

# BAPTIST *and* REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 102

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## Church Member Beatitudes



Blessed is he who will not strain at a drizzle and swallow a downpour.

Blessed is he who tries a little harder when all around say, "It can't be done."

Blessed is he whose program contains prayer meeting night.

Blessed is he who serves faithfully on a committee.

Blessed is the church official who is not pessimistic.

Blessed is he who loves his church before his business.

Blessed is he who can walk as fast to a religious service as to town.

Blessed is he who invites people to church and comes along himself.

Blessed are those who never gossip about the faults of the church but work to make it better.

Religious Telescope.



# Baptist and Reflector

An Investment in Christian Reading.  
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## EDITORIAL

### The Gospel of Satan

A previous study pointed out that Satan has his counterfeit religious system and that two of its details are "his ministers" (II Cor. 11:15) and his "gospel," called in Gal. 1:6, 7 "another gospel: which is not another."

Gal 1:6, 7 reads as follows: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

These passages set the true gospel over against the other and reveal the test whereby each may be clearly recognized wherever heard.

Paul preached "the gospel of the grace of God." This proclaimed the salvation of penitent sinners at the point of faith in Christ without any plusses on the sinner's part as further means or conditions of salvation (Eph. 2:8, 9; Rom. 11:6). By this he had "called you (the Galatians) into the grace of Christ."

Along came the Judaizers, who preached "another gospel." As we learn concerning them in Acts 15: 1-5, the Judaizers taught "that it was needful to circumcise them, and command them to keep the law of Moses." Instead of teaching salvation by grace, through faith, without works, they taught salvation by grace, through faith, and works. This was "another gospel: which is not another," but a perversion of the true. It was, and is, the gospel of Satan.

Under the influence of the Judaizers, the Galatians were doctrinally "removed from him that called them into the grace of Christ unto" a Satanic teaching. GRACE, THEN, IS THE TEST OF THE GOSPEL. The true gospel proclaims the salvation of sinners without any plusses on their part being added to faith. "Another gospel: which is not another" proclaims salvation by a mixture of grace and works or other creature merit.

Proclaiming this counterfeit message, Satan's ministers stand forth "as the ministers of righteousness." But the righteousness for which they contend is not that which is made up of the virtues of Christ and which is imputed to the believer "without works" (Rom. 4:6). It is self-righteousness proposed as a ground of salvation, and this is a righteousness which men seek to produce by their own efforts (Rom. 10:1-3), either by way of the ordinances or character or other things.

The more elements of the genuine a counterfeit can em-

body the more deceptive and dangerous it is. So in the counterfeit gospel and religious system of Satan he is pleased when as many truths as possible are proclaimed and as many otherwise good things are set forth, just so the atoning cross and salvation by grace are left out. For such things are the credentials whereby he seeks to blind men to the gospel of Christ and recommend his own religion to them (II Cor. 4:3, 4). The real test, therefore, of a preacher and his message is not whether he preaches some truth and does some humanitarian or reformatory good or not, but WHAT IS HIS GOSPEL? Any message which under any guise adds anything to faith in Christ as a further means of salvation is "another gospel: which is not another," and the proclaimer thereof rests under the awful anathema of God (Gal. 1:8, 9).

Let God's people, then, apply the test of grace to the messages they hear. What seems at first to be genuine may prove to be a counterfeit. And active encouragement and support ought not to be given to a message which will damn the souls of men instead of saving them.

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### Lovers of the Truth Need to Awake

Paul said that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." He said that the Holy Spirit "expressly" revealed this. Doctrines were to be proclaimed which would be contrary to the Word of God and the origin and the energy of which were to be "seducing spirits" or "demons." In other words, the devil was to sponsor these things as a part of his plan to turn men away from the truth as far as possible.

As a result of this Paul said, "some shall depart from the faith." Still another New Testament writer said that "many shall follow their pernicious ways;" that is, the ways, the doctrines, of teachers sent forth by the devil in his effort to overthrow or nullify the truth of God. One believes that we have come to these "perilous times."

Numerous isms are today bestirring themselves to an unusual degree. Investigate them sufficiently and it will be found that they do not proclaim salvation by grace, through faith, not of works but some substitute for this and counterfeit of it. This is exactly what the devil wants. The exponents of these various isms with skillful, though fallacious logic, with eager zeal and untiring energy, and with a great "show of wisdom in will worship and humility," are going hither and thither seeking to win men to their views. And they are having much success.

Sermons, tracts, books are assiduously circulated and read. Papers are printed, supported, subscribed for and read. Meetings are held in tent, in church, in schoolhouse, under brush arbor. Public and private teaching and solicitation are done. Broadcasting by radio is done. The isms are everlastingly at it.

One wishes that those who hold the truth were as earnest and energetic in proclaiming the truth as the errorists are in their lines. But, with some glorious exceptions, they are not. For instance, Baptists as a whole do no support and circulate and read their tracts, books and papers like the followers of the isms do. Nor do they as a whole proclaim and defend their faith with the energy and zeal which characterize the errorists. What a pity that the possessors of the truth allow the perverters of the truth to outstrip them in zeal!

It is not a question of a lack of ability on the part of our people. It is altogether a question of reading and study and prayer and getting busy. The protagonists of the truth can meet the purveyors of error and can press the battle for Christ and His cause, if they are willing to spend and be spent in it. "Be thou faithful unto death" will do the work.

If errorists are allowed to carry the day in a given place



when the energetic service of the possessors of the truth could have prevented it, then the responsibility must be charged to the failure of the latter. We want more zeal and effort on the part of more of our people in "the defense and confirmation of the gospel." Let us not allow errorists to do more for error than we do for the truth. "Thou therefore endure hardness as a good soldier of Jesus Christ." A soldier who won't fight when needful is a sorry sort of soldier.

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## The Public Carriers

People are so in the habit of taking things as a matter of course, that probably few of the rank and file ever stop to consider thoughtfully how much they owe to the public carriers. These carriers are vitally linked with the progress and well-being of the country.

The recently expressed opinion of a railroad man is evidently sound, that the busses have their place in modern transportation and are performing a worthy service. Full tribute to them in their spheres should be accorded them. But geographical and certain other reasons have put the most of the editor's travel on the railroads. He is, therefore, better fitted by experience to write concerning them rather than concerning other carriers. And he feels that it is no depreciation of the service of other carriers but in accordance with the facts to say that the railroads are the backbone of the country's public transportation.

The courtesy and service which the editor has received at the hands of the railroads make him desire to pay particular tribute to them and wish that he could adequately do so.

Occasionally it falls to our lot to travel on the Louisville and Nashville and on the Illinois Central railroads. The service has been uniformly courteous and satisfactory.

The Southern Ry. Co. and the Tennessee Central Railway Company have meant much to the Baptist and Reflector by way of advertising on the exchange basis and they, too, have been uniformly courteous and efficient in their service. The Nashville, Chattanooga and St. Louis Railway has shown very special courtesies to the editor, and he wishes here to express his gratefulness for this and also for the excellent service rendered. We pay our tribute to the road and express the hope that it may overcome any obstacles that may confront it.

Recently we took our first ride on "The Rebel," crack train of the Gulf, Mobile and Northern Railroad, of which Deacon I. B. Tigrett of Jackson is President. Diesel powered, modernly and beautifully appointed, with a courteous personnel, which included a hostess, who on that run was Miss Kathryn Sullivan, a Tennessee Baptist girl and a graduate of the Southwestern Seminary. "The Rebel" was a revelation in comfortable travel. To anyone who has occasion to travel to points on the G. M. and N., this train is heartily commended.

It is a matter of satisfaction that the railroads are having an enlarged patronage. The many improvements they have made and are making, make them increasingly appreciated as means of freight and passenger transportation. Together with other agencies that are serving the public, we sincerely wish them well.

## RETURNS FROM THE ORIENT

Aboard the S. S. President Taft of the Dollar Steamship Lines, Miss Inabelle G. Coleman of the Foreign Mission Board of the Southern Baptist Convention landed in San Francisco, California, on June 23. Miss Coleman has spent the past five and one-half months visiting Southern Baptist mission stations in Japan and China at her own expense. She arrived in Richmond June 27.

## Why I Boost Our Baptist Papers

David M. Gardner

I have been accused of being over zealous in paying tribute to our Baptist papers. One brother preacher asserts that I give our state Baptist paper credit for the progress in our church that would have obtained even if we had never put the paper in our budget. That is the opinion of one man. If I knew that he was correct, I would still want my people to receive and read our Baptist paper.

My heart is fixed on the wisdom of a Baptist preacher giving all the energy and influence he is capable of exerting in the interest of a wider circulation of Baptist papers.

I have just read an appeal in The Canadian Baptist in the interest of a wider circulation for that most excellent paper; a similar appeal appears in the Watchman-Examiner. There are some eighteen Baptist papers in the South that need and deserve wider circulation. If I could speak to the Baptists of Canada, and of the North and of the eighteen Southern states I would join these editors in a most earnest appeal to our people to subscribe for and read these papers. I read seven of them each week and wish I could read them all. Aside from my Bible I get more good, wholesome, soul-stirring information from Baptist papers than from any other source. I am for at least one Baptist paper for every Baptist home:

1. Because a Baptist paper can and does propagate truths that no other paper on earth can propagate. There are some vital, fundamental truths of Christianity for which Baptists and only Baptists stand. Baptists want to share the whole truth with the whole world.

2. Because a good Baptist paper stands for and sets forward every interest worthy of our support. I stand for the whole Baptist program, from my own pulpit to the ends of the earth. I do not know of a single item in it which I would be willing to eliminate. Every issue of a state Baptist paper sets forward every interest fostered by our denomination.

3. Because any religious journal can and does say things in the interest of the social and moral betterment of the country, that no secular paper would dare to print. Religious journalism is needed today as never before in preserving the ideals of Christian civilization. If the people of America ever get the truth concerning the evils of the liquor traffic, religious journals will have to give it to them. If our people are ever aroused to a sense of duty in putting down and out these modern evils, it must be brought about by and through the influence of religious journalism.

As Christians we must not permit our papers to die. Our denominational interests and institutions depend upon them; our Christian idealism depends upon them; the problem of the preservation of our Christian homes, the religious training of our children, and the ideals of our country are all vitally involved. I would appeal to pastors, preachers and Christian laymen here and everywhere to subscribe for and support our denominational papers, with prayers and personal efforts to enlist others.

## HER MOTHER'S ESTATE

Last week letters went out to fifty-four missionaries on furlough telling them that unless more gifts came in for foreign missions, they can not return to their fields of service. This news was a shock to these servants of God. One little woman replies: "I was so glad to have your letter saying that we will be permitted to go back if we can find our own travel. I have some money from my mother's estate. I shall be very happy to use it that way. If later the Board wants to return it, all right, if not, all right. I am sure my mother would be very happy to know that her money is making it possible for me to get back to China." —One-of-the-fifty-four-who-are-being-held-in-the-homeland-for-lack-of-funds-for-return.



## Letter From J. W. Storer

*The First Baptist Church  
Tulsa, Oklahoma*

Dr. O. W. Taylor  
Baptist and Reflector  
Nashville, Tenn.

Dear Bro. Taylor:

You were kind enough to ask that I send something to the Baptist and Reflector for publication.

I am enclosing a copy of a letter with names and some personal matters deleted.

The original came to me under the following circumstances:

The then Secretary of our city Y. W. C. A. had and was doing a most commendable work, and is a genuine Christian character.

Since the correspondence, I may add, she has been let out.

She needed some large gifts and came to ask my assistance in securing from Mrs. \_\_\_\_\_, the president of one of the largest businesses of its sort in the world, a gift of \$1,000.00.

In answering, Mrs. \_\_\_\_\_ wrote the remarkable letter which I enclose. She is a Presbyterian, but when back here (one of the factories is located here) she always worships with us.

The letter is amply self explanatory, and speaks volumes.

Cordially,

J. W. STORER.

*Manufacturing Corporation  
Los Angeles, Calif.  
Office of the President*

Reverend J. W. Storer, Pastor  
The First Baptist Church  
Tulsa, Oklahoma.

Dear Reverend Storer:

While it is flattering in one sense to be considered able to make a contribution of the size suggested in your letter of November sixteenth, there are several reasons why I cannot and will not do so.

First of all, our tithing funds for the year 1935 are wholly exhausted and we have had to borrow in advance on our 1936 tithing funds to meet certain pledges and obligations that were most urgent.

Second: While I think the Project is worth while from the standpoint of practicability, yet I cannot conscientiously contribute of the Lord's money for this purpose, for the following reasons:

The Y. W. C. A. and the Y. M. C. A. have long since lost the vision which they had when they commenced their work years ago. There was a time when they stood up bravely and unflinchingly for the fundamentals of the faith, but alas, that is not the situation today. I admit there are a few isolated leaders in some parts who still cling to the good old-fashioned gospel truths, but they are few and far between.

Furthermore, since Miss \_\_\_\_\_ first contacted me in regard to this matter, the Y. W. C. A. took a very definite stand in favor of Birth Control, and frankly Dr. Storer, I cannot find anything in God's Holy Word that would advocate anyone's taking this position. I do not see how we as individuals can be presumptuous enough to dictate as to what should be done in the matter of Birth Control when there is absolutely no scriptural backing for such a position. And, since I feel that Our Heavenly Father holds me accountable for the spending of His Tithing Funds I cannot conscientiously expend His money to help an organization that fosters these beliefs.

You are correct in assuming that I am vitally and tremendously interested in girls. I am, but I'm interested in their souls primarily, their health secondly; and any organization which does not do definite soul-saving work (and by that I do not mean merely character building or religious educational work as these two items mean nothing whatsoever in the light of "John 3:16.") is not of very great value. You can do character-building work from

now until Dooms Day and it will not save a soul. You can stress religious education from the North Pole to the South Pole and from the East to the West, and it will never bring a human being to heaven. And, after all, that is the paramount issue.

Unfortunately, a great many of our churches, our ministers, and our social-service workers have lost track of this fact, and have substituted the aforementioned "essentials" as they term them for the pure old-fashioned gospel. I am frank to state that of all the churches I have attended in Tulsa in recent years, yours is the only one where I have heard the gospel preached, and that is why I attend there when I am in Oklahoma. I have never heard an altar call given in any of the other churches that I have attended, although there may be a few others besides your church where they still give them. To my mind, the greatest business that any of us have to do is to save souls.

You may show this letter to Miss \_\_\_\_\_ if you so desire.

In closing, there are two scripture verses which come to my mind:

"Where there is no vision, the people perish."  
and again—

"Go ye therefore, and teach nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always even unto the end of the world."  
Kind regards and best wishes to Mrs. Storer and you.

Sincerely yours,

### ARE WE WITNESSES?

We have whittled down the word "witnesses" until it has ceased to have its old-time meaning. We witness now by "clean living, choice language, honest business transactions, membership in Christian churches and entering the open doors of churches occasionally." The one who thus describes present-day witnessing is not far wrong. Of course we should witness by holy living. Christ meant us to do that, but He meant something more. Our word "martyr" is a good translation for the word "witness." Ask Peter and Paul what the word means, and from prison and scourge, shipwreck and death, spell the answer. Are we consciously witnessing for Christ among our friends? We wonder if there is not a bit of cowardice mixed up with our witnessing!—Watchman-Examiner.

### THOSE WHO CANNOT BELIEVE

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that He has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing Him. If you say you cannot believe man there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has He said it and shall He not make it good?" Believe in God and say as Job says: "Though He slay me, yet will I trust Him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that He is true, and may we all be led to put our fullest trust in Christ.—D. L. Moody.

"But if you still this call refuse,  
And all His wondrous love abuse,  
Soon will He sadly from you turn,  
Your bitter prayer for pardon spurn,  
'Too late! too late!' will be the cry—  
'Jesus of Nazareth has passed by.'"



## Where Missionaries Do Things

John D. Freeman  
(Executive Board Department)

The "Good Old Summertime" is something to sing about, if one does not know the meaning of hard work when the sun is hot and the ground is dry. They who toil in the fields during the heat of summer days, and they who labor in the vineyard of the Master on mission fields, find little of sentiment in the name of the season, unless it is drawn from the opportunities which come to them for doing work in places which are more or less isolated during the winter weather.

Reports from every section of the state bring to the office in Nashville words which sparkle with enthusiasm and make one know that the drought, the intense heat, the dusty roads and even the blazing sun, cannot dry up the wells of spirituality, or cause the servants of the Lord to sit down in the shade while the harvest is being neglected. A thrilling romance could be written about State Missions, if one had access to all the reports and had the time to compile the volume. Some of the reports which have come to me should arouse a more earnest desire in every heart to enlarge our State Mission program before another calendar year begins.

### Serving Under a Shade Tree

Missionary C. B. Pennington, of Celina, writes of the wonderful time they had during the Vacation Bible Schools in which Miss Collie and Brother Wells helped him. One of the schools was held under a big shade tree beside the highway. It will be worth much to any church which can do so to have Miss Collie tell of her experiences up in the mountains where the shade trees housed this school. As a result of the work done a Sunday School was organized where there had not been one before, and within a few months there will, no doubt, be a Baptist Church in that community. The two schools resulted in reaching nearly one hundred children, many of whom had more Bible study than they had ever before had. Without a State Missionary, this good work could not have been done.

### Anxious to Learn

Mrs. Louisa Carroll, another state missionary, writes of the great times she is having with churches in the mountains of Riverside, West Union and Stockton Valley associations. At White Pine in West Union Association she found the children "about the most anxious to learn that I have been with this year. Many people were fighting for their houses in the worst forest fire that Fentress and Scott counties have ever known. . . . For two days smoke filled our eyes continually, but in spite of this those who were not fighting the fires came to the Bible School both morning and evening. Seventy were enrolled in the school."

### Praying For Rain

Mrs. Carroll also tells of the faith of a good woman and how it saved her little home from the devastating forest fire. One afternoon the fire was sweeping in from all sides and the mother in the home prayed for rain. No more ardent praying was ever done, and in a short time after her prayer was answered inside her heart, a shower came up. It fell from a narrow strip of cloud and stopped the flames. Other showers followed later and the fires were put out. The effect of the faith of this good woman was felt throughout the community and many, even some non-Christians, were impressed by the incident. God does hear and answer sincere prayers of His children, even when the answer means a sudden downpour of rain.

### Reaping the Harvest

Fred Dowell is soon to end his services with the church at Sparta, in order to have a brief rest before entering the Seminary in the Fall. He has done a remarkable work at that place, the climax of which came during their recent

revival. He and the church had asked me to hold their meeting during June, but Providence ruled otherwise. When it was learned that it would not be possible for me to be with them, the church asked the pastor to get a singer and do the preaching himself. This he did, securing Prof. Luther Carter of Carson-Newman College to lead the singing. The attendance at the day services grew from fifty-four the first morning to one hundred. The night congregations filled their new house and on several occasions overflowed it, even with fifty borrowed chairs packed inside the auditorium.

Six mothers were converted, several men surrendered and thus transferred their allegiance from Satan to Christ. Eighteen adults united with the church and nine others reconsecrated their lives. Brother Dowell says, "I have never seen a church so moved as was this one. We had eight professions of faith the last night. The meeting could have gone on another week if I had been able to preach. . . . The following Sunday morning I preached on the Dedicated Life and five young people gave themselves to the Lord for definite Christian service. . . . One will enter Carson-Newman College this fall and another will begin training as a nurse." . . . So much for a great State Mission project. Sparta Baptists have been revived, their church built up in unity and harmony, the shame brought upon the cause by the conduct of their former pastor removed, and a beautiful house of worship has taken the place of the old ramshackled residence which burned some months ago. Without State Mission money, we could never have sent Brother Dowell to help this fine body of our people.

### "More Than Money"

Pastor Merrill Moore, of Newport, writes of the great campaign held in East Tennessee Association during June. It was put on under the direction of the Training Union organization. When it began there were nine unions in six churches of the association. Sixteen new unions grew out of the campaign. Twenty-two of the twenty-seven churches united in the campaign. There were thirty-six classes taught in these churches, the young people and adults studying "More Than Money." The average attendance was 1,000 and one night there were present in the classes 1,148 people. I am sure the readers will pardon me for quoting the following lines from Brother Moore's letter:

"Your book was one of the big factors in making this week possible. . . . In one church where the book was taught by the pastor there were as many as 200 people who attended . . . and the pastor reports that before the week ended many who had never before been interested in stewardship were actually crying as they realized for the first time that their all belongs to God and that they are His stewards. In another church a young man who is not a Christian said, 'Eternity alone will tell how much this week has been worth to me and to this community.'"

I appreciate these gracious words. They make the heart glad, for the book was prepared with the sincere prayer in my heart that Stewardship might be lifted from the level of "money seeking" to the high plane implied in the teachings of Jesus and stressed so much by Paul.

### A Great June

Tennessee Baptists made new marks during the month of June. More Daily Vacation Bible Schools were held than in any previous month since the schools were begun. More awards for study course work in the Training Union were reported than from any other state in the South. Great revival meetings were held in several places, and receipts for the Co-operative Program went almost FIVE THOUSAND DOLLARS above those for June 1935! Surely there is cause for rejoicing and for renewed hope and zeal.

July will be nearing the end before this appears. Offerings for the Program and for special causes will be in the Nashville office. Reports from scores of revivals will be

(Continued on page 6)



# "LEE LINES"

BY ROBERT G. LEE

## A LONDONER ABOUT AMERICAN PREACHERS

A man in London, who has reported hundreds of sermons, has this to say about American preachers:

"Mine is purely an individual impression, and I trust that nothing so poor as national prejudice has helped to form it. But I have listened to so many American sermons which, I have thought, would have served admirably as speeches at a Rotarian lunch. They have been cheerful bits of philosophy, worldly wisdom with anecdotes, useful essays on the ethical plane, but rarely plumbing any spiritual depth."

If this is a correct diagnosis, what medicine shall we take to cure ourselves? This! "Preach the Word; be instant in season, out of season, reprove, rebuke, exhort, with all long suffering."

## A WEEK AND FORTY-THREE YEARS

Although he was hired for just a week's employment, "Uncle David Haywood recently celebrated his forty-third anniversary as a servant in the North Carolina's governor's mansion."

He expected a week and got forty-three years.

So do our realizations from God's promises, exceedingly abundant and precious, go beyond our sometimes-doubting expectations.

## A LONG TIME

It took twenty years to build the Taj Mahal, the greatest mausoleum on earth. Twenty thousand men worked on it.

It took seven and one-half years to build Solomon's temple. And one hundred and eighty-three thousand, six hundred men worked on it.

It took seventy-six years to build the great Pyramid of Egypt.

It took many years to build Verdun into a fortress. This city-fortress the Crown Prince strove in vain to carry by storm during the World War. He marched his men in solid mass, shoulder to shoulder—and eight hundred thousand died. But the fortress-city was never taken. And that without the inner circle of guns ever being fired.

There are things we can build, even though it may take a long time, which the tooth of time can never gnaw.

## AFTER FIFTY YEARS

In Manitowoc, Wisconsin, the late Stephen Krainik was a cobbler who trusted his fellow men.

Last week his widow received a telephone call asking whether her husband had been a cobbler fifty years ago. After she answered "yes," the man calling hung up the telephone.

A week later, Mrs. Krainik had a check from Oak Park, Illinois, in payment for a pair of boots her husband made a half-century ago.

Don't get discouraged, brother. Maybe your widow or some of your great-grandchildren will receive payment for what has been owed you all these years. Maybe, fifty years from now, the church in which you worship will receive payment of some pledges you got people to make. Who knows?

## GOLDEN BOOK

Many Frenchmen fell in the World War. And every one who so died is to be listed in a "Golden Book"—to be published in Paris. This book will include more than one million, five hundred thousand names and fill one hundred and twenty volumes.

I wonder how large a book it would take to hold the names of all in our land of ease and luxury who can really be listed as soldiers of the Cross, who really endure hardness for Jesus' sake. Would it be a small book? Would it be a large book? You answer!

## WHERE MISSIONARIES DO THINGS

(Continued from page 5)

coming in, and the vacation Bible schools, training schools and associational meetings will be finished in many places. We should have the greatest year since the "Old Man Depression" came with his gloom and his skepticism.

Let the churches and pastors do four things: (1) Collect the funds already subscribed. In other words, see that the budget budes! (2) Secure an offering for the Program from every non-subscriber in the church. (3) Lend a hand to the churches near by that have never adopted the budget method of finances, and get an offering from every one of them for the Program. During one week in July we received offerings from three churches never before giving to our general work. (4) Begin soon to make plans for the fall offerings to State Missions. We want to lift the balance of the old debt!

## JESUS OF NAZARETH PASSED THAT WAY

Bartimeus is led out, and takes his seat at the usual place, still crying out for money. All at once, he hears the footsteps of a coming multitude, and begins to ask, "Who is it?" . . . "Tell me, who is it?" Someone said it was Jesus of Nazareth that was passing by. The moment he hears that he says to himself, "Why, that is the man who gives sight to the blind," and he lifted up his voice, "Jesus, thou Son of David, have mercy upon me!" I don't know who it was—perhaps, it was Peter—who said to the man, "Hush! keep still!" He thought the Lord was going up to Jerusalem to be crowned King, and He would not like to be disturbed by a poor blind beggar. Oh, they did not know the Son of God when He was here! He would hush every harp in heaven to hear a sinner pray; no music delights Him so much. But Bartimeus lifted up his voice louder, "Thou Son of David, have mercy on me." His prayer reached the ear of the Son of God as prayer always will, and His footsteps were arrested. He told them to bring the man. "Bartimeus," they said, "be of good cheer, arise, He calleth thee," and He never called anone, but He had something good in store for him. Oh, sinner! remember that tonight. They led the blind man to Jesus. The Lord says, "What shall I do for you?" "Lord, that I may receive my sight." "You shall have it," the Lord said; and straightway his eyes were opened.—D. L. Moody.

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D. M. G.



# GLAD TIDINGS FROM AFAR

## FOREIGN MISSION BOARD

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE G. COLEMAN, Publicity Secretary

### ADDITIONAL FACTS CONCERNING THE FOREIGN MISSION BOARD

Jessie Ruth Ford,  
Assistant Executive Secretary

Since the appearance of the statement written by L. Howard Jenkins, president of the Foreign Mission Board, regarding the serious falling off in our receipts, many questions have been asked as to the cause of this sudden loss. In the following paragraphs I shall attempt to answer as briefly as possible some of these questions.

Between the meeting of the Southern Baptist Convention and the present writing, there has come a sudden and decided change in our financial situation. When the financial report for the month of May was presented to the Board at its June meeting, it was revealed that the budget receipts were \$10,000.00 less than those of May a year ago. The cash on hand for current expenses was \$20,000.00 less than the cash on hand at the corresponding date of the previous year.

The monthly budget of the Foreign Mission Board averages about \$60,000.00. The expenditures for the month of May exceeded this monthly budget by \$20,000.00. This excess was brought about by the payment of several large items which had to be met in that particular month, such as quarterly interest of \$5,000.00; bill for auditing the books; return of fourteen missionaries to their fields; the unexpected return home of three missionary families due to illness; and exceedingly heavy foreign drafts during the month of May. All of these were expenses which had to be met at once and could not be distributed over a period of months.

All of the items mentioned above combined to run the expenditures for the month of May \$20,000.00 beyond the estimated budget.

The loss in receipts and the excess in budget expenditure have brought us face to face with a serious situation unless this downward trend is stopped at once. We have given our pledge to Southern Baptists that the debt on the Foreign Mission Board would not be increased regardless of what might happen. This pledge was stand ready to fulfill.

Realizing that we could not break our agreement, we considered ways of reducing our anticipated expenditures for the next few months. After careful consideration as to the best means by which to avoid a probable deficit, the following course was decided upon: First, to cancel all sailings for missionaries due to return in July. Second, to send out warning to those due to return in August and later, that unless receipts increased sufficiently to justify their return, all the August sailings would be cancelled. Third, to notify the twelve candidates for appointment in October, that unless the financial situation has improved decidedly by October first, the Board will not feel that it should add to its obligations by the appointment of additional missionaries.

Such are the facts. You will notice immediately that the three steps taken, affect very vitally the missionaries and those who expect to be appointed. Reservations made for five missionaries due to sail in July have already been cancelled. Thirty-nine are due to go back in August and about ten in September. Some have given up homes which they rented during their furlough. Some have sent their freight to the coast. Steamer reservations for these missionaries have been made since last March, and now, at the last minute, through no fault of theirs, they are called upon to delay—to wait, who knows how long? Some of

these missionaries hesitated long before coming home on furlough, for fear we would not send them back. Their hearts are distressed. The work is calling them; their over-burdened fellow-workers need them sorely, and the fields are white unto the harvest. What shall we do? We cannot return them without the money, and we cannot get the money unless the Southern Baptists give it.

The drop of \$10,000.00 in current receipts during May is a most serious matter. What was the cause of this decline in receipts? Who was responsible for it? Is it fair to the missionaries now on furlough to make them pay the price of the failure of Southern Baptists to do their duty?

We know that deep down in their hearts, Southern Baptists love foreign missions, they have proved it time and time again; they love the missionaries both home and foreign; they love the Lord. It is because of our confidence in this love of our people for the Master and His cause, that we lay before you the above situation, and plead with you to see to it that your offerings are such as will enable us not only to return these furloughed missionaries to their fields, but also to keep the regular work going that we may come to the end of the year without a deficit in current expenses.

The outcome rests with you.

### A BONUS — GOD'S EXTRA GOODNESS GIFT

She is only an old Chinese grandmother of the South China Hakka farming people. During all of her life she has toiled in the fields and carried heavy loads on the end of her bamboo pole balanced on her shoulders. Her husband died when her first born, a son, was an infant.

Since her son has grown up, married and gone to the city to work, she and her daughter-in-law have had very heavy work to do. But with the increasing family of her son's, it had become necessary for him to go away to work in order to increase the family purse.

Then, one day the sudden and sad news came of his death. He had fallen from the top of a building that he was helping to construct. Dark and drab would have been these days for this little old grandmother, had she not known the love of God. A missionary had led her to know the Lord. Her heart was sad, but yet, there was hope and peace in her soul. She tried to explain to her grandchildren that their father had only gone to live with God until they should also some day go to join him, if they too would love God and live for Him.

Not long after the son's death, a stranger came to this humble little fatherless home where two widows comforted each other. He had brought to the old grandmother an insurance check for \$200.00. But the old woman could not understand. Finally, she said: "Oh, he was always a good son. This is his extra goodness to me. And I never expected such extra goodness at all."

To the Chinese pastor of her church she went immediately. "It is God who has been so kind as to put it into the heart of my son to leave for us this extra goodness. We want God to have half of it." And she gave unto God \$100.00 of her extra goodness gift—her bonus.

A little while ago many Southern Baptists received a bonus. It is their privilege also to give God a part even as this humble, little Chinese farm-woman did. She might have given a tithe and fulfilled God's command, since God does ask for only one tenth of all that comes to one—salary, bonus, everything—but she did even more. She gave God on the fifty-fifty basis. How much of your bonus have you given God?



## A DIGEST OF

BY: G. W. POPE (Contributing Editor)

## Religious Thought

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

## THE PASTOR'S WIFE

(Lutheran Companion, June 27, 1936)

I will venture to remark that no one ever had a subject on which so little has been written, though it is one on which much has been said. Look through the whole public library and the records, and what have you? The only record, I found after much research, is what has been written about pastor's wives when they get married, and when they have parties, or when they die.

My thinking led me first to the pastors themselves, and what ideas they had in mind when they selected their wives. Here at least I found that they had an eye and a mind for the beautiful and the artistic. A survey of the field shows only a few who have lines that might not now please the critical eye of the artist. I have often wondered just how a pastor's wife should conduct herself to commend her position fittingly. Personally I have not been very successful in so doing. While some other lady in my church may frequently be asked if she is the pastor's wife, my own behavior rarely clothes me with that distinction. Nor do I seem to have the correct bearing in public. Recently I met a man whom I know quite well. Thinking that he recognized me I greeted him in a matter of fact way. He returned the greeting and asked who I might be. On being told he arose in his seat, tipped his hat and shook hands. At home, if I am engaged in the pleasant work of cleaning and scrubbing, and folks who ask for the pastor's wife are told that I am she, they often remark, "O, I thought you were the maid."

One question that suggests itself is, Just how important is the pastor's wife? When a congregation looks for a pastor she receives scant notice. Usually she isn't even looked over. No rumors to the contrary arising it is assumed that she is all right if the pastor will do. Then, too, we know that there are many successful pastors whose wives take no active part in church work. All this might lead to the conclusion that a pastor's wife is not very important. But cheer up sisters, I have yet to know a pastor's wife to suffer from unemployment and opportunity for service. If she has special talents these can always be put to use. Then, too, the parsonage should be made as hospitable as possible, where members can find a friendly atmosphere of helpfulness. There are the old, the sick, and the shut-ins who must have her attention. But her first duty is to be a wife and a mother relieving her pastor husband of the trivial duties that may hinder in the performance of the larger tasks, and looking to Him whose grace is sufficient to supply strength for service in the small corner where she is called to serve.

—A Pastor's Wife.

## THE FLOGGING BUSINESS

(Christian Leader, June 27, 1936)

We must hit this flogging business, and hit it hard. We must hit it with law, and where the law is not strong enough, we must make it strong enough. Whether in Arkansas or Pennsylvania, men must be taught respect for the law. American institutions cannot survive with one-half of the voters lawful, and the other half, or one-third, acting unlawfully and getting away with it. Juries may go wrong, judges may err, criminals may escape justice, and our institutions still survive. But they cannot survive this business of masked men constituting themselves judge, jury, and witnesses and going here and there to kidnap, arrest, flog, hang, or terrorize citizens.

In times past this direct action by mobs has been directed against negroes and usually for crimes of sex. Now it is

extended to operate against Communists and Socialists for the crime of holding ideas and seeking to spread these ideas. It is used also by men sympathetic with employers or laborers. Whether we are Northerners or Southerners, Democrats or Republicans, if we are lovers of our country we must unite to secure severe and certain punishment for such floggers and lynchers. If we sympathize with strikers we are prone to excuse their acts of violence. If we sympathize with owners we are inclined to hold our peace when some agitator gets what we say is coming to him. Christian men and women must be on their guard against these things. The citadel of liberty is betrayed by those who open the gates to direct action.

## CHURCHMAN LOSES SUIT

(Christian Advocate, June 26, 1936)

The suit of Gabriel Hess against The Churchman has finally been decided against The Churchman and Dr. Shieler. The suit has been ordered to pay Dr. Hess the sum of \$10,200. Gabriel Hess, who brought the suit, is attorney for a motion picture firm, and Dr. Shieler is editor of The Churchman, a Protestant Episcopal weekly paper. The suit was caused by the publication of a statement that Gabriel Hess, the attorney, had been indicted in Canada. The statement was made upon what was supposed to be reliable information. However, it developed that Hess's name had only been mentioned in connection with some case. Upon knowledge of the facts in the case Dr. Shieler made every effort to make amends, but suit was brought against his paper.

The fact that The Churchman was the first among religious papers to raise the plea for reform of the motion picture business is significant. This paper was a fearless critic of the indecent, immoral, and degrading pictures on the screen and had much to do with bringing about the decency reform of recent date. In spite of the recent action the general public thoroughly understands the attitude of The Churchman and also that of Gabriel Hess, the motion picture attorney. Many lovers of decency and advocates of clean pictures have mailed contributions to Dr. Shieler to help pay the sum assessed. One religious paper alone collected more than \$3,000.00 for the fund. Dr. Shieler expresses his unmeasured gratitude to those who have stood by him in this trial and in his fight for decent motion pictures.

UNITARIAN ASSOCIATION REPENTS OF WAR RECORD  
(Unity)

The American Unitarian Association at a recent meeting in Boston expunged from its records a resolution adopted in 1918 when the war fever was at its height, which read—"any society which employs a minister who is not a willing, earnest, and outspoken supporter of the United States in the vigorous prosecution of the war cannot be considered eligible for aid from the Association." This action of the association was a betrayal of that sacred principle of descent so essential in religion. It was a denial of freedom, and an attempt at coercion of that most precious of all human rights—the right of private judgment. It was also a cruel attack upon a little group of ministers striving hard to maintain the ideal of peace against overwhelming odds. Some of the braver spirits of the association have been trying ever since to confess their guilt, right the wrong and offer penitence. At last after eighteen years the following resolution was adopted, "it regrets the action of the Association as contrary to the fundamental principle of liberty of thought and conscience, and insists that never



in the future will economic power be used to influence the opinion or conduct of any minister of the society."

\* \* \* \* \*

### NO UNION FOR MINISTERS

(Christian Index, June 25, 1936)

Nearly everybody except the minister has organized, or has enlisted the government's aid to make us pay more for his services or his goods. At the same time high-powered salesmanship and adroit advertising prevent a buyer's strike. The minister modestly and singly rests his case upon the conscience of his congregation. He belongs to no trade union, enjoys no protective tariff, employs no agent, and with rare exception does not advertise. The churches have not intentionally taken advantage of his confidence, but the results have been just as disastrous, both to the minister and to the churches, as if the churches had. In a cause so fundamentally necessary to the welfare of civilization and among a group of men whose work has been multiplied by the conditions of a dreadful depression, the neglect of some churches has been glaringly tragic.

\* \* \* \* \*

### OUR FUNERAL CUSTOMS

(The Christian Leader)

He is a brave man who starts out to reform funeral customs. Few customs are to deeply rooted and grounded in the emotions of people. Perhaps the greatest evil connected with funerals is the expense. Some undertakers boost the bill all they can. They take the lion's share of what is left to the family, and sometimes leave the family in debt. They do this by playing on the family pride and the tender emotions which most people have for their dead. The most expensive caskets and the most expensive service are suggested as being wholly in keeping with the family station. When something less expensive and with less display is suggested by the minister, then nine times out of every ten he finds the family against him as well as the undertaker. Once when we objected vigorously against a charge made against a poor family of \$20 for four pall bearers to carry the coffin from an undertaker's office to an alley door nearby and set it in a hearse, we found the family all for the charge.

The matter of opening caskets in churches and allowing the public to file past while the family waits in suspense is a custom which should be discouraged, but which will require much patience and tact. We have noted, too, the growing custom of consulting only the undertaker as to the hour of funeral services without regard to the convenience of the minister who must be the chief performer at the funeral. (In some cases undertakers and families have been known to set a funeral service at the hour of some church service, then ask the pastor to set aside the church service for the funeral. C. W. P.) As to reforming ministers whose habit is to play upon the feelings of the mourners, there is little to say except that there is a question as to whether men with such cruel hearts should be allowed to serve at funerals. Tactfully, gently, and patiently we can effect these changes.

\* \* \* \* \*

### DR. CAMMACK FAVORS FEDERAL AID FOR COLLEGE STUDENTS

(Religious Herald, June 4, 1936)

The Federal government decides that John Doe is a promising and worthy boy and needs help to get a better education in order to be a self-supporting and contributing member of the State and Nation. After looking into the needs of the said John Doe the government decides that he is worth helping and gives him the money to continue his education. John Doe decides to attend a Baptist college, or seminary, as for that matter, and to use the money given him by the government to help pay his expenses. It should be said that the money is not an outright gift, but is payment for work done somewhere in the vicinity of the school. By what strength of imagination can this be interpreted as union of church and state? Former Governor John Garland Pollard urges us "to rally promptly to fight

the use of public funds to finance sectarian institutions," and cites the above as a case in point.

Suppose John Doe worked on a PWA job and saved his money paid by the government for a year, and went the next year to a Baptist college and paid that money for school expenses. Is that mixing church and state? In one case he worked and was paid while in college, and in the other he worked the year before he went to college, and in both cases his pay came from the same source. Some of us could name a half dozen things we need to "rally promptly to fight," rather than the above situation.—J. W. Cammack, D. D.

\* \* \* \* \*

### ORIENT IN VIOLENT TRANSITION

(Christian Advocate, June 12, 1936)

This describes the significant changes which are going on in both China and Japan. Japan has recently sent into North China thousands of additional troops to hold the country in subjection. This action has so infuriated the Chinese that a new anti-Japanese wave is sweeping the country. Student strikes are numerous and there is strong opposition against all things Japanese. But more significant than these is the demand of the South China government to Nanking that China shall resist with force the Japanese invasion. This resistance to invasion may unite the Canton and Nanking government in a strong unity. Both China and Japan have grave internal troubles. China's customary famines annually sweep away millions by starvation, while Japan's defense program takes annually 45.8 per cent of her income and she, too, has a needy population.

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### A PROSPEROUS BANKRUPTCY

(Christian Herald, July, 1936)

A little group of Episcopalians is making quite a stir in the head lines these days with a plea that Protestantism return to the fold of Rome. This plea is based upon the assumption that Protestantism is bankrupt and that the only religious prosperity is to be found in the Catholic Church. Of course there are many retorts, kindly retorts and retorts barbed with fire. About the most devastating answer given was the answer given by a man who didn't give it for an answer at all. Dr. George Linn Kieffer, dealer in religious statistics, sat down quietly and figured out the percentage of increases in membership among both Protestants and Roman Catholics during the last eight years. When he had lined up his figures in neat little rows here is what he found:

|  |       |
|--|-------|
| Increase in Roman Catholic membership..... | 1.21% |
| Increase in Lutheran membership.....       | 1.64% |
| Increase in Methodist membership.....      | 1.40% |
| Increase in Baptist membership.....        | 2.35% |
| Increase in Evangelical-Reformed.....      | 4.41% |

That's impressive, for its the hard cold facts. Of course membership increase isn't the last word in strength. There are other considerations such as moral influence, contributions to charity and evangelization and philosophy of life. So the plea of the Octavers falls on rather deaf ears.

\* \* \* \* \*

### WHEN WILL THE BREAK COME?

(Christian Herald, July, 1936)

Night and day, all thoughtful persons are pondering these troublous times. Those who see most deeply and clearly into the present conditions know that only a fundamental change in public mind can solve our problems. They look for a revival of religion. But when and where is the break to come? Will a new, great Christian leader arise? There is none such on the horizon now. Will there develop a mass turning to prayer? Is some new book, as yet unpublished, to seize the imagination of the world? Will a statesman arise from amidst the Lilliputian politicians to proclaim the way to God? We do not know. We can only pray, "How long, O Lord, how long?" Make bare thy mighty arm, O God, and show us the way of thy strength. "Go again seven times." 1 Kings 18:41-46.



**CAMPBELL COUNTY ENCAMPMENT**

The Campbell County Association held its first encampment this year under the direction of the Young People's committee at Caryville Lake, Caryville, Tenn. During the mornings Vacation Bible School was held. In the afternoon directed recreation followed by study classes in Bible, Sunday School, B. T. U. and missions. Mrs. B. F. Bean, Fountain City, Miss Mary Evelyn Allan, Fountain City, Mr. James Horton, Knoxville, Miss Faith Bean, Fountain City, Mrs. Nolan Roberts, Jacksboro, were out of the association workers. William J. Card, Nashville, directed the music. Ira Dance, pastor of the Etowah Baptist Church, preached at the close of the study courses the last five nights.

Dr. H. S. Rule, G. L. Ridenour and Miss Meads had charge of the pre-school children's clinic. Seventy-two children under six years of age were immunized against diphtheria. Miss Meade gave the mothers instruction in the care of the pre-school children.

More than 500 were reached with eleven churches represented. Twenty-four conversions were reported and each person is joining the church in the community in which he lives. More than one hundred took the study classes.

This section is in the new TVA development and all sessions of the encampment were held in the school building and on the grounds owned by the Tennessee Valley Authority. The Caryville Lake is to be in the new park development in the mountains on the north side of the Norris Dam.

Mrs. J. M. Newport, Mrs. G. L. Ridenour, Miss Eva Gross, Miss Eva Brewer, resident nurse of the W. M. U. Training School, Louisville, Ky., Miss Crea Ridenour, Mrs. Dorothy Crabtree, Mrs. Siler Cross, and Miss Carrie Ridenour taught in the vacation Bible School.

Plans are being made for a larger encampment next year. Each worker volunteered the services to make the encampment a success. Visiting workers received actual expenses.

**Book Reviews**

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

**Sunday School Officers and Their Work** by Arthur Flake. Published by the Baptist Sunday School Board, Nashville, Tenn. Revised 1936. 155 pages. Cloth 60c, paper 40c.

The great Head of the Church has been good to Southern Baptist Sunday Schools. We have examined the training course books of other denominations but find none surpassing Southern Baptists in scope and detail. Of exceptionally high order are the books in the course in Sunday School Ad-

ministration. It does seem that any Sunday School officer ought to be able to take this volume, "Sunday School Officers and Their Work" and make good. Suggestive, comprehensive, clear, consistent, stimulating and withal an incomparable guide to Sunday School officers in their work.—J. C. Miles.

**A Help to the Study of the Holy Spirit** by W. E. Biederwolf, D. D. Fourth Edition. Published by the Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00.

"A Help to the Study of the Holy Spirit," a subject of perennial interest treated with freshness and satisfying fulness. The author says by way of preface: "This book is the outgrowth

of the writer's own perplexity." Not much has been written on this vital subject, and the author finds much disagreement among those who have written. This book seeks to reconcile the differences among these writers by a fresh study of what the Bible teaches about the third Person of the Trinity. "In the Old Testament are found ninety distinct references to the Holy Spirit, among which are eighteen different designations; in the New Testament, two hundred and sixty-four references and thirty-nine different designations." Dr. Biederwolf has placed us under heavy obligation to him for the results of such thorough search of the Scriptures on this important theme.—J. C. Miles.

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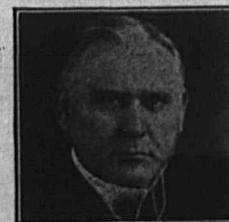
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### WHAT CAUSES DROUGHT HOW TO STOP IT By C. D. Creasman

(The Lewisburg Tribune recently carried the following article by the pastor of the First Baptist Church there. It is said that it evoked wide comment.—Editor.)

At once some will say, "You don't know anything about that. Why write about it?" Others will say, "We have nothing to do with the drought and can do nothing about it." Well, as a matter of fact we have all to do with it and can stop it if we will. I propose to answer both the above questions in the light of God's Word. More is said there about a drought than one might think, and the exact way to stop one is clearly set forth. Let the Bible speak, and the subject will be thoroughly explained.

First of all droughts are caused by the wickedness of God's people. Listen to God's Word. Deut. 11:16-17: Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of Jehovah be kindled against you, and He shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit. Deut. 28:24: Jehovah will make the rain of the land powder and dust; from heaven shall it come down upon thee, until thou be destroyed. 1 Kings 8:35: When heaven is shut up, and there is no rain, because they have sinned against thee. Jer. 2:2-3: And thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain. Amos 4:6-7: And I also have given you cleanness of teeth in all your cities and want of bread in all your places; yet have ye not returned unto me, saith Jehovah. And I also have withholden the rain from you. Zech. 14:17: And it shall be, that those of all the families of the earth goeth not up to Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain.

Thus we see that the world was, and is, cursed with droughts because God's people have sinned. There is no other reason given in the Bible and none can be found anywhere else. And that reason is enough. Why should God be expected to continue to pour out material blessings upon a people who have defied Him and turned to every kind of sin?

How can we stop the drought? The Bible gives the answer. There must be obedience and prayer. Obedience comes first. Lev. 26:3-5: If ye walk in my statutes, and keep my commandments, and do them; then will I give your rains in their season, and the land shall yield its increase, and the trees of the field their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. Deut. 11:13-15: And it

shall come to pass, if ye shall harken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest, gather in thy grain. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Jas. 5:17-18: Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not upon the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. Of course Elijah was a righteous man. No other kind of a man could have had such power.

Then there must be prayer, and under the circumstances described above such prayer is always answered. 2 Chron. 7:13-14: If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; if my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land. Zech. 10:1. Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightning; and He will give them showers of rain, to every one grass in the field.

It is plain from the above Scriptures that we are the cause of the drought, and that we can stop it if we meet God's conditions. But will we? Well, most of us are not headed in that direction. Most people are getting further from God all the time, and unless they return there is no telling what calamity will be visited upon us. It is a matter for very serious reflection. But if those of us who really do love the Lord will meet His conditions we can not only stop the drought, but we can avert the impending doom that is threatening the whole world. Let us do it.

"The loneliness of these brave old warriors, shut up oftentimes within the four walls of their rooms, and the dependence of the widows and orphans who have shared the privations of those whose tired bodies rest in the bivouac of the dead, is a pathetic mute appeal. They are not laggards. Gladly would they be again in the forefront of the battle. But God has shut them in. Added to their weakness and pain of body is the thought, which sometimes must come, that they are forgotten— orphaned by the churches."—Relief and Annuity Board, Southern Baptist Convention.

## LEADING THE LIST!

### BIBLICAL BACKGROUNDS \$3.75

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Again this useful volume will help to vivify places of Bible lands in the study of our Sunday school lessons for these next several months. Chapters ten through fourteen make graphic contributions.

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The ripened fruit of the experience of a faithful and successful minister of the gospel, written in an unusually lucid and graphic style. Every conceivable problem and situation that ever confronts a pastor is dealt with honestly, frankly, and helpfully. (A "first choice" of the Southwest Religious Book-of-the-Month Club.)

## BAPTIST BOOK STORE

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## The Young South

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

### THE LOST BALL

By Leslie E. Dunkin

"I'll play out there," spoke up Paul. "I know I can catch or stop the ball every time."

"Let him play out by that fence," they decided. "We don't want to lose any balls in the water."

A creek flowed along just across the fence. It had rained for several days. The water was very high. It came up close to the fence. If a ball got past him and the fence, it would be swept away in the high water.

They were going to play with Ralph's ball. Paul ran out to his place near the fence.

"I hope some easy ones come first," he thought to himself. He had not played very much. Some of the other boys could catch or stop the ball better than he could, but he wanted to play. He knew none of the others would want to play out by the fence.

"Get it, Paul!" they called. "Stop it!"

The ball hit the ground in front of him. He waited to see which way it would go. He reached out to catch it. The ball stopped in his glove.

"See! I can do it!" declared Paul with pride. "I can stop them every time!" He held the ball up for the boys to see it before throwing it back.

Soon the ball was coming toward him again. It hit the edge of his glove and then stuck him in the stomach. "Ouch!" He threw the ball back to the boys. His stomach was sore. "I don't want any more like that," he told himself. "I might not stop the next one." He wished now he had not told the boys he could stop the ball every time. They might not let him play the next time, if the ball should get into the high water.

"Get it, Paul!" they called.

The ball was coming again. He must catch it. His glove went up to get it. His stomach hurt. His eyes were closed just a second from pain, the ball passed his hands and went over the fence.

"There it goes!" gasped Paul, when he heard it splash in the water. "I missed it!" He ran to the fence. The ball was in the water, caught in a small bush. "I can get it!" declared Paul, as they came to see where it had gone. "I can pull it toward me."

"Let him get it then," they said. "He let it get out there."

A long branch was on the ground. Paul took it to reach out for the ball. It just barely touched the floating ball.

"I'll reach out a little farther," he told himself. "I know I can get it." He stretched out farther.

"Look out, Paul!" called Ralph. "You'll fall in!"

"I can get it," said Paul, as he turned to look back at Ralph.

His foot slipped. He was leaning out too far.

"Help!" screamed Paul. He tried to catch himself. It was too late. He fell into the water. "Pull me out!" he called. "I can't get out by myself."

The high water was starting to pull him farther away from the dry solid ground. The boys grabbed another branch and held it out for Paul to catch. They pulled him out of the water. The ball was swept past the bush and floated away out of sight down the creek.

"Here's my new ball, Ralph," said Paul. The water was dripping from his clothes. "The next time I'll let somebody else do it who can do it better than I can."—Baptist Courier.

### A LITTLE WIND

Anna Deming Gray

I called to a little wind,

"Oh, please are you going far?  
Will you take my love to Iceland,  
And wherever children are?"

To Holland and to China,  
And to Egypt and to Spain;  
And say I often think of them—  
Then come blowing back again.

And bring me just a little thought  
From children 'cross the sea;  
So over here, I'll think of them,  
While there, they'll think of me."



"It must be awful to be a debt-collector. You must be unwelcome wherever you go."

"Not at all. Practically everybody asks me to call again."—Nebelspalter Zurich.

Heavy Stranger (returning to the theatre between the acts): "Did I tread on your toes as we went out?"

Seated Man (grimly): "You did, sir." Stranger (to his wife): "That's right. Matilda, this is our place."

A colored man doing a hauling job was told that he couldn't get his money until he submitted a statement. After much meditation he evolved the following bill: "Three comes and three goes at 4 bits a went: \$3.00."

Customer: "Look here! How long must I wait for the half portion of duck I ordered?"

Waiter: "Till someone orders the other half. We can't go out and kill half a duck."

"My uncle left over 500 clocks." "Indeed! It must have taken some time to wind up his estate."

## In Memoriam

C. A. P. RASBERRY

C. A. P. Rasberry, deacon of Centennial Baptist Church, Nashville, died April 16, 1936. He leaves a wife and two children and many friends to mourn his loss. He is gone but not forgotten—he still lives.

He made his calling and election sure. His trust was in Jesus to the last. Happy thought, blessed thought, good-bye Albert, good-bye daddy, we'll be seeing you in that bright and heavenly home to live with Jesus evermore, where there will be no more farewells.

S. E. Rasberry.

### BOLES

George Lawson Boles, Baptist minister for forty-two years, passed away at the home of his son, L. C. Boles, Sunday, March 29.

Bro. Boles was born August 3, 1867, in Tullahoma, Tenn. His parents were Thomas and Mrs. Eliza Bunn Boles.

In his early manhood he was converted in the church at Rutledge Falls, Tenn., and it was in the same church that he was licensed to preach and ordained not long afterward. He was pastor at Wartrace, Tenn., eight years, at Lonoke, Ark., ten years and Warren, Ark., thirteen years. He also preached at Tracy City, Tullahoma, Fairfield, and Bellbuckle, Tenn. During the course of his service he preached over 8,000 sermons, baptized 2,500 persons, officiated at 1,000 funerals and married 700 couples.

In his ministry he was ably assisted by his wife who was Priscilla Ann Buchanan of Rutledge Falls, Tenn., to whom he was married in 1890. Their companionship and co-partnership throughout the years was beautiful. To this union were born four children of whom only one, Lawrence, lived to grow up.

A large gathering was present at the residence where a brief service was conducted by Rev. W. L. Reagan, pastor of the First Baptist Church of this city. The Rev. H. K. Barr of the Methodist Church read a passage of scripture. Many of the friends continued on to Tullahoma where the last sad rites were concluded in the church which had been Brother Boles' charge in former years. The present pastor, Rev. O. L. Rives, assisted.



## 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



### LAST CALL FOR RIDGECREST

Tennessee has always been among the states with the largest number attending Ridgcrest. We have been so happy because of our large representation. This year we are sure that we will have even a larger number taking advantage of this marvelous opportunity. A beautiful, cool place with scenery unequalled, the best of speakers from our denomination and the leaders of our Training Union department to help solve our methods problems. No B. Y. P. U. member can afford to stay away. These are a few of the additional number registered with us:

Miss Martha O'Kelley  
 Miss Angele Morris  
 Miss Laura Brown  
 Sara Lane  
 Orpha Lipps  
 Mrs. Louisa Carroll  
 Dorothy Chatham  
 Irene Booth  
 Joe R. Gibbs  
 Roberta Gibbs  
 Mrs. Olive M. Simpson  
 Ola Belle Simpson  
 Mary Rogers

### BLEDSON ORGANIZED

Miss Nannie Jones, Training Union Director for Bledson Association, writes us that Bledson is now fully organized. They have been holding their regular meetings during this year according to the state plan and now have the full list of required officers. We congratulate most heartily these splendid young people upon this accomplishment.

### MIDLAND HOLDS SCHOOL

During the week of July 5 some very splendid study classes were held in the Midland Association. Bishopville church held a very successful school with an enrollment of 140. Three classes were taught as follows: "Missions in the Bible" taught by Mrs. J. A. Dunn; Junior and Intermediate Manuals were taught by Roxie Jacobs. A called meeting of the association was held for the purpose of perfecting an organization. A full list of officers were selected subject to the approval of the association meeting in September. Meetings for the association will be held the second Sunday afternoon in September.

### MULBERRY GAP GROUP MEETING

Splendid group meetings were held in the groups of Mulberry Gap Association during June. Mr. Durwood Seal, captain for one group of churches reports more than 200 present at his group meeting. Mulberry Gap now has ten B. Y. P. U.'s organized since May 1 of this year when the association was organized.

### ATHENS FIRST CHURCH TRAINS

Three splendid classes are being taught this week as follows: Miss Tunis Johns, More Than Money; Mrs. J. W. Watts, Training in Bible Study; Miss Inez Webb and Miss Orpha Lipps, Studying for Service.

### —BELIEVE IT OR NOT—

Mr. John L. Burchfield, leader for the Intermediate B. Y. P. U. at Rockwood, sends us his report for the second quarter with the additional information that all committees were 100% represented at the three business meetings held during the past quarter. It was not a contest either.

### QUESTIONS AND ANSWERS

1. Who is an active member? One who is a member of a Baptist Church and who is the right age—that is, Junior 9-12, Intermediate 13-16, Senior 17-to about 30, and Adults 30 and above, using April 1 as a dividing line and October as promotion. An associate member is one who is not a member of a Baptist Church.

2. What are the privileges of an associate member? All except voting and holding office.

3. When should names be put on roll and when should they be taken from roll? Put name on roll when one joins and begin counting record following Sunday night. Take his name from the roll when he has been absent three meetings in succession and visited after each absence—present in writing the reasons given for absence to Executive Council. If reasons are approved by council the name will be transferred to the prospective list.

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### MISSIONARY READING COURSE LAUNCHED AT JUDSON

"Members of the Baptist Training Union," said Rev. Herbert Barclay Cross, pastor of the Judson Memorial Church in Nashville, "are less lopsided in their Christian development than members of any other department of the church." The Training Union agrees with its pastor, and its program is constantly widened to meet every spiritual need.

Young peoples' discussion groups, varied socials, extension programs, Sunday School promotion efforts, and musical training have long received definite attention; now another feature has been advanced to stimulate mission interest.

When the suggestion came from the Southwide Training Union Department that the new Missionary Reading Course be promoted at Judson for a six-month's period, it met with immediate response. "Our members," stated Director C. B. Ramsey, Jr., "will welcome the opportunity to increase their mission knowledge and add to their summer reading pleasure." He was right. At the Executive Committee meeting plans were made to be subsequently adopted in the business meeting; then they were presented in detail to the Woman's Missionary Society to be enthusiastically received by that group. Each circle was combed for the suggested books; the church library was checked and the pastor's study, after which it was found that most of the needed books were on hand. The remaining few were purchased through the Baptist Book Store in order that a complete set be ready for circulation in each department.

Two weeks before the opening date of the campaign, missionary committees of each B. Y. P. U. and B. A. U. had received pledges from their members to read the required books (one every two weeks for six months). Interest had been stimulated through the assembly programs; requests were coming in for special books. On the first night that books were offered every single copy was taken.

They are off to a big start—missions are receiving a great boost—Training Union members a great blessing.



This College with its ideal location, strong faculty, superior equipment, offers unusual advantages for young ladies in the Literary, Conservatory and Fine Arts Departments at minimum cost. 94th session begins Sept. 15th.

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

### TENNESSEE LEADS THE SOUTH IN VACATION BIBLE SCHOOLS

|                      |             |
|----------------------|-------------|
| Tennessee            | 127 Schools |
| Texas                | 70 Schools  |
| Oklahoma             | 59 Schools  |
| North Carolina       | 56 Schools  |
| Missouri             | 42 Schools  |
| Kentucky             | 26 Schools  |
| Georgia              | 23 Schools  |
| Alabama              | 22 Schools  |
| Louisiana            | 22 Schools  |
| Arkansas             | 15 Schools  |
| Mississippi          | 15 Schools  |
| Florida              | 10 Schools  |
| Virginia             | 9 Schools   |
| District of Columbia | 1 School    |
| Maryland             | 1 School    |

Total of ..... 498 Schools

The reports as given above are as of July 16. This does not necessarily mean, of course, that Tennessee has had more Vacation Bible Schools this summer than any of the other states. All of the reports from the other states are not in and all the reports on schools in Tennessee are not in. We know of 46 other new schools that will be held this summer. There are 52 churches that had schools last summer that have not reported this summer. It looks like Tennessee will go beyond the goal of 200 schools this year.

### BROADWAY, KNOXVILLE, HOLDS LARGEST SCHOOL REPORTED SO FAR IN STATE

The enrollment in the Vacation Bible School in the Broadway Baptist Church, Knoxville, reached 398, with an average attendance of 310. Rev. W. M. Grogan, the assistant pastor, was principal of the school and Dr. W. Herschel Ford is the excellent pastor of this church. There were so many in the Junior department that it was necessary to divide it into two departments. This is the largest enrollment thus far that has been reported by any school in the state. There may have been other schools that went beyond this enrollment, if so, this department would like to know about it.

### A WONDERFUL TESTIMONY

Our churches, both small and large, are coming to a realization of the real value of the Vacation Bible School. The following is a sample of the letters coming to this office practically every day:

"Our third annual Vacation Church School which closed last Friday (July 10) was the best school we have had. It was the best in attendance, in spirit, in community co-operation, and achievement. Our people are realizing

more and more that this type of school is highly beneficial. Shelby County churches in general are coming to this realization also. Two years ago our school was the only one in this association; last year we were one of three; this year there were about fifteen.

"In the Vacation Bible School a competent and consecrated teacher has a marvelous opportunity. For example, the teacher of our Intermediate Class, Mrs. Jefferson Messick, one of our Sunday School teachers who, not long ago, taught in a special school at Wm. J. Bryan College, taught her pupils over fifty verses of Scripture. These verses were selected with definite themes in mind. With that store of Scripture any of those children could give a sufficient number of verses to set forth the whole plan of Salvation. They can quote several verses setting forth the reasons for the "hope that is within" them (they are all Christians). They can quote the Scripture that underlies our mission program. In fact, they quoted so much Scripture at the closing exercises of the school that the adults were amazed. Needless to say that with so competent a teacher that this was not mere verbal memorizing, it was a "reasoned out" store of knowledge. Our other teachers were equally as efficient and zealous. That accounts in part for the success of our school.

"Some churches think their constituency is too small to support a Vacation Bible School, but certainly a small church is as much responsible for the Lord's work as a large one. Our attendance did not at any time exceed eighty, yet we believe our little community has been greatly benefited, and will continue to be benefited because of the school.

Germantown Baptist Church."

Sincerely yours

W. P. Everson, Pastor

### OCOEE WON'T QUIT

A letter from J. C. Williamson of Chattanooga indicates that Vacation Bible Schools in the Ocoee Association are still breaking out. He says it looks like they "won't quit having schools." Ooltewah will have a school beginning July 27, which will run two weeks; Rev. Hiram Ward is the pastor. Miss Elizabeth Deakins conducted a school the past week at High Point, which is a mission church out in the mountains of that association. To date we have received reports from ten churches in the Ocoee Association.

### CUMBERLAND ASSOCIATION ORGANIZED

The last Sunday in June the people in Cumberland Association met and organized their Sunday School work. The meeting was held with the New Providence Church. Rev. Keidell Thomas of Big Rock, Tennessee, was elected Associational Superintendent; Harley D. Fite of Clarksville was elected Associate Superintendent and Miss Verda Williams of Clarksville, Secretary. The departmental leaders will be elected at the next meeting.

| Church                             | Superintendent   | Book  | Awards |
|------------------------------------|------------------|---|--------|
| <b>BEECH RIVER ASSOCIATION</b>     |                  |   |        |
| Bath Springs                       | J. M. Duncan     | "Building a Standard Sunday School"                                 | 7      |
| Lone Chestnut                      | Kilbourn Walker  | "The Book We Teach"   | 7      |
| <b>BIG EMORY ASSOCIATION</b>       |                  |   |        |
| First, Rockwood                    | Roy Thompson     | "Outlines of Bible History"   | 11     |
| <b>CAMPBELL COUNTY ASSOCIATION</b> |                  |   |        |
| Caryville                          | Leonard Cross    | "Building a Standard Sunday School"                                 | 7      |
| Batley                             | Claude Galbraith | "Outlines of Bible History"   | 7      |
| Cumberland Mountain                | George Bullock   | "Building a Standard Sunday School"                                 | 10     |
| Fratersville                       | Mack Marlow      | "Outlines of Bible History"   | 14     |
| South Clinton                      | W. V. Marlow     | "Outlines of Bible History"   | 12     |
| <b>CUMBERLAND ASSOCIATION</b>      |                  |   |        |
| Alva                               | Linzie Fain      | "The Book We Teach"   | 5      |
| Little Hope                        | Alfred Slate     | "True Functions of the Sunday School"                               | 7      |
| <b>CUMBERLAND GAP ASSOCIATION</b>  |                  |   |        |
| Springdale                         | Harvey Runion    | "Building a Standard Sunday School"                                 | 3      |
| <b>DYER COUNTY ASSOCIATION</b>     |                  |   |        |
| Southside                          | R. E. Hughes     | "True Functions of the Sunday School"                               | 5      |
| <b>GIBSON COUNTY ASSOCIATION</b>   |                  |   |        |
| First, Humboldt                    | Carey S. Hill    | "Vacation Bible School Guide"                                       | 11     |
| <b>HIWASSEE ASSOCIATION</b>        |                  |   |        |
| Ten Mile                           | O. C. Ewing      | "Building a Standard Sunday School"                                 | 9      |
| <b>KNOX COUNTY ASSOCIATION</b>     |                  |   |        |
| Oakwood                            | A. L. Reed       | "True Functions of the Sunday School" and "When Do Teachers Teach?" | 8      |
| <b>McMINN ASSOCIATION</b>          |                  |   |        |
| First, Athens                      | Frank Harrison   | "Outlines of Bible History"   | 5      |
| <b>MIDLAND ASSOCIATION</b>         |                  |   |        |
| Deep Springs                       | Rev. H. L. Smith | "Outlines of Bible History"   | 6      |
| <b>NASHVILLE ASSOCIATION</b>       |                  |   |        |
| Eastland                           | C. C. Wooton     | "Vacation Bible School Guide"                                       | 21     |
| Grace                              | Geo. Crossway    | "True Functions of the Sunday School"                               | 14     |
| <b>OCOEE ASSOCIATION</b>           |                  |   |        |
| Tabernacle                         | P. G. Dowd       | "What Baptists Believe"   | 14     |
| <b>NEW RIVER ASSOCIATION</b>       |                  |   |        |
| First, Oneida                      | Lee West         | "The School in Which We Teach"                                      | 20     |
| <b>SHELBY COUNTY ASSOCIATION</b>   |                  |   |        |
| Gallie                             | A. J. Miller     | "Outlines of Bible History" and "When Do Teachers Teach?"           | 16     |
| Temple                             | C. O. Barbour    | "When Do Teachers Teach?"   | 17     |
| Trinity                            | F. M. Morton     | "Outlines of Bible History"   | 12     |
| Yale                               | J. H. Parks      | "Building a Standard Sunday School"                                 | 23     |
| <b>STOCKTON VALLEY ASSOCIATION</b> |                  |   |        |
| Miller's Chapel                    | Walter Upchurch  | "Studies in Romans"   | 13     |
| <b>WATAUGA ASSOCIATION</b>         |                  |   |        |
| Watauga Academy                    |                  | "New Testament Studies"   | 21     |
| <b>WILLIAM CAREY ASSOCIATION</b>   |                  |   |        |
| Ardmore                            | D. P. Boggess    | "When Do Teachers Teach?"   | 5      |



# SUNDAY SCHOOL LESSON

By THE EDITOR

AUGUST 2, 1936

## Philip's Missionary Labors

Scripture: Acts 8:26-40.

Golden Text: Acts 8:4.

Readings: Acts 8:5-13; Acts 8:14-23; Isa. 60:1-9; John 12:20-26; Gal. 3:1-6; Matt. 13:1-9.

The disciples were scattered abroad by persecution (last lesson) and in turn scattered gospel seed. The present lesson deals with a part of the work of Philip as a result of this dispersion.

### I. Following Divine Guidance (vss. 26-29)

1. "Arise, and Go." Philip in Samaria was told to go south to the way from Jerusalem to Gaza, one of five Philistine cities in the lowlands skirting the Mediterranean. "The angel of the Lord" told him to do this. "Angel" means "messenger," and may have been one of the spirit beings commonly called by that name or may have been "the Spirit" in verse 29, who also spoke to Philip. The more natural interpretation refers it to the former. How the angel spoke is not revealed, but in some way the Lord's will was made known and Philip obeyed. In both private and public Christian service the Lord's will should be sought and known and obeyed. None of us have sense enough to carry on without this.

2. "He Arose and Went." Having obeyed without knowing the reason for the Lord's direction, Philip now saw the reason. The treasurer of Queen Candace of Ethiopia, a Gentile proselyte to the Jewish faith, had come 1,200 miles to Jerusalem "for to worship" and was returning and, in oriental fashion, was reading aloud from Isa. 53. No doubt by inner impression, the Spirit told Philip to "join thyself to this chariot." It may be rendered, "Glue thyself (or stick to) this chariot." Philip "ran thither" and "stuck" to the chariot and landed his man. When the Spirit says to "stick," then stay, and results will follow.

### II. Giving Scriptural Instruction (vss. 30-35)

1. The Point of Contact. "Understandest thou what thou readest?" When Scripture is not understood it means nothing in a spiritual way to the reader. Unregenerate and unenlightened men cannot discern the Word of God (1 Cor. 2:14), and part of the Christian task is to explain it so that through the Spirit men may understand it. Three things were in the Ethiopian's favor. Evidently the Spirit was working on him, he had an open mind, and he was reading the Scriptures. To Philip's question he said, "How can I except some man guide

me?" The sovereign God could have revealed the truth otherwise, but He chose to use human instrumentality through which to do it. Here is found one of the underlying principles of missions. Let that man who would guide inquiring souls be sure he is Spirit-directed and that he will, therefore guide them aright!

2. Preaching Jesus. "Of whom speakest the prophet this? Of himself, or of some other man?" The eunuch's question was a searching one and indicates a vital principle in the interpretation of Scripture. Christ opened the minds of the disciples, that they might grasp the revelation "in all the Scriptures the things concerning himself." Throughout the Word of God is an unfolding of Christ, and that Word cannot be understood except as Christ is seen where He is revealed. Seven hundred years before this Isaiah prophesied of the suffering Messiah. The custom was to interpret Isa. 53 as referring to the suffering nation of Israel, and many today do not believe or will not admit that it refers to Christ. But Philip, a man full of the Holy Spirit, saw Christ in it and Peter, one of those whose mind Christ Himself opened to understand the Scriptures, saw Christ in it (1 Pet. 2:24). The truth is that of no other being could Isa. 53 be descriptive. So Philip began at the very same Old Testament Scripture that the eunuch was reading "and preached unto him Jesus," and the eunuch was converted. The man who cannot so preach Christ from even the Old Testament that believing sinners can be saved does not know the gospel. For a man to preach Jesus in harmony with Biblical revelation means to present Him as atoningly giving Himself for us "that he might redeem us from all iniquity" (Tit 2:13, 14), with the redemptive implications thereof. In teaching sinners the way of salvation it is vital that they be Scripturally instructed and not given some mere human instruction.

### III. Baptizing a Believer (vss. 36-40)

1. A Believer the Subject. The expression, "preached unto him Jesus," comprehended all the things necessary for the eunuch to exercise faith in Christ and be saved plus the expression of that salvation in Christian obedience. Evangelism should include both the truth of salvation and the duty of obedience on the part of the saved. So Philip, as other New Testament preachers did, preached salvation by faith in Christ without any pluses (Eph. 2:8, 9; Rom. 11:6) And then he must have preached Christian obedi-

ence to the new-born convert, which included the duty of baptism. Baptism is a "figure" (1 Pet. 3:21) and a "likeness" (Rom. 6:3-5), and is, therefore, not a condition of salvation but a symbolism or expression of it. In John 3:5 two aspects of one birth of the Spirit are set forth and water baptism is not referred to. Acts 2:38, in the light of New Testament teaching, presents baptism as "because of" and not "in order to" remission of sins. "Wash away your sins" in baptism (Acts 22:16) cannot be literal and must, therefore, be symbolical. The babe must be born before it is washed. The New Testament order is salvation before baptism. So the believing eunuch requested baptism and received it at the hands of Philip. New Testament teaching is, "If thou believest with all thine heart, thou mayest," and this excludes infants and other irresponsible people. And this is in exact conformity to the Great Commission given by the Lord.

2. Immersion the Form. This much is certain, that Philip baptized the eunuch in the form and act of baptism practiced in those early days, which was the form of a burial and a resurrection (Rom. 6:3-5; Col. 2:12), in other words, an immersion. That is why "they went down into the water, both Philip and the eunuch, and he baptized him." In the light of these facts the man must be blind from choice who does not or will not see that the eunuch was baptized by immersion. Along with others in those days, Philip did not take it upon himself to baptize irrespective of the church, for he labored under the sanction and authorization of the church at Jerusalem.

So in this cross section of missionary labors we see the "go" of the Lord, the going of the disciple, the instruction of the seeker, the salvation of the believer, and the baptism of the saved. This plums the Great Commission and is the order to be followed today. And sound and consecrated Baptists are the only people on earth who carry out this commission as it was given.

### QUESTIONS

1. What is the historical connection of the lesson?
2. How was Philip guided to the eunuch and how did he obey?
3. How did Philip establish contact with the eunuch?
4. What was the message he preached to him? What is involved in this?
5. What was the effect upon the Ethiopian?
6. How did Philip baptize him?
7. When is the Commission carried out?
8. Who carries it out today?

Lesson for August 9: SAUL CONVERTED AND COMMISSIONED. Acts 9:1-9, 17-19; 1 Tim. 1:12-14.



## Woman's Missionary Union

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.

### ASSOCIATIONAL MISSION STUDY DAY

The members of the William Carey Association at the young people's meeting held recently voted to have a day when all the members could come together and have classes for all ages. Mrs. P. L. Ramsey, Miss Annie Ruth Laten and Mrs. G. N. Merrell were appointed a committee to plan for it. The place selected was Crystal Springs where there was delicious water and plenty of shade. The time set was July 11. The teachers were Mrs. Phagan, who taught the Sunbeams, Bob Sutherland the R. A.'s and the preachers who were present, Miss Kellis Hix had the G. A.'s and Miss Northington the W. M. S. members.

There were 156 in the classes. Trucks, school busses and cars came loaded. A delicious dinner was served, each group bringing a bountiful supply, and when it was all spread together it looked like it was enough for an associational meeting.

We do believe that many leaders and young people received a new vision of the worthwhileness of mission study.

It was a day of real enjoyment and even though most of the classes were held under the trees there was no trouble in holding attention. They all seemed to be there on purpose and the day was used for His glory.

Colon, P. C.  
 July 4, 1936.

My dear Miss Mary:

On the front of our itinerary is the jingle, "There's more to a trip than a train and a ship." All too soon did we realize the truth of this statement.

We arrived in New Orleans Friday morning at 7:00 o'clock. Went at once to Roosevelt Hotel. By nine we had had breakfast and were at the office of "Grace Line." We were to use one of their ships through the Canal and down the West coast to Chile. They had our passports, five pictures, police credentials, doctors certificate that we were in good health, successfully vaccinated and inoculated, etc. First bit of information divulged, we were required to have a dozen more passports pictures. Two is all you need for Europe, but we were to add to the "rogues gallery" of the South, four for every country visited. It was very warm, I can say, intensely hot, but we trudged off to the far side of Canal St. to hunt for a friendly sign reading "Passport pictures." At last one was sighted and I am sure Columbus did

not rejoice more when he sighted land in 1492. To the third floor we must climb, all the way on dirty, dark, rickety stairs. "Hope springs eternal to the human breast," so at last we catch a glimpse of painted canvas, vases of artificial flowers, the regulation chair, all but the "pretty little birdie." We are ready for the dozen, untouched passport pictures. It will take forty minutes and cost two dollars. After some real European "Jew-ing" they will make them for \$1.50 per—so we sit! By noon we are back at the ship's office. We arrange to go to the Foreign Consulates at one o'clock. After a refreshing luncheon and window shopping enroute, we rejoice to reach our "air-cooled" hotel lobby. On the dot our date arrives! We get into a taxi and ride almost to the next town, arriving at the Chilean minister's. He speaks little English but is most gracious, presenting us with lovely booklets on Chile. He works diligently on papers. We read of the wonders of that long, narrow country where we make our first real stop. Then to Argentine Consulate, again many papers signed and four of those "works of art" from our morning photographer are affixed, after much foreign talk we receive our papers and are "bowed out." Now to Uruguay! We find this old man who has been fixing visages for fifty years less formal, with an occasional joke. Not only pictures here, but we must have our finger prints, also. Then to Brazilian legation. They have a rule that those papers must be in their possession twenty-four hours before sailing. No, he cannot expedite matters, no matter how much pressure or how many bribes—that's the rule!

Beginning at 9 A. M. it is now 4:30. We must hasten to Fruit Line for our tickets as they close at five. Our escort of the day promises to do his best to get Brazilian visas fixed by eleven when we sail. After an enjoyable dinner we are ready to retire early as the day has been long, hot and hard.

Next morning we learn that we must sail without our Brazilian visas but with promise it can be fixed in Buenos Aires at the end of the month. Truly our neighbor, South America, does not

seem as anxious as our European cousins for our visits!

We take taxis to Julius St. wharf for S. S. Tivires. They carry fewer passengers than any Fruit Line, forty being the limit. We sail with thirty-nine. Oil burner, clean and beautiful! On the deck on a table was a large tray "stacked up" with the largest, most luscious bananas. The dining room, though small, is lovely, all decorated in yellow, gold and purple bells. In our state rooms we found the loveliest red roses. How it thrilled me to be thus remembered! Letters, boxes, telegrams and cards completed my happiness. You were too good! How I love each one of you!

Tuesday morning by ten we were in Havana. Landing cards were distributed. We went up town and enjoyed shopping, then back to boat for lunch, after sight-seeing tour. Malecon Drive, Maine Monument, Columbus Cathedral, Hospital, twenty-five buildings, every disease in a separate building, and last, but by no means least, our lovely Baptist Church and College in the heart of Havana! It would make your heart rejoice to know that you had a part in carrying on this work. We sailed at ten that night and I don't think that I have ever seen a more beautiful sight than the lighted city, beautiful, smooth water and the bright moon light! Next day we passed San Antonio Light House on point of Cuba and went into the Caribbean Sea. We met Liner President Wilson on its "Round the World Cruise." Soon we encountered a head on Trade Wind. For two days and two nights the wind blew fiercely, the waves washed our deck as well as our state rooms, and I came very nearly losing my reputation as a good sailor. My companions went to bed and I managed not to miss a meal but I ate sparingly. Our many tropical fruits, apples, papays, avocados, etc., were greatly enjoyed. We landed at Cristobal four hours late, glad to be on "terra firma" once more! We have five days to wait for "Santa Barbara." We are in the lovely American Hotel "Washington." Fourth of July is being celebrated in great fashion.

In my next letter I will tell you of lovely shops, going through Canal, etc.

Love and appreciation to all,

Emma Byrn Harris.

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## In Memoriam

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

### PETER GARLAND TERRY

Born Feb. 3, 1859, and reared on a farm about four miles southeast of Hartsville, Tennessee. His early education was in the district school, and at the age of 19 years, he entered Hartsville Masonic Institute, where he studied for two years. In 1882, married Betty Ward Jeffreys, to which union were born three children—two sons and a daughter. He served as deputy circuit court clerk for four years and then as circuit court clerk for eight years. During this time he also served as assistant postmaster and represented a couple of insurance companies. He was nominated for the third term but resigned to move to Nashville, Tennessee, to accept the position of business manager of the Baptist and Reflector. This was in 1902 when Dr. E. E. Folk was editor.

In 1888, he united with the Hopewell Baptist Church, of Sumner County, and was baptized by Rev. Wm. Wilkes in Bledsoe's creek. Moved to Hartsville in 1890 and united with Baptist Church there and was ordained a deacon. Served this church as clerk and treasurer for ten years. Moved to Nashville June, 1902, and he, wife and children united with Edgefield Baptist Church. He was elected clerk of this church. Moved to Waverly Place and attended Belmont Baptist Church for two years, then came back to East Nashville and the Edgefield Church. Purchased a home in Eastland and united with Eastland Baptist Church in 1912. Elected treasurer Nov. 1, 1916, and still held this office at time of death, April 29, 1936. Served his churches, continuously, as clerk or treasurer for about forty years. Subscriber to Baptist and Reflector since 1888. Was bookkeeper and cashier for W. W. Dillon & Co., with nearly thirty years at the same desk. Served as a Notary Public nearly thirty years, receiving first commission from Gov. Patterson. Survived by wife and three children, all of Nashville, and eight grandchildren.

"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

### RESOLUTIONS OF THE EASTLAND BAPTIST CHURCH NASHVILLE, TENNESSEE

Whereas, on April 29, 1936, God in His wise providence, saw fit to remove from our midst Brother P. G. Terry, a beloved deacon, an active usher, and for twenty years the very efficient church treasurer, who was always untiring in his efforts to promote the Kingdom of our Lord, and

Whereas, though with bleeding, torn hearts because of his almost sudden

going from us, still we bow in humble submission to God's will knowing that our Heavenly Father doeth all things well, and deals justly with His children, therefore be it resolved:

First, That we thank God for the years he lived among us and for the beautiful example of his Christian life, and untarnished character.

Second, That we extend our deepest sympathy to his bereaved family and pray that his Christian influence may ever live with them.

Third, That we pay tribute to his long

life of faithfulness, to his devotion to the church and Sunday School, and to his faithful interest in the work of the Master.

Fourth, That a copy of these resolutions be sent to Mrs. Terry, a copy to the Baptist and Reflector, and that a page in our minute book be inscribed to his memory.

E. B. Weise, Chairman,  
Archie Thompson,  
Geo. B. Grover,  
Leslie E. Stewart,  
Committee.

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## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR JULY 12, 1936

|                           |      |
|---------------------------|------|
| Memphis, Bellevue         | 1427 |
| Memphis, Temple           | 833  |
| Chattanooga, First        | 809  |
| Knoxville, First          | 703  |
| Knoxville, Fifth Avenue   | 586  |
| West Jackson              | 522  |
| Jackson, First            | 506  |
| Etowah, First             | 493  |
| Bristol, First            | 482  |
| Knoxville, Lincoln        | 401  |
| Memphis, Speedway Terrace | 384  |
| Chattanooga, East Lake    | 346  |
| Cleveland, First          | 335  |
| Union City                | 332  |
| Chattanooga, Tabernacle   | 312  |
| Humboldt, First           | 308  |
| Paris, First              | 265  |

### By FLEETWOOD BALL

R. R. Gowan, of Greer, S. C., has accepted a call to the church at Slates, S. C.

S. L. Branham, Vanceburg, Ky., has accepted a call to the Second Church, Logan, W. Va.

D. D. Sumrall, of Amarilla, Texas, has accepted a call to Hillcrest Church, Dallas, Texas, and is on the field.

M. C. Bishop has resigned as pastor of the First Church, Post, Texas, but has not revealed his plans.

Loyd Montgomery, of Mt. Olivet, Ky., has resigned there to accept a call to the church at Warsaw, Ky.

J. B. Smith has resigned at Mackville, Ky., to accept the call to the First Church, Ackerman, Miss.

R. A. Kimbrough, of Jackson, supplied the pulpit of Royal Street Church, that city, last Sunday at both hours most acceptably.

The First Church, Fountain Inn, S. C., F. G. Lavender, pastor, began a revival Sunday with J. R. Jester, of Greenville, S. C., doing the preaching.

A joyous welcome service for Sibley C. Burnett, the new Educational Director at the First Church, Greenville, S. C., was recently held, the pastor, L. M. Latimer, in charge of the program.

B. B. Murphy, of Paducah, Ky., has accepted a call to the First Church, Central, S. C., and is on the field. He preaches also at Mt. Pisces Church near Easley, S. C.

Ben F. Mitchell, at the request of Bethany Church, Kentucky, was or-

daigned to the full work of the ministry by West Broadway Church, Louisville, on Wednesday, June 10.

The First Church, Middlesboro, Ky., S. E. Tull, pastor, lately had a revival in which J. R. Nutt of Lufkin, Texas, did the preaching. There were 40 additions. The membership now numbers over 1,500.

In a revival in the First Church, Cullman, Ala., J. E. Marion, pastor, there were 78 additions, 56 by baptism. J. W. Cramer, of Denver, Colorado, did the preaching.

F. M. Powell of the chair of Church History in the Southern Seminary, Louisville, Ky., preached two baccalaureate sermons and received two Doctor of Divinity degrees this year.

The church at Perryville, R. E. Pettigrew, pastor, is in the midst of a gracious revival in which G. G. Joyner, of Jackson, is doing the preaching. It is his second meeting with that church.

Piney Creek Church, near Lexington, the writer pastor, is in the midst of a gracious meeting in which E. Z. Newsom, of Puxico, Mo., is doing the preaching. He has held several meetings for that church.

Mt. Nebo Church, Buena Vista, T. M. Boyd, of Memphis, pastor, is feasting on the preaching of D. S. Brinkley, of Wichita, Kan., in a revival. The visitor formerly resided in that vicinity.

The First Church, Booneville, Miss., J. D. Thompson, pastor, is in the midst of a great meeting in which Luther Little of Charlotte, N. C., is doing the preaching. It is the boyhood home of the visiting preacher.

Arthur Fox, of Morristown, lately concluded a revival in the First Church, Holly Springs, Miss., R. A. Morris, pastor. Paul Fox led the singing. There were more conversions than at the last seven annual revivals combined.

Charles L. Neal, president of the Theological Seminary of Mexico, has moved from Monterrey, Mexico, to San Antonio, Texas, where he will continue his work until conditions change in Mexico. He is a native of Calloway County, Kentucky.

W. O. Carver, of Louisville, Ky., has rounded out forty years of service as a member of the faculty of the Southern Seminary, Louisville, Ky. He has two children serving as missionaries; George A. Carver, for many years in China, and Dorothy, appointed last year in China.

### By THE EDITOR

W. L. Stigler began his work as pastor of the Monterey Church July 1.

J. H. Sharp is in the midst of a good revival with Westview Church of Murfreesboro, O. E. Bryan, Jr., pastor.

O. C. Cooper, pastor of First Church, Bruce, Miss., has been given a two weeks vacation to go as chaplain of the "KNOW MISSISSIPPI BETTER" train.

Henry Rushing, who is serving the church at Olive Springs, Miss., two Sundays has accepted a call to Collierville, Tenn., for half time and will move to that field at an early date.

The Baptist Church of Big Springs, B. V. Christian, Jr., pastor, closed a meeting July 12 with J. T. Barbee of Dickson preaching. There were two additions by baptism.

With the Churches: Nashville—Inglewood welcomed 4 by letter. Memphis—Bellevue, Pastor Lee welcomed 9 by letter, 4 by baptism, 1 by statement and baptized 3. Chattanooga—Tabernacle, Pastor Denny welcomed 4 by letter, 6 for baptism; East Lake received 6 by baptism; Chickamauga, Pastor Cochran welcomed 2 by baptism and baptized 4. Cleveland—First received 1 by letter.

Hon. E. S. Jouett, Vice President and General Counsel of the Louisville and Nashville Railroad System, says: "I am speaking plainly because, after studying this subject, my conscience demands that I tell other laymen the unvarnished truth, that they may be aroused to the same realization that I have of the enormity of our offense against our ministerial brethren. I marvel at the patience with which they have borne this injustice through all the years, though I can understand the timidity and embarrassment and fear of misunderstanding which have restrained them from pleading their own cause."—Relief and Annuity Board.

## TURBINE WATER WHEELS

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Herron Chapel Church, Bemis, W. A. West, pastor, has recently closed a good revival. L. S. Sedberry did the preaching. There were thirty additions, twenty-three coming by baptism.

N. A. Melton, president of the Board of Trustees of Fruitland Institute and Junior College, Hendersonville, N. C., has announced that the institution will suspend operation of the school for one year.

The brotherhood will continue to pray for Dr. E. L. Atwood, president of Tennessee College, who has been critically ill in the St. Thomas Hospital of Nashville. His condition is slightly improved.

V. Floyd Starke, pastor of Carthage Baptist Church, is assisting the First Church, Burgin, Ky., J. O. Carter, pastor, in a revival meeting. This is the third time Brother Starke has assisted in a revival at Burgin.

First Church, Marked Tree, Ark., A. M. Smith, pastor, has closed a fine meeting in which O. L. Powers of the First Church, Jonesboro, Ark., did the preaching and J. M. Ray of Beaumont, Texas, had charge of the singing. A number were added to the church and the community at large greatly blessed.

Work on repairing the tornado-torn First Baptist Church, Gainesville, Ga., R. Q. Leavell, pastor, was begun July 14th. The lowest bid on a completed job was \$48,500.00. All bids were rejected and work was begun under a foreman and day labor. The building committee did not feel that church could go that heavily in debt. They will proceed as far as they are able to go with the money which has been contributed and with what they feel they can afford to borrow. A total of \$8,071.89 has been contributed by other churches, principally in Georgia.

Chesley Bowden, pastor of First Church, Elizabethton, who has recently returned from an extended vacation, sends in a club of five subscriptions with a brief word about his trip. "While away I preached for Clinton Hill Church, Newark, N. J., where Dr. Charles W. Keller is pastor. We were school mates together. We were guests of the International Baptist Seminary, so a year's subscription of our own good state paper goes to them. We were at the Rotary Convention in Atlantic City and visited an army time friend, a professor in Columbia. It was a great experience to visit other churches: First Church, Atlantic City; Riverside Church, New York; Calvary, Roanoke, Va.; and Dover Church of Delaware. Our Daily Vacation Bible School is now in progress. We have reached 400 in enrollment and our attendance is almost that good. The Bible and Missions have never had such

a place. The merchants are giving the children a treat each day. We eat 400 "Brown Mules" a day. Sounds like the feast Solomon had once."

On Thursday morning, July 9, while preparing a sermon which was to be delivered on the following Sunday, Pastor C. M. Rock of the First Church, Phoenix, Ariz., was stricken with a heart attack and died shortly after noon. Bro. Rock was the founder of Southern Baptist work in Arizona, having led in the organization of many churches, the association and the Baptist General Convention of Arizona. He was a member of the Executive Committee from the time the Convention came into the Southern Baptist Convention.

This is just to say that Bro. Norris Gilliam, the new pastor at Springfield, while pastor at Kenova, W. Va., was only about six miles from where I live. It was my privilege to know him real well. I count him among the most promising young Baptist ministers. He is progressive. He believes in doing things for the Lord. He was often called upon to speak in state meetings. If he is given a chance, you will find him a great asset to the leadership of Baptists in Tennessee. He is an humble, congenial spirit. I count it a privilege to heartily commend him to Tennessee Baptists.—E. L. Edens, Pastor, Unity Baptist Church, Ashland, Ky.

W. A. Freeman, uncle of Secretary John D. Freeman, died at his home in Shreveport, La., July 14. Brother Freeman was at one time one of the most noted evangelists in Arkansas and during his ministry more than 7,500 people professed faith in Christ. While pastor of the First Church, Texarkana, Texas, he led them in a building program. He was pastor of First Church, Chickasha, Okla., when their present building was being erected and there suffered a nervous breakdown from which he never fully recovered. Bro. Freeman aided in starting Highland Church, Shreveport, and also served churches at Vivian and Meridian, La. He wrote and circulated at his own expense many tracts, one of them being an answer to the once much vaunted theory that the negro had no soul. He began his ministry as a Methodist, but after the study of Dr. Frost's book, "The Moral Dignity of Baptism," he announced his change of convictions and of denominational allegiance.

#### RELIGIOUS DRAMA

The Baylor Religious Drama sponsors offer to all Baptist churches a service to aid them in the selection of plays to be used in devotional or other religious services. This organization,

which is under the auspices of the Baylor Student Union, offers its services free.

To the present date the library of this organization includes nearly 400 plays. Each of these plays has been read and evaluated according to the religious and dramatic quality and the type of services to which each is best adapted.

The aims of the organization are to promote high spiritual standards in the use of religious drama, to promote the use of religious drama which would increase the spiritual influence of the church, and to assist churches in the selection of plays.—Baylor University, Waco, Texas.

#### HOW GOD SEEKS MAN

The very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As he walked through the garden in the cool of the day, He might have been heard calling, "Adam! Adam! Where art thou?" It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker's place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, "My God! My God! Where art thou?" But God left heaven to seek through the dark world for the rebel who had fallen—not to hurl him from the face of the earth, but to plan for him a way of escape from the misery of his sin. And he found him.—D. L. Moody.

"But none of the ransomed even knew  
How deep were the waters crossed;  
Nor how dark was the night that the  
Lord passed through,  
Ere He found His sheep that was  
lost."

Herbert Hoover says: "The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties; but where these have been utilized, the pensioning of ministers should be generously supported."—Relief and Annuity Board, Southern Baptist Convention.





# THE PREACHER'S WIFE AND THE PREACHER'S FINANCES

By a Student in Church Problems,  
Baptist Bible Institute

I have chosen to write this paper from the standpoint of the preacher's wife. I feel that wives have a very definite influence upon their husband's career, and certainly it is prudent and wise that they know something of the task of being a pastor's wife. Very often a preacher is chosen or left out of a field because of his wife's character and ability. Whether this is as it should be, is not for me to say, but I know and you know that the fact stills remains.

It has been said in jest that the wife pulls her husband's purse strings so hard that the poor fellow comes out with an empty purse and no strings. However ludicrous this may seem and it makes no difference how much we jest about the wife managing the money, it is true. She, of necessity, must have her hands on the money. If she is wise she will counsel with her husband; he may have some good suggestions after all. The sad part of this story is that no matter how large the preacher's purse, and it makes little difference how many strings may be attached to it, the thing even at best, never has much in it. Adjusting herself to this lack of money is one of the greatest lessons a preacher's wife must learn. If she learns early to make that adjustment, she will help make her husband's career; on the other hand, if she fails or refuses to make this adjustment, she will surely mar her husband's career and blight his service for the Lord. I may be bold in making such a statement, but most husbands will admit the influence of their wives.

Then what can we do as pastor's wives to create that situation which will relieve the harassed look and "hen-pecked" attitude in our husbands? I could list any number of "don'ts" as a sort of negative set of rules, but rather than that, let us look at the question positively. It has often been the custom heretofore and sometimes is still customary in country churches to pay the pastor in produce and other supplies such as members of the congregation may have. The pastor and his wife should be very grateful for any gift that is brought to them whether great or small. However, neither the pastor nor the pastor's wife should ever come to expect such gifts. The pastor's wife who stands with her hands outstretched is never popular with her husband's congregation. I knew of a pastor's wife who had a fine art of hinting to other ladies for things she desired. This to me is just a civilized way of begging. This same pastor's wife knew that one of the good sisters made delicious chocolate cake. She hinted and had presented to her many cakes. However, after only a short time on the field her husband

was asked to leave. It may not have been the chocolate cake, but pastor's wives should never be guilty of begging. Make your husband's salary fit your needs.

Usually business houses in any community are glad to accommodate the pastor and his family with open accounts, and in some cases even a small discount on such purchases as may be needed by the family. This courtesy should be greatly appreciated, but so many preacher's wives and families abuse that privilege. Debt has certainly been the fall of many fine consecrated pastors. Isn't it too bad when so many husbands must bear the burden of sins committed by their careless and thoughtless wives. It is nice to be able to buy all the fancy groceries for your table that you wish, and I am sure it is lovely to wear a new frock every Sunday. Your husband may be pleased with the meals you prepare, and I am sure he likes to see his wife well dressed; but how can any pastor's disposition be sweet with debt staring him in the face during his waking hours and haunting him like a night mare when he tries to sleep? These illustrations may be a little exaggerated but a wife can help keep her husband out of debt. He will be much happier and so much easier to live with and his congregation will like him better.

With the constant reminder from his wife that there is not enough money on which to live as the Jones' do, far too many preachers have been driven to the commercial world. He ceases to please his God and pleases only the petty whims of his wife. I know one preacher who is pastor of a church in a large city. During the week he writes life insurance and he is making more money in the insurance business than he is in his preaching. He makes the simple statement when asked why, that he and his wife cannot live on the salary of the church. If your husband has been called of God to preach the gospel, then you should just as definitely feel called of God to be a preacher's wife, full time. Never lose sight of

your calling and in no way let your husband lose sight of his because of money.

If you will let Christ reign in your home as Supreme Master, and if you love your husband, having a small amount of money will cease to be a tragedy and being a preacher's wife will be a definite joy.

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