

BAPTIST and REFLECTOR

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

"Let There Be Light"

Volume 102

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Number 25

Some Baptist Facts

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma, and China were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were Baptist, and we have translated it into more than any other.

The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.

The British and Foreign Bible Society was founded by John Hughes, a Baptist.

Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett with money furnished by Matthew Vassar, a Baptist.

The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncey.

Brown University, founded by the Baptists in 1764, was the first college of the world to make liberal provision for "full, free, absolute, uninterrupted liberty of conscience."

In his "History of the Free Churches of England," Skeats, who was not a Baptist, said: "It is the singular and distinguished honor of Baptists to have repudiated, from their earlier history, all coercive power over the consciences and actions of men with reference to religion. They were the proto-evangelists of the voluntary principle."—The Baptist.

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

A Thing That Is Worse Than War

At the Southern Baptist Convention a speaker said: "If there is anything worse than war, I'd like to know what it is." The Baptist and Reflector believes that a counterfeit gospel proclaiming a system of self-righteous religion is worse than war.

In direct or immediate physical destructiveness such a gospel does not show up as bad as war. Yet, even in the direct sense, certain exponents of this gospel have more than once in history taken up the sword to advance their "religion"! At other times they have pulled the wires while nations fought.

But it is in the indirect and ultimate sense that the counterfeit gospel bears a fuller share of responsibility for the carnage of war than it otherwise does. It belongs to the world-order which creates war. Many of the principles and attitudes with which it is impregnated are things which in national connections fruit in war. Moreover, it is the deadly enemy of the gospel of grace which, incorporated in human hearts and lives is the only final barrier against armed combat. In the ultimate, therefore, it cannot escape its share in the responsibility for war. Appropriately, in the Book of Revelation (17:5) mystic Babylon, representing false religious systems in general, is seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Some protagonists of the counterfeit gospel protest and work against war. Granting their personal spirit and sincerity, the system with which they are identified is a part of the world-order which gives birth to war, and in doctrine they oppose the gospel of grace through which alone their personal ideal can be realized.

Positionally and nominally connected with mystic Babylon, are some of the Lord's people (Rev. 18:4). Under the impulse of the gospel of peace in their hearts, they may embrace the ideal of peace among men. But this can never be realized through the system with which they are nominally identified.

Spurious religious systems often appropriate for their own use certain concepts and ideals of Christianity minus the Christian dynamic to infill them. So the exponents thereof may proclaim the principle of peace among men by way of the transformation of men, and yet in other respects knife the gospel of grace through which alone such a transformation is possible. And if they should succeed in get-

ting men to profess renunciation of war as a policy, there would be lacking the inner Christian dynamic necessary to make that renunciation effective.

After all surface considerations are brushed aside, a false gospel tends to either provoke or to invite war. To illustrate: There is a social service taught in the Scriptures. There is also among men a modernistic, rationalistic, evolutionary social service of which all sponsors of the counterfeit gospel are ardent devotees. Disdaining the gospel of the atoning cross, making perhaps an occasional fleeting reference to regeneration but usually simply elevating natural ethics and humanitarianism to the plane of spiritual value, penknifing the Word of God with radical criticism, and employing the technique prescribed by worldly wisdom, these men have gone about what they call "the transformation of the social order" and "bringing in the Kingdom of God." But the outcome has been an increase in agitation and unrest and radicalism and class hatreds and struggles, and sometimes actual bloodshed has followed. "The practical application" of THEIR gospel to "the problems of the day" creates a situation which is of the essence of war or war in germinal form.

But it is in spiritual destructiveness preeminently that the counterfeit gospel is worse than war. War puts a terrific strain on the souls of men, but it does not itself make it impossible for them to be saved. Only the final rejection of Christ does that. Trusting Jesus, men have died in battle and gone to heaven. Men have been converted on the battlefield. Christians have served as soldiers and were still Christians when mustered out of service. But a counterfeit gospel, with its rejection of Christ as Savior, accepted in a man's heart, not only keeps him unregenerate here but damns him in eternity. War physically wounds and kills its millions; a false gospel damns that many millions in hell and tens of millions more!

We hold no brief for the war system. We do not seek to soften its hideous features nor excuse its death-dealing hands. But in view of the relationship of the counterfeit gospel to the world-order which creates war, in view of its hostility to the gospel of grace, and in view of its awful results in eternity, we are bound to classify it in the ultimate as worse than war.

* * *

Carry Out The Meaning of the Month and The Day

June is Christian Education Month. On some Sunday in the month set aside by their respective churches our people are asked to make an offering for Christian Education and send it to Executive Secretary John D. Freeman, 149 Sixth Avenue North, Nashville, Tenn., who will transmit it to the Baptist schools in the state. Undesignated offerings in East, Middle, and West Tennessee will go to the Baptist schools located in those sections respectively.

Messengers of the churches in State Convention assembled have authorized and provided in the Co-operative Program for four special offerings during the year. One of these is Christian Education in June. A contribution to this is, therefore, a contribution to the Co-operative Program. This, with the three other special offerings in the year, is designed to supplement, not to take the place of, the regular Co-operative Program gifts.

Each of our schools has its own pressing needs. In some cases the needs are exceedingly pressing. They must be met. Our schools train our young men and young women, our teachers, preachers, and missionaries and throw up a bulwark against wrong teachings and tendencies out in life.

The Baptist and Reflector urges our people to make the most of June for our Baptist schools. Make Christian Edu-

cation Month and Christian Education Day mean more than simply a name. Be as thoughtful, prayerful, and liberal in keeping with ability for Christian Education in June as for Home and Foreign Missions in March, State Missions in October, and the Orphans' Home in December. Carry out the meaning of the month and the day.

Interest Becoming More Enlightened Each Week

The circumstances of the following letter, together with the encouragement it brought, touched our heart. We take the liberty of publishing the letter as a further emphasis to our people upon the value of their paper in the promotion of the truths and causes for which they stand.

PINE BREEZE SANATORIUM
Chattanooga, Tenn.,
June 10, 1936.

Dr. O. W. Taylor, Editor,
Baptist and Reflector,
149 Sixth Avenue, North,
Nashville, Tenn.

Dear Sir:

Some two months ago I subscribed to the Baptist and Reflector for the first time. Since then each week's issue has made me regret (no, rue!) my past indifference.

I am particularly pleased with your department, "Digest of Religious Thought," with its well chosen excerpts and clarifying comments. I like to get the best religious thoughts so ably presented.

My interest in Baptist principles and practices is becoming more enlightened each week. I wish every Baptist home was supplied with the Baptist and Reflector—that we might really grow in our work and be encouraged by the success of others.

It would be of immeasurable value if every word you publish on Baptist Educational Institutions could be printed in "Box Car" letters, so that Baptist parents, children and others might be warned, informed and educated in a Christian way.

For five and a half years I have been "chasing the cure" in a tuberculosis sanatorium. I felt as if there was nothing I could do in our church work because I have not known what the church WAS doing. With the help of the Reflector I no longer feel that way for each week I receive a printed report of our work. May God prosper you.

Very truly yours,

LUTHER H. HILL.

We thank this friend and brother for his heartening letter. May the Lord bless his search for health. Let us all remember him in prayer.

And in view of the blessing which the Baptist and Reflector has brought to him, may it not be fitting to suggest here that this letter should be an encouragement to our people to extend the circulation of the paper still farther, that others may be blessed by it?

Calvary Baptist Church Dedicated

Sunday, June 7, one of our country churches, Calvary Baptist in Meigs county, J. R. Land, pastor, dedicated its new building. Pastor H. Ross Arnold, Athens, kindly furnished his car and his son, J. Wyatt, carried the editor to the services.

After Sunday School with Superintendent Perry Watson in charge, the Beginners and Primary Departments, under direction of Mrs. W. S. Bates, Mrs. P. W. Watson and Mrs. J. T. Duckworth, gave a very interesting program. Stewart Spradlin and wife, Decatur, effectively sang a special number. At eleven o'clock the editor preached. At noon a fine dinner was served.

In the afternoon following congregational singing and prayer, L. D. Nash and Miss Margaret Porter, sang a beautiful duet with Mrs. Laura Brock at the piano. Then Bro. W. S. Bates reviewed the history of the church in an instructive and interesting way, following which Bro. Thomas

(Continued on page 6)

Climbing The Ladder Round by Round

5,000 SUBSCRIPTIONS IN 1936

WATCH ME
CLIMB FROM
TIME TO TIME

The Reflector Boy says:

Well, friends, the following workers are most sincerely thanked for sending in subscriptions since the last count:

Pastor G. C. Morris, Ardmore,
Pastor T. T. Lewis, Gatlinburg,
Dr. J. Wash Watts, New Orleans,
Mrs. Pearl Parker, Knoxville,
Pastor W. Dawson King, Galatin,
L. J. Martin, Chattanooga,
Pastor D. D. Smothers, Bartlett.

But because not enough subscriptions came in the situation must be written thus:

UP

CLIMB

NOT

CAN

I

I

WILL

NOT

GO

DOWN

SO I MUST STAND STILL!

TIME!

NEXT

UP

CLIMB

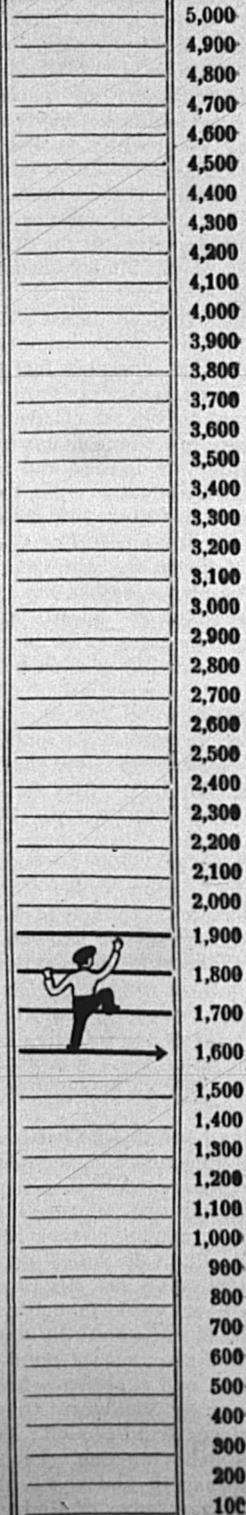
TO

ME

HELP

BUT

"SEND IN SUBSCRIPTIONS
AND WATCH ME CLIMB!"



Why Believe In Christ?

Gray Evans

Jesus lived and died nearly two thousand years ago. Preachers today declare that faith in Him will revolutionize lives and save souls. How can a belief in Him affect the lives of men and women now? What will be the result of faith in this Christ? Why believe in Him? Such questions are often repeated by cynics and unbelievers. These skeptics require an answer and they should have one. But the Christian does not become nervous for he has an adequate reply which is theologically, sociologically, psychologically sound. First the Christian can remind the carping critic that faith in Jesus Christ will stabilize him—it will give him equilibrium and poise. It will give him a living principle by which he may chart his life. He will have something worthwhile to live for and something to die for. Non-Christians cannot give a sufficient reason for living. They admit, if they think, that it is not worth the price to live for sensual pleasure or selfish ambition. But by dedicating ourselves to the Master our lives are lifted from the plane of the aimless beast to purposefulness and fruitfulness.

Again faith in Christ will shield from temptations. Many temptations will disappear altogether. Others will be weakened. The very fact that a man is a Christian pigeon-holes him separately from others. In becoming a Christian a man directs all of his soul energies toward Christ and centers his whole being on honoring His name. Thus his loyalties are limited and his powers are so consumed that he does not have vigor to engage in evil.

Faith in Christ will give hope, hope in this world and in the one to come. The Christian has a feeling of security and faith in the ultimate triumph of Christ and His program. Hence he has the assurance in time of hardship that better days are ahead. If not in this life, surely in the future, rewards will be redistributed according to real merit. Outside of Christ all hope of future life is blasted. But the resurrection of Christ guarantees victory for the Christian.

Also in Christ we have an example to live by. It is unanimously admitted that Jesus is the best man who ever lived. In fact critics have as yet failed to discover any defect of character in Him. He is sinless. Hence He challenges us to become imitators of Him no matter how good we are. But we must remember that He is not some special creation so far removed from evil that He could not be tempted. Rather in becoming a man He assumed the limitations of man and submitted Himself to the desires and pains inherent in human flesh. Thus He became our example not only in morals, but also in suffering. When we suffer we can remember that He suffered infinitely more. Then too, most of our suffering is the result of our sins, while the suffering of Jesus was wholly unmerited. Only at Calvary can we find an explanation of the question "Why Men Must Suffer."

Finally faith in Christ will take care of our sins. We have all sinned, some more than others, but we have all done wrong. Yet God requires of us absolute perfection. How may we approach God though alienated by sin? Draw a mental picture of a great canyon. On one side stands God, absolutely good and demanding perfection of all who come into His presence. On the other side stands man, poor, weak, faltering, sinful. He wants to know God, but he is made dizzy by the chasm. While in despair Jesus, the God-man, comes on the scene and being qualified by position and experience bridges the gulf. He acts as a Go-between or Mediator. One of His hands He places in the big strong hand of God. With the other He grips the hand of the believing man. Thus Jesus becomes Savior by reconciling man to God and God to man. No man can come to a full knowledge of God except through Christ.—Parsons, Tennessee.

CHINA BAPTIST CENTENNIAL CELEBRATION

Nineteen thirty-six makes the one hundredth anniversary of Baptist work in China. Throughout the bounds of this populous nation this achievement in Missions is being celebrated. Representatives of American, British and Swedish missionary bodies working in China will join with representative Chinese from all corners of this great Republic in a big Centennial program in Canton from October 13th to 18th. Thus a unique opportunity is presented every reader of this paper to visit the Orient this fall and join with fellow Baptists in the Centennial Jubilee. For full particulars as to local hotel accommodations, entertainment, traveling routes and detailed information concerning the program, write the chairman of the Canton Entertainment Committee, H. H. Snuggs, Baptist Mission, Tungshan, Canton, South China.

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION-SOUTHWIDE FUNDS

May, 1936

Receipts

	Program	Designated	H. T. Club	Total
Alabama	\$ 3,373.67	\$ 3,445.21	\$ 1,167.75	\$ 7,986.63
Arkansas	1,029.21	589.66	588.79	2,207.66
Arizona	81.10	84.07	75.00	240.17
District of Columbia	2,133.18	88.34	117.00	2,338.82
Florida	4,326.36	2,919.14	1,700.74	8,946.24
Georgia	2,732.31	4,168.11	1,759.38	8,659.80
Illinois	339.38	518.96	254.95	1,113.29
Kentucky	7,284.53	2,880.33	1,737.11	11,901.97
Louisiana	1,520.78	3,191.98	1,008.19	5,720.95
Mississippi	3,723.51	5,345.28	1,513.95	10,582.74
Missouri	3,654.97	3,894.75	1,626.07	9,175.79
Maryland	1,227.37		14.00	1,241.37
New Mexico	128.63	375.05	160.02	663.70
North Carolina	9,092.54	6,449.80	1,013.70	16,556.04
Oklahoma	2,532.42	3,057.14	883.56	6,473.12
South Carolina	6,109.44		347.59	6,457.03
Tennessee	9,687.50	7,885.23	2,437.17	20,009.90
Texas		11,697.62	3,780.86	15,478.48
Virginia		13,470.02	83.75	13,553.77
Specials			660.27	660.27
Totals for Month	\$ 58,976.90	\$ 70,060.69	\$ 20,929.85	\$ 149,967.44
Year to Date	\$ 279,781.47	\$ 333,194.48	\$ 93,480.10	\$ 706,456.05

Disbursements

	Current Mo.	Yr. to Date
Education Board	\$ 3,076.14	\$ 14,290.22
Southern Baptist Theological Seminary	6,525.16	30,423.19
Southwestern Theological Seminary	6,752.24	31,555.02
Baptist Bible Institute	4,385.50	20,586.13
W. M. U. Training School	510.95	2,718.14
American Baptist Theological Seminary	662.43	3,168.56
Foreign Mission Board	61,489.61	402,929.18
Home Mission Board	56,709.93	203,196.60
Relief and Annuity Board	5,161.53	25,472.95
New Orleans Hospital	2,139.77	10,032.03
Southern Baptist Convention Bonds	2,449.54	11,616.63
National Baptist Memorial	104.64	467.40
Total Disbursements	\$ 149,967.44	\$ 756,456.05

"Industrial organizations have said to their workers: 'You have helped by your labor to create the wealth and prosperity of this organization, and you, therefore, have the right to expect your organization to provide for you when old age or disability overtakes you.'

"Churches of Christ can do no less for faithful preachers of the gospel. Christian men and women cannot refuse to follow the examples they have inspired."—The Relief and Annuity Board.

Modern Liberalism

By Charles Bronson

This thing is called by quite a number of names—Rationalism, the New Religion, Advanced Thought, the New Theology, Liberalism, and Modernism. Spurgeon called it Down-gradism. Today it is very commonly known by the terms Liberalism and Modernism. None of these terms exactly fit it. But we know what we mean when we use any of them, most especially when we use either Liberalism or Modernism.

In this article, the writer proposes to discuss four things touching this cult—its nature, its unethicalness, its hurtful effects, and the proper treatment for it.

I. THE NATURE OF LIBERALISM

1. What it is not.

Often a mighty good way to see clearly what a thing is, we need first to see what it is not. So with this subject. Liberalism is not akin to Judaism, Mohammedanism, Paganism, or any type of Christianity. It is not a religion of any kind.

2. What Liberalism really is.

It is Anti-supernaturalism. As it opposes everything supernatural this term exactly fits it. As it is so pantheistic on the doctrines of God it amounts to the same thing as Atheism. Pantheism comes from two Greek words—*pan*, which means all, and *theos*, which means God. Atheism comes from *theos*—God—and the prefix *a*, which means no or not. So atheism means no God while pantheism means the universe is God. Neither of these cults leaves any real God. The open Atheists have a more consistent and fair way of putting it.

As this pantheistic, or atheistic, philosophy rejects everything supernatural, the more rank type of Liberalism logically throws away wellnigh everything in Christianity.

(1) All spiritual substances.

With it there is no personal God, no angels—either good or bad—no soul or spirit or mind in man. One prominent rationalistic psychologist is reported to teach that the soul is just a "stream of thought!"

(2) Creation.

As they reject everything supernatural they just will not have the first statement in the Bible. They just will have it that this world and all the rest of our universe came into being by evolution! Every Modernist is an Evolutionist! The best that can be said of evolution is that it is utterly impossible and purely nonsensical!

(3) Revelation.

The Liberalist having taken the position he holds on the supernatural, especially on God, is logically forced to reject all doctrine of a supernatural revelation. This great Bible doctrine he just cannot have. No real God! No real revelation! Logical to the core!

(4) Inspiration.

This is another conclusion that inevitably goes with the logic of this anti-supernaturalism. If this theory be true, we never could have had given us a supernatural revelation from a supernatural God written by men by a supernatural inspiration! So goes the logic of this atheistic philosophy!

(5) Miracles.

These Rationalists believing in nothing that cannot be explained in accordance with natural laws flatly reject or explain according to natural laws the miracles of the Old and New Testament Scriptures. These men are rank Materialists. Another piece of the logic of this atheistic philosophy.

(6) Prophecy.

Modernism might admit of guessing. But it cannot have the Bible doctrine of prophecy. That involves the supernatural!

(7) Incarnation.

Modernism does not believe with the Apostle John that the Word was made flesh and tented among us. They reject all the Scripture teaching of the virgin birth of Jesus Christ. They do not accept a bit of it. That means the supernatural!

(8) The deity of Christ.

Along with all the other monstrous rejections made by these infidels of modern times goes this gigantic and fundamental doctrine of historic Christianity. Liberalists hold that Jesus Christ was the best man that ever lived but only a man like other men. They even say that He made mistakes just as other men do.

(9) Atonement by the death of Christ.

They sneer big at this doctrine. They call it "slaughterhouse religion!" They do not believe at all in atonement or redemption by the death of Christ. According to the Bible this involves the supernatural! None of it for a Modernist!

(10) The resurrection of Christ.

Along with the infidels of all ages Modernism flatly rejects this big Christian fundamental! Wonder why in the world it claims to be anything other than infidel!

(11) The ascension of Christ.

Modernism does not at all believe that Jesus Christ arose from the dead, spent forty days on earth and then in the presence of a lot of His followers ascended to heaven. This involves the supernatural! Therefore, none of it for them!

(12) The intercessions of Christ in heaven for us.

Some more of the logic of this infidel system. Logic is a mighty fine thing if you start with a right premise. But it is a mighty dangerous thing if you start with a wrong premise! Modernism has started wrong! Hence it keeps going wrong! ITS PROMISE IS ANTI-SUPERNATURALISM! SEE!

(13) The deity and personality of the Holy Spirit.

Another one of the great big fundamentals. But as Modernists just will have nothing of the supernatural they throw it away.

(14) The sinfulness of sin.

Modernists reject the big Bible doctrine of the heinousness of sin. With them sin is just a weakness! This fits into their notion of evolution pretty well. No wonder they throw away so many other big Bible doctrines! You may always go slow with any man or any system that minimizes sin. Such a thing is dangerous!

(15) Regeneration.

No wonder they reject this doctrine when they take the position they do on atonement, and the Holy Spirit, and on sin! Again their logic is irresistibly dangerous.

(16) The resurrection and the general judgment.

This unspeakably great theme that has engaged the consecrated talents and efforts of the greatest preachers, writers, and artists of all ages has no place in modern Liberalism! With their system there can never be any such things! Such would require the work and power and wisdom of the infinite God as set forth in the Holy Scriptures! Modernism holds that there is no heaven and no hell as the Bible presents them.

(17) Divine relationships.

If the Scriptures teach anything, they teach that there is a real God, that He is our Heavenly Father and that we are His children, that Jesus Christ is the Son of God and that God is Christ's Father, that Jesus Christ is our Redeemer and Saviour and Elder Brother and that we are

(Continued on page 6)

"LEE LINES"

BY ROBERT G. LEE

ROUGH ON LEATHER

I knew Joe Jackson in Greenville, South Carolina—years ago. Naturally, I am amused to read what Hyder Barr, the former Athletic first baseman, tells on Shoeless Joe when he first began playing. Barr said that he and Joe were both playing for a small town where the outfield was full of rocks and broken glass. Joe was playing barefooted. Finally, around the fifth inning, Jackson came in and said he wouldn't play any longer unless the rocks and glass were cleared out.

"What's the trouble?" the manager asked, "cutting up your feet?"

"No," said Joe, "but its cutting up the ball and making it too fuzzy to throw."

But a more interesting thing is what one writer said of Savonara: "He trampled down the thorns of iniquities barefooted."

BRUCE WRIGHT SPEAKS

Bruce Wright says that Martin Luther preached the doctrine of atoning blood to slumbering Europe—and Europe awoke from the dead: He says:

"Amid all the defense of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ into the ears of peasant and peer alike. John Bunyan made the Cross the starting point to the Celestial City. Moody's bells all chimed to the keynote of Calvary."

And Wright is right in so saying. And we are right when we go and preach and teach likewise—condemning in love the pallid confectionery of the lazy cults, never finding use for rhetorical toys cut with a homiletical jack-knife, never wasting time with little stories daintily told with dainty words.

ANTI-SUPERSTITION CLUB

In Chicago, there is an anti-superstition club. Turning up its nose at all bad luck omens, it has launched a campaign to laugh fear of Friday-13's out of existence. The club president recently said that the club had operated for five years "in defiance of all auguries, portents, and prognostications" and that not one of the members had had bad luck. The president, at a recent meeting, on Friday, the 13th, opened their meeting by smashing a mirror with his gavel (seven years of bad luck) and the thirteen members (more bad luck) had walked to their places under a ladder (bad luck again). In this address, the president of the club said:

"The persistence of belief in ancient hoodoos puts a real tax on business. While no one can estimate it, it must run into the millions of dollars annually.

"Contracts are left unsigned on the 13th, salesman decline to go out that day, dreams of ill fortune actually have caused thousands of persons to become ill. It's time such foolishness was eliminated."

But as foolish as is the superstition of some about spilt salt, broken mirrors, thirteens, black cats, etc., it is not half so foolish as the gibberings of a post graduate from a big university who says there is no God—no Designed behind the design of the universe.

IT IS FAR-REACHING

Read the following very important statement from Dr. T. J. Watts. It affects all our preachers and churches:

"Since the great majority of American citizens in active service after January 1, 1937, will come automatically under the Federal Contributory Pension law, paying taxes on their salaries or wages and having other taxes paid in their behalf by their employers, it would seem that our churches and denominational boards, institutions and agencies whose employees are to a man excluded from participation in this Federal Contributory Pension plan would now be alert to lay hold on a denominational plan through which old age protection can be had for these legions of employees. It

is inconceivable that Baptist employers who will pay excise taxes to produce pensions for their employees and Baptist employees who will pay income taxes to match those of their employers for the purpose of providing for themselves against old age dependency, would be indifferent to the best interest of their brethren and sisters who serve sacrificially as church or denominational employees. Surely they will not decline to do for those who serve them what the government by law requires all secular employers to do for those who serve them. We plead for thoughtful, prayerful and purposeful employer consideration in behalf of these devoted workers, and for faithful performance on the part of every employing agency of our denomination of a bounded Christian obligation."

Remarks: Baptists utterly oppose the Government taxing churches for any purpose. Shall the churches leave their pastors unprovided for when the Government is providing for others? This is one of the most serious matters that Baptists have faced in a century. What will the churches do about it? The deacons and members of our churches must face this matter. The recent action of the Government providing Old Age Security for others puts it straight up to the churches.—From the Texas Baptist Standard.

CALVARY BAPTIST CHURCH DEDICATED

(Continued from page 3)

Thomas, Chattanooga, delivered a spiritual message and the editor prayed the dedicatory prayer.

Calvary Church has only twenty members, but it had 119 in Sunday school on June 7 and eighty-one the Sunday before. By sacrifice and hard work, by the help of individuals, and by the special help of the Alert Bible Class of the First Baptist Church, Chattanooga, it has constructed without debt the substantial building which was dedicated on June 7. The little church is going on. It blessed our soul to meet with them.

At noon of the day in the afternoon of which the wreck occurred which later cost W. D. Hudgins his life, he, with W. S. Bates, went out from Decatur, where McMinn County Association was meeting, to Calvary Church, had prayer with Bro. Bates and made a gift of \$5.00 toward completion of the building. "Their works do follow them" (Rev. 14: 13).

MODERN LIBERALISM

(Continued from page 5)

His brethren and His saints. The Bible teaches these divine relationships. But if Modern Liberalism be true, there can be no such divine relationships!

(18) No absolute truth in theology or ethics.

Another wild conclusion of Modernism. If all their other claims be accepted this one must be also. Along with this idea is the claim that all religions amount to the same thing—no heathens, no infidels! No distinctions really exist! We just imagine they do! They say they would be willing to have Bob Ingersoll for a church-member with them! What about it?

(19) No prayer in the Bible sense.

If Modernism be accepted we can have no room for the Bible doctrine of prayer! Wonder how much Bible doctrine this infidel philosophy would leave us!

(20) Providence.

Rejecting all the other Bible teachings as Modernism does there can be no such a thing as this great Bible doctrine. It involves the supernatural! So it must go!

Having so gone over the details of this gospel of mud—this philosophy of dirt—and a dirty system it is—we are now prepared for the next main point in this discussion.—Rutledge, Tennessee. (Continued next week)

"Don't delude yourself with the notion that you can avoid paying for the depreciation of human machinery in your plant. If you are not paying the cost in pensions, you are probably paying even more in other ways."—The Relief and Annuity Board.

News And Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

JOE BURTON, Publicity Secretary

THREE MISSIONARIES APPOINTED

Two new missionaries to work among the French in Louisiana and one to the mountains of Kentucky were appointed at the June meeting of the Executive Committee of the Home Mission Board.

Rev. L. C. Smith, an evangelist and missionary worker of wide experience in the French section of southern Louisiana, was appointed by the Board as a missionary-evangelist. The recommendation of Dr. J. W. Beagle, field secretary, that Brother Smith be appointed was made after conferences with the new missionary and with Baptist leaders of Louisiana. This new work is possible through the income from the Bottoms Trust Fund.

Another addition to the mission force in Louisiana is Rev. A. D. Martin, appointed to the Indians and French field south of Houma. The W. M. U. of Virginia has designated the salary of this new worker out of the Annie W. Armstrong offering.

The third new missionary appointed this month, Miss Minnie Berry, who will join the three other missionaries in the mountains of Kentucky, will receive her salary from a designation of the Kentucky W. M. U.

Report of the treasurer showed total offerings and receipts in May of \$73,479.96. Major items in this total were the Annie W. Armstrong offering, \$39,676.84; Co-operative Program, \$13,298.27; 100 Thousand Club, \$5,442.76. Total received from the Annie W. Armstrong offering up to June 1 was \$107,268.

RIDGECREST OFFERS COOL VACATION

You are planning a vacation this summer. Why not spend it in the cool, invigorating, spiritually quickening atmosphere of Ridgecrest?

The State and Home Mission Conference, August 2-7, affords not only a place of restful relaxation and recreation in the mountains of North Carolina, but a week of genuine spiritual uplift and of joyous Christian fellowship.

The program this summer gives promise of attaining the heights of the conference last August, when one who was present for the entire week said: "I have known no meeting with a higher spiritual tide." One of our greatest preachers, Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, will conduct vesper services on the theme, "Thy Kingdom Come," a series of messages will most certainly set every heart singing with the joys of new consecration to the happy task of bringing in the kingdom.

A conference which presents home missionaries on the program is something different. As Jacob Gartenhaus aptly observes, "This meeting differs from most other missionary meetings. Usually you hear Americans tell about the triumphs of the Gospel on foreign soil. Here we listen to foreigners tell about the triumphs of the Gospel on American soil."

Twenty-five missionaries at last year's conference represented nine nationalities, three major races, spoke five languages, and read four other languages. These missionaries told of the work they are doing in evangelizing the underprivileged and the foreigners in our country. What they said was a revelation to all who were present.

One woman, a sincere student of missions, said: "This week has given me a new conception of Home Missions." You will have a new conception, too, of the needs of Home Missions and of the work that is being done if you attend the conference this summer. Plan now to attend, August 2-7.

NEWS SERVICE SENT TO PASTORS ON REQUEST

The Home Mission Board issues each month a news service for churches that publish weekly bulletins, sent for several months to all pastors of full-time churches. Because of the expense of mailing to such a large list and

because no accurate check of how widely the service was being used could be made, these news items are now being mailed only to pastors on request.

This news service provides brief facts and news about Home Missions suitable for use in the limited space available in church bulletins, and written in such a way as to be easily readable.

Pastors will not only render a service to the cause of Home Missions by using this material in their bulletins, but will keep missions before their people constantly.

If your church publishes a bulletin, and you will use this service, write to the Home Mission Board, 315 Red Rock Building Atlanta, Georgia, asking that your name be placed on the mailing list.

WOMEN DECORATE ROOMS, PASTOR CONDUCTS SERVICE FOR PATIENTS

Each W. M. S. circle of the Highland Park Baptist Church, El Paso, Texas, has adopted a room to beautify and to make such minor repairs as may be necessary in the Southern Baptist Sanatorium. Other societies of the El Paso association and of the district have also been enlisted to accept the responsibility of adding feminine touches which will add to the attractiveness of the rooms of the Sanatorium.

In addition to their work on the interior of the building, women of the Highland Park Church have already made spotlessly clean the beautiful patio. Flower beds, also, weeded and tended carefully, have been made fragrant and lovely.

While deft hands of the women have added such marks of beauty to the ground of the Sanatorium which only the gentler sex could bring, Rev. J. C. Vandiver, pastor of the Highland Park Church, has rendered spiritual service to the patients in this institution operated by the Home Mission Board for the cure of tuberculosis.

Brother Vandiver conducted one service each week of the past month at the Sanatorium, made seventy-five personal visits, and a member of this church had charge of the Sunday school each Sunday morning.

Realizing the inestimable value of services given by the Sanatorium staff, and the need of immediate scientific treatment when a patient has been discovered to have tuberculosis, Brother Vandiver has written many local W. M. S. presidents to ask the women to seek out the sick and refer them to the Southern Baptist Sanatorium, Dr. W. W. Britton, medical director, El Paso, Texas.

MARTIN GRATEFUL FOR GIFTS FOR TRAILER

L. W. Martin, missionary in the Kentucky mountains, is grateful for contributions which have been received for the purchase of a house trailer. Several weeks ago the missionary wrote to the Home Mission Board about his need of a trailer which would provide economical and comfortable living quarters for himself and his wife, and would enable both of them to go into mountain communities for mission work where otherwise, because of unavailability living quarters, neither would be able to go.

In response to published requests, \$122 in cash has been received, \$25 more has been promised, and Brother Martin has been offered a \$400-trailer for \$300. "Really, I had not thought of God sending in money," writes Brother Martin. "I thought He would let us know of a used trailer that someone might donate."

Of the money received, \$20 came from a woman in the Canal Zone, \$2 was sent to Dr. J. W. Beagle, and Miss Mary Nelle Lyne forwarded a check for \$100 from a woman in Fort Thomas, Ky. "We are praying," says Brother Martin, "that God will send in at least \$100 more. We feel that we can put in as much as \$50 ourselves."

A DIGEST OF

BY, C. W. POPE (Contributing Editor)

Religious Thought

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

THE BLACK LEGION

The Black Legion combines the undesirable features of the Nazis, the Fascists and the Ku Klux Klan, according to the *Christian Century*. The activities of this secret order are now under investigation by legal authorities. The Legion appears to be a secret organization designed to promote simon-pure Americanism and defend the sanctity of the American home. The chief opponents of the Legion appear to be Jews, Catholics, Communists, Negroes, and degenerates in general. So far the largest number of victims of this secret organization seem to be the recalcitrant members from its own ranks. The membership of the organization runs into a large number and includes some prominent names and several members of the police forces, according to reports. The organization is charged with beatings and murder in which the victims were not allowed to defend themselves and were condemned upon flimsy hear-say evidence. The situation is an example of what may be expected when even well-meaning, but misguided men band themselves together to correct evil and crimes under the cover of darkness and by means of the whip, the torch and the rope.

* * * * *

CAN AMERICA KEEP OUT OF WAR?

(Scholastic, Mar. 28, 1936)

The current events in Europe and Asia focuses our attention directly upon the world stage. Hitler defies the Allies by moving troops into the Rhine zone. Stalin warns Japan that their advance into Mongolia will be resisted. France ratifies the mutual assistance pact with Russia. Great Britain prepares to spend one and one-half billion dollars on armed forces. The United States proposes to spend one billion dollars this year on defense. Certainly the world is becoming an armed camp.

The critical question now before us is: If a second World War comes, can we keep out of it? More specifically, can legislation keep us out? Events leading up to the last great war should enable us to answer that question. In August, 1914, Secretary of State, Bryan and President Wilson tried to keep the United States strictly neutral in the European War. Late in the summer of 1914 Great Britain and her allies wanted to buy arms and materials from the United States, but could not because they lacked money, and the neutrality policy of the United States prevented a lucrative trade. In October, 1914, the bankers obtained from President Wilson certain "impressions" favorable to loans to the allied powers. In 1915 the American bankers extended to the allied governments "short term loans" and the governments bought goods from American manufacturers. In August, 1915, the British and their allies were in dire need of large loans, their currency was declining, and because they were buying few goods, business was declining and unemployment in the United States was increasing. Thus it was clear that by 1916 the United States had a huge stake in the allies' success in the war. And thus it is clear that in spite of legislation economic forces finally involved the United States in the World War. Can legislation keep us out of the next war?—Harold Ruggs, Ph.D.

* * * * *

PROTESTANT FAITH GOING DOWN HILL

This is the caption of a statement published in *The New York Times* by Mr. Roger Babson, the famous statistician. According to the report Protestants gained only 990,000 members last year as against 1,710,000 in 1921. The survey of a thousand churches shows that only twenty-five per cent of the church members were attending church, and

that more than two-thirds of the pews in churches are vacant each Sunday. The report continues, "Our studies would indicate that the Protestant churches in America are suffering from inertia and indifference, and if church attendance continues to decline all other organization of the church will go overboard." (It should be remembered that a gain of one million members is still a gain. In a period that is not easy for any organization we can see little in the report to warrant the title of this article.—C. W. P.)

* * * * *

ITALY'S TRIUMPH IS ITALY'S SHAME

(Lutheran Companion, May 16, 1936)

With high-sounding words, Dictator Mussolini on May 5 proclaimed to the hysterical Italian multitudes that the capital of Ethiopia was in the hands of the Black Shirts. He did not conceal his imperialistic ambitions. "Ethiopia is Italian," he shouted. "It is Italian because it is occupied by our victorious armies. It is Italian because the law of Rome has triumphed over barbarities and slavery."

Ethiopia is indeed Italian because Mussolini's armies were stronger than those of a helpless but heroic nation which pleaded for peace. But it is not Italian by virtue of the law of justice or civilization. It is Italian in violation of every principle that should govern a Christian nation. It is Italian as a result of one of the most shameful crimes in the annals of international history. Italy's victory is Italy's shame. By the law of nations Italy was declared guilty of unwarranted attack on a defenseless people. By the law of God she stands convicted. Instead of exulting over a bloody victory Italy should be repenting in sackcloth and ashes. A day of retribution will come. For nations as well as individuals it is true that "Whatsoever a man soweth that shall he also reap." "Be sure your sins will find you out."

* * * * *

FATHER DIVINE TOSSED OUT OF FOSDICK'S CHURCH

According to a recent article in the *Literary Digest*, Father Divine was recently tossed out of Dr. Harry Emerson Fosdick's church in New York City. Riverside is known as a fashionable, but democratic church. Not long ago a peace convention was called for the Riverside cathedral. Some one sent an invitation to Father Divine, self-styled god of Harlem. The negro god came, bringing six hundred of his followers with him. He took them into the church and then took charge of the services. Some one called Dr. Carder, assistant pastor to Dr. Fosdick. Dr. Carder hurried over, elbowed his way through the milling, sweating, enthusiastic throng; took the negro god by the collar and threw him out.

(A few experiences like the one indicated above may help our Northern brethren to understand why in the South there are separate churches for Negroes and Whites, even of the same religious faith.—C. W. P.)

* * * * *

CO-EDUCATION

(The Commonweal, May 22, 1936)

Six years ago the Pope of Rome issued an encyclical roundly condemning co-education. He declared that the necessary separation and distinction should be applied to all schools, but especially to those admitting students of adolescent age. His reasons are that men and women are different in their bodies, their temperaments, and in their abilities, and that the same training applied to both of them would do neither of them much good. Now an ultra-modern writer appears who defends the Pope's position. John Erskine has written a book, entitled, "The Influence of Women—And Its Cure," published by Bobbs-Merrill Company of New York. A quo-

tation from his book reads, "When we admitted girls to the prevailing system, along with boys, we were trying them out in a masculine discipline designed to train the male . . . women wished to invade this part of man's world, and having got in they softened and spoiled it, until our educational system is now satisfactory for neither boys or girls."

What is good for man is not good for women, and when the two are taught in one system neither of them benefits. Mr. Erskine would have boys taught by men and girls taught by women. His position is quite as sound as his book is interesting. Mr. Erskine will be looked upon as a daring leader who aims at reasserting the rights of man against the overwhelming advance of the Amazons.

(The position of Mr. Erskine is not new at all. It is identical with the positions of both Mussolini and Hitler under the Fascisti and Nazi systems. In Italy women have been driven out of schools where men study, and in Germany women have been assigned their duties "with pots and pans in the kitchens." Both Mussolini and Hitler acquired their views from the Pope's convictions, which are in harmony with the traditional positions of the Catholic convents of the middle ages.—C. W. P.)

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THE PRICE OF PEACE (The Presbyterian Tribune)

(George Lansbury, British leader, author and traveller)

I once discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance upon Christian ethics, and Lenin said, "Go back home and convert the Christians to a world of Justice by Christian ethics." With great humility I challenge my fellow Christian leaders and followers to join in a new missionary effort. I believe the next world movement for peace must come from them. We must go back to Calvary and confess our national and individual sins, and say with Julian, "O Galilean, thou hast conquered," and mean it, as the first disciples did.

All Europe is an armed camp. Fear is in the heart of every government. The forces of barbarism are on the march. All nations are goose-stepping together to destruction. Great barriers confront efforts at international peace. Nations which are bankrupt refuse to submit to conditions which they consider intolerable. Imperialist nations desire to retain the possessions which they have acquired by force. The nations which have, possess nearly all that is worth having, and the nations which have not believe that in order to secure a fair deal they must be prepared to fight for it. Japan when reproved for her ruthless methods in China relies, "Let him that is without sin cast the first stone."

All Christian nations must give up this senseless nationalism which creates bitterness and war. And in its stead we must be willing to join in a great international effort to rebuild the world on the basis of co-operative service. The League of Nations, led by some Christian country must be willing to turn its attention away from the effort to preserve peace by disarmament. I want the Anglo Saxon and allied nations who profess the name of Christ as Master and Leader, to become the leaders of the world in this great crusade to put their all on the altar of service at home and abroad. We are not idle dreamers and sentimentalists. The true realists are the people who believe that the principles of the gospel can be practiced by individuals and nations. The working out of a new way of life which leads to peace and understanding will require much patience and much hard work, but given the will, it can be done. I call you to a holy struggle against war, and against the sin of Mammon-worship.

* * * * *

MARRIAGE (Religious Digest, June, 1936)

Marriage is no more difficult than life itself, and life is no more difficult than people make it. Marriage has this advantage over other relationships in life. It is voluntary,

it is permanent, and it has the blessings of God. Out of the world we two whose lives are united in marriage chose each other, and we chose for keeps. We were so earnest about it that we sought legal and religious forms to make our union lasting and binding. There was something on which that choice was made, and for most of us that something was good. And for most of us, thank God, that something has grown better as we continue on a Christian basis.

We must admit that there are those in whom that goodness seems now extinguished. But is it? That boresome partner of yours isn't all bad, and you know it. And you aren't all good, and you know that, too. The secret is to get together on the basis of present-day goodness. The average American marriage has enough of goodness to build, maintain, or rebuild a home.

* * * * *

THE RELIGION OF NATIONALISM

Those alive to what is going on in Europe can feel the earth quaking under the feet. Trembling not from the shock of earthquakes and flood, but from the tramp of the feet of marching soldiers. Soldiers armed to the teeth with all the weapons and gadgets of warfare and looking for a field on which to fight.

This condition is the result of the new religion of Nationalism which is sweeping through the nations of the earth. Nationalism is a form of religious zeal expressed in military power. The Japanese Nationalist is telling the world that Japan's foreign policy is motivated by religious and philosophical principles. They believe that they are commissioned to rule the world. That isn't patriotism. It is religion, and the Japanese are ready to die for it. The Communist says the same thing in different words. He regards himself as a crusader in a holy economic war to relieve the masses. In Russia churches have been torn down or confiscated to make way for factories. Communism is a religion with Mammon for its god. Nazism and Fascism are forms of the philosophy of the Totalitarian State. Hitler founds a new Nordic religion and forbids the Church to preach of the Prince of Peace, while Mussolini dreams of the departed glory of the Caesars and resurrects the Roman Empire. Nationalism is the god of the age, naked force is its power, and its goal is not character, democracy or truth; but oil, coal, food and rubber. There are those who believe that the only hope of the world is the recruiting of an army of Christian soldiers ready to make any sacrifice for the teachings of Christ.

* * * * *

INDIA FORSAKES NON-VIOLENCE POLICY

At a recent meeting of the Indian national Congress Ghandi's policy of resistance by non-violence was renounced. The new president of the Congress said, "Our members must fight, not spin." Mahatma Ghandi is reported to be broken-hearted over the sentence. Throughout Ghandi's long period of leadership of India's millions in their struggle for independence he has steadfastly adhered to the policy on non-violence. Several times he has been in prison for non-cooperation movements which he has promoted. Once he went on a long hunger strike which secured his release from prison. But always he has refused to allow his millions of followers to take up arms to achieve their purpose. Convinced that his method will never secure the desired results the "untouchables" have turned to a new leader. The new leader's method is to be revolution by force if other means fail. Thus peaceful India joins the other nations of the earth in relying upon force in an age characterized by resort to the sword.

THE GOSPEL ON WHEELS

The Baptist and Reflector presents the likeness of Pastor E. H. Greenwell, of the West Paris Baptist Church, Paris, Tenn., a church which from its inception has been assisted by the State Board but which we understand is preparing to go off the Board.

Some years ago a bone trouble compelled Bro. Greenwell to have his limbs amputated as shown in the picture. But he has faithfully carried on in his ministry, not only in the life and growth of the West Paris Church, where he is pastor, but also in revivals in other churches and places. He is a familiar figure on his wheel chair in Paris and at other places where the brethren meet in the service of their Lord. In his church there is a passageway up which he is rolled in his chair to his pulpit. There is a deep mutual love between him and his people.

With the assistance of friends and of manufacturers who sent furnishings, Bro. Greenwell has built and furnished a nineteen foot house car. His plan is to pull this on the church



REV. E. H. GREENWELL

grounds of places where he conducts revivals and live in it as a matter of convenience, since it is not so easy to lift him in and out of the homes of the people in making visits.

There are two rooms, one 7x12 feet. In this room are a bed, desk, bookcase, dresser, clothes closet, and a combination cabinet containing an amplifier address system, Philco radio, large batteries for lighting the house car and furnishing power for the address system and radio. A Catholic gave the batteries, which have an approximate value of \$30.00. Over the amplifier address system, Bro. Greenwell plans to conduct out-door services as opportunity may be afforded. The small room is a kitchenette, 6x7 feet, containing a nice little Perfection cook stove, combination cabinet-table, china clos-

et, ice box, etc. This house car will mean much to Bro. Greenwell, as in it he will be entirely at home and can take care of himself without help. Practically all of it has been furnished by friends and by manufacturers who felt that it was a worthy contribution.

Bro. Greenwell is almost always booked a year in advance for revival work. In some cases he goes year after year to the same church. In August of this year he goes to Public Wells Church, near Martin, for the fifth consecutive year. He has already conducted five annual revivals with the Union Friendship Church near Paris. Each year he tries to make his revival arrangements near enough to Paris for him to return for the services in the West Paris Church on Sunday.

He is an example of how a man can faithfully and fruitfully carry on for Christ in the face of limitations and difficulties. May the Lord continue to bless him together with all others who are carrying on in His Kingdom work.

SOME FURTHER STATEMENTS

Dear Brother Taylor:

I wish to say some other things in regard to my return to the Baptists. As stated in my former communication I am perfectly willing to state everything done in the course of things relative to this matter. I have nothing to conceal for what I have done has been above board and openly.

Not because of any change in my faith nor because of church relations, did I quit the Missionary Baptists. A wide field seemed to open to me and the people needed help. I was not asked to change doctrine on any fundamental. I was led to believe a necessary and needful work lay just before me—a work where possibly I could honor the Master and finish a fine work already begun. In all these things I suffered a sore disappointment. Possibly I misunderstood and yet I do not think so. Be that as it may I found but little I had hoped to find and when this became a certainty I knew the sun had set so far as development along evangelistic lines was concerned.

So far as my faith is concerned it has not changed in nearly forty years. I believe the Philadelphia Confession of Faith and the New Hampshire also. These Confessions contain the interpretations of the Scripture on all the great Fundamentals as interpreted by the best theologians of the past and present. I may not be in accord with some things preached and done by some of the brethren but that is their affair and not mine for every one must answer to God for his stewardship here. I believe in the inherent accountability of all men and that every one hearing the gospel is required to repent of sin and believe it. I believe the blood of Jesus is sufficient to save to the utter-

most all who come to God through Him. I believe in the verbal inspiration of the Scripture and that they contain all His children should believe and practice, and that they are obligated to believe and do all they command so far as they have light and ability. I believe the church was set up by Christ before Pentecost and will function till His second coming. I believe it to be the duty and hope of His churches to make by every honest endeavor to preach the gospel to all nations, making disciples of them and baptizing them and to teach them to do all He has commanded His children. I believe the Missionary Baptists are His churches and the telling of the story of the Cross involves them in constant obligation to evangelize all men. I believe salvation is by the grace of God through faith in a risen Redeemer and there are no works of righteousness commanded or acceptable to God as a price the sinner must pay. Salvation is free.

I suppose, Brother Taylor, these few statements cover about all the ground you requested. I think any one who has heard me through the past thirty-five years, no matter in what Baptist connection they may be found, will not contend that I have missed any of these fundamentals in my public ministry.

I returned to the Baptists because I felt that my testimony among the other people was finished. God is the same today, yesterday and tomorrow, and as He has worked in the past may we not expect Him to work in the present. Time and again He sent His representatives among other people to warn, entreat, teach and call to repentance. Some times they succeeded but more often they failed to have success. When their ministry was done they returned and took up the work they left. This I know, it cost me more than any one beside my wife may ever know. Long months of heartache and heart searching for the Master's will in all things. The hard road but few have traveled and I am hoping none others will be called upon to travel. This I know, I have learned many lessons I never knew, lessons written in His Book but overlooked by most of His children and by me especially. What it means exactly to trust in Jesus no reading can reveal, this knowledge must come only through suffering for Him. I am asking no place of preferment among my people, only a place to serve where I may in some humble way honor Him most.

The sands in the glass will soon be run and the days work done and if I can stay in His fellowship and find commendation from Him I shall be satisfied. All I have and all I am long ago was dedicated to Him and I trust I am on His altars with no will but his will ask the guide in all I do.

I reckon I have about covered the grounds you asked and hope the brotherhood will not find me too great a sinner to find home and pleasure among them. My churches up here are getting along all right. We dedicated a nice new brick house last Sunday afternoon. It is all paid for, spot cash and no notes or debt. Baptist work up here is going on in good way. Pastors are all alive to their work and the State Superintendent is going full steam ahead and is mighty well fitted for his work.

H. A. TODD.

these as pastor of the First Baptist Church of Minneapolis.

This book is worth many times its price and I strongly recommend it to young and older ministers alike. There are sixteen chapters which discuss such questions as the problem of appointment, preaching, sermonizing, administering the ordinances, performing a wedding service, conducting a funeral, managing church troubles, visitation, finance, church organizations, soul winning services, the pastor and the mission problem, and transacting church business.

H. G. L.

ment; Program Planning—First stage; Integrating the Group; Objectives of the Sunday Morning Discussion Group; Program Planning—Second stage; Group Projects; The Relation of the Leader to the Group; Planning Adult Educational Programs; Church Programs for Adults.

Every pastor and Bible School Teacher of Adults would profit by the careful reading of this book. One does not have to agree with everything, but can take what is profitable and good.

H. G. L.

Book Reviews

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

The Waiting Drummer. By Wm. M. Runyan, published by Revell Co., New York, 1935, 96 pages, price \$1.00.

In this collection of poems by the author who is the editor of the "Moody Bible Institute," one comes across some excellent verses permeated with the spirit of Christ and of high literary value, samples of which are indicated below.

Explaining his mother's white hair he says,

"For you have lived so near to heaven
You've caught its glorious ray."

In three stanzas on "Words," he ends each with these observations,

"Words are sacred, and should be
Used with high integrity.
Words are sacred, and can tell
What within God's thought may dwell.
Words are sacred, and can rise
Like an incense to the skies."

In one entitled, "The Master's Time-peace," wise counsel concludes,

"No timepiece had Jesus, save the call
of His heart—
Shall His servants by measure their
service impart?"

—O. L. Rives.

Pastoral Problems. By W. B. Riley, A. M., D. D. Published by Revell. 192 pp. Price \$1.50.

There have been many volumes written on this subject, but in my opinion none more practical than this by Dr. Riley. He is writing primarily for young ministers and this volume is used as a textbook by the students of Northwestern Evangelical Seminary, Minneapolis. It is a handbook of sane and practical suggestions on every phase of the ministry. The author is writing from fifty years' experience in the pastorate, and thirty-eight of

Revival is Coming, by Roger W. Babson. Published by Revell. 47 pp. Price \$0.85.

Another interesting volume by the great Business Statistician, Roger Babson. We remember that it was Mr. Babson's forecast in "Cheer-up—Better Times Ahead," was issued the exact week of the all time "low"—before the present advance began. Mr. Babson has discovered that a correlation exist between statistics on economic cycles and church interest and growth. Great revivals have always followed great business depressions. Mr. Babson predicts that better times are ahead for the churches. He says that, "the next great awakening may not come until 1940 or later, but it is coming." In closing the last chapter of this most intriguing discussion he says, "the nation today is awaiting new spiritual leaders. This is no time to become faint hearted. The harvest truly is great and awaits only the harvesters. America will again be swept by a great spiritual awakening. Nothing can stop it. Every Christian should read this book."

H. G. L.

Young Adults and the Church. By Jessie A. Charters. The Abingdon Press. 153 pp. Price \$1.00.

This is mainly the account of an experiment in adult education with a group of young adults which the author has been leading in her own church as they have discussed and played and worshipped together. She has woven interestingly and practically through this account a whole philosophy of work with adult groups. It develops the thesis that people learn only by working out their own individual problems. The author, Jessie Allen Charters, has had many years of experience in education and religious education.

The chapter headings are: The Young Adult at the Crossroads; The Opportunity of the Church in Adult Education; The Story of An Experi-



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SOUNDS OF JUNE

By M. Louise C. Hastings

Can you think of any sounds that come in June that are not common during the winter, fall, and spring? In June there are the cries of many baby birds. Now why do they cry?

Baby birds are always hungry. Oh, how hard the father and mother birds work to fill the stomachs of their children! And when the father and mother fly to the nest the baby birds stretch their necks, and scream and cry for all they are worth.

If you know where there is a robin's nest, sit down somewhere and watch what happens. See the baby birds all quietly waiting for their food. Then notice one head and then another poke up, hoping a parent is on the way. Then when the father or mother does appear, what noises are heard!

Robins feed their babies earthworms, cutworms, and caterpillars, besides insects and fruit. They waken early and begin hunting as soon as dawn comes. People, who have made a study of robins, state that the last few days before baby robins are ready to leave the nest, the parent birds feed them every three minutes! So you see the air around a robin's nest is full of bird voices.

Baby birds are all around you in June, and if your ears are good you will hear them. Never get too near a nest. That would scare the birds. But stand off so that you can both hear and see, and keep still. That is the way to study bird life.

Another sound of June is the cries of parent birds when the nest is being robbed by some enemy. The noise is very loud at first, and their cries keep up long after the trouble is over. Birds make anxious noises when they see a cat walking in the woods, or when a red squirrel begins to "squeak." They get quite excited.

Some birds sing as they work. Vir-

eos are greenish birds that live in the treetops and hunt tiny insects on the leaves. The red-eyed vireo, for example, eats and sings. When he stops singing, you may know that he has found an insect.

There is the "wick-wick-wick" of the flicker, or golden winged woodpecker, and the "to-who . . . to-who" of the screech owl. There is the "rat-at-tat" of the downy woodpecker and the louder noise of the hairy woodpecker, which sounds as if a carpenter were working. There is the "rattle" of the kingfisher, and the "drumming" of the partridge. We hear some of these noises more in June than in other months. At night the whip-poor-will calls his name. Did you ever count how many times he sings in five minutes?

Did you ever sleep in an old, old house, and hear the chimney swifts in the old chimney? They swoop down into it and scramble around, trying to find a place to cling for the night? Oh, what a racket they make! But it is an interesting thing to hear, just the same.

There are many noises that all do not hear. There are the contented humming of honey bees, and the angry buzzing of wasps. The first song of the cricket is heard; also the music of the grasshopper; and mosquitoes are tuning up well.

We hear the different sounds of the wind, sometimes loud, sometimes low, sometimes fast, sometimes slow. In June begins the fine rustling noise of new leaves as the wind moves them gently. We hear the music of babbling brooks as they run along their beds, and the splashing of water over stones where tiny waterfalls are formed.

You will see some pictures where no sound is necessary. Most of the wild animals have babies that are old enough to follow their mothers wherever they go. Sometimes mother skunk will cross a road with six or seven children behind her in single file. Everything waits in the road until the procession has passed. Not an automobile horn is tooted. Nobody gets out of the cars and talks loud. This is one of the silent things in country life. Do you know why people all keep quiet when a skunk and her family cross the road?

Porcupines and their young are common near ponds. They feed at night now. Wild cats are teaching their kittens many things. We do not hear any noises these animals make, do we? We keep away from them!

Oh, there is another June sound that

we do not hear any other time. It is the music of children's voices when vacation comes, and schools are closed for the summer! You all know what a thrilling sound that music is, for it announces many warm days of good times out of doors, when you can play and fish and swim and climb, and above all, when you can get better acquainted with nature.

No one kind of animal makes a noise like another kind, but most animals have some kind of noise to express their feelings. We do not hear them because we are not where the animals happen to be. It all depends where we live. If we travel in different parts of the world we shall hear different June noises. Some will be loud and some will be soft. And what we hear depends upon how well we listen. Are your ears tuned to Nature's music?—The Sentinel.



Caller: "I'm a bill collector, lady."
Mrs. Nuwed: "Just a moment, and I'll give you the biggest assortment of bills you ever saw."—Ex.

A Negro boy, going through a cemetery, read this inscription on a tombstone: "Not dead, but sleeping."

Scratching his head awhile, the boy remarked: "He sure ain't foolin' nobody but hisself."—Ex.

At a dinner party one gentleman, arriving late, found a seat reserved for him near the head of the table, where the goose was being carved. "Ah," he exclaimed, with a pleasant smile, "I am to sit by the goose." Then observing the lady on the next chair, he made haste to add, "I mean the roasted one, of course."—Ex.

Salesman: "These stockings are the very latest patterns, fast colors, hole-proof, won't shrink, priced far lower than elsewhere, and a very good yarn."

Co-ed: "Yes, and you tell it well."—Ex.

He was indignant. He called up the newspaper office: "I noticed in today's paper that you have printed my death from flu."

"Is that so," replied the telephone girl, "and where are you speaking from now?"—Ex.

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

QUARTERLY REPORTS

The quarterly reports for this quarter are due immediately after the fourth Sunday of June. In order for them to be counted in the list, they must reach headquarters not later than the tenth of July. Last quarter we had 1,612 unions, but only 361 of these reported. Let's improve our record for this one quarter. Remember! Each union is to report as well as the whole Training Union.

RIDGECREST IS CALLING

Be sure to make your reservation at once for Ridgecrest. These reservations should be made with Mr. Perry Morgan, Ridgecrest, North Carolina. Also please send names to Mr. Henry C. Rogers. This is vital so that plans may be completed in the office. Thanks.

PLEASE! PLEASE!

Send to your State Headquarters at once, any material that you may have on hand that would go to help make up history.

MADISON ASSOCIATION

The Madison Association, under the leadership of Miss Annie Lou Smith, held a most helpful training school the week of June 1. Miss Smith had planned her work in a most efficient manner and later realized that her plans had worked. The group school was used. We submit below information about the school according to groups:

Group I

Mrs. Phillip Smith served as dean of the school at Henderson. The following courses were offered here and were taught by the following teachers: Studying for Service by Miss Margaret McClure; Training in Bible Study by Rev. J. W. Bass; Senior B. Y. P. U. Administration by Mr. Joe Davis Heacock; B. A. U. Manual by Dr. L. B. Matthews. This school was indeed one of the very best in the whole association.

Group II

A very good spirit prevailed in the school at Poplar Heights where Miss Hortense Rushing served as dean. Mr. Bertis Fair taught the B. A. U. Manual; Rev. J. L. McAliley taught the Fine Art of Soul Winning; Rev. L. G. Frey taught More Than Money; Mr. Byron C. S. De Jarnette taught Training in Bible Study; and Mrs. Burton Hammons taught the Junior Manual.

Group III

Miss Florence Glenn was the dean of the school at Mercer, which led in enrollment and attendance. We congratulate Group III on this fine achievement. Mrs. I. L. Hill and Miss Ruby Doyle taught Studying for Service; Rev. A. L. Bishop taught Training in Bible Study; and Mr. Bernard Scates taught More Than Money.

Group IV

The school held with the Calvary Baptist Church had all the churches of the group represented. Mr. A. Donald Anthony was the efficient dean. The courses here were taught by the following teachers: Mrs. Ben Seward, Junior Manual; Miss Frances Barbour, Intermediate Manual; Mrs. Henry C. Rogers, Christian Leadership; Dr. W. C. Boone, What We Believe; Mr. A. Donald Anthony, Senior Administration; and Rev. B. R. Winchester, Fine Art of Soul Winning.

In General

The speakers for the schools consisted of the out-of-town faculty members and Mr. Jacob Gartenhaus of the Home Mission Board, Mr. Kawano of Japan, and Mr. Henry C. Rogers, who spoke in each of the schools during the week.

Nineteen of twenty-nine churches were reached during the week with over 600 enrolled in the school.

Madison Association! The state department salutes you!

TWO FIRST MAGNITUDES

Tennessee again feels grateful that she claims additional honors. This year Tennessee has two First Magnitudes in B. S. U. (that is, they are Standard): Carson-Newman College with Miss Lillie Frank Haun as president, and Union University with Mr. Bob Orr as president. Congratulations!

QUESTION AND ANSWER

Q.—Whose responsibility is it to urge all members of the union to stay for the evening preaching hours? J. H.

A.—Certainly all the officers should set the example by staying. This responsibility should be given to the Membership Committee with the vice-president as chairman.

Q.—Please explain how credit given for the point on On Program? R. B.

A.—On Program means that you give your part without the use of your quarterly and serve on the program every time your group presents the

program. You give yourself credit for this until your group presents the program again.

SUNDAY, JUNE 28

Sunday, June 28, is Christian Education Sunday. In the Senior Quarterly there is a splendid program on Christian Education. Plan now to make this program most attractive. If possible, decorate the union room with college pennants and banners. This would be a most excellent opportunity for you to use some of your college students. Utilize them in this way.

STUDY COURSES

The summer months are ideal to teach study courses. This will be a golden opportunity for your church to go out to some rural church and teach a study course. During June and July there ought to be several hundred churches in Tennessee having a study course. If you need a teacher, please get in touch with your State Director. Remember that Tennessee has held second place for the last six of the eight months, and Tennessee must continue to go forward.

EXCEPT IN SUMMER

The following was copied from Church Chimes, Louisville, Kentucky. We pass this on in hope that it will not apply to any Training Union in Tennessee.

"The Lord is in His holy temple—except in summer.

"I will come into Thy house in the multitude of Thy mercy—except in summer.

"How amiable are Thy tabernacles—except in summer.

"My soul longeth, yea, even fainteth for the courts of the Lord—except in summer.

"God is known in His palaces as a sure refuge—except in summer.

"Preach the word. Be instant in season and out of season—except in summer.

"Not forsaking the assembling of yourselves—except in summer.

"They continued steadfastly in the Apostles' doctrine and fellowship, and breaking of bread and prayers—except in summer."

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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.

TWO SUCCESSFUL MEETINGS

Monday and Tuesday of last week in the First Church, Jackson, Association- al Sunday School leaders from seven- teen associations assembled for study and counsel. The program was in charge of the Sunday School Board forces. The seventeen associations were represented in this meeting by 172 people.

Thursday and Friday a similar meet- ing in the First Church, Knoxville, was held. Twenty-six associations were represented with 245 people present.

Many of those present in each of the above meetings testified that they were the most significant meetings that have been held in some time in this state. The major purpose of these conferences was to study the possibility of the as- sociation as a means of aiding the of- ficers and teachers in all of the Sunday schools to reach more people for Bible study. The importance of organizing new Sunday schools, of adding more classes and intensifying evangelism were stressed.

The meetings were presided over by Mr. J. N. Barnette of the Sunday School Board. Dr. P. E. Burroughs, Dr. T. L. Holcomb, Mr. Harold Ingraham, Dr. Homer L. Grice and Mr. Wm. P. Phil- lips each brought inspiring messages to the general assembly. Conferences conducted as follows: Cradle Roll, Miss Elizabeth Cullen, Memphis; Be- ginner, Mrs. A. V. Washburn, Sr., North Carolina; Primary, Miss Allene Byran, Nashville; Junior, Miss Blanche Linthi- cum; Intermediate, Miss Mary Alice Biby; Young People, Mr. A. V. Wash- burn Jr.; Adult, Mr. Wm. P. Phillips; Extension, Miss Verda Von Hagan; Vacation Bible School, Dr. Grice; Training Leaders, Dr. Burroughs; Gen- eral Associational Superintendents, Mr. Ingraham; all of Nashville.

The attendance by associations was as follows:

At Jackson:

Beech River	4
Beulah	3
Big Hatchie	1
Concord	3
Crockett	2
Cumberland	9
Dyer	7
Fayette	8
Gibson	5
Hardeman	9
Madison	60
McNairy	3
Nashville	14
Robertson County	12
Shelby County	18
Stewart	4

Western District	1
Visitors	14

172

At Knoxville:

Campbell County	6
Chilhowee	6
Clinton	3
Cumberland Gap	9
East Tennessee	18
Grainger	8
Hiwassee	2
Holston	3
Jefferson	9
Knox	71
Maury	9
McMinn	12
Midland	1
New River	1
New Salem	10
Nolachucky	4
Northern	10
Ocoee	5
Riverside	13
Sevier	9
Stockton Valley	2
Stone	1
Sweetwater	12
Union	1
Watauga	1
Wilson	1
Visitors	18

245

Total Associations Represented..... 43
 Total Number People Present..... 417

Through the gracious courtesy of the Sunday School Board, traveling ex- penses for these people were provided on the basis of 3c a mile each way, provided four or more came in a car.

It is hoped that a similar meeting can be held next year in March and that the associations which were not represented may be represented and that the organization in all of the as- sociations may be completed by that time.

TWO NEW STANDARD SUNDAY SCHOOLS

First Church, Portland, sends in ap- plication for standard Sunday school recognition. Rev. B. Frank Collins, formerly connected with the State Sunday School Department, is the good pastor of this church; Mr. T. E. Booker is the superintendent. We extend con- gratulations to these two leaders and their officers and teachers.

From the First Church, Coal Creek, comes another application for a Stand- ard Sunday School. Rev. T. H. Roark is the excellent pastor of this church and Mr. J. D. Stair is the superintend- ent. Congratulations also to these

leaders and to their teachers and of- ficers.

A letter from Miss Mareva Chapman, church secretary, Union Avenue Church, Memphis, indicates that this Sunday School has attained the stand- ard and that application will be made soon for recognition. Pastor H. P. Hurt and superintendent J. Kirk Graves are the aggressive leaders in this church.

VACATION BIBLE SCHOOLS

Eight Vacation Bible Schools started in Memphis on Monday of last week; the enrollment in these eight schools the first day was 1,347. Four other new schools started last Monday.

Several new schools were started last Monday in Knoxville. Smithwood Church in Knoxville closed their school last Friday night with more than 250 enrolled. The school at the Broadway Church, Knoxville, is in session with more than 350 enrolled.

Half a dozen other schools in Knox- ville started this week. A more de- tailed report of these schools will be given later.

It is encouraging to note the number of new schools that are being held this year.

NEW SUNDAY SCHOOL TO BE ORGANIZED

Rev. P. T. Harrison, Route 1, Craw- ford, writes for free Sunday School literature and states he expects to or- ganize a new school at Three Fork Church the fourth Sunday of this month.

"One can easily get stirred up over this matter of old age security when he begins to examine facts and figures—and yet few sermons are harder for some of the ministers to preach. If he were only a layman for that sermon! Or if it were his people, the laity, who were facing a homeless old age, and all the ministers had homes of their own and he were preaching to them! Then how easy it would be to put fervor and heart-power into the appeal. But to seem to plead for self, for bread and clothes and shelter—no wonder many a man and his family are suffering rather than to let their wants be known."—The Relief and Annuity Board.

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Apply Gray's Ointment
 Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

SUNDAY SCHOOL LESSON

By THE EDITOR

JUNE 28, 1936

Review: Jesus Meeting Human Needs

(As a review lesson we present, in somewhat condensed form, the excellent arrangement by Dr. Hight C. Moore in *Points for Emphasis*.—Editor.)

We conclude today the six months' course of studies in Luke under the general title, "Jesus Meeting Human Needs."

JESUS MEETING HUMAN NEEDS

1. **Salvation.** That is the first and greatest need. Jesus met it completely. He came to seek and to save the lost.
2. **Instruction.** The entrance of His Word gives light. He is the Light of the World.
3. **Leadership.** To follow Christ is to find the one sure path leading through the life on earth to the larger life in heaven.

NEEDS MET BY JESUS AS SAVIOUR

(Numbers for quarters in Roman; for lessons in Arabic)

1. **The Saviour Came to Save.** So Mary the mother (I 1) learned from the angel who announced the birth of Jesus. So Simeon and Anna (I 2) declared at the presentation of Jesus in the temple. . . .
2. **The Saviour is Doing What He Came to Do** (I 4). He is preaching good tidings, proclaiming release, recovering sight for the blind, granting liberty for the bruised.
3. **The Saviour Saves from Sin to Service** (I 8). Under the touch and power of Jesus he (the demoniac) became a good minister to his people.
4. **The Saviour Invites Everybody to Be Saved** (II 1). The great supper has been prepared and there is room for all.
5. **The Saviour Shows What We Must Do to Be Saved** (II 10). The penitent son, however prodigal is welcome on his return to the father's house.
6. **The Saviour Willingly Became Sorrowful Unto Death** (II 10). That sweat of blood in the gloomy garden was the prelude and preparation for the tragedy a few hours later.
7. **The Saviour Died for Our Sins According to the Scriptures** (II 11). On Golgotha He gave His life a ransom for the sins of men.

NEEDS MET BY JESUS AS TEACHER

1. **He Insists on Righteousness** (I 6). He demands a righteousness that exceeds that of the Scribes and Pharisees.

2. **He Helps a Doubter** (I 7). He answers the questioning heart and satisfies.

3. **He Teaches Neighborliness** (I 10). To be a good neighbor one must be a good Christian, unwilling to pass by any who are in distress.

4. **He Teaches His Disciples to Pray** (I II and II 6). Jesus himself set the example. Each of us . . . would fain appeal to him, "Lord, teach us to pray."

5. **He Teaches True Values** (I 12). Let us value everything as He values it.

6. **He Looks at Wealth and Poverty** (II 4). Let us be sure to look through the eyes of Jesus at wealth and poverty in the world today.

7. **He Inspires Honesty** (II 7). Jesus made him (Zaccheus) an honest man, willing to restore fourfold to any he had wronged and to give half of his goods to the poor.

8. **He Teaches Forgiveness, Humility, and Gratitude** (II 5). Forgive the penitent brother. Be humble before God. Be grateful to the healing and cleansing Christ. . . .

NEEDS MET BY JESUS AS LORD

1. **He is Approved by the Father** (I 3 and 9). Hear the heavenly Voice as it rang above Jordan and on the Mount of Transfiguration. The Father well-pleased with the Son.
2. **He is Conqueror Over Satan** (I 3). See Him vanquish the tempter in the wilderness.
3. **He is Enlisting Helpers** (I 5). His call of the two pairs of brothers by the Sea of Galilee brought to His side four of the Apostles whom we still honor and revere.
4. **He is in Charge of His Churches.** He instituted the ordinances, submitting to baptism in the Jordan (I 3), and instituting the Lord's Supper in the Upper Room at Jerusalem (II 9). He organized the Twelve Apostles and preached to them the Sermon on the Mount.
5. **He is Directing the Extension of His Kingdom** (I 13). That Kingdom is growing in magnitude as the mustard grew from the tiny seed.
6. **He is Victor Over Death** (II 2). He actually rose bodily from the dead. He appeared often to His disciples during forty days. . . .
7. **He is Reigning Now at the Right Hand of God** (II 12). He ascended to the right hand of the Majesty on high. And He must reign till He hath put all enemies under His feet.
8. **He Commands Us to Be Ready to Appear Before Him** (II 8). Jesus is certainly coming again. May we be ready against that glorious hour!

GOLD IN THE GOLDEN TEXT

Jesus of Nazareth . . . went about doing good (Acts 10:38).

Jesus of Nazareth was good. Indeed He is the only person on earth who was entirely good. There was in Him no trace or taint of sin.

Jesus of Nazareth did good. That was His business. It was His daily work. He went about with that end in view. Never a bad deed was traceable to Him. He did nothing but good.



6 **POINT**
and **8** **RECORD**
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Your Baptist Book Store is equipped to give you prompt service on Six and Eight Point supplies for your Sunday school and Training Union. All supplies except Periodical Literature (quarterlies, monthlies, weeklies) should be ordered from us.

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

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

W. M. U. PRAYER CALENDAR JUNE

- 20—Saturday**
Pray for Dr. Mary L. King, medical work, and Miss Harriette King, evangelistic work, Pochow, China.
- 21—Sunday—**
For spiritual development of native leaders in our churches on foreign fields.
- 22—Monday**
For Misses Grace Clifford, Nardin, Oklahoma, and Miss Mary Gladys Sharp, workers among the Indians.
- 23—Tuesday**
For the blessings of God's Spirit on all who gather at Southwide Y. W. A. Camp, Ridgecrest, N. C., June 23-July 3.
- 24—Wednesday**
For Rev. and Mrs. A. E. Hays, evangelistic work, and Miss Mildred Cox, evangelistic work, Pernambuco, Brazil.
- 25—Thursday**
For Rev. and Mrs. A. C. Donath, evangelistic work, Shaki, Nigeria.
- 26—Friday**
For Edwin and Thomas Spight, Margaret Fund students, whose father gave his life for work in Argentina.

OUR PRESIDENT SAILING

Mrs. R. L. Harris, our state W. M. U. president, is sailing for South America on June 27th. She leaves from New Orleans on the Steamer Tivives.

She is conducting the Brownell Tours and will be gone until September 16. Mrs. Harris has had several years experience in conducting parties to Europe, but this is the first time she has been in South America.

We are happy indeed that she can have this privilege of visiting many of our mission fields and of having this contact with our missionaries. She will spend two weeks in South Brazil.

Send her a card to S. S. Tivives, New Orleans, by June 27, and pray that she may have a safe journey.

READY PENS PROCLAIMING MISSIONS

A delightful brochure "Ready Pens Proclaiming Missions" by Mrs. W. M. Wharton tells the story of mission literature from 1886 to 1936.

Mrs. Wharton is recording secretary of our Southern Union and she wields a ready pen. This is a beautifully told story of the work of women in proclaiming missions through the printed page. The price is fifteen

cents. Order your copy from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.



MR. ROBERT SUTHERLAND

Mr. Sutherland, of Union City, Tennessee, has been employed to do work among our Royal Ambassadors during the summer months. Mr. Sutherland is a graduate of Union University, Jackson, and has been teaching in the Troy High School during the past year. He has been in R. A. work in his own church and in other churches in West Tennessee for about seven years. He has successfully directed the West Tennessee R. A. camp for two years and last year he was a great help in the Middle Tennessee camp. We are anticipating splendid R. A. camps in the three divisions during July and August under his capable direction.

Mr. Sutherland is attending associational young people's rallies, teaching mission study books and organizing Royal Ambassador chapters. We are grateful for the work he is doing among our boys and we are happy to introduce him to Tennessee Baptists.

W. M. S. FORGET-ME-NOT TEA

(This article from the Memphis First Church paper is copied because it explains so well the purpose of our "Forget-me-Not" Offering.—M. N.)

On Tuesday, June 9, between the hours of 3:30 and 5:30, in the home of Mrs. R. L. Sanders at 60 Bellair Drive, the Woman's Missionary Society will have a Forget-Me-Not tea in behalf of the Margaret Fund Scholarship and the Training School Fellowship Fund.

The members of the society are privileged to attend, and invited to do so. Other women in the church, who are missionary-minded, are invited, also.

The Margaret Fund scholarship is awarded for the senior year to the Margaret Fund student distinguished for high scholastic standing, leadership, personality and character. It has been named for Mrs. Elizabeth Lowndes, who was treasurer of the Union for forty years. The Fellowship Fund is a sum of money devoted to meeting the needs of some of the Training School students who have to go without many of life's necessities. Mrs. George B. Eager originated the fund and so, it bears her name. It was largely through her efforts among the women in Louisville that the Training School developed and later was taken over by the Union.

Since these two funds are not complete, the W. M. U. at their annual meeting last June suggested that, during the year 1936, each society ingather an offering which would be evenly divided between the funds, and that the minimum goal be ten cents a member.

The missionaries, whose children are entrusted to the union for their college education, and the parents of the fine young women who have dedicated their lives to Christian service, are asking that we forget not their sons and daughters. This explains why our society is having a Forget-Me-Not Tea. We hope you will come.

NEW STEWARDSHIP PLAYLETS

So often we have calls for playlets and are unable to fill the orders. The Southern Union has issued one entitled "Stewardship Etchings."

It contains six brief episodes from the Bible depicting several phases of Stewardship. The time required is approximately twenty-five minutes. The price of the playlet is five cents. Order from the W. M. U., 1111 Comer Bldg., Birmingham, Ala.

A free playlet written by Mrs. Carter Wright on "Prove Me Plan" has been issued by the Union. It may be secured from us at 149-6th Ave. North, Nashville. This is a free leaflet.

The scene is laid in a home. Six women are sitting around discussing their church problems and the "prove me" plan is "sold" to them by a faithful steward.

THANKS FROM OUR SCHOLARSHIP GIRL

Tennessee College,
Murfreesboro, Tenn.,
June 1, 1936.

Dear W. M. U. Friends of Tennessee:

At last my dream of a college career has come true. I am to receive a B.S. degree from Tennessee College tomorrow. As I look back four years I see things that I always wanted to accom-

plish, but it was only through each of you that these things were made possible.

Mere words can not express my deep appreciation to you for all that you have done for me. I want to thank each and every one of you, Superintendent of our Orphanage, Tennessee College, including the president and faculty, the W. M. S. and Y. W. A. of the state, and all individuals who have helped to make four years of college possible for me. I shall always feel indebted to you for your kindness.

As I leave Tennessee College I would like to recommend to you the girl from the Orphanage who will enter next fall's freshman class, Clara Harper. She is a very appreciative, ambitious girl, and I hope that each of you will support her during the next two years as you have supported me for the past four years.

A grateful friend,
Pauline Neal.

A MISSION STUDY INSTITUTE

To Mrs. H. A. Bickers of Tiptonville, mission study chairman of Beulah Association goes the credit of conducting the first mission study institute this year.

More than one hundred met in the State Club House on Reelfoot Lake for an all day study of "Why and How of Mission Study."

Some of us drove more than fifty miles to reach the lake by nine o'clock for the institute was announced to open at nine and close at 3:30.

Mrs. J. S. Bowlin, the superintendent, led the opening devotional. Mrs. Bickers introduced the teachers as follows: Mrs. Orrin Hunt, Suabeam leader; Robert Sutherland, R. A.'s; Mrs. Dan Majors, G. A.'s; and Mary Northington, Y. W. A.'s and W. M. S.

One hour and a half in the morning and a similar period in the afternoon were given for class sessions. Miss Margaret Bruce conducted an open conference on mission study, after which Rev. Harry Carter made missions real by telling of his experiences in China.

In the afternoon Mrs. C. W. Wakefield, assistant superintendent, brought

the devotional. Following the class period Mr. Sutherland used his boys in a demonstration mission study class which was very fine.

A big fish dinner was served in a cafe near by, which was greatly enjoyed. You have never had the best fish dinner until you eat at Reelfoot.

You may not be able to meet at Reelfoot but you can get your leaders together in a central place and teach them how to have worthwhile mission study.

The counselors of the young people will be greatly helped by such a meeting. It will dignify mission study and make the teachers desire to learn how to make them worthwhile.

In Memoriam

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

R. E. JARMAN—1850-1936

On Monday afternoon, March 2, the venerable R. E. Jarman, Sr., age 86, entered into his heavenly rest from the home of his son, J. H. Jarman, here in Baxley. His body was carried back to Lascassas, Tennessee, where funeral services were conducted Wednesday morning, following which his remains were buried by the side of his good wife in the family square in Murfreesboro. For many years "Father" Jarman and Mrs. Jarman made their winter home with their sons here in Baxley and Hazelhurst. Mrs. Jarman preceded him to the better world two years ago. If you will refer to your records you will find that this dear "Father" had been a subscriber and reader of the Reflector for more than fifty years. Coming South to spend the winters, he never had his paper forwarded, but had the use of my issue of the Reflector, and it was a great privilege to me to sit with him and read together the Lord's work back in our beloved Tennessee.

As his Georgia pastor, I can truthfully say he was one of the most loyal efficient and faithful members of this

local flock. He loved the Bible class of which the writer is teacher, and took a keen interest and part in the discussion each Lord's day. He was a magnificent bass singer, and up to a year ago was a member of the Men's Choir each Sunday night. He loved his church back at Lascassas where his membership had been through all these long years, and the new plant that now stands there was built largely through his generosity and untiring efforts. He dearly loved his Tennessee Baptist brethren, and his great heart ever beat with his Master's for every noble cause.

He is survived by five sons, namely: R. E., Jr., Hall, J. H., all of Baxley, Will, of Lascassas, Martin, of Hazelhurst, Ga., and one daughter, Mrs. C. F. Clark, wife of Dr. C. F. Clark, pastor of Highland Park Baptist Church, Chattanooga.

"Servant of God, well done,
Thy glorious warfare past;
The battle's fought, and the victory won,

And thou art crowned at last."

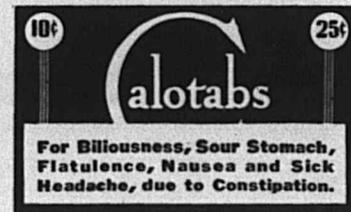
WALTER B. FEAGINS,

First Baptist Church.

Baxley, Ga.



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Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
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Hiscox Chemical Works, Patheogue, N. Y.



Calotabs
For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.



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BICKERT, N. C.
CHURCH AND SUNDAY SCHOOL FURNITURE

TENNESSEE COLLEGE FOR WOMEN

CALLS TO THE BAPTISTS OF MIDDLE TENNESSEE



Tennessee College Building

Tennessee College at Murfreesboro, the only senior college for women in the state, belongs to the Baptists of the state and serves under the auspices of the Tennessee Baptist Convention. But its location makes it the special responsibility of the Baptists of Middle Tennessee.

Tennessee College stands for physical, mental, social, and spiritual development and as a standard four year college has for nearly a third of a century faithfully and efficiently prepared young women for wholesome living and Christian service.

Since Tennessee College has little endowment, it must depend on special gifts from churches and individuals to carry on its work of higher education for women. June is Christian Education Month. During the month our Baptist churches and people in Middle Tennessee are asked to take a special offering for Tennessee College. With the approval of the State Convention and of the Middle Tennessee Baptist Pastors' Conference, the College is asking for \$10,000, that it may meet some special library, laboratory, and other needs while carrying on its vital work of educating young women for life and Christian service.

BAPTISTS OF MIDDLE TENNESSEE, TENNESSEE COLLEGE IS CALLING!

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JUNE 7, 1936

Memphis, Bellevue	1527
Nashville, Grace	1019
Chattanooga, First	941
Knoxville, First	918
Memphis, Union Avenue	803
Memphis, Temple	789
Knoxville, Fifth Avenue	704
Chattanooga, Ridgedale	689
Knoxville, Broadway	673
Maryville, First	546
Chattanooga, Northside	508
West Jackson	462
Chattanooga, Red Bank	432
Chattanooga, Calvary	415
Nashville, Old Hickory	394
East Chattanooga	392
Memphis, Speedway Terrace	382
Chattanooga, Tabernacle	377
Jackson, Calvary	371
Jefferson City, First	317
Chattanooga, Alton Park	300
Memphis, Central Avenue	284
Nashville, Inglewood	260

By FLEETWOOD BALL

R. D. Carrin, of Stuart, Fla., has been elected rural evangelist in that state and has accepted.

P. E. Haley was ordained to the full work of the gospel ministry June 3, at Floral, Miss.

J. Niles Puckett was lately ordained to the full work of the ministry by the First Church, Columbia, Miss.

The first two weeks in August W. C. Boone, of Jackson, will supply the First Church, Tulsa, Okla.

D. P. Hathcock, a former pastor at Olustee, Okla., has begun well his duties as pastor at Holliday, Texas.

Gordon Palmer has been chosen President of the Eastern Theological Seminary, succeeding Austen K. De Blois, who has resigned.

T. F. Nanney, of Wewoka, Okla., is doing the preaching in a revival with Calvary Church, Okla., M. A. Cook, pastor.

Will H. Houghton, president of the Moody Bible Institute, Chicago, was a preacher at the Irish Baptist Convention in Belfast, May 24-29.

The Second Church of Detroit, Mich., composed of negroes, has 4,500 negroes, the largest membership of any Baptist Church in Michigan.

D. G. Whittinghall, for 36 years missionary in Rome, Italy, is on a visit in the home country with Mrs. Whittinghall.

There has been given to Mississippi College, Clinton, Miss., a scholarship of \$5,000 by Mr. and Mrs. Leland Speed of Jackson, Miss.

Last Sunday J. B. Parker, of Ripley, Miss., became pastor at Hickory Flat, Miss. It is not believed he will give up the Ripley pastorate.

Virginia Mission Board has asked Frank T. Crump, treasurer, to act as executive secretary until a successor to G. T. Waite can be secured.

Under the influence of Andrew Potter, Executive Secretary, Oklahoma Baptists are rallying to the slogan, "Kill Our Debts in 1936."

J. W. Hollums, of Shawnee, Okla., has been called to the care of the Kentucky Avenue Church, Oklahoma City, Okla. He has not indicated his decision.

E. C. Solomon has accepted the position of President of Dodd College, Shreveport, La. He is the son of E. D. Solomon, editor of the Florida Baptist Witness.

The church in Quentin, Miss., S. A. Wilkinson, pastor, has just closed a revival resulting in 24 additions, 22 by baptism. W. J. Morris, of New Orleans, did the preaching.

A. L. Goodrich, of Jackson, Miss., preached during a revival in Fifteenth Avenue Church, Meridian, Miss., T. M. Fleming, pastor. There were 45 additions.

The executive committee of the State Board of Mississippi decided for the present not to elect any successor to A. F. Crittendon as budget and enlistment field man.

Dr. Paul Clark Gallaher and Miss Virginia Ruth Watson were married last Tuesday in the First Church, Okmulgee, Okla. The bride's father, Edward Lee Watson, officiating. Their Tennessee friends extend congratulations.

P. W. Routh and Miss Ruth Elizabeth Purtle were married recently in Calvary Church, Sulphur, Okla. Dr. E. C. Routh, editor of the Baptist Messenger, performed the ceremony.

A committee on evangelism, headed by G. H. Crutcher, has decided to launch a far-reaching campaign on evangelism. T. D. Reese, the present evangelist, is in charge to organize and put on the campaign.

Beginning Sunday, June 14, M. A. Jenkins, of Abilene, Texas, is doing the preaching in a revival in the First Church, Ada, Okla., C. C. Morris, pastor. The meeting is already stirring that city.

WOMEN TRAVELING ALONE PREFER THE W.M. LEN

The unquestioned preference of women who travel is one of the finest tributes to the courtesy, hospitality and luxury of the William Len Hotel.

Every room has circulating ice water and electric fan. Finest of food is served in the beautiful coffee shop. Rates are always low.

250 ROOMS \$2 and up with bath

H. RUDY MANNING, PRESIDENT
R. E. McEACHIN, MANAGER

NEWEST HOTEL IN MEMPHIS TENNESSEE
Main & Monroe

By THE EDITOR

H. B. Woodward has finished his course in the Seminary at Louisville and moved to Trenton. He is pastor of Spring Hill, Eldad, Hickory Grove, and Medina churches in Gibson County.

—B&R—

In last week's paper it was stated that the mother of Bro. J. C. Miles died in Chattanooga, when it should have said Knoxville.

—B&R—

Seventh Baptist Church, Memphis, L. B. Cobb, pastor, celebrated the third anniversary of its pastor. The church has gone forward in a great way and expects even greater things in the future.

—B&R—

J. B. Cranfill, Dallas, Texas, has edited a new volume of the sermons of Dr. B. H. Carroll, founder of the Southern Baptist Theological Seminary, and he says that these are unexcelled in sermonic literature. The Sunday School Board will bring the book from the press room soon.

—B&R—

C. S. Henderson, pastor Immanuel Baptist Church, Nashville, delivered the address to the Alumni Association of Bethel College, Hopkinsville, Ky., and the commencement address to the graduating class of Tennessee College, Murfreesboro, Tenn.

—B&R—

Leland W. Smith, pastor First Baptist Church, Montgomery, W. Va., was a welcome visitor in the office last week. He was in the city to be present at the graduation of his two daughters from Vanderbilt University the day before, both of whom received the Master of Arts degree.

—B&R—

Eleven Tennessee Baptists have received staff appointments at Ridgecrest, N. C., this summer; Agnes Gibbs, Thelma Brown, Keith Von Hagen, J. O. Williams, Jr., Phillip Card, Helen Cambron, Marjorie Cambron, Mabel Cosby, Mary Davis, Maribeth Keeling, Eugene Howard, Nashville.

—B&R—

Meeting in the schoolhouse, Parkville has recently held a good revival. Paul Culpepper of Etowah did the preaching and the Christian Workers' Council of the First Baptist Church, Etowah, Ira Dance, pastor, assisted in the meeting. There was a number of conversions and the Lord's people were greatly revived.

—B&R—

L. T. Wallace, for five years teacher of Bible and Greek in Jonesboro Baptist College, Jonesboro Ark., and for six years teacher of the same in Oklahoma Baptist University, Shawnee, Okla., will spend June, July and August in Murray, Ky., and will be available for supply work among Baptist Churches.



Dr. J. Dan Moore, 63, minister and editor well known throughout the Southern Baptist Convention, died suddenly Thursday morning, June 11, at his summer cottage at Ridgecrest, N. C.

Funeral services took place Saturday morning at 10 o'clock at Black Mountain, N. C.

Dr. Moore was a native of Globe, N. C., receiving his preparatory training at the well-known Globe Academy. He graduated from Wake Forrest College in North Carolina in 1893 and later studied at the Southern Baptist Theological Seminary at Louisville. During his ministerial career he held pastorates at Beaufort and Red Springs in North Carolina, Barnwell and Aikin in South Carolina and Shop Springs and Knob Creek in Tennessee.

For many years Dr. Moore served as state Sunday School director of South Carolina. Later he served for several years as B. Y. P. U. secretary of the North Carolina convention and for a time was manager of the Southern Baptist summer assembly at Ridgecrest, N. C.

In 1921 Dr. Moore moved to Nashville to become editor of the Baptist and Reflector. In 1925 he resigned this position to become assistant to Dr. Hight C. Moore, editing and writing lessons for various Sunday School periodicals published by the board.

Beside Dr. Hight C. Moore, his brother, he is survived by his wife; one son, J. Dan Moore, Jr.; five daughters, Misses Virginia, Merrie Brown, Josephine Clinton and Nancy Moore, and Mrs. A. R. Lane, all of Nashville; one sister, Mrs. Allan C. Mustand of Charleston, South Carolina; three brothers, W. M. Moore

of Statesville, N. C., A. Bradshaw Moore of Troutville, Va., and Eugene Moore of Ridgecrest, N. C.

The Baptist and Reflector and our people join the loved ones and friends in sorrow over the passing of this fruitful denominational servant and former editor of the paper. May the Lord comfort all the bereaved.

With W. Herschel Ford, pastor, Broadway Baptist Church, Knoxville, preaching, Frank McKinney of the local church leading the singing, and Miss Evelyn Corum of the local church at the piano, Fountain City Baptist Church, A. F. Mahan, pastor, has closed a fine meeting which resulted in 30 additions to the church, 28 of them by baptism.

—B&R—

The First Baptist Church, Smyrna, J. D. Sullivan, pastor, in nine months has put into the treasury of the church \$956.21 and to missions \$175.05, and has only ten unpaid pledges which were made in the Every Member Canvass. J. N. Barnett, treasurer, writes in high praise of the effective leadership of the pastor.

—B&R—

W. C. Boone, pastor First Baptist Church, Jackson, is greatly enjoying his stay at Ridgecrest, N. C., at the Student Retreat where he is teaching a class of more than 150 in "Christian Home Ideals," using his book, "What God Hath Joined Together." There are more than forty Tennessee students in the Retreat. H. L. Carter, pastor First Baptist Church, Halls, supplied for Pastor Boone Sunday, June 7.

—B&R—

C. H. Franks, pastor Baptist Church, Hayti, Mo., did the preaching in a revival with Pastor J. S. Compere and his church at Corning, Ark., in which the music was under the direction of George Jernigan, Rector, Ark., a recent graduate of Ouachita College. At Hayti, where he has received 188 new members in two years, the pastor is doing his own preaching in a revival with Bro. Jernigan directing the music.

—B&R—

Sunday, June 7, marked the eleventh anniversary of B. P. Robertson as pastor of the First Baptist Church, Hyattsville, Md. The membership of the church has increased from 157 to 407, there being a total of 536 additions. The church has been remodeled, a fine pipe organ installed, a nice pastorium erected, a new Educational Unit built, and two churches have been organized out of the membership.

—B&R—

West Huntsville Baptist Church, Huntsville, Ala., J. Vernon Rich, pastor, was completely destroyed by fire on Friday, May 22. Everything was lost and there was only \$1,500 insurance.

In the Alabama Baptist recently he appealed to the friends and readers to contribute \$1.00 or more to help them to rebuild and Editor Gwaltney warmly recommended Bro. Rich and his appeal. It is a truly worthy object to which all who can may well contribute.

—B&R—

Bro. R. A. Hudson writes in a joyful key of the fine progress the South Pittsburg Baptist Church, Paul R. Hodge, pastor. Under the leadership of the pastor and Miss Margaret Padgett, a successful Daily Vacation Bible School has been held in which there were many conversions. An addition to the pastorium has been completed. Over thirty have been baptized since the first of the year, and the members are increasing in the grace of living.

—B&R—

On June 7, the First Baptist Church, Marion, Ark., W. M. Pratt, pastor, began a revival with James H. Street of Highland Baptist Church, Meridian, Miss., doing the preaching and R. K. Bennett, pastor of Stanton and Woodland Baptist churches, leading the singing. On June 21 Bro. Pratt begins a meeting with Bro. Bennett at Stanton, July 12 he goes for his fourth meeting in five years at Kenton, July 26 he will begin a meeting with Bro. Bennett at Woodland, and on August 2 he begins a meeting at Dyer, where he was pastor four years.

—B&R—

Beech Grove Baptist Church, Dyer County Association, T. E. Williams, pastor, with 85 members has a Sunday School of over 75 and a packed house for prayer meeting each week. Plans are being made to remodel the building. A goal of 100 in Sunday School is before the church. The church was organized in 1895 and eight preachers have come from it, the latest being Paul Palmer, now 22, who began preaching last October. He is also a gospel singer and may be reached at Dyersburg, Tenn., R. No. 1.

—B&R—

Paul Watson, son of Pastor D. C. Watson of East Athens Baptist Church, was ordained to the ministry Sunday afternoon, June 7. D. C. Watson, moderator, H. Ross Arnold, W. R. Watson, J. B. Hendon, C. E. McDonald, and deacons Till McDonald, R. S. Morris, M. M. Lusk, J. W. Dalton, Claud Toomy, W. M. Leming, Jim Stansbury, Oscar Walker, H. E. Dodson, and Walter Caruth, secretary of, the presbytery were in the council, and licentiates James Webb, Lee Emery, and Thomas Rossom also took part.

—B&R—

With the Churches: Chattanooga—First received 3 by letter; Ridgedale welcomed 7 by letter and 15 for baptism; Calvary, Pastor McMahan welcomed 2 by letter, 1 for baptism and baptized 1; Oak Grove, Pastor Donahoo welcomed 1 by letter, 15 for baptism and baptized 15; Tabernacle received

1 by letter; Red Bank received 2 by letter; Alton Park, Pastor Smith received 1 for baptism and baptized 2; Northside received 2 by letter. Ross-ville—First, Pastor McClure welcomed 4 by letter, 1 for baptism and baptized 19. Memphis—Speedway Terrace received 2 by letter; Bellevue, Pastor Lee welcomed 6 by letter, 3 for baptism, 1 by statement, and baptized 4. Knoxville—Fifth Avenue received 1 by letter; Broadway welcomed 5 by baptism and 7 by letter. Nashville—Grace received 2 by letter. Old Hickory—First, Pastor Dean welcomed 2 by letter, 2 for baptism and baptized 3.

THE TUPELO DISASTER

In my Free Bible Book and Tract Work, it was my privilege to spend one day recently in Tupelo, Miss. I wanted to see for myself the results at least on some ways of the destructive tornado that struck that little city April 5th.

The storm struck one large residential section of the city and destroyed hundreds of residences and numbers of public buildings. Our two Baptist Church buildings were wrecked. They had some insurance and will rebuild.

A number of those who lost their homes had some insurance and with that and aid from other sources they will rebuild. But a large number lost all they had, and will not be able to rebuild. About 100 of these families are now living in box cars, and the railroads will have to furnish more cars, for several more homeless families. In my Free Bible Book and Tract Work I visited 80 of these families. Among these sad and discouraged people I

found a number sick and a number of crippled ones. I found that some of them were children of God and others unsaved. Those that had Bibles and Testaments in their homes lost them in the storm, save 2 or 3 families I placed the Scripture and Gospel tracts and papers in 80 homes. That is as far as I could. I promised to return soon and will take with me copies of the Scriptures and other religious books, booklets, Gospel tracts and papers. I never saw a more joyful and happy people that I came to see them and leave with them religious literature. Some old people said to me, "Mister, can you get me a large print Bible or Testament?" I said, "You will get one very soon now." Many children said, "Mister, can you get me a Testament, mine blown away when our little home was destroyed." I assured them that they would get a Testament, in the near future.

The Red Cross and other agencies are feeding and clothing these people. But these needy and hungry people—spiritually—are in need of the "Bread of Life," and by God's help and the co-operation of my "fellow helpers in the Gospel," we are and will continue to take to them the Gospel of Jesus Christ. This glorious far-reaching work is supported by "free will offerings."

R. C. MEDARIS,

423 Montgomery, Memphis, Tenn.

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Relieve, soothe and refresh your eyes. Get real eye comfort.
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 Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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JAMES T. WARREN,
President

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