. Y. P. U.'s were organized during this week as follows:

Sneedville, Senior, W. B. Kyker, president.

Sneedville, Intermediate, Mrs. J. E. Mills, leader.

War Creek, Senior, Willie Lawson, president.

Chinquepin, Senior, Elijah Reed, president.

Stoney Gap, Senior, Willard Mahan, president.

Trent Chapel, Senior, Durwood Seal, president.

Cedar Grove, Senior, Carl Greene, president.

On Friday night the associational moderator, Rev. Robert Seal, with the Executive Board of the association, called a meeting of the association for the purpose of organizing for Training Union work. The following officers were enthusiastically elected: Mr. Charles Turner, Director; Lloyd Mahan, Associate Director; Coy L. Hop-

kins, Secretary; Mrs. J. E. Mills, Junior-Intermediate Leader; Carl Greene, Chorister; Mrs. Coy Hopkins, pianist; Group captains, Mr. Chris Livesay, B. C. Trent, Durwood Seal, Crayton Ferguson, and Carl Hielman. These officers met and very profitably studied the new Associational Manual. This association heartily adopted our State program and will hold their first group meetings June 14.

Mr. Willis Allen, our State Vice-President, is largely responsible for the accomplishment of this task, giving not only the week for teaching but much time previous to the school in preparation for it.

**THIRD CREEK, KNOX COUNTY**

The Senior B. Y. P. U. of Third Creek Church has just completed a week of study in "Missions, Our Mission" and the "Senior B. Y. P. U. Administration" with an enrollment of thirty-two members. Rev. M. K. Cobble, Andersonville, worker for Home Mission Board, taught "Missions, Our Mission"; and Mr. Robert Easterly taught Senior Administration.

**NEW HOPEWELL, CHILHOWEE**

New Hopewell Church, Chilhowee Association, of which Rev. J. R. Dykes is pastor, has closed a most successful training school with an attendance of 113. Rev. William Hall of Chilhowee Institute taught "More Than Money"; Miss Lucille Wilson of Mt. Olive taught "Studying for Service" to the Juniors; and Rev. S. C. Grigsby, pastor of Mt. Olive, taught "Training in Bible Study." New Hopewell is one of our best rural churches. The work in all departments is going forward in a splendid way. Brother Dykes, who is full-time pastor, is leading the church in a most effective way.

**ASSOCIATIONAL DIRECTOR ADVERTISES RIDGECREST**

We copy from the Big Emory Associational Baptist Training Union Bulletin this article by Stanley Dalton, Director:

"We can think of no finer place for a Baptist Training Union member to spend his vacation this summer than at the third Southwide Baptist Training Union Leadership Assembly, Ridgecrest, North Carolina, July 26-31. Every officer and member in all B. Y. P. U.'s should plan to attend this assembly.

The leading Baptists of the South will be the speakers, and the best leaders in the South will direct the conferences. The inspiration gathered at these Ridgecrest meetings is of the very highest type and the information received is of sufficient value to repay one for the small cost of the trip."

**GEORGE JONES MEMORIAL TRAINS**

Mr. Franklin Fowler of Carson-Newman reports a very helpful school for this splendid church. Three classes were taught as follows: "More Than Money," Franklin Fowler, Teacher; "Meaning of Church Membership," Mrs. A. L. Christenberry, Teacher; "Bible Heroes," W. W. Williams, Teacher. A total of forty-five was enrolled with thirty-two awards.

**TENNESSEE RANKS SECOND IN STUDY COURSE AWARDS FOR MAY**

Texas .....	4,914
Tennessee .....	1,663
South Carolina .....	1,570
Missouri .....	1,507
Alabama .....	1,480
Oklahoma .....	1,269
North Carolina .....	1,261
Arkansas .....	1,051
Virginia .....	1,037
Georgia .....	926
Kentucky .....	916
Louisiana .....	618
Mississippi .....	515
Illinois .....	410
New Mexico .....	261
Maryland .....	73
Arizona .....	54
District of Columbia .....	47

**TENNESSEE'S TOTAL BY ASSOCIATIONS**

Big Emory .....	107
Big Hatchie .....	41
Bledsoe .....	45
Chilhowee .....	23
Clinton .....	6
Cumberland .....	72
Dyer County .....	55
East Tennessee .....	28
Gibson County .....	161
Hiwassee .....	1
Holston .....	83
Jefferson County .....	41
Knox County .....	61
Madison County .....	47
Maury County .....	71
McMinn County .....	14
McNairy County .....	28
Mulberry Gap .....	125
Nashville .....	59
Nolachucky .....	35
Northern .....	13
Ocoee .....	22
Riverside .....	16
Shelby .....	388
Sweetwater .....	58
Union .....	42
Western District .....	9
William Carey .....	12
<b>Total .....</b>	<b>1,663</b>

## Sunday School Department

Superintendent ..... Andrew Allen  
 Elementary Worker..... Miss Zella Mai Collie  
 West Tennessee Field Worker..... Jessie Daniel  
 Office Secretary..... Miss Clara McCartt

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

### ASSOCIATIONAL OFFICERS' CLINICS IN SESSION THIS WEEK

Meeting in the First Church, Jackson, Monday and Tuesday and in the First Church, Knoxville, Thursday and Friday of this week, representatives from the various associations in Tennessee are gathered for two days of intensive study and conference work. The faculty is being provided by the Sunday School Board. A write-up of the program and attendance will be given in next week's issue.

### VACATION BIBLE SCHOOLS IN PROGRESS

Encouraging letters come to the office most every day telling of the fine attendance and good work that is being done in Vacation Bible Schools.

Rev. Lloyd T. Householder, Cleveland, writes, "We are having a splendid school in our church. In a decision service this morning thirty-six took a definite stand for Christ."

Miss Grace Johnson, principal of a school in the First Church, Gallatin, reports 110 enrolled in their school and writes as follows: "Previous to this year the churches of Gallatin have held their schools jointly with an attendance of around sixty. This is our first school and our attendance has been as follows: 81, 85, 85, 84, 90. We have found the different departmental textbooks to be most complete, helpful and attractive."

Rev. Guard Green, Donelson, reports one of the best schools in the history of their church now in progress.

Rev. Lawrence Trivette reports 184 enrolled in the First Church, Morristown, the second day of the school and states that he expects the enrollment to reach 300. He reported a splendid school held at Calvary, Erwin, with an enrollment of 209.

Rev. Kennedy Cobble, Andersonville, reports sixty enrolled in a school at Valley Creek and states this is their first school in this church. He also reports splendid schools in progress at Andersonville and Bethel churches, with Floyd Buckner leading.

Mrs. Kerr Donnell of Oakland reports a splendid school conducted by Mrs. A. B. Clark in their church at Macon.

A large number of schools began this week. Others start next week. A school in the First Church, Nashville, started last Monday; also, schools in the First and Second Churches, Greeneville, and the Temple Church, Memphis. Some of the schools beginning next Monday of which we have learned are: Belmont Heights, Nashville; Immanuel,

Nashville; Seventh Church, Nashville; Central Church, Chattanooga; Eastland, Nashville; and Antioch, Nashville.

### NEW DEPARTMENTAL BOOK

A copy of "The Young People's Department of the Sunday School," written by Secretary W. P. Phillips, has been received. We have not had an opportunity to read the book in detail but the chapter headings are very attractive. The name of the author assures one that the book has been well written and is the last word in Young People's work. It is affectionately dedicated to his young son, Paul, who is now in the Young People's Department of the Sunday School.

### CHRISTIAN LIFE CONFERENCE, RIDGECREST, AUG. 16-22

Of interest to the brotherhood will be the program at Ridgecrest under the direction of Dr. P. E. Burroughs. Bible teachers include Dr. W. T. Connor and W. O. Carver, some of the inspirational speakers are Hon. Josephus Daniels, President Pat M. Neff, Dr. John L. Hill, and Dr. George W. Truett. Music will be under the direction of Mr. B. B. McKinney.

### STONE ASSOCIATION MEETING

Supt. E. H. McCaleb, Cookeville, reports a splendid meeting held of the Sunday School workers in his association. Though the territory is divided into four groups the meeting recently was of the entire association. Fifteen of the twenty-five churches were represented; eleven ministers; eight Sunday School superintendents, and a large audience of teachers, officers and other interested Sunday School workers were present.

### A REMINDER

A new Vacation Bible School certificate, finished in white and blue, is ready for free distribution. The churches are asked to pay the postage and cost of handling at the rate of 30c a 100. Stamps, money order or check should be sent to the Colportage Department, Tennessee Baptist Convention, 149 Sixth Avenue, North, Nashville. More than 3,000 of these certificates have been distributed during the past two weeks. Less than 7,000 remain on hand.

### OUR SUMMER WORKERS

Between forty and fifty people are giving their services this summer to the promotion of Sunday school training schools and Vacation Bible Schools.

Reports from these workers are most encouraging.

Rev. Lawrence Trivette is giving general direction to a number of these volunteer workers in the Holston and Watauga Associations; Rev. Kennedy Cobble and H. H. Allen are supervising a similar group in the Cumberland Gap, Northern, Mulberry Gap, Clinton and Midland Associations; Mr. Jesse Daniel and Mrs. A. B. Clark have a large number of people assisting in West Tennessee.

The outlook is bright for one of the most aggressive and encouraging periods of our year's work.

### A SUGGESTION FOR SUPERINTENDENTS

Your church letter will soon go to the annual association. Please see to it that your clerk is provided with the information called for in the church letter relative to your Sunday School enrollment, attendance, etc. It is not fair to your church for this information not to be printed in your associational minutes.

### SUPERINTENDENTS BULLETIN

During the past week a bulletin was sent to all of the Sunday school superintendents in Tennessee. If you did not receive your bulletin please send a postal card to this office immediately, giving your name and address and the name of your church.

### EMPHASIS FOR JUNE

This is the time of year for emphasis on Christian Education. Superintendents will doubtless receive suggested program material from the institution serving their territory. These programs and this material should be presented to the people as attractively as possible. Insist upon a worthy offering. We need our Christian schools; they need and deserve our support.

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HARGRAVE MILITARY ACADEMY,  
Chatham, Va.



# SUNDAY SCHOOL LESSON

By THE EDITOR

JUNE 21, 1936

## Jesus Exalted

Scripture: Luke 24:36-53.

Golden Text: Phil. 2:9.

Collateral Readings: Matt. 28:1-10; Acts 13:29-37; Acts 1:1-11; 1 Cor. 15:50-58; Rom. 8:28-39; Heb. 2:5-9.

Having been crucified, Jesus arose from the dead the third day. His first appearance to the disciples as a body was at Jerusalem on the evening of the resurrection day. Forty days later He made His last appearance to them and ascended into heaven to sit at the right hand of God on His mediatorial throne. In our lesson we see:

### I. A Blessed Salutation (vss. 36, 37).

While the two disciples from Emmaus were breathlessly telling the disciples at Jerusalem of Jesus' appearance to them, the Lord suddenly appeared and said, "Peace be unto you," a common form of salutation among the Jews. But never had a greeting carried such a blessed significance. He who had "made peace by the blood of His cross" stood in His risen body and spoke a greeting of peace. However, the disciples, not being convinced concerning the resurrection, were frightened "and supposed they had seen a spirit." How often we are frightened when the Lord draws near! Now we do not believe in ghosts, but the disciples felt just like we would if we were to see one! And Jesus went on to turn their fear into joy.

### II. A Convincing Demonstration (vss. 38-43).

This was a demonstration that Jesus was actually risen from the dead.

1. **Jesus in an Actual Body.** "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." John, one of the men present on this occasion, wrote later on, "our hands have handled of the Word of life" (1 John 1:1). Jesus was shown to have risen from the dead in His actual, tangible body. There is that in the resurrection body of Jesus and in that of the saints yet to be raised which is beyond our intellectual grasp, but that body is a fact nevertheless. It is an incorruptible, glorious, powerful and spiritual body (1 Cor. 15:42-44), but it is a body with "flesh and bones," yet immortal, never again subject to death. Resurrection changes the body from mortality to immortality and changes it from a natural to a spiritual body in character (1 Cor. 15:51) but does not change it into spirit. It is still an objective, tangible body. Jesus arose from the dead literally! And no one presents that resurrection as Scripture presents who does himself present it as literal.

### 2. The Crucifixion Scars Displayed. "Shewed them his hands and his feet."

The point in this was that those hands and feet bore the scars of the crucifixion, thus identifying Jesus as the one who had been crucified but was now alive. At a later date Thomas would not be convinced that Christ had risen from the dead until he could see and feel the scars in the Savior's hands and side, and when he did this he said, "My Lord and my God!" (John 20:24-28). There would seem to be, therefore, a basis for the view that we shall see the scars of the Lord in the eternal day. Their very significance will make them a thing of beauty to us and marks of everlasting glory for our blessed Lord.

3. **Jesus Eating and Drinking** (Acts 10:41). Accept this just as the Scripture records it. Evidently the Lord did not need food, but as a further proof that He was alive in an actual body He ate. In the resurrection body one does not need food for sustenance, but he can eat when there is a reason for it.

### III. A Saving Proclamation (vss. 44-48).

In these verses the Lord indicated the message which the disciples were to proclaim.

1. **Biblical in Basis:** "Thus it is written." First, Jesus pointed out that the prophecies in "the law of Moses, and in the prophets, and in the psalms" (which meant the Old Testament) concerning Him (that is, in His first advent) had been fulfilled. And then He said that His death and resurrection and the obligation of preaching the gospel made up of such facts were written in the Scriptures. The basis and the logic of the gospel are altogether Biblical. The gospel neither rests on or springs from nor is it ever set forth in the Word of God in terms of mere human philosophy and psychology. So Jesus brought the disciples face to face with the Word of God before commissioning them to preach the Gospel. And today no one actually preaches the gospel who does not do as Paul did, whose custom was to "reason with them out of the Scriptures."

2. **Redemptive in Doctrine.** It is made up of Christ's death for our sins, His burial, and His resurrection (1 Cor. 15:1-3) and the channels through which its blessings flow are repentance and faith in which repentance eventuates (Matt. 21:32; Acts 20:21). This is evangelical and redemptive doctrine. The saving message is made up of no other kind.

3. **Universal in Scope:** "Should be preached among all nations." Some grossly misunderstand the expression, "beginning at Jerusalem." This does not mean that the GOSPEL was to begin at Jerusalem but the world-wide proclamation of it was to begin there. That man has the wrong conception of the gospel who does not see it as intended to be preached to all nations and does not see the saints as the witnesses thereof to do it. The anti-missionary and omissionary have the wrong view of the gospel.

4. **Heavenly in Power:** "Endued with power from on high." One cannot rightly proclaim the gospel until he does it in the power of the Spirit. No amount of reason and learning and sincerity and emotionalism and human strength can make up for the lack of this. It calls for "the power and demonstration of the Spirit."

### IV. A Kingly Exaltation (vss. 49-53).

This refers to Jesus' ascension when He went back to God.

1. "While He blessed them." The very same hands which forty days before (this much time had elapsed between the verses we have studied and those now before us) had displayed the scars of the cross were now lifted up in blessing upon His own. This is the characteristic attitude of Jesus toward us in this age. His hands are lifted up in blessing. While He blessed His own He was carried up into heaven. While we are not thereby lifted into heaven as Jesus was, yet in an unmeasured lesser degree we are blessedly exalted in life and spirit when we are turned toward men in blessing. If this old world only lifted its hand to help instead of to harm, how different things would be!

2. "God hath highly exalted him" (Phil. 2:5-10). And there at "the right hand of the Majesty on high" "He must reign until he hath put all enemies under his feet." It is always true that the way down in service and humility is the way up. Jesus is "alive forever more" and lives and reigns in the highest heaven, and "Someday, He's coming again."

### QUESTIONS

1. Give the time and setting of the lesson. 2. Why were the disciples frightened when they saw Jesus? 3. In what sense did Jesus rise from the dead? 4. Why did He show the disciples His hands and feet? 5. What was the point in his eating and drinking? 6. What is the basis and logic of the gospel? 7. What is the nature of its doctrines? 8. What is to be the extent of its proclamation? 9. What is the power required in order truly to preach it? 10. When, how and why was Jesus exalted?

Lesson for June 28: REVIEW: JESUS MEETING HUMAN NEEDS.

## Woman's Missionary Union

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

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

### CALENDAR OF PRAYER

June

- 12—Friday**  
 Pray for Rev. and Mrs. T. F. McCrea, missionaries emeritus from China.
- 13—Saturday**  
 For Rev. and Mrs. C. F. Stapp, Evangelistic work, Campina Grande, Brazil, and Wilford Lee Stapp, Margaret Fund student.
- 14—Sunday**  
 Thank God for the missionary spirit which pervades our churches on foreign fields.
- 15—Monday**  
 For Mrs. W. E. Sallee, educational work, Kaifeng, China.
- 16—Tuesday**  
 Pray for Rev. and Mrs. T. C. Britton and Dr. and Mrs. J. McF. Gaston, missionaries emeritus from China.
- 17—Wednesday**  
 For Miss Cecile Lancaster and Miss Helen Dozier, Girls' School, Kokura, Japan.
- 18—Thursday**  
 For Mrs. L. W. Pearce, evangelistic work, Yangchow, China.
- 19—Friday**  
 Rev. and Mrs. W. Q. Maer, educational work, Temuco, Chile.

### TRAINING SCHOOL COMMENCEMENT

The twenty-ninth commencement of the W. M. U. Training School is now history. Twenty-two young women from eleven states of Southern Baptist territory received certificates and diplomas after two years of study in this institution.

The commencement address was made by Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, Nashville, Tennessee. Under the topic, "The Sun Path Around the World," he discussed in an inspiring and challenging way the many and varied types of services into which our graduates have gone.

The following men and women serve on the faculty of this school, teaching regularly in its class rooms and giving freely of their time in guidance and counseling work with the students: Miss Carrie U. Littlejohn, principal and instructor in Social Work; Dr. John R. Sampey, President of the Seminary and occasional lecturer in Old Testament; Dr. C. L. McGinty, professor of Bible; Dr. W. O. Carver, professor of Missions, Comparative Religion, and

Christianity and Current Thought; Dr. F. M. Powell, professor of Church History; Dr. G. S. Dobbins, professor of Religious Education; Dr. J. M. Adams, professor of Biblical Introduction; Dr. H. W. Tribble, professor of Theology; Mrs. Geo. J. Sutterlin, instructor in Public Speaking and Story Telling; Miss Claudia Edwards, instructor in Music; Miss Elsie J. Ragsdale, instructor in Missionary Education, Personal Evangelism, and Worship.

It is to be hoped that our various boards, agencies, churches, and institutions will avail themselves of the services of these young women who have tried faithfully to prepare themselves for the field of religious work.—Carrie U. Littlejohn, Principal.

### LETTER FROM DR. MARY D. KING INTERIOR MISSION

Pochow, China.

April 8, 1936.

My dear friends:

I have lately found out that the Board has planned for me to go home this summer, and I can hardly realize what this will mean to me. I hope to return after six months as it is not easy to find substitutes where missionaries are so scarce. It is time for Miss Clifford Barrett's furlough, too, which leaves no one for the city work but Harriette. I do not yet know just what will be done about the Dispensary, but hope the present assistants will be able to keep open and relieve when they can.

We had so many beautiful Christmas cards, and better still, such warm love letters, our Christmas was a time of thanksgiving for such good friends, and we were cheered and helped no little by the assurance of your prayers and interest in the work here. During the very cold weather we had fewer patients in the Dispensary and very few who stayed with us. As the milder weather came on the number increased. Now we are feeling the cold again after a windy, dry March. Two opium patients, a man and wife, have just left. They claimed to be cured, but I fear they wanted to be at home these cold days. Quite a few of the out-patients have shown interest in the Gospel and have invited the Bible women to visit in their homes. This, she is careful to do, and Harriette has often gone with her. We feel it is such a gain when all the family get to hear, and thus can strengthen the faith each of the other. Quite a few have been willing to take down their idols and

are learning daily to draw nigh to God who alone can give peace.

Miss Barrett has been out much of the winter in spite of the cold and bad roads, spending several days in a place, the women eagerly come daily to learn to read and to memorize Scripture and hymns. Some short hearty choruses are great favorites, and the men, women and children join their voices, heartily finding expression for deep soul longings they formerly had no words to tell of. Over a hundred small children come to the two children's meetings on Sunday and enjoy singing together. Every one who learns and can repeat the Scripture verse gets a small picture card, and the children who come often love to choose and lead off in singing easy choruses.

Miss Barrett is now over the river helping teach a class of women and girls for a month. The last week there is also a class for men and women approved for baptism, in order to more fully strengthen and teach them. As at home, they are all too prone to think of baptism as graduation rather than an entrance into active service.

I am to sail from Shanghai on the President Taft on June 6th. I am fortunate in having Miss Barrett and Miss Ward as traveling companions.

Dear love and best wishes to you.  
 Mary L. King.

### A LETTER FROM CHILE Santiago, Chile

February 28, 1936.

Dear Miss Mary:

Thank you and the W. M. U. for remembering us in such a practical way at Christmas time. We have subscribed for a magazine for Margaret and two for ourselves with what you sent and we do enjoy good English for occasionally we snatch time for such. In this maelstrom of Spanish, one learns to appreciate more fully his own idiom. Mr. McGavock preached in English at the Union church Sunday and the Spanish cropped in twice. He said: John el Bautista and when he was closing told them we would sing la ultima estrofa. Is much more difficult now for him to speak in English than in Spanish. This language, customs and people no longer seem strange to us, however, we will never assimilate their morals and other traits. Only the Gospel can make us equal there for we have seen great changes in so many, if not how could we go on? But we see real results which make us to realize over and over that "the blood of Jesus cleanses men from their sins."

Our annual convention met here with us in January. We had five great days. The B. Y. P. U. Convention was a day and night, then the general convention for three days and nights and our W. M. U. one day. All went away saying it was the best convention yet. Mr. McGavock put up the big tent in a lot near the church and the meals were

served there except breakfast. We had twelve with us, but as January is a very warm month, beds on floors were not too uncomfortable. The children found it a great picnic. Wish you could have seen our lovely girls in the Processional; we had arranged to present the Step work. We had twelve maidens, one princess and one queen. The bugler marched in slowly to the altar and after her came two little flower girls, then came the twelve maidens in double file carrying chains of green and white paper and dressed in green crepe paper with white collars and sashes, and the other row dressed in white with green collars and sashes. These maidens marched slowly near the altar forming an aisle through which passed the princess, then the queen. These two came up on either side of the stage near the speaker, then the maidens also came up and all received their emblems and a charge. Then they marched down and out of the church singing, "Give Of Your Best To The Master." It was very effective, and a vote was made to repeat it, and so we did the last night for the entire convention. Pastors and all went away very enthusiastic over this new part of our W. M. U. work here. We are making one for the boys also.

Mr. McGavock has just started classes on Friday nights for all lay preachers. He has twenty-two in the class from the three churches. I do not know what we would do if it were not for these consecrated men. They work hard all day and preach somewhere most every night and with such joy, never thinking of any pay. But they need instruction, most of them are unprepared but they are studying very hard. Some of them have not only offered their homes for chapels but have found friends in other towns and country who have also offered their homes. We feel that this is a great move for we know that our Board cannot do much more for a long time, and we must find a way here somehow so as not to stand still and mark time. The tent is a great way to evangelize. We have two chapels as a result of tent campaigns. They are expensive for one must pay for the lot, then for a caretaker so that the tent be not ripped to pieces.

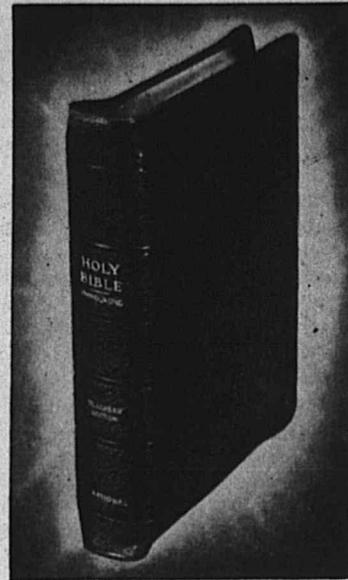
We hear lovely programs in good old English any evening we have time to turn on our radio, a gift from the Bellevue Church in Memphis. Sometimes we hear good comics which make us laugh, and sometimes when we are too tired, the tears will come. But what a comfort to us and to our friends is this radio! We hear good Latin programs from Buenos Aires and from all over Chile. Their music is different, but good.

Our dispensary is completely filled with jellies, etc., for the winter. We

have lovely fruit in our garden. We have chickens, ducks, kittens, pups and rabbits and try to make our home life just as attractive as we can. James wanted to know if the new hens were good "egggers." Is that word in your dictionary? He doesn't strike a match, he matches it, he keys the door instead of locking it. He translates continually, speaks in Spanish and English.

Our love and regards to all who know and inquire about us. We are all well and very happy in our work. The Lord has so greatly blessed us that time has gone so rapidly it is difficult to realize that we are nearing the half-century mark. We cannot account for the past twenty years, they seem so short. I was quite ill from August till November, so much so that it seemed we would have to resign, but I went to the coast and am taking better care of myself so am feeling fine since the summer came. It is the cold that gets me, the cold cellar-like buildings all unheated are almost too much for me. Mr. McGavock has bought a saw-dust stove for this winter for the church. The people think it will be very unhealthy to have heat but they are willing to try it for our good. They are so wonderful and kind to me and would come to the home for prayer. My doctor says to stay out of the cold buildings during the three severe cold months. I suspect I shall have to do this. I can write and translate and do much work even then. I went to work too soon after the last operation and I was not as strong as I thought myself to be, and always the first year back is the worst because of the successive seasons and the contrast of comforts. I will be all right now, I feel sure.

Love to every one and we love you all dearly. Catherine J. McGavock.



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## GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

### Set Aside One Sunday

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

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

Thomas J. Watts, Executive Secretary  
**THE RELIEF AND ANNUITY BOARD OF  
 THE SOUTHERN BAPTIST CONVENTION**

2002 Tower Petroleum Building,

Dallas, Texas.

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR MAY 31, 1936

Memphis, Bellevue .....	1762
Memphis, Temple .....	1160
Nashville, Grace .....	979
Memphis, Union Avenue .....	984
Memphis, First .....	941
Chattanooga, First .....	910
Knoxville, Broadway .....	701
Nashville, Park Avenue .....	680
Memphis, Highland Heights .....	675
Chattanooga, Highland Park .....	633
Bristol, Calvary .....	550
West Jackson .....	506
Maryville, First .....	516
Etowah, First .....	495
Fountain City, Central .....	489
Memphis, Speedway Terrace .....	482
Nashville, Immanuel .....	471
Jackson, Calvary .....	465
Chattanooga, Avondale .....	439
Chattanooga, Calvary .....	428
Chattanooga, Red Bank .....	421
Chattanooga, East Lake .....	395
East Chattanooga .....	379
Humboldt, First .....	373
Jefferson City, First .....	372
Chattanooga, Central .....	335
Trenton, First .....	332
Chattanooga, Alton Park .....	308
Chattanooga, Oak Grove .....	274
Cookeville, First .....	257

### By FLEETWOOD BALL

The call of the Phoenix Avenue Church, Tulsa, Okla., has been accepted by J. M. Sibley, of Perritown, Texas.

W. J. Morris, from New Orleans, La., was blessed in a meeting at Quentin, Miss., with 24 additions, 22 by baptism.

W. E. Lee of Byhalia, Miss., is in a meeting in which J. W. Mayfield, of McComb, Miss., is doing the preaching.

Beginning June 14 a revival will be inaugurated in the First Church, Canton, Ga., by O. M. Seigler, pastor.

Wallace R. Rogers, of Hope, Ark., has accepted the care of the First Church, Vicksburg, Miss.

The Kansas Baptist Convention has elected George W. Wise as executive secretary and he has taken charge.

Joe A. Burris, Jr., won the medal for the most promising student of biology in Mississippi College, Clinton, Miss.

Arch C. Cree and wife of Salisbury expect to sail July 4 for two months' travel in Europe.

John Hardy Percy, age 78, retired minister, died Friday night, May 22, in Wytheville, Va.

A. B. Cranfield, of Dallas, Texas, is

improving in health, much to the delight of his friends.

Born May 22, to Fred Kendall and wife, a son. The father is pastor of the First Church, Jellico.

Beginning last Sunday, W. E. Farr is doing the preaching in a revival at Scooba, Miss., where C. E. Bass is pastor.

R. B. Mayfield has resigned the care of the Second Church, Augusta, Ga., to accept a call to the First Church, Monticello, Ga.

B. F. Wallace has been chosen superintendent of the Louisiana Orphans' Home, succeeding Robert Cook Buckner.

J. H. Burns is happy over the auspicious beginning of the work at Butler, Okla., which he lately accepted. He succeeded A. F. Whitlock.

Springdale Church, Tulsa, Okla., refused to accept the resignation of T. J. Saxon as pastor and he has decided to remain.

Paul Stewart of the First Church, Columbia, Ala., has recently accepted a call to the Wyntown Church, Columbus, Ga.

C. L. Whitman, of Greenville, S. C., has been elected temporary supply of Borea Church near Greenville, S. C., succeeding P. H. Hughes.

John Imrie, an evangelistic singer, after attending the Southern Baptist Convention in St. Louis, located at Glendale, Ky.

J. W. Camack, in addition to his duties as teacher of Bible in the Fourth Union Academy, has accepted the care of Fork Union Church, Fork Union, Va.

D. D. Barber, of Eric, Okla., has been called to the care of the First Church, Anadarko, Okla., as pastor. He is preaching in a meeting with that church.

I. E. House, who lately graduated from the Southern Seminary at Louisville, has been called to the care of the church at Poplarville, Miss. It is his boyhood home.

Arthur Fox, of Morristown, began his second revival with the First Church, Corinth, Miss., T. W. Young, pastor, last Sunday. His son, Paul Fox, is leading the singing.

J. E. Dillard, Jr., has been ordained

by the Southside Church, Birmingham, Ala., his father, J. E. Dillard, Sr., being pastor. The young man is pastor at Bardstown Junction, Kentucky.

W. B. Riley and wife of the First Church, Minneapolis, are soon to make a tour of Great Britain and Europe where he will preach during the summer.

M. P. Hunt of Eighteenth Street Church, Louisville, Ky., is doing the preaching in a revival with the church at Monterey, Ky., J. S. Thompson, pastor.

J. H. Shelton, of Harrodsburg, Ky., has resigned Salem Church near that place in order to accept a call to the church at Cornishville, Ky., to which place he has moved.

Sibley C. Burnett, registrar of Union University, Jackson, has been elected educational director of the First Church, Greenville, S. C., L. M. Latimer, pastor. He has accepted, effective July 10.

### BY THE EDITOR

Gray Evans, Parsons, recently graduated from the Seminary at Ft. Worth, would be glad to have a pastorate in Tennessee as the Lord may lead.

Oak Grove Church, Chattanooga, C. J. Donahoo, pastor, is in the midst of a good revival with J. M. Catlett doing the preaching.

With the assistance of Miss Zella Mae Collie and the co-operation of a fine faculty, the First Baptist Church, Halls, H. L. Carter, pastor, has held a splendid Daily Vacation Bible School.

Sunday, May 28, Central Church, Chattanooga, Ralph Moore, pastor, had a gracious service in which four young people surrendered for definite Christian service and one surrendered to preach the gospel.

The First Baptist Church, Pritchard, Ala., W. M. Fore, pastor, has closed a great revival which resulted in 55 additions, 31 of them by baptism. John Maguire of Montgomery did the preaching.

Jesse Wells, 58, formerly pastor in Paducah, Ky., and Mt. Vernon, Ill., died recently in a hospital in Mayfield, Ky. He is survived by his widow and

The sympathy of the brotherhood will go out to Bro. J. C. Miles, a pastor living in Nashville, and teacher in the American Baptist Theological Seminary, over the death last week of his mother, which occurred at Chattanooga. May the Lord's grace be upon him and all the loved ones.

two daughters, upon whom may God put His grace.

—B&R—

Robert G. Lee, pastor Bellevue Baptist Church, Memphis, will assist Pastor Woodrow Fuller and the First Baptist Church, Fulton, Ky., in a revival beginning June 22. Howard Bennett of Humboldt will lead the singing.

—B&R—

After more than ten years as pastor in Philadelphia, Pa., Joel H. Ponder has resigned and expects to be at his home in Morristown, Tenn., this summer. His daughter, Elizabeth, expects to enter Furman University this fall.

—B&R—

In a revival in Niota Baptist Church, Niota, in which the pastor, H. F. Ensminger, did the preaching and Ernest T. Crawford, Clinton, led the singing, there were 17 additions to the church, 14 being baptized at the closing service.

—B&R—

Dr. and Mrs. Webb Brame of Yazoo City, Miss., announce the engagement and approaching marriage of their daughter, Grace Sibyl, to Dr. Carl M. Townsend, of Raleigh, N. C. The wedding will take place in July.

—B&R—

The office appreciated visits last week from President John Jeter Hurt of Union University; President James T. Warren of Carson-Newman College; R. J. Williams, McEwen; Pastor and Mrs. John A. Davison of the First Baptist Church, Clarksville, and Pastor L. M. Mayer, Chapel Hill.

—B&R—

Mercer University has conferred the degree of Doctor of Divinity on Willis E. Howard, pastor First Baptist Church of LaGrange, Ga. On May 31st he preached the commencement sermon at Shorter College in the morning and at Bessie Tift College at night.

—B&R—

The Fifth Sunday meeting of Concord Association was held at the Milton Baptist Church, M. M. Ayres, pastor. Those on the program were: Edwin Burnette, O. E. Bryan, Verne Powers, Ralph Connell, Andrew Allen, Porter Floyd, R. W. Pafford, Palmer Todd, E. L. Atwood.

—B&R—

Evangelist Arthur Fox, Morristown, and singer J. Dalbert Coutts, Cortland, N. Y., recently closed a revival in the First Baptist Church, Fort Smith, Ark., B. V. Ferguson, pastor. There were 154 additions, most of them by baptism. It was one of the largest baptisms in Dr. Ferguson's pastorate of twenty years.

—B&R—

In a recent revival in the Seventh Baptist Church, Nashville, E. W. Barnett, pastor, in which the preaching was done by Pastor J. T. Barbee of the First Baptist Church, Dickson, there were 19 additions by baptism and 10 by letter, with others to follow. The Dickson Church will begin a meeting

Extra copies of the Centennial Issue of the Baptist Standard will be sold at the following prices. They may be ordered direct from the Baptist Standard office, 709 Burt Bldg., Dallas, Texas, or through any Baptist church in Texas.

Single copies, brown leatherette binding, with gold lettering, each	\$1.00
Single copies, white enamel paper, binding, each	\$0.25
10 to 50 copies, each	\$0.20
50 to 100 copies, each	\$0.15
100 copies or more, each	\$0.10

the third Sunday in June with John D. Barbee, brother of the pastor, doing the preaching.

—B&R—

After the commencement exercises on Friday evening, May 28, of the Northwestern Bible and Missionary Training School and the Northwestern Evangelical Seminary, W. B. Riley, pastor First Baptist Church, Minneapolis, Minn., and Mrs. Riley left for a trip abroad. There have been 709 enrolled in the two schools this year and 79 have graduated.

—B&R—

Pastor E. M. Skinner, one of the three preacher sons of J. E. Skinner, Jackson, has given up the church at Saulsbury in order to become half-time pastor of the Trezevant Church, which is nearer Gibson where he lives and where he is also pastor. The first Sunday of his pastorate at Trezevant (May 31) there was an addition by letter and a fine little girl was converted. Sunday school attendance at Trezevant is larger than for several years. The

The assembly room at the State Board headquarters is greatly in need of a piano for use in devotional services, Executive Board meetings, and other gatherings when an instrument is used. The expenses of moving from the Sunday School Board building and of preparing the State Board headquarters for occupancy and other expenses are such that the Board is not in a position to buy a piano. Here is a fine opportunity for someone who is able to do so to make a serviceable gift to the Board which will be a reminder of his thoughtfulness for years to come. Who will give a piano to the assembly room of the State Board headquarters? Think it over and pray about it. If any one wishes to correspond about it, write to Dr. John D. Freeman, Executive Secretary, 149 Sixth Avenue North, Nashville, Tenn.

church is elated over their pastor and his wife.

—B&R—

RELIGIOUS BROADCAST

A program of sacred and gospel music is presented over the radio station WDSU at New Orleans by the Gospel Choir every Sunday morning from 8:30 to 9:00 o'clock. A brief evangelistic and scriptural sermon is a part of every broadcast. A. E. Tibbs of B. B. I. was a guest speaker recently. John A. Huff, pastor of the First Baptist Church of New Orleans, will speak on this program during the summer.

J. Herrick Hall, who directs the program of the Gospel Choir, is also in charge of the musical program of the First Baptist Church of New Orleans.

—B&R—

FROM BROTHER COOKE

In April I accepted the appointment of Associate Secretary of the Baptist Brotherhood of the South. I was influenced in this by the conviction that there is a decided awakening among the men of our churches, and that no other department of our denominational life presents quite so great a challenge as does the Brotherhood.

Our chief, in fact our only purpose, is to make available to our pastors the manhood and the manpower of our churches; and to this end we place our services at their disposal. It will be my personal pleasure to serve wherever I can render a service.

Until the middle of July, I may be reached at the Hotel Chisca, Memphis, Tennessee. My permanent address will be published later.

—LAWSON H. COOKE.

—B&R—

WITH THE CHURCHES—Chattanooga—Avondale, Pastor Bowers welcomed 4 by letter, 1 for baptism, and baptized 2; Central, received 1 by letter and 2 for baptism; Highland Park, received 3 by letter; East Lake welcomed 3 by letter and 21 for baptism; First, Pastor J. H. Hughes, baptized 3; Calvary, received 1 for baptism; Red Bank, Pastor Pickler welcomed 1 by letter, 2 for baptism and baptized 2. Memphis—Highland Heights, Pastor Cole welcomed 4 by letter and 10 for baptism; Bellevue, Pastor Lee welcomed 13 by letter, 3 for baptism and baptized 1; Speedway Terrace, received 1 by letter. Nashville—Grace, Pastor Ewton received 2 for baptism and baptized 2; Park Avenue, Pastor Creasman welcomed 2 for baptism, 1 for letter and baptized 3; Immanuel, Pastor Henderson welcomed 4 for baptism, 2 by letter and baptized 7.

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## TO THE BAPTIST HOST OF TENNESSEE

We are come upon days when the hearts of people are being tried. Weather conditions in our midst have, for the past weeks, caused grave concern. In many counties the early money crops were either greatly reduced in quantity or else completely ruined by the drought. In other counties there is the threatened danger of reduced incomes for the year.

We are also in the opening days of the presidential campaign, and the booming of campaign guns is already heard across the nation. Always with a presidential campaign year there comes to business a period of uncertainty which decreases the incomes of practically the entire population of our land.

The effect of the drought and the uncertainty about politics have cut into our income. April dropped off more than \$1,000 under April, 1935; May went about \$500 under May, 1935. Unless there is a concerted movement throughout the state, we shall end this year with a hurtful reduction in the receipts.

To make our predicament all the more serious, the Executive Board at its meeting last December, made far larger appropriations than for any recent year. They did it believing that the churches would most surely not give less this year than they did last fiscal year. With half the year gone, and more than half the usual annual receipts already in hand, your state workers find themselves anxiously wondering just how to pare their budgets to make them come out in the clear at the end of October.

We are not worried, and your Secretary is not sounding a cry of "Wolf! Wolf!" For three summers Tennessee Baptists have rallied in July for a great offering to the Co-operative Program. It is one month when the agencies usually leave off their appeals for designations. I write this letter to beg that every church will begin at once to plan for an ingathering of all Co-operative Program funds during July. If this is done, we shall be able to carry on to the end of the year without seriously crippling the work.

Let me beg also that our churches keep clearly in mind that they are not giving to the Co-operative Program when they designate money to any cause in that Program. If your dollar is not for every cause in the Baptist plan, it is a designated dollar. The one great task for us all, all the time, is the world task provided for in the Program. Support it all the time and with all your might and soon special appeals will not be necessary.

Yours for a victorious year,

JOHN D. FREEMAN, Executive Secretary.