

BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 102

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Number 32

As a Girl Alert in Girls' Auxiliary
I will seek to follow the Star Ideals and be

Growing like Christ
Interested in Missions
Radiating love
Looking into all lands
Sending gifts to help

Answering cries of need
Increasingly studying missions
Xcelling in good works
Impressing others for Christ
Loving all the World
Inviting others to share
Always considerate
Reaching rare joys
Yielding to His Will

August 9-15

Girls' Auxiliary Focus Week

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

"Half-Baked Criticism"

A thing that is half-baked is half-cooked and half-raw. It is not "done." A half-baked criticism, then, is a criticism that has not been thoughtfully considered and is not based on facts ascertained by fair investigation.

The advice sometimes given preachers, writers, and others not to engage in half-baked criticism is certainly good. Good advice ought to be heeded. There have been certain non-co-operating Baptists who have hurled anathemas at our Southern Baptist co-operative work. Their criticism has not been based on fair and thoughtful investigation but has been only the expression of their personal venom. Such men would do well to heed the advice referred to.

Sometimes, however, the charge of engaging in half-baked criticism has been unjustly filed. Here is a man who, after careful and prayerful consideration, has registered his protest against the heresies and the dangers of Modernism and its rationalistic "social gospel" and program. Up rises some man who perhaps has not any more thoroughly and thoughtfully studied the matter than the other who says that the other is dealing in half-baked stuff. The protester is thus stigmatized because he does not think like his critic does! That he does not, however, is no necessary proof that he is wrong.

After much serious thought and Bible study a man protests against alien immersion, open communion, and other doctrinal looseness among Baptists. And then someone who does not have the doctrinal convictions of the other or is not willing to face the unpopularity entailed by standing for such convictions charges the other with engaging in half-baked criticism. In other words, the protester's views on the points at issue are half-baked because they do not coincide with the views of his critic!

Communism is making dangerous progress in America. Communistic principles are being advocated by some who are high in the counsels of the nation. But the warnings of those who are aroused over the matter are contemptuously dismissed by some as "half-baked criticism."

But we have this to say: If the reasoned contention for the gospel of grace versus "another gospel: which is not another," for orthodoxy versus heterodoxy, and for Americanism versus communism or other isms be half-baked, please give us more of it. Sometimes, however, those who file this charge are really moved by the logic that whatever

disagrees with their views is half-baked. This logic is not convincing.

And yet, the advice is sound and needful, that before passing a criticism one should investigate and ascertain as far as possible the facts in the case, and that in the light of Holy Scripture, and be able to give reasons for the criticism. Then go ahead even if somebody who may not like it calls it half-baked.

* * *

The District Association

In the territory of the Southern Baptist Convention there are some 900 District Associations of which sixty-four are in Tennessee. Through these the New Testament principle of co-operation among the churches in a common cause finds its initial expression. After this come the larger denominational organizations.

In these bodies the churches not only maintain their New Testament independence but also recognize and express the fact of their New Testament interdependence. Being the closest to the churches and being the initial medium of co-operation through which the churches reach out to a wider service, the District Association has an importance not possessed by any other co-operative organization. Co-operatively, it is basic to all the rest.

The associational meetings are now in full swing. May the Baptists in our state and in other states give them the attention they deserve. The tendency shown in some case to rush through with the utmost speed, shortening the time of the Association and not giving adequate consideration to the matters before the body, is to be deplored. Why not meet and so arrange the program as both to feed the soul and devote adequate time to the consideration of the matters pertaining to the Redeemer's Kingdom? And why not consider the second day as being (as it surely is) as important as the first and act accordingly? The District Association should have both the attendance and the attention which it deserves. It will be a sad day when, and if, Baptists depreciate their associations and allow them to deteriorate.

The Baptist and Reflector salutes the District Associations with their officers and their constituencies!

* * *

Concord Association

Concord Association met July 29, 30 in its one hundred and twenty-sixth session in Powell's Chapel Baptist Church, B. B. Powers, pastor. The attendance and spirit were excellent and the hostess church entertained the messengers and visitors in a fine way. Brethren J. D. Sullivan, Luther M. Vaughter, J. D. Barbee, and C. W. Baird were re-elected moderator, assistant moderator, clerk, and treasurer respectively. Wayne Tarpley preached the annual sermon and did it earnestly and well. Later on we hope to publish the sermon. Several remembered the Baptist and Reflector and the association voted to join with other associations in the state in a special campaign in the fall for subscriptions to the paper. Hon. W. D. Upshaw, of Georgia, who was holding a tabernacle revival at Murfreesboro, was a visitor and delivered moving addresses. A touching scene on the closing day was the rising of the body as a token of respect for Elder J. H. Grime, who was present and who had just passed his eighty-fifth birthday.

* * *

Richland Baptist Church

Sunday, July 26, the editor supplied the pulpit of the Richland Baptist Church, Nashville, at both hours. The hearers were splendidly attentive and responsive and courteous. We greatly enjoyed the visit. May the Lord bless His people there.

Baptist and Reflector Associational Campaign

For the larger ministry of the Baptist and Reflector each association in the state is being asked to put on in the fall or before the end of the year a special campaign for subscriptions. The goal for the state in the campaign is 10,000 subscriptions by Jan. 1, 1937, in addition to those the paper already has.

APPEAL FOR CO-OPERATION

In behalf of this important cause your state paper appeals for the co-operation of pastors and churches, Sunday School forces, W. M. U. forces, Baptist Training Union forces, and Brotherhood forces. It is counting on Tennessee Baptists whose faith and service it constantly promotes.

SUGGESTED ASSOCIATIONAL ORGANIZATION

Having by vote approved the campaign, let each association at its annual meeting set up the organization. If this is not possible, the executive board of the body may be authorized to effect the organization, notifying the pastors and churches accordingly. As soon as the organization is set up send the names and addresses of the personnel to the Baptist and Reflector.

1. Appoint a general chairman to take the leadership in the campaign in the association as a whole.

2. Select as many group leaders as there are divisional groups in the association or as there may be formed to work with the general chairman.

3. Designate a week in which special efforts to secure subscriptions throughout the association will be made.

4. Set a subscription goal for the association. The statewide goal of 10,000 subscriptions by Jan. 1, 1937, is only a fraction over an average of 156 subscriptions for each of the sixty-four associations in the state in addition to the number that each association may already have. Some associations can send in more than this and some will send less, but the state as a whole can send in 10,000 by the first of the year. And, of course, each association will want to bear a worthy part in this.

SUGGESTED GROUP ORGANIZATION

1. Let the group leaders as soon as possible get in touch with the pastors and churches in their groups to the end that a canvassing committee may be appointed in each church.

2. Let the group leaders in conjunction with the pastors select additional helpers as they may be needed by way of getting the Baptist and Reflector before the people and on their hearts.

PUTTING ON THE CAMPAIGN

1. Let the general chairman and group leaders, with pastors and others who may meet with them, meet as soon as possible and lay plans, map out procedure, etc. They will, of course, meet at other times also if needful for the campaign.

2. Let the associational organization order from the Baptist and Reflector the literature and sample copies and subscription blanks to be used in the campaign and see that the literature and sample copies are distributed throughout the association. Seek to have addresses made, if possible, in each church in the association on the value of the paper

and on the challenge to reach the associational goal and help reach the statewide goal. Emphasize the state paper and lay it on the hearts and consciences of our people.

3. The week of the canvass let each canvassing committee be supplied with the necessary subscription blanks and let them secure, if possible, a subscription from each home represented in the churches.

4. Let the number of subscriptions be reported to the church clerk for his records and let the subscriptions with remittances be promptly sent to the Baptist and Reflector, 149 Sixth Ave. North, Nashville, Tenn. The results of the canvass should also be reported to the general chairman of the association.

A FINAL WORD

This campaign cannot be put on without the co-operation of our pastors and churches and the leaders in the churches and in the associations. We earnestly appeal for this co-operation. Write the office that you will help us to reach the goal of 10,000 subscriptions by Jan. 1, 1937, to enlarge the list that the paper already has. This will mean only one additional subscriber for every thirty-four Baptists in the state!

THE GOAL, 10,000 SUBSCRIPTIONS BY JAN. 1, 1937, IS BEFORE TENNESSEE BAPTISTS AND THEIR SERVICE IN THAT DIRECTION EARNESTLY APPEALED FOR. THIS GOAL CAN BE EASILY REACHED WHEN OUR PEOPLE SET THEIR HEART AND HAND TO IT. LET'S DO IT!

THE SEMINARY SINGERS

By E. P. Alldredge, Acting General Secretary

As most of our people know, there has been established at Nashville, Tennessee, the American Baptist Theological Seminary, for the training of Negro theological students and lay leaders in the Negro churches. This school was founded under the leadership of Dr. O. L. Hailey of blessed memory, and is jointly supported by the Southern Baptist Convention and the National (Negro) Baptist Convention. It is now closing its twelfth year of successful operation, with sixty students enrolled.

This Seminary has employed a group of six splendid colored boys—five singers and a pianist—to travel over the country, advertise the Seminary and give concerts and special programs of spiritual songs and entertainments for churches and church organizations, both white and colored.

They are under contract with the Seminary authorities, to whom they must report twice each month and to whom they are under bond to send one-fourth of whatever funds they collect from individuals and churches where they give their concerts.

These young men, headed by Mr. W. H. Adams, are high-minded, talented and worthy Christian boys. They represent a worthy cause, and render a splendid service to all churches where they give their concerts.

We wish, therefore, that all the churches and especially our Baptist churches, both white and colored, might know these boys, hear them sing, give them generous free-will offerings for their services and speed them onward in the good work which they are doing.

White's Creek Pike,
Nashville, Tenn.

Clouds Instead of Light

H. W. Provence

In response to my article in the Baptist and Reflector of July 9, "Another Request for Light," Bro. J. E. Skinner undertakes to give the light I asked for. To my amazement, however, he begins by beclouding the whole issue, charging that I attacked "THE RIGHT OF THE CHURCHES TO RECEIVE MEMBERS INTO THEIR FELLOWSHIP" (capitals his). Of course, I did nothing of the sort, as anyone may readily see if he will read my article with an open mind. It deals entirely with the question of baptism. It does not contain the slightest reference to church membership. "Whoever heard an uncompromising Baptist" assert that baptism is the same thing as church membership? It is perhaps not surprising to see the editor of the Christian Century declaring that baptism is "the social act of initiating a proper candidate into the membership of the Christian church," and that the organic meaning of baptism is "incorporation into the body of Christ." But he is not a Baptist and does not represent the Baptist view.

No one becomes a member of a Baptist church by either repentance or faith or baptism, but only by the vote of the members of that church. Repentance and faith and baptism are all prerequisites of church membership, but all of them together do not constitute church membership; and when a person ceases to be a member of any particular church, he does not give up either his repentance or his faith or his baptism.

If Bro. Skinner had not read my article with clouded eyes, he would have found it unnecessary to argue at such length on a point concerning which he and I are in complete agreement; namely, that the local church is the sole authority for receiving members into its fellowship.

I am glad that he agrees with me also in the view that every traditional belief or practice not in accord with the Scriptures "must move out into other than Baptist quarters."

Back to the Bible, then, let us go. Brother Skinner quotes Matt. 18:15-20 and thinks this passage proves that there was a church in Galilee when it was spoken, and that it has reference to that church. If, however, he will read Acts 9:31 in the Revised Version or any good Greek Testament, he will discover that Luke, after all his research in the life of Christ, knew nothing of any such organization. On the contrary, he speaks of "the church throughout all Judea and Galilee and Samaria," one church only for all Palestine, and that with headquarters in Jerusalem. It is true that the King James Version has "churches" in this passage, but every Bible scholar knows that the King James translators had no access to any manuscript of the New Testament earlier than the fifth century A. D. Evidently Luke's original word "church" was changed to the plural by some scribe later than the fourth century, who, under the influence of postapostolic ecclesiasticism, assumed that there must have been more than one church at the time of Stephen's death and the persecution that followed it. In the same way the word "church" was inserted in Acts 2:41 and 2:47, although the oldest and best manuscripts prove that Luke did not use it in either case. (In similar fashion somebody, unknown to me, inserted in my article in the Baptist and Reflector a reference—Acts 10:47—which I did not write, and which has no connection with the sentence in which it was inserted. It appears that there are scribes in the twentieth century as there were in the sixth!)

Bro. Skinner admits that the apostles were never called a church, but quotes 1 Cor. 12:28 to prove that they were first in the church, "and that it was declared to be a church as soon as they were set into it." But Paul does not say they were a church; he says they were in the church, which no one disputes. And he does not say when that church began. Why try to read into his language something that he evidently does not say?

Bro. Skinner asks to whom the commission was given, if not to the church. Why, to the disciples of Christ, of course; but to them as individual disciples, not as members of an organization. The responsibility for carrying out His commission rests on every disciple of His, and that because He is both Saviour and Lord of every disciple. Paul did not say, "My church is debtor both to Greeks and to barbarians"; he said, "I am debtor." All the great missionaries such as Carey and Judson and Yates, have carried the gospel to the heathen world, not because the churches of which they were members had a commission from Christ, but because they themselves had such a commission. They said, "I am debtor." One of the chief reasons why the work of the gospel at home and abroad receives no better support is the fact that so many members of our churches feel no individual responsibility for obeying the Great Commission, but leave it to their churches.

There is another cloud in Bro. Skinner's thinking when he argues that because a person has to ask somebody to baptize him, he must get permission from the church. This is confusion assistance with permission. If Bro. Skinner's car were to slide off a muddy road, it would be perfectly natural for him to ask some friendly motorist to assist him in getting back on the road; but surely he would not think of asking permission from the motorist to get out of the ditch!

One of the most surprising of Bro. Skinner's statements is that Peter "called for the consent of the church which came with him from Joppa to the house of Cornelius." It is, of course, a pure assumption to say that there was a church at Joppa, for there is no mention of such a church in the record. It is also a pure assumption to say that the six brethren who accompanied Peter constituted that church and were acting in their capacity as a church at the home of Cornelius. On the same ground I presume Bro. Skinner would argue that Philip was the church when he baptized the Ethiopian eunuch on the desert road between Jerusalem and Gaza!

Why will good brethren allow their theories of church authority to lead them into such interpretation of the Bible? Why read into the Bible what we should like for it to mean, instead of letting it mean what it says?

—Greenville, S. C.

BOOK REVIEWS

All books may be ordered from the BAPTIST BOOK STORE,
161 Eighth Avenue, North, Nashville, Tennessee.

A Grain of Wheat by Toyohiko Kagawa. Published by the Abingdon Press, New York, 1936. 150 pages. Price \$1.00.

This is a gripping story of Kakichi, a young man whose life Christ transformed in spite of untoward environment, and of Yoshie, a young woman who sacrificed all for love and found immortality. The book has had a run through more than two hundred editions in Japan. This is the first American edition, translated by Marion R. Draper. A Japanese motion picture of the story has been made and the volume contains thirteen illustrations taken from that picture. It is full of human interest and social action. Beautifully bound, it will make a splendid gift for young people. The unselfish service of Yoshie inspires the title. After her death as a labor of love, the pastor read "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."—J. C. Miles.

REPENTANCE TOWARD GOD, AND FAITH TOWARD OUR LORD JESUS CHRIST

By H. C. Sanders, M. D.

(Condensed form of a tract supplied by the author.)

"Repent ye for the kingdom of heaven is at hand," seems to have been the only text John the Baptist had for a six-month's revival. Jesus had the same text, and the twelve, and the seventy, and the apostles on the day of Pentecost, and on and on. Repent! Repent!! Repent!!!

Then, what is repentance? How am I to know when I have repented? What does it mean to repent? What is the definition? The preachers have so many different explanations of the meaning of repentance. Are they all correct? Does it make any difference which preacher's definition I accept and act upon, will I be all right? No indeed! NO INDEED!! It must be what John the Baptist meant, what Jesus meant, what the apostles meant when they said, "Repent."

The thief on the cross, possibly the most perfect picture of repentance in the whole Bible, turned to Jesus, who had power on earth to forgive sins, acknowledged his awful guilt—awful to the extent that his crucifixion was the punishment that he deserved—and plead with Jesus to remember him when He came into His kingdom. Whether he understood all about Jesus or not is not so important. He turned to Him, believing in Him, for something and got it.

The repentance that John, Jesus and the apostles preached got people somewhere. It produced results in the lives of those who repented, for John refused to baptize those who did not bring forth satisfactory evidence of repentance. Only those that gladly received the word were baptized on the day of Pentecost. Repent! Repent!! Repent!!! And let it be the thing called repentance that God commanded all men everywhere to do; not at all the thing meant when it is said that it repented God that He made man, but the thing the lost, the unregenerate, the man dead in trespasses and sins, the man already condemned because he has not believed in the name of the only begotten Son of God, must do before God will save him by the washing of regeneration and the renewing of the Holy Spirit. The thing the Ninevites did and were saved. What did they do? They TURNED TO GOD FOR MERCY, and it was called repentance. Is there any difference in repentance then and now? No! Anything said about their reformed habits being a part of it? Not a word. Of course it is very positively implied that when they turned to God they turned away from a number of things, but the positive side of repentance is TURNING TO GOD. The negative side of repentance may involve leaving off a lot of things, but the leaving off of a thousand bad habits, even the leaving off of every outward evil practice avails nothing if the soul does not TURN TO GOD. Therefore, the leaving off is not repentance, but the TURNING TO GOD is. In this way repentance means the same thing to the vilest sinner, and the most innocent child—a turning to God for whatever is meant in the salvation from sin and in coming to be a child of God.

This turning to God, this the real thing meant when it was said that all men everywhere were commanded to repent, brought the individual into the attitude before God in which it pleased God to confer upon him all these things, and infinitely more beyond our comprehension. And this definition agrees perfectly with what the Greek scholars tell us is the meaning intended to be conveyed by the Greek word, or expression, which has been translated "repentance" in these connections. It is a reconsideration of what the past life has been. A reconsideration, carrying with it action to the extent of the renouncing of what has been the individual's past attitude toward God. "To repent, as a religious term of the New Testament, is to change the mind, thought and purpose as regards sin and the service of God" (Broadus). This would place reformation, etc., among the results of repentance instead of being repentance itself.

"Where does faith in Christ come in?" "Without faith it is impossible to please God." "Believe on the Lord Jesus Christ and thou shalt be saved," and "He that believeth that Jesus is the Christ is born of God," and so many other positive scriptures. No soul can come to God except through Jesus Christ. There is no repentance according to the true meaning of repentance without this believing in, or trusting in, or depending on Christ. If we attempt to turn to God, still retaining any sort of a spirit of rejection of the Christ, we are yet in an attitude of rebellion against God. We are still asserting our wills against His will; we are not in the attitude that the soul must be in to exercise repentance.

While true scriptural repentance, and true scriptural faith are two separate things; one, repentance, being toward God; and the other, faith, being toward the Lord Jesus Christ; yet one cannot be without the other. They are as inseparable as God the Father and God the Son. There is no getting to God, nor into favor with Him, except through Jesus Christ; through the merits of what He did; because He made propitiation for our sins. There is no pleasing God till we renounce our past attitude toward His Son, as long as we count the blood of the covenant an unholy, or even an unnecessary thing, and refuse to accept this Christ for ourselves for whatever He proposes to mean to the lost whom He came to seek and to save. As there is no such things as this repentance we are talking about without scriptural faith in Christ; neither is there, nor can there be, any such thing as this faith in Christ without accompanying repentance. And whatever difference there may be in point of time, if only a fraction of a second, repentance, so defined, precedes faith. The repentance and faith we are talking about; this attitude of repentance and faith, is THE TURNING TO GOD FOR MERCY, ACCOMPANIED BY DEPENDING UPON CHRIST as our hope of getting a hearing from God, that attitude to which every saved soul came before he was regenerated, born of the Spirit, made a new creature in Christ Jesus, washed, made happy in a Savior's love, etc. And to which attitude every lost individual must come before he is saved. Any other definitions or explanations of repentance and faith are wrong, and are failures.

Brothers and sisters in Christ: Do these explanations, or definitions, fit into your experience of grace? Do these explain the attitude to which you in your very soul came before you received the love of God shed abroad in your hearts by the Holy Spirit which was given unto you? Can't you trace back to the time when you really turned to God in your very soul, depending on Jesus Christ, on Him, nothing more and nothing less, as your hope of obtaining mercy? All you had ever tried had failed; this succeeded. All before, whatever it was you tried, was not when Jesus meant when He said, "Except ye repent ye shall all likewise perish." Then, there is nothing between any lost individual and salvation except coming into this attitude of turning to God for mercy, trusting in, depending upon Christ to see that the Father hears him. And how could there be a turning to God without addressing Him, talking to Him? There is not. THERE IS NOT! The Ninevites talked and mightily too; the thief on the cross talked; and the publican in the temple talked. The very idea of turning to God without in some way addressing Him, making prayer to Him, is too absurd for serious consideration, were it not for the fact that preachers often tell the unsaved that they don't have to pray, and millions of souls are being deceived into believing other explanations of "repentance toward God, and faith in the Lord Jesus Christ." "Except ye repent ye shall all likewise perish."

Satan makes it so easy for us to miss this real repentance and faith. Just any way to get our souls for eternal destruction if he cannot get our lives for outrageous sinners. He will agree, if we insist on being high-class ladies and gentlemen, for us to make a profession of religion, confess Christ, be admitted into membership in some church, be

(Continued on page 8)

A DIGEST OF

BY C. W. POPE (Contributing Editor)

Religious Thought

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

PREDICAMENT OF SMALLER NATIONS

(British Weekly, June 18, 1936)

We have no guidance as to what the smaller nations in Europe, who have trusted us and France to stand between them and the triumphant drift of things, will do now that we have failed them. The only thing we can ask is what we would do under like circumstances. Do we expect those various people round about the Danube, each helpless and exposed and face to face with its great neighbors—do we expect those smaller nations to take no measures, each for its individual security? Do we expect to be able to gather them together again and assure them that next time when the danger approaches we shall be their shield and buckler?

Dr. Rendel Harris in one of his books tells of a dwarf and giant who entered into contract for mutual support. The dwarf did his part faithfully and well. But when the dwarf was attacked the giant always appeared when it was too late. In one encounter the dwarf lost an arm, and in another a leg. The dwarf made a simple calculation and decided upon the one wise course. He broke off the contract.

(Nations, like individuals, should think long and well before entering into contracts for mutual security. But once they are made common honesty demands that they be kept, else the treaties of the nations will become in reality, "just scraps of paper." A few years ago one of the major European nations defaulted in its annual payment of a debt to the United States. But a few days later that same defaulting nation granted to a Central European nation a loan for war purposes much larger than the amount in default on her debt. When nations, denominations, churches and individuals repudiate just debts the foundation of confidence for further dealings with them has been destroyed. Seldom, if ever, have the smaller nations of the world been in such jeopardy as today. Perhaps there has never been so little foundation for international confidence as now. And until confidence is restored confusion, strife, poverty, and bloodshed will prevail. C. W. P.)

VITAL PREACHING

(Christian Review, April, 1936)

Sometimes we become sick at heart over our poor preaching. We search both within and without our hearts for that which will make our preaching effective. After 1900 years preaching is still the most effective method of doing God's work. Before Christ came men had tried everything—learning, culture, philosophy, government, mighty empires, militarism, poverty, riches and religion. Our modern world is rapidly emerging into a similar state of mind. It is not a decade since education was going to save us. So with philosophy and government—particularly democracy! Evolution guaranteed the forward and upward march of all things. A while ago men felt that help would come from a number of sources. That hope is gone. Men are blind and are confessing it. In spite of education, philosophy, evolution, culture and government we are progressing downward. Again preaching has a chance to become vital.

But we have usually made one of two mistakes in preaching. We have preached either an individual salvation or a social gospel. The Social Gospel is law—not gospel. The Gospel is the good news of God's grace to save man. We are redeemed unto social service—not by it. The people

who are dead in trespasses and sins cannot conform to the Christian ideals, nor carry out His program. Vital preaching is impossible apart from the great doctrines of God's love, forgiveness, and judgment and the call to repentance, trust, confession and obedience.

If only we could learn the wisdom of Jesus' method. The early Apostles caught their Master's daring and courage. Peter dared to drive the truth home to the very ones who had killed Jesus. Peter and John prayed for the Holy Spirit to help them preach with boldness. Paul did not enclose himself in a church. Neither did any one else in the New Testament records. "Beware of the leaven of the Pharisees," Jesus said, which was to seclude themselves apart and wait for men to come to them. Jesus and His followers broke through all barriers and went direct to the people. Preaching was the preeminent method of Christianity.

THE ADKHUMB OF MELA

(The United Presbyterian, April, 1936)

Probably the largest gathering of people anywhere on the face of the earth is here at Allahabad. They are gathered for the Adkhumb Mela which is a religious festival. This Mela has been in progress for about three weeks, and every day there has been from 750,000 to more than a million people present. These people come to bathe in the sacred waters of the Ganges and Jumna rivers. They bathe in the hope that Mother Ganges will bring peace to their souls, fortune to their businesses, and healthy male children in their homes. The bathing is most effective when done at the point where the two rivers mix and just as the sun is rising.

Long before day light a party of missionaries, including myself, got a boat and rowed down toward the place where the Ganges and Jumna rivers flow together. Hundreds of boats were there ahead of us. Near the point where the Jumna swings around a bend into the Ganges the boats extended in one compact mass nearly across the river, which is nearly 200 yards wide. As the sun peeped over a cloud bank the din became tremendous. The activity was terrific. People of all ages and sizes leaped from their boats into five feet of water in the narrow space between the boats. Modesty was forgotten. Every year scores of people lose their lives in this seething maelstrom of humanity. The Sadhus and Hindu holy men of India band themselves into groups and the rivalry between the cults is intense. It is the custom at these festivals for the different cults to parade with their followers. For the space of two hours or more the different cults paraded before us. The Sadhus, their stark naked bodies and heads covered with ashes and saffron—hundreds of them, men and women paraded before us. Most of them on foot, some on horses, some on camels and elephants. Following them came their adherents, with their gaudy flags borne by skeleton-like men, leaping and whirling, all shouting and singing, "Ram-Ram, Sitaram." In the Mela grounds we saw one thin fellow lying naked on a bed of thorns. Another lay with his head buried in a mound of dirt where a fire burned, his body writhing in agony. At the last Khumb mela, a Sadhu, was hung by his feet and swung back and forth over a fire.

Today the roads are a solid stream of pilgrims leaving for their homes. As I sit and write I can see them trudging wearily with their bags and baggage, dogs, women and children, all singing in a weary chant, "Ram-Ram, Sitaram." Did they find that for which they came? They will return

to their homes to eke out a miserable existence, looking forward to—they know not what. Next year they will return to seek again, peace for their souls, fortune for their businesses, and healthy male children for their homes.

ELSIE JANIS TURNS BACK ON MAMMON TO AID SICK

(News Sentinel, July 7, 1936)

Elsie Janis, on whom fortune smiled through a long career, looked today to a new role as she resolved to dispose of her possessions and devote her life to aid the less fortunate. "This is a divine inspiration from God," the former actress said. "I am doing it because I want to do something that will give me a reason for living." "I am giving up everything I have, except the talent, personality, or whatever it was that put me in the money." Miss Janis won fame as an impersonator during the World War at the front. She will spend much of her time in hospitals. She will auction off her manor house and her souvenirs. "Mammon has been trying to swerve me from the peace I have sought." I finally turned on him and said: "I know all about what you can give. The only really inspired happiness I ever knew was when I was giving without any thought of you—in the War and after. The proceeds of the auction will go to local charities."

BABSON'S ADVICE ON INVESTMENTS

(Lutheran Companion, July 4, 1936)

Roger Babson, the noted investment expert, has often made statements that had more of religious than an economic ring in them. But here is a statement that sounds as though it might have come from a spiritual prophet. In a recent special letter to prospective investors he said, "Your children are your best investment; therefore put your money into the education and character development of your children, rather than stocks and bonds." The letter reflects a strong conviction that the United States is headed toward some form of inflation. Credit inflation, he says, is already with us, although the effects are not yet evident. "The chances are four to six that counterfeit money will be printed before we get out of the present mess. Only a spiritual awakening can prevent such a catastrophe."

In view of this situation the financial wizard, instead of recommending the purchase of securities, suggests three courses of action: First, the safe-guarding of one's health; second, the investment of money in educating and training one's children; third, the purchase of a small subsistence farm. Here is what he has to say concerning investments in children: "We should spend money freely on devout tutors. This probably means high grade church schools and colleges of the right character. However much money we may now have, the chances are four to six that ultimately we must depend upon our children or grandchildren for support. Hence we should begin to store up money in them instead of safety vaults." That is exactly what churches have been saying all along.

ENGLISH FARMERS PROTEST TITHE-PAYING

Five thousand British farmers recently marched on Downing street to protest payment of the ancient church tithe. The farmers carried large banners and placards with shrieking statements: "We shear sheep, the church shears us." "Churchmen be sportsmen—pay for your own religion." This church tithe is called Queen Anne's Bounty and dates back to 1704. It represents one-tenth of the annual income. The tithe-owners who are mostly churchmen and school-

men are opposed to its cancellation which will hamper their religious and educational work.

Two years ago there were 5,500 unpaid tax claims before the courts. The farmers sought to have the law revoked. This year Parliament took up the question and devised a bill which will reduce the rate of the charges due on October 1, and after that cancels them altogether, holding farmers liable only for the unpaid arrears. Ten million pounds will be appropriated by the government for the relief of needy clergymen who are to lose by the cancellation of the ancient church-tithe law.

In America there are no state paid ministers or churches, and instead of the state appropriating funds to care for needy ministers, the ministers are among the few classes that have not applied to the government for aid. Baptist churches and ministers would not accept salaries from the government if they were tendered.—Cont. Ed.

CRIME GROWING APACE

(Watchman-Examiner, June 25, 1936)

Perhaps we have no man among us who knows so much about the crime situation as does J. Edgar Hoover, director of the Bureau of Investigation of the Department of Justice. In an address a few weeks ago he said, "One out of every twenty-five persons in the United States is inclined toward criminality. There are 150,000 murderers roaming at large in this country. Statistics show that within the life time of every one alive today 200,000 persons will commit murder before they die, and 300,000 persons will be murdered. The average citizen pays taxes for the privilege of living in a country which each year sees 46,981 cases of felonious assault, 283,685 burglaries, 779,956 larcenies, and 247,346 automobile thefts."

It is well for us to think of the source of this criminality. We may thank God for our noble citizens who have come to us from abroad. But for many years hundreds of thousands of refuse have poured through our gates. There has been a steady decrease in discipline in home life as motion pictures, automobiles and the circulation of vulgar magazines have increased. Liquor, which is at the seat of much, if not most of crime, is flowing like water over the country and making drunkards of our girls as well as boys. Only God can help us in such a time as this, but God helps us through the exercise of conscience and judgment. We rejoice in the activity and the efficiency of the G-Men. But the real problem with Christian teachers and Christian people is not the arrest of criminals, but the arrest of crime.

ARE CHURCH BUILDINGS TOO LARGE?

(Watchman-Examiner)

At a meeting of Church statisticians the vice-president of the Babson organization reported on a survey of 1,000 churches. The average membership of these churches proved to be 322, while the average attendance was 115. It was found that only thirty per cent of the auditorium space is now being used, and only twenty-five per cent of church members are supporting the church by attendance on services. In the light of the foregoing some one has said that the church buildings are too large or else the preachers are too small. This is to make a poor joke of a serious situation. To be sure church attendance is not the whole of religion, but it is not to be despised. Where only twenty-five per cent of the membership attend services a minister and a church are tremendously handicapped in the service they would render.

"LEE LINES"

BY ROBERT G. LEE

BERGONIE OF BORDEAUX

Dr. J. Bergonie once lived at Bordeaux, France. He was a specialist. During the World War he invented a vibrator to restore health to men whose nerves were shattered, and also a magnet to withdraw shell splinters from wounds. His right arm became infected with malignant ulcers and was amputated. Then his left arm became involved. In the midst of his suffering, he continued work in the hospitals as Roentgenologist until his death. When he died, the whole French press mourned for a day one of the most illustrious of war heroes. Marshall Petain came to the dead man's side and in the name of the French Republic pinned on his breast the Grand Cross of the Legion of Honor.

Comment not needed here.

MEMORIAL WORDS

Carved upon a memorial stone to a Confederate leader in Charleston, South Carolina, are these words:

"The Hour of Conflict,
The Day of Defeat,
The Years of Oppression,
Brought to his Courage
No Slackness;
And to his Loyal Service
No Abatement."

No such steadfastness could be written of many today—because the year of oppression brings slackness—and crises cause abatement. "Ephraim, being armed and carrying bows, turned back in the day of battle."

DYING TO ONE'S SELF

Somebody said: "The egotistical, expansive, acquisitive elements so often appear through our work and conversation, even in work which is exquisitely done."

That is something of what Litz felt when he went to hear Paganini give his first concert in the Grand Hall of the Opera, on March 9, 1832. Litz said: "In spite of his prodigious technic something essential was lacking in him—the faculty of dying to himself so as to give himself to others."

But this tremendous virtue Jesus did not lack.
Do we?

REPENTANCE TOWARD GOD, AND FAITH TOWARD OUR LORD JESUS CHRIST

(Continued from page 5)

baptized, go to the Lord's Table, and any other religious form or ceremony, be made deacons, or even authorized by the church to preach the gospel, all of these and more, if he can only get us to these places without us ever coming to this point of real repentance toward God and faith toward our Lord Jesus Christ. To which place, and only at which place God regenerates and saves souls.

Friend, be careful, be sure, for many are going to appear in judgment having been deceived. Jesus said so (Matt. 7:22, 23), speaking of those who would claim wonderful things which they had done in His name, and He will answer, "I never knew you." Not once known and forgotten, but "I never knew you."

It is not necessary that any soul should be deceived, for that same Holy Spirit who has convinced you that you are a sinner in spite of yourself, and all the arguments the devil could furnish you to the contrary, will lead you on, if you permit Him, to this attitude of repentance and faith, to where God accepts you as His child, and His love is shed abroad in your hearts by this same Holy Spirit, who has up till now, only been a reprover to you. Then it will be your privilege to have Him as your daily companion, your Comforter, your "Chum," so to speak, and your Guide into all truth.

Are you a child of God, or are you not? YOU EITHER ARE, OR YOU ARE NOT!

If you are you came this way, and this "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20), which are not good works for they are not works at all, was all there was on your part, no difference what other things you thought counted. If you have not come this way you are not, no difference how positively you have believed you were.

Dear unsaved individual: Not anything can hinder you from coming to this repentance toward God and faith toward our Lord and Jesus Christ if you will.

What of confession, baptism, good works, etc.? They are the things for the child to do because he is a child, not in order to become one.

Selmer, Tennessee.

The Co-operative Program In a Word

E. R. Beuler

A few years ago this writer was invited to speak before an assembly of our Negro brethren on the subject of missions. The word co-operative was used often. Finally, after the address a brother wanted to know of the chairman, "What is dis heah co-robativ somethin' and whut does it do for us?" To the first part of the question this explanation was given, "It's de doin' by all of us whut cain't be done by any one of us."

This is a good answer, we think. Missions, to us, is an effort to give the Gospel to all the world, beginning in the local community, which includes the whole of the city or town, then extend out to the association, the state, the Home Mission program and the Foreign Mission program. This is plainly taught in Acts 1:8.

We submit that there are few, if any, of our churches able to comply with all its missionary obligations independently of other churches. We have known of attempts at doing such, but they soon grew lopsided and, like a flat wheel, the more used the flatter it became and the more noise it made until finally it collapses. I know I cannot support a missionary on the field, either at home or abroad. Perhaps you and I together cannot. But we together with every other Baptist in the state and in the Southland can, through the Co-operative Program, help in giving the whole Gospel to the whole world.

Now the answer to the second part of the Negro's question, What does it do for us? Dr. John D. Freeman, in his tract, "I Love to Ask Questions and Answer Them," on page 5, question 1, "What is the Co-operative Program?", says that "It is the method by which Baptists of all our churches work together to do their tasks in their local fields and aid all other Baptists in caring for world needs. Co-operation with my fellow Baptists, then, does give us an opportunity to carry out the Commission which Jesus left to His church. Just to know that my gift, either large or small, if given through our Co-operative Program, goes on a world mission and brings joy unspeakable in having done all, if the final summons were to come, to keep faith with Him who gave the Commission.

Again, participation in our Co-operative effort enriches our personal life because by personal contact through such effort a new relationship has become operative. We watch its development and growth with keen interest, and our hearts are cheered as we go on our way. It is a great feeling just to know that you can join hands with your fellow Baptists and clasp hands with the commendation of our Lord Jesus Christ, who said, "Go ye," and will also say, "Come, ye blessed."

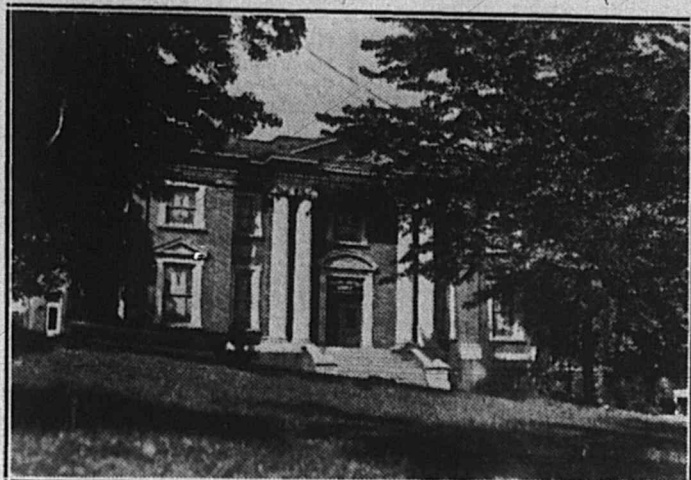
—Nashville, Tenn.

THE SESQUI-CENTENNIAL

Tennessee's First Association

To Be Held at
Central Baptist Church, Johnson City, Tennessee, August 11, 12, 1936

By S. W. Tindell



CENTRAL BAPTIST CHURCH, JOHNSON CITY, TENNESSEE.



S. W. TINDELL,
Johnson City, Tennessee.

The Holston Association was constituted at Cherokee Church Saturday, October 30, 1786. The following is a copy of the first minutes:

Churches and Messengers

"1. Kindrick's Creek (now Double Springs), Jonathan Mulkey, Anthony Epperson.

"2. Bent Creek (Whitesburg), Tidence Lane, Isaac Barton and F. Hamilton.

"3. Beaver Creek, Alexander Chambers.

"4. Greasy Cove, Richard Deacons and James Acton.

"5. Cherokee Creek, James Keel, John Bayless, John Layman and William Murphy.

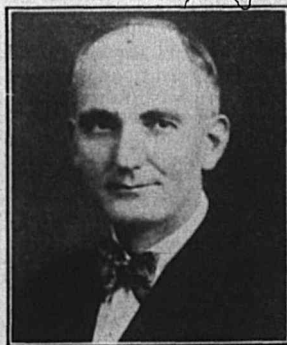
"6. North Fork, Holstein, John Frost (in Virginia).

"7. Lower French Broad River, James Randolph and Chas. Gentry.

"Adjourned till Monday morning, 8 o'clock. Monday morning met accordingly and after divine worship proceeded to business.

"1. Query—Whether it is agreeable to Holy Scriptures for a man invested with a ministerial function to take upon him any part of civil government or not. Answered, We think not.

"2. Query—If a church in disorder send delegates to the Association, Whether we shall receive them as members of counsel. Answered, No. But where any disorder is known it ought to be labored with previous to our next Association by those that know



W. R. RIGELL, Pastor
Central Baptist Church,
Johnson City, Tennessee

it, though members of other churches.

"3. Adjourned to the fourth Saturday in May, 1787, at Bent Creek Meeting house.

"Tidence Lane, Moderator,
"William Murphy, Clerk."

"Plan of Association on Holstein's River, etc.

"October 30th in the year of our Lord, 1786.

"1. We hold it necessary to associate together in council in order to give counsel to the respective churches that compose this Association, in order to maintain our Christian fellowship.

"2. Not as a legislative body to impose laws, or exercise any supremacy, each church being an independent body.

"3. We are not an Association of Ministers, but of Churches, each church being represented by its own delegates freely chosen.

"4. Whereas, a church is constituted externally by the parties entering into mutual agreement, in writing, to maintain the worship of God, according to Gospel order, and referring to the articles of their faith; so churches by their delegates constitute themselves an Association by the confession of their faith maintained to each other.

"5. The present Baptist Confession of faith we adopt as our Confession, the same which was adopted at Philadelphia, Pennsylvania, in the year of our Lord in 1742."

Then follows the minutes as heretofore given.

Records of Minutes

From 1786 to 1851 the minutes of the Association are recorded in manuscript form in a large leather-bound book bought in Knoxville. The following record is on a fly-leaf in the first part of the book:

"The price of this Book 28 Shillings. Bought in Knoxville from Samuel McCowan, July 31st."

The oldest printed minute of the Association that we have is dated the second Friday in August, 1837.

The oldest printed and bound minute that we have is dated Friday before the second Lord's Day, August, 1844. Ninety-two years ago in August.

(Continued on page 19)

BREWERS PROPAGANDA IN LIGHT OF SCIENTIFIC FACTS

(From American Business Men's Research Foundation, 111 West Jackson Boulevard, Chicago, Illinois.)

Chicago. — Special — "According to advices received from various parts of the country, thousands of daily and weekly newspapers sanctums are just now being made the target for a flood of propaganda on behalf of beer," declares a statement issued by the American Business Men's Research Foundation from its headquarters today.

The latest "newspaper story" appraising beer, said the Foundation's statement, bear the imprint of "Brewing Industry, Inc.," Chicago, and under the superscription of George W. Eads, vice-president, starts out with the statement:

"Science has done more in the past two decades to solve the problem of intemperance than a century of experiments with Prohibition legislation."

Brewers Ignore Scientific Facts

"In making this assertion, however," continues the Foundation comment, "Mr. Eads ignores three facts to which the national organization of brewers he represents would scarcely wish to give any wide publicity, viz:

- (1) "All prohibition legislation for the last quarter of a century has been prompted by and based upon the scientific findings as to the effects of alcohol upon the human system.
- (2) "The findings of science have increasingly pointed to the logical conclusion that beverage alcohol should be classed with drugs and other narcotics and therefore should be placed in the same category of articles prohibited for public use except on physician's prescriptions.
- (3) "Briefly stated, though strangely enough, not by Mr. Eads, but in terms of dispassionate investigations, science's four-fold conclusion, attested by countless experiments, reveals that:
 - (1) Alcohol is a narcotic; (2) Alcohol is a heart depressant always, and a deterrent of every normal bodily function; (3) Alcohol is a habit-forming drug; (4) Alcohol is a dehydrating protoplasmic poison."

"Still more unhappily for Mr. Eads," declares the Foundation statement, these latest scientific findings include in their indictment not only the more heavily alcoholized drinks such as whisky, etc., but not less definitely the mildest wines and commonest selling beers.

The Real Social Menace

Of course the effects of alcohol consumption in any form progressively increases with the amount consumed and vary somewhat with the individual drinker. "But," suggests the Foundation comment, "Mr. Eads and his fellow beer champions blindly ignore the most serious fact of the whole problem, namely, that

"The real social menace of alcoholic liquor lies in the 'use,' not merely the so-called 'abuse' of intoxicants by the average man.

"An outstanding proof of this is found in the tragic multiplying of traffic deaths as a result of which, scientific, medical and official authorities stand united in their safety edict to 25,000,000 motorists in America, epitomized in the words: 'If you drink, don't drive; if you drive, don't drink.'

"But these authorities now agree that it is not the 'drunken' but the 'drinking' motorist who may have just imbibed a cocktail or a 'couple of beers,' who is the real danger on the highways, and the problem thus involved in traffic is simply a vivid illustration of its vital relation to every field of contemporary life."

Why Science Classes Beer with Other Liquors

"The Foundation suggests that, far more important than the flood of brewers' propaganda is the simple but accurate scientific comparison of the alcoholic content of three principal classes of these beverages, viz:

In 2 bottles (one quart) of 4% beer are 8 teaspoonfuls or 1 1/4 oz. of alcohol.

In 1 bottle (one pint) of 8% wine are 8 teaspoonfuls or 1 1/4 oz. of alcohol.

In 3 'fingers' (3 ounces) of 42% whiskey are 8 teaspoonfuls or 1 1/4 oz. of alcohol."

Commenting upon these facts, Dr. Walter R. Miles, Ph.D., and Professor of Experimental Psychology, Yale University, according to the Foundation, epitomizes his own extensive findings in this field with the deduction that no appreciable amount of alcohol may be taken without correspondingly injurious effects, and Dr. Miles later adds:

"Effects even from small doses—for example, 78cc. absolute alcohol in 2.75% by weight beer, were of a kind to interfere with industrial efficiency or prove a menace to person and property."

Beer, therefore, asserts the Foundation, thus accurately classed by science with other liquors as an alcoholic beverage, "must be regarded for what it actually is, an intoxicant of a progressively harmful character; it so-called 'moderate' use in itself a potential danger to others, and for these reasons a habit of complete abstinence from beer as well as from other liquors is recognized as not only a physical and moral asset, but the only certain safeguard from the lure of alcoholic indulgence."

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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.

MINNIE JANE NICHOLS

On Sunday afternoon, May 31, 1936, Mrs. Minnie Jane Nichols, age 44 years, died suddenly at her home near Coghill. Her death was a shock to all who knew her and especially to those who loved her most. Though tragic as it was we bow in humble submission to our Heavenly Father who doeth all things for good to those who love Him.

We, the members of Coghill Baptist Church, of which she was a member, extend our sympathy to all who loved her most especially to her son who was away at the time of her death and could not be with her.

Mrs. Velma Williams,
Mrs. Vera Green,
Mrs. Edgar Daugherty,
Committee.

ELVA MAE TAYLOR

Elva Mae Taylor was born June 12, 1914, and died Feb. 15, 1936, age 21 years, 10 months and 5 days. She was laid to rest in the White Horn cemetery till the resurrection morning when God will call all the righteous to rise. Blessed are they that have a part in the first resurrection.

She leaves her father, John Taylor, three brothers and five sisters, of Persia, Tennessee.

Her mother and two brothers preceded her to her grave a few years ago. She also leaves a host of relatives and friends to mourn her loss.

She professed faith in Christ and joined the Robertson Creek Baptist Church and remained a member until death.

M. V. Kite,
Ramon Wolfe,
G. W. Phillips,
Committee.

ROBERT W. HENRY

Mr. Robert W. Henry, the only brother of Miss Ida O. Henry, one of the most prominent women in Memphis, died on June 21. Mr. Henry belonged to one of the oldest and most substantial Baptist families ever in Memphis. His grandmother, Mrs. Sarah Hawthorne, was one of the group that left the old First Baptist Church and organized the Central Baptist Church in Memphis. Members of this family remained in Central Baptist Church until recently, the last members came back to the First Church by letter from Central.

Mr. Henry was a hardware merchant in Memphis for many years until he lost his health a few years ago. He was the only brother of Miss Ida Henry who is one of the most widely known women in Shelby County. All of her

many friends over the State will take this statement as information concerning her great loss. Mr. Henry left his wife, two sisters and a large number of friends to mourn his loss.

TRUETT

Rev. George E. Truett, on Wednesday, May 27, 1936, at his home, Vanderwerken, Virginia, passed away at the age of 82. He leaves his wife, Mrs. Ella Vanderwerken Truett, with whom he celebrated his fifty-eighth wedding anniversary last February, and two daughters, Mrs. Arnim Hughes, of Vanderwerken, Virginia and Mrs. G. Jeter Jones of Richmond, Virginia.

His funeral was held in the West Washington Baptist Church, Washington, D. C., where he was former pastor in 1878-80, and acting pastor in 1900-01, and a member since he retired from the active pastorate more than thirty years ago.

He was born in Franklin, Tennessee, February 18, 1854. He was educated in Union University of Tennessee, and the Southern Baptist Theological Seminary.

He was pastor in Nashville, Tennessee, Portsmouth and Lynchburg, Virginia. He was a great admirer of beautiful church buildings. He was chairman of the building committee of the West Washington Church, when the present beautiful building was erected.

After he retired from the active pastorate, he served on important committees of the Columbia Association of Baptist Churches in the District of Columbia, and as trustee of the Baptist Home for Women in Georgetown, D. C.

Dr. Truett was a great student, a

good preacher, a lover of music, flowers and golf, and took a keen interest in the affairs of the Nation and Religion.

Thirteen years ago last January I became his pastor, at that time, he gave me a royal welcome to his home, and church, and continued to be my good friend and brother.

Charles B. Austin, Pastor,
West Washington Baptist
Church, Washington, D. C.

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R. L. MOORE, President, Mars Hill, North Carolina.

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Those who desire a catalog or who are in need of aid should write President L. G. Cleverdon, Marion, Alabama. Ninety-ninth session begins September 14.

The Young South

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

MATTHEW'S NEW SUIT

By A. O. Stott

Matthew was excited. His Sunday school lesson had been about Elijah being fed by ravens; and anyone living in India knows how hard it is to imagine birds like crows bringing bread and meat twice a day to a hungry man. Crows are the greatest thieves there, for, in some parts of India, no one can even carry anything eatable in the open for a few yards without hundreds of these big, hungry birds swooping down and knocking the plate or basket out of his hands.

"God must have great power to close the mouth of a lion (as he did for Daniel) and a crow," thought Matthew as he ran home to ask his mother about it. He was blessed in having a Christian home; his father kept a small shop in the bazaar, and the boy knew how earnestly he tried to serve God every day. But business had been bad lately.

Matthew's home showed the pinch of poverty, for his mother and Granny worked very hard making paper fans, and the food was coarse and scanty. The children's clothes had to be patched and turned about every way, and Matthew, who was a good looking boy, felt ashamed to wear such a mended coat and patched shirt. He complained bitterly to his mother one morning when he was just starting to school.

"All the other boys have much better clothes and look down on me as if I were a sweeper's son. What bitterness I have to eat!"

His mother felt very sorry, too, but she only said, with a gentle smile: "Do not trouble about your clothes as long as they are clean and tidy, my son. I try to do my very best for you, but your honorable father's shop makes no money at present."

Now Matthew was wondering much if a God who could do such a miracle as to close the crow's mouths, and make them deliver food, could not help him, too. Was he not able to supply him with a new suit of clothes—turban, coat, shirt, and trousers, complete? He went into the house very busy thinking.

"Where is my father?" he said, as his mother set down his bowl of rice and curry on the table. His father and he, Indian fashion, always ate their meals together first. Then his mother, Granny, and the three little sisters took what was left, after the men of the family had been satisfied.

"Your father had to go off suddenly to Bombay this evening," said his mother. "He will not be back for more than a week."

Bombay! That great big city where Matthew had heard there were all sorts of wonderful shops. Miles of bazaars, and every imaginable thing to be bought. Had not Gopal, the rice merchant's son, been there with his parents? All the things he described were almost too wonderful to be true. Matthew thought of Gopal's smart new suit and the way he had boasted over all the boys at school, but mostly over a small boy in a much patched coat and frayed turban!

Hurriedly finishing his supper Matthew went outside to a quiet spot he knew by the river, and, kneeling down, he prayed earnestly.

"O God, who could shut the mouths of those crows so that they didn't want to eat Elijah's meat, please put it into my father's heart to buy me a new suit, like Gopal's, in Bombay, who wearies me by saying, 'Those boys whose fathers follow Jesus are always poorer than others, and every one looks down upon them.'"

It was a big request for Matthew to make at this time, for his father was sadly worried as to how even to provide enough food for his family, let alone a suit of new clothes for his small son. But Matthew had no doubt but that a wonder-working God could grant his heart's desire.

He said to his mother next morning: "May it not be my father will bring me back a fine new suit all complete from Bombay? It is such a fine city, and everything can be got there."

"Foolish talk, child," said his mother sharply. "Your father had not got a pice (copper coin) to spare on you. Let that idle thought be eaten up by the crows at once."

Matthew looked up quickly, though the Indian saying was familiar to him, but it gave him a queer thrill when his mother mentioned crows!

"I do believe, oh! I do believe God will get Father to bring me that new suit," he said with confidence.

Letters, however, from Bombay were discouraging enough; business was very bad, food and lodging expensive, and Matthew's father said he was coming back as soon as he could, for his journey had been in vain.

He returned late one evening and Matthew, much excited, rushed out to welcome his father at the gate. He could hardly wait to greet him properly before saying, "Oh, my father, where is the new suit of clothes you have bought for me?"

His father gazed at him in astonishment. "My son, how do you know I have anything for you?"

"Because I asked God for them," said his little son earnestly, "he who made the crows bring Elijah his food, and not to eat it themselves by the way."

"This is wonderful indeed," his father said. "It is true, the suit is in my bag. I hadn't a single pice to spare, but yesterday I met an old friend in Bombay. He provided me with a good meal, and as we ate together he said, 'What is the age of your only son?' When I told him, he remarked, 'Nine years and eleven months and a half. Then he will soon be having a birthday. Truly, I must send him a new suit of clothes to honor the day,' and thereupon we went to the bazaar and that is how you have your suit, my son."

Matthew was overjoyed, especially when he got out the clothes and saw himself dressed in them.

"Oh! my father, I knew God would hear my prayer. He can do anything, you know."

"Yes, my son, if it be his will. Truly none of us ought to lose heart, but go on patiently trusting him in spite of difficulty."

So Matthew got his heart's desire; but better still his father's faith was encouraged, and though times continued to be hard enough, yet the sight of Matthew proudly wearing his new clothes seemed to give him fresh hope.

Granny and his mother, busy making their fans, were cheered up to do their very best. His father took heart, and things began to improve for them day by day.

Matthew's new suit was indeed a blessing to his family, as a sign that God had heard and answered the prayer of faith made by a little boy who had dared believe him.—Sunday School Times.



You would not knock
The jokes we use;
Could you but see
Those we refuse.
—Sow Owl.

She—"Why, Doctor, you told me to show my tongue, and you haven't even looked at it."

Doctor—"No, it was only to keep you quiet while I wrote the prescription."
—Exchange.

The Humorist, of London, once said: "After listening to American songs sent over to this country, we understand why the people of the United States call their largest prison Sing-Sing."

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



NEXT WEEK

In next week's issue of the Baptist and Reflector there will be given some testimonies about Ridgecrest — some very interesting events will be given.

REGIONAL CONVENTIONS

The regional conventions for Baptist Training Union work is just around the corner. The outline for the places and dates and personnel is given:

1. At Cookeville—The North Central region will meet with Cookeville Baptist Church on September 19 at 10 o'clock in the morning. Some of the speakers for this meeting are Rev. Leslie Underwood, Dr. R. Kelly White, Dr. Frank Leavell and Mrs. Henry C. Rogers.

2. At South Pittsburg — The South

Central region will meet with South Pittsburg Baptist Church on September 22 at 10 o'clock in the morning. Some of the speakers here will be Rev. C. E. Wright; Rev. Ralph Moore, Mr. Chris Lawson of South Carolina, Dr. J. L. Moye, former missionary to Chile.

3. At Dickson—The Central region Convention will meet at Dickson Baptist Church on September 24 at 10 o'clock in the morning. The following speakers will serve here. Rev. Ralph Gwin, Dr. John C. Davison, Mr. E. E. Lee and Dr. T. L. Holcomb.

4. At Milan—The Western regional convention will meet at Milan Baptist Church on September 26 at 10 o'clock in the morning. The following speakers will serve: Rev. Richard Owen, Dr.

V. E. Boston, Mr. E. E. Lee, and Mrs. J. O. Williams.

5. At Morristown—The North Eastern regional convention will meet at Morristown on September 29 at 10 o'clock A. M. The following speakers will bring messages: Rev. Roscoe Smith, Rev. Roy Arbuckle, Mr. Edwin S. Preston from Georgia, and Dr. R. S. Jones of the Foreign Mission Board.

6. At Maryville — The Eastern regional convention will meet with Maryville Baptist Church on October 1, beginning at 10 o'clock in the morning. The following speakers have been engaged: Rev. H. L. Smith, Rev. Ira Dance, Mrs. J. E. Lambdin, and Dr. R. S. Jones.

GENERAL INFORMATION

Besides the above speakers the following will attend the regional conventions: Mr. Herman L. King, State President; Mrs. Henry C. Rogers; Miss Roxie Jacobs; and Mr. Henry C. Rogers. At each place a twenty-five cent registration fee will be charged to take care of general expenses. Meals will be served free of charge.

QUARTER ENDING JULY 1, 1936

Association	No. Churches	No. Churches having Unions	No. Unions	No. sending in quarterly reports	No. A-1 Unions	Percentage
Beech River	56	7	13	0	0	.....
Beulah	37	7	24	6	0	.....
Big Emory	44	19	45	11	1	2.2%
Big Hatchie	29	9	26	6	0	.....
Bledsoe	17	3	9	6	0	.....
Campbell County	48	1	5	0	0	.....
Carroll County	16	4	41	2	0	.....
Chilhowee	34	13	46	0	0	.....
Clinton	43	15	35	4	0	.....
Concord	27	3	3	0	0	.....
Crockett County	12	4	18	3	1	5.5%
Cumberland	21	3	6	0	0	.....
Cumberland Gap	55	7	20	4	0	.....
Duck River	33	7	19	2	0	.....
Dyer County	29	7	26	1	0	.....
East Tennessee	27	16	26	1	0	.....
Enon	19	0	0	0	0	.....
Fayette	14	0	0	0	0	.....
Gibson County	40	19	47	6	0	.....
Giles County	13	1	2	0	0	.....
Grainger County	36	4	6	0	0	.....
Hardeman County	27	12	28	5	0	.....
Hiwassee	10	2	4	1	0	.....
Holston	68	32	75	11	0	.....
Holston Valley	34	2	2	0	0	.....
Indian Creek	14	1	1	0	0	.....
Jefferson County	25	13	37	5	0	.....
Judson	11	1	2	0	0	.....
Knox County	70	67	194	8	0	.....
Lawrence	24	2	6	1	0	.....
McMinn County	58	29	47	5	0	.....
McNairy	22	9	12	2	0	.....
Madison County	28	20	58	14	1	1.7%
Maury County	22	7	13	3	0	.....
Midland	20	3	7	0	0	.....
Mulberry Gap	54	9	10	0	0	.....
Nashville	35	30	142	50	2	1.4%
New River	36	1	4	0	0	.....
New Salem	20	6	16	5	1	6.2%
Nolachucky	37	27	43	14	1	2.3%
Northern	21	0	0	0	0	.....
Ocoee	76	62	180	45	12	6.6%
Polk County	34	6	14	0	0	.....
Providence	31	9	20	1	1	5 %
Riverside	24	3	3	2	0	.....
Robertson County	22	6	15	0	0	.....
Salem	26	1	3	0	0	.....
Sequatchie Valley	13	4	9	1	0	.....
Sevier	45	2	7	0	0	.....
Shelby County	43	38	152	19	6	3.9%
Southwestern District	25	0	0	0	0	.....
Stewart County	16	2	2	0	0	.....
Stockton Valley	16	0	0	0	0	.....
Stone	25	7	13	1	0	.....
Sweetwater	56	13	35	4	2	5.7%
Tennessee Valley	21	8	12	0	0	.....
Union	14	7	17	7	0	.....
Unity	7	0	0	0	0	.....
Watauga	46	9	26	1	0	.....
Weakley County	32	6	11	0	0	.....
Western District	30	5	8	0	0	.....
William Carey	21	4	15	0	0	.....
Wilson County	25	14	35	1	0	.....
Wiseman	28	0	0	0	0	.....

"This learned I from the shadow of a tree

As to and fro it swayed upon a wall;
 Our shadow selves, our influences may fall

Where we can never be."

WHO IS MY NEIGHBOR?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

**SOUTHERN
 BAPTIST HOSPITAL**
 New Orleans, La.

Sunday School Department

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

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

WHERE OBJECTORS ARE LEFT SPEECHLESS

(Lewis A. Myers, Memphis)

When thirteen churches in a compact territory where the religious calendar is always crowded can put on thirteen Vacation Bible schools, it is merely good news. When out of as many as thirteen schools there is an average of 166 in attendance on each school, the news value is heightened. When such a simultaneous movement, can, within ten days, add 3,900 religious training hours to the teaching program of the territory, certainly objectors are stunned by the facts.

In our program in Shelby County Association with headquarters at Memphis, Tennessee, we have been able to conduct our schools, mainly, with volunteer help and at an average cost not to exceed 28 cents per capita. Low cost may mean a limited program, but our Memphis leaders feel that the cost for a second school can be kept below 20 cents without affecting the quality of the work.

So much for the results. Now here are some facts leading up to the results. First, a sympathetic Pastor's Association, willing to pay the price in a big way, said to the Sunday School Association, "We will back you in your efforts." Second, the Sunday School Board force through the State Sunday School Department gave us two vacation school meetings—one in January and the other in May. The first meeting suggested the second which was a two day's Bible school clinic. In this clinic our county forces enlisted prospective principals and teachers from thirty-three churches. After conferences of intensive clinical teaching, the group of state and Southwide leaders moved on, but what they left set a movement in progress that has not heretofore been matched in our association. In rapid succession churches announced a Vacation Bible School in prospect. Twelve of the thirteen are planning on holding a larger school next season. Thirty schools is the 1937 associational goal.

TENNESSEE LEADS THE SOUTH

To date, July 30, Tennessee leads the South in Vacation Bible Schools. One hundred seventy schools have reported. Texas comes second with ninety-six schools and North Carolina third with ninety-four schools reported. The State Superintendent rejoices over the response Tennessee Baptists have given to this movement. There are thirty more "New Schools" that have not reported. There are fifty-five schools

that were held last year that have not reported this year. It would appear, therefore, that more than eighty reports are still out.

Testimonies expressing something of the value of the V. B. S. come in almost every mail similar to the two following:

Pastor Receives A Blessing

"We were successful in leading the children to reverence God's house. In our Bible study we were able to get good results. Our handwork was very successful. In our music we were able to get some real constructive training done.

"Our church has been helped in that our people are more interested in Bible study and in child training. The pastor received untold blessings from the school; it helped him to know the children of the church better.

"The children are enthusiastic over the school and are anxious for another one next year. They have become more interested in themselves and others. Some of our homes have become more church sensitive; they look upon the church as being a divine plan for doing good among men. The community has a greater respect and appreciation for our church."

Rev. Simpson Daniel,
Raleigh, Tennessee.

Thirty-two Conversions

"We closed last Sunday night in a great commencement program and had the house packed in spite of the hot weather. We had 174 enrolled and had 136 average attendance for the two weeks.

"Our people have never been so enthusiastic regarding anything we have ever done. Our teachers all say they never worked so hard and never had so much joy in service as during this school.

"The co-operation on the part of the church, workers, and merchants in this community was marvelous. The best part of the school was the thirty-two conversions on Friday morning and the twenty-one who joined the church Sunday night. Others will join later.

"Our Sunday School increased fifty after the school; B. Y. P. U.'s increased over thirty; prayer meeting attendance jumped up and collections jumped way up. We had the biggest crowd of the summer. Our people are all rejoicing over the school and everybody voted to have another next year. It will be easier for the children and teachers know now how and what it is."

Rev. C. L. Hammond,
Oakwood Baptist Church,
Knoxville, Tennessee.

ENCOURAGING NEWS FROM CELINA

"Our Lord has been good to us in many ways. Our note at the bank is paid in full; the greater part of some smaller accounts also.

"Our work moves forward. One fact will illustrate. In January of 1935 Clay County had one Baptist Sunday school with an attendance of less than thirty. Two weeks ago four schools had present almost two hundred people. We have two other schools in immediate prospect.

"Anything I may be able to do I am ready always to have you call."

C. B. Pennington,
Missionary-Pastor.
Celina, Tennessee.

SUNDAY SCHOOL WEEK AT RIDGE-CREST LARGEST IN HISTORY

More than 1,000 people attended the Sunday School program given at Ridgecrest week before last. A number of the states had large groups there. Florida boasted daily of her eighty-six representatives. Tennessee had ninety-six present.

It was an excellent program. The State Superintendent was a guest of the Sunday School Board. The state leaders had a number of profitable conferences with the Southwide workers.

CHILHOWEE SUNDAY SCHOOL ASSOCIATION

Friday evening, July 17, two hundred people from twenty-three churches gathered at First Church, Maryville. The pastors and superintendents were served a free supper at 7 o'clock.

Superintendent M. M. Everett was re-elected Sunday School Associational leader. He has led in a fine way the past year.

Seven men were present who had been in Sunday School fifty years or more. One of these men said: "I marvel at the Sunday School distance we have traveled in these fifty years, but as I look upon the fields and visualize the work to be done, I marvel at the distance yet to be traveled and wish I could live another fifty years to serve in the Sunday school."

EAST TENNESSEE S. S. ASSOCIATION ORGANIZES

Sunday, July 19, one hundred fifty people from nine churches met with the Pleasant Grove Baptist Church in East Tennessee Association and set up the Sunday School Associational organization. The superintendent, group leaders and the departmental leaders were all elected. A fine spirit prevailed. The moderator and the Associational Executive Board were present manifesting a keen interest in this movement.

Rev. Merrill D. Moore, First Church, Newport, and others have labored earnestly and sacrificially to improve the work in this territory.

SUNDAY SCHOOL LESSON

By THE EDITOR

AUGUST 16, 1936

Sowing and Reaping

Scripture: Gal. 6:1-10.

Golden Text: Gal. 6:7.

Readings: Matt. 13:24-30; Ecc. 11:1-8; Rom. 14:13-23; 1 Kgs. 20:13-21; Psalm 126; Gal. 5:16-24.

Along with other uses our lesson passage has some fine temperance applications, although it does not directly deal with this.

I. A Tender Restoration (vss. 1-5).

Here is the Christian attitude and action toward an erring brother.

1. "Restore Him in the Spirit of Meekness (gentleness)." "If a man be overtaken in a fault (literally, any trespass)," means if a brother be caught up with in his sin. "Restore" is a surgical term used of resetting a dislocated limb. Such will hurt some in spite of all; no need to see how much the patient can be hurt. By prayer, gentleness, tact, Scripture, and reason seek to set the erring brother right as gently as if dealing with a dislocated limb. "Considering thyself lest thou also be tempted." He who is so quick and harsh to condemn may be the quickest to fall under his own temptation. How much harm and suffering could have been avoided, if only the "spiritual" had been set to the task of restoring an erring brother!

2. The Reasons. That is, the reasons for the preceding attitude and action. "Bear ye one another's burdens" in the way indicated and "fulfill the law of Christ," the law of love. Avoid self-conceit, which is self-deception. Let a man prove himself to be something by deeds, not simply by words and comparison with others, then he can rejoice in himself humbly and not proudly by comparison with and depreciation of others. In this way one bears his own burden. And even in burdens which others may help us bear is an element which we must bear alone.

II. An Enjoined Communication (vs. 6).

Paul here enjoins upon "him that is taught in the word" to "communicate with him that teacheth in all good things."

1. The Meaning. In this case "communicate" does not mean "talk" or "write a letter." If this were all, how easy Christians could support their preachers and how abundantly in many cases they would support them! But ministers cannot live on talk and on letters. The communication here is to be "in all good things." And this means exactly what Paul means elsewhere when he uses the expression "communicated with me as concerning giving

and receiving" (Phil. 4:15; Heb. 13:16). The Lord has "ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9:14). This is done by those taught in the Word communicating in giving to those who do the teaching, which is a simple, bounden duty as well as privilege. Read Rom. 16:27: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." If a man is preached to, his duty is to help support the preacher. It is a command. Conversely, it is the duty of the preacher to minister "the word." If he does not he forfeits his right to support. And the man who will not help support the gospel preacher has forfeited his right to preaching.

2. The Extent: "In all good things." That means money, ham, eggs, milk, vegetables, and other material things necessary and helpful to living. There are many churches going on at a poor dying rate who could themselves adequately support a preacher for full time, if they would measure up to the New Testament standard of communication in all good things.

III. A Sure Consummation (vss. 7, 8).

A sure harvest is certain to follow the sowing of any kind of seed. We heard one of the best women we have ever known say that this language always frightened her. "Whatsoever a man soweth that shall he also reap."

1. "He That Soweth to His Flesh." This means living according to the earth, whether in things that are low or in things that the world considers all right, yet they are on the earthly plane only. It means "conformed to this world." The man who thus sows "shall of the flesh reap corruption." To the extent that the Christian sows to the flesh, he will reap corruption in this life and suffer a loss of reward in the world to come. The man whose fundamental and controlling and habitual bent and spirit are to sow to the flesh has not been born again and he will reap corruption in this world and in the world to come. There is no possible logical construction to be put upon the liquor business and propaganda except that it is a sowing to the flesh. The only possible harvest is corruption, and this has been demonstrated again and again. Our country, fostering under governmental direction, the debased and debasing liquor business had as well get ready to reap corruption and is already doing so. And those who helped by their vote to make it possible have a share in the responsibility.

2. "He That Soweth to the Spirit."

This means one who has been "born of the Spirit" and has Christ in his heart by faith and goes forth to witness and to live and to scatter gospel truth and influence. The sure harvest is "reap life everlasting." That is to say, having life to begin with (John 3:36), he will reap the blessed results and development of that life here and reap it in its consummated form hereafter. Moreover, he will reap the happy harvest of souls led to Christ through him and "return with rejoicing bringing his sheaves with him." What kind of seed are we sowing today?

IV. A Blessed Inspiration (vss. 9, 10).

1. "Let Us Not Be Weary in Well Doing." This means "do good." It means "sow to the Spirit." "Not be weary" does not have reference to physical, but to spiritual weariness. We may be so tired bodily sometimes that we can scarcely drag one foot after the other, and still be ready and willing and eager in our souls. It means not to be weary to the point of discouragement which will make us quit our Christian sowing in the world in the place the Lord puts us.

2. "In Due Season . . . Reap if We Faint Not." It may not be the time we select. But in due season in the Lord's time the Lord's servant, sowing the precious seed, shall joyously reap. We recall the story told of the lamented Dr. J. B. Moody concerning a meeting he held of two weeks' duration in which no one was converted, no one joined the church, not even a hand was lifted for prayer. But for eight years afterward there were frequent conversions and each one dated his conviction to that meeting. And, of course, the full harvest of the sowing here will not be seen until the dawning of the endless day.

"And when the sheaves are gathered in
From fields that I have sown,
I then shall take from His own hand
The palm, the robe, the crown."

QUESTIONS

1. What should be the attitude and action of Christians toward their fellow Christians who go astray? 2. Indicate some reasons for this. 3. What is the law of Christ and how are we to fulfill it? 4. What is the meaning of the expression "communicate with him that teacheth in all good things?" 5. What is the meaning of "soweth to the flesh" and what is the result of it? 6. What bearing does this have on the liquor traffic? 7. What is the meaning of "soweth to the Spirit" and what is the result of this? 8. What blessed encouragement do we have to constancy in well doing?

Lesson for Aug. 23: THE GOSPEL FOR ALL MEN. Acts 11:5-11; Rom. 1:15-17.

Woman's Missionary Union

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

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

GIRLS' AUXILIARY FOCUS WEEK AUGUST 9-15

Now is the time to "Put the Miss into Missions." Focus Weeks always give the young people's director, the counselor, the W. M. S. and the pastor an added opportunity to emphasize the young people's missionary activities in the church. During Focus Week we will all try to help the organization realize its goal ahead which is "all Baptist girls added to our number through more Girls' Auxiliaries until the Kingdom of God shall come in the hearts of girls everywhere." G. A. Focus Week should be a time when the whole church should be taught the aim of Girls' Auxiliary, "Our great aim is to be awake to conditions about us even to the end of the world, to be alert to guard our minds against evil, to keep our bodies as temples of God, to cast selfishness out of our hearts, to align ourselves with all our denomination does to make Jesus Christ King."

According to the 1935 reports there are 7,417 G. A.'s with 89,319 members. Of these numbers Tennessee claims 571 organizations with 4,265 members. How many girls in your church have pledged their allegiance to the worthy allegiance of Girls' Auxiliary, "Knowing that countless people grope in darkness and giving attention to His commands, I assert my allegiance to Jesus Christ, to His church and its activities, attempting with God's help to abide in Him through prayer, to advance in wisdom by Bible study, to adorn myself with good works, to acknowledge my stewardship of time, money and personality and to accept the challenge of the Great Commission."

Being conscious of the fact that "We've a Story to Tell to the Nations" we must be busy about our business seeking always to "Put the Miss into Missions." Find suggestions for observing Focus Week in the August issue of World Comrades.

Mission Study During Focus Week

Have you had your mission study class for your G. A.? If not and if so, it's a good time to urge the girls to "Accept the challenge of the Great Commission" as they have their hearts warmed by the needs and their eyes opened by the facts presented through mission study. There are several new books for the girls, the junior books are "The Topsy Turvy Twins," "Guitars and Water Jars" and "The Traveling Story Hour." The Intermediates are using "Basil Lee Lockett," "Pioneering for Jesus," "Southern Baptists at Work in Nigeria," and the new Bible Study, "God's World Plan."

Lift up your eyes, and look upon the fields; for they are white already to harvest.

John 4:35



Arise, Shine; for thy light is come.
Isaiah 60:1

All those who used Mrs. Aulick's book, "Who Is My Neighbor?" will delight in her authorship of this new book for Intermediates, giving the missionary message of God's Word. It may be ordered from the Baptist Book Store, Nashville, for thirty cents per copy.

World Comrades

Make Focus Week a Subscription Week for the World Comrades. Our 1936 Subscription Goal for Tennessee is 1375 and up until this time we only have 1059; won't you help us reach our goal?

Many feel that the World Comrades is only for use in working up the programs. This is certainly a mistaken idea, it is full of interesting stories, letters from boys and girls all around the world, and some of the most challenging biographies ever read are to be found in the Missionary magazine for members of Girls' Auxiliary. What are your girls reading? Reading habits are formed early and great care should be taken in the choice of reading matter for the young girl. Mothers

need to help the daughter in the selection of her magazines.

Forward Steps

The Forward Steps for the members of Girls' Auxiliary are becoming more and more popular. "This progressive scheme was outlined to assure the learning of certain fundamental missionary facts and basic principles in connection with the current monthly programs." The wise counselor will direct her girls in this work, urging the Junior girls to become Maidens, Ladies-in-Waiting, Princesses and finally Queens; the Intermediate girls after having been crowned Queens of G. A. to become Queen with a Sceptre and then Queen Regent. If there are those girls in your organization who have passed the requirements for these different steps recognize them at a special service during Focus Week. There is a leaflet for the counselor, explaining this work, which may be had free by writing your State Headquarters, 149-6th Ave. N., Nashville.

State Mission Season of Prayer

Since the State Mission Season of Prayer and special offering for State Missions follow so closely after the G. A. Focus Week, fine opportunities will arise for much emphasis to be placed on this special prayer time and offering. Pray earnestly for this special program. Material will be sent to you soon for the program, and counselors should help the girls to prepare for this important offering.

OUR TWENTY-FIFTH ANNIVERSARY

In 1938 we will be celebrating the silver anniversary of the organization of Girls' Auxiliary, for it was twenty-five years ago that Woman's Missionary Union perfected the organization. The year of 1938 will be a year of great celebration for it will also be the year in which we will have the Golden Jubilee Celebration of Woman's Missionary Union.

One way in which we plan to make the year one of rejoicing is by clearing away the debts of Southern Baptists. At the annual meeting of Woman's Missionary Union in May it was decided to set a goal of 25,000 paid up debt paying memberships (new or renewals) in debt paying campaigns of Southern Baptists during 1936 with the same goal for 1937. These memberships will be counted on the \$1.00 a month basis. Every G. A. organization and many members can take one of these 25,000 debt paying memberships in addition to their regular gifts to the Co-operative Program and the Special Offerings for State, Home and Foreign Missions.

For some G. A.'s this will mean be-

coming a member of the 100,000 Club, for others it will mean a renewal in membership. All the other organizations of Woman's Missionary Union will be having a part in this great debt-paying campaign, but the members of Girls' Auxiliary have a splendid opportunity right now to lead out in this great effort. 1938 will be a great year of rejoicing because we will have done our best.

TO SOUTHERN BAPTISTS

From The First Baptist Church,
St. Joseph, Mo.

Seven and a half years ago Rev. Frank Tripp, then of Minden, La., was called to the pastorate of this church. Soon after reaching the field, he led the church into an expansion program which resulted not only in a much improved plant equipment but also greatly increased activities in all departments of our church.

In June, 1933, we were asked to permit the pastor to devote as much of his time as he thought necessary to the promotion of the Baptist Hundred Thousand Club movement of the Southern Baptist Convention. Our church was very happy to make such a contribution to the interest to the agencies of the Convention and set about to carry on its local work the best it could without the full time services of the pastor.

At the close of the first year of the Hundred Thousand Club movement, we were asked to allow the pastor to continue as General Leader and with a deep sense of responsibility for the debts of the Convention we agreed to relinquish him for as much time as might be needed, even though it was necessary for the church to employ an associate to aid the pastor in his work here.

After the Baptist Hundred Thousand Club movement had been in progress for two years the church was then requested to release Dr. Tripp for the third year's service as General Leader. Cognizant of the deep passion that our pastor had for the success of the movement and realizing the pressing need that these enormous debts presented to our denomination, our church again expressed a willingness to co-operate with the Convention provided some arrangements could be made whereby the services of an assistant might be had at no additional expense to the church. The Baptist Sunday School Board very graciously and generously offered to pay the salary of an Educational Director for a period of eight months. We were fortunate to secure the services of Mr. R. Othal Feather, whose work in the Sunday School and B. T. U. departments has resulted in much good.

At the recent meeting of the Southern Baptist Convention the position of Director of Promotion was created. At

a subsequent meeting of the Executive Committee of the Convention, Dr. Tripp was asked to accept the position and devote his entire time to the promotional work of the Convention. This action of the Convention and its Executive Committee placed our church in a very embarrassing position for we loved our pastor and his family very dearly. The splendid work that has been done in the church under his capable leadership in the past, his sympathetic, understanding heart, his winsome personality all have helped to make this church realize her tremendous possibilities in the future years under his leadership. Knowing that the decision he was called upon to make would be a difficult one, we were praying earnestly that God would direct him to remain with us, feeling that the work that should be done here would challenge his noblest efforts. Now that he has announced his decision to remain in the pastorate and the decision was made entirely between himself and his Lord, we hope that he will remain with us for many years to come.

As an expression of our appreciation of him and his family more than four hundred members of the church gathered at an informal dinner in the main dining room of the church building a few nights ago, at which time we endeavored to express to Dr. Tripp our love and appreciation of his fine leadership. It was indeed a love feast and demonstrated how closely knit the ties of love and friendship can be between the pastor and his people.

To the ministers who have supplied our pulpit during the past three years; for the many expressions of esteem and gratitude emanating from the Convention; and for the prayers of a host of Southern Baptists we express our sincere gratitude.

We would also take this means of conveying to the Baptist Sunday School Board our appreciation of the Board's courtesy and co-operation in providing the services of an Educational Director for a period of eight months and also for the splendid contribution the Board has made in financing the promotion of the Hundred Thousand Club.

We would call upon Southern Baptists to conserve the gains that have been made in the Debt Paying Program by continuing the plan in the most vigorous manner possible. The services rendered at a considerable cost to our church and at a tremendous draft upon the physical strength of our pastor have been most gladly and willingly given. It is our earnest prayer that our church and Dr. Tripp may some day be the recipient of that coveted reward; "Well done, thou good and faithful servants."



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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JULY 26, 1936

Memphis, Bellevue	1362
Chattanooga, First	829
Memphis, Temple	769
Nashville, Grace	755
Memphis, Union Avenue	775
Chattanooga, Ridgedale	586
Knoxville, Fifth Avenue	552
Maryville, First	424
West Jackson	414
Bristol, Calvary	405
Memphis, Speedway Terrace	401
Jackson, First	373
Union City, First	322
Chattanooga, Tabernacle	311
Chattanooga, Red Bank	306
Chattanooga, Central	289

By FLEETWOOD BALL

Fred P. Cone, recently chosen Governor of Florida, is a Baptist.

Loyal Pryor has resigned a pastorate in Little Rock, Ark., in order to do the work of an evangelist.

A \$400,000.00 building campaign is being conducted by the Third Church, St. Louis, Mo., C. O. Johnson, pastor.

C. I. Johnson, of Arkadelphia, Ark., has been chosen Dean of Blue Mountain Female College, Blue Mountain, Miss.

W. A. Rogers, of Hope, Ark., has begun auspiciously his pastorate with the First Church, Vicksburg, Miss.

W. C. Howard, of Forest, Miss., has been called as pastor by the church at Water Valley, Miss., and has accepted.

A. B. Pierce, of Hazard, Ky., has been called as pastor of the West Laurel Church, Laurel, Miss.

The church at Franklinton, La., has called as pastor Lowrey Compere from Ellisville, Miss., and he has accepted.

W. L. Leach, of Waldron, Ark., has accepted a call to the church at Truman, Ark.

There were 253 additions in recent revivals at Central Church, Miami, Fla., conducted by F. S. Porter.

E. Ray Lansdown, of Friona, Texas, has accepted the care of the church at Burbank, Okla.

A. M. Stanfield has resigned as pastor of the First Church, Guymon, Okla., effective August 1.

C. W. Thompson, of Liberty, Miss., lately did the preaching in the good revival at Baldwyn, Miss., C. W. Barnes, pastor.

The pulpit of the First Church, Salisbury, N. C., A. C. Cree, pastor, is being supplied by R. L. Lemons, Bethany, Mo.

The church at Braxton, Miss., B. A. McCullough, pastor, began a revival last Sunday in which C. E. Welch, of Memphis, is doing the preaching.

L. T. Hastings of the First Church, Monroe, La., is assisting W. A. McComb, in a revival at Flora, Miss. G. H. Mize is leading the singing.

One of the best revivals in the history of Judson Church, near Lexington, has just closed. The pastor, R. L. Rogers, was assisted by his son.

L. A. Materne has resigned the care of the church at Tallulah, La., to become Field Representative of the Children's Home.

Eastern Avenue Church, Austin, Tex., H. C. Morrison, pastor, lately had a gracious revival in which Hyman Appleman did the preaching. There were 85 additions.

F. W. Varner, of Cordova, Tenn., lately assisted the Second Church, Blytheville, Ark., which resulted in nineteen additions, fourteen by baptism.

The Church at Salltillo, Miss., J. B. Parker, pastor, was recently assisted in a revival by S. B. Cooper, of Tupelo, Miss. There were seventeen additions, fifteen by baptism.

A. L. Carnett has resigned at Winter Garden, Fla., and will enter the Southern Seminary, Louisville, Ky. D. P. Montgomery is his grandfather and Floyd, Dargan and Paul Montgomery are his uncles.

John R. Sampey, President of the Southern Seminary at Louisville, Ky., has been visited by John R. Sampey, Jr., of Furman University, Greenville, S. C., and a baby, John R. Sampey, III.

W. E. Hellen, of Laurel, Miss., has been called as pastor of the church at Cleburne, Texas. He will carry on studies at the Southwestern Seminary at Fort Worth.

F. Scott McBride has resigned as General Superintendent of the Anti-Saloon League of America to accept a position as State Superintendent of the League of Pennsylvania.

The 50th anniversary of the dedication of the present building of the First Church, Lynchburg, Va., J. H. Buchanan, pastor, will be observed on Sunday, September 13. Other living pastors are Carter Helm Jones of Murfreesboro, W. W. Hamilton of New Orleans, and P. W. James of Tuscaloosa, Ala.

By THE EDITOR

Bro. A. D. Nichols, of Cowan, was a recent visitor to the office and renewed his subscription.

E. L. Smothers, pastor First Church, Newbern, is to be with Pastor Jimmie T. Williams at Finley Aug. 30-Sept. 9.

L. H. Hatcher, pastor North End Church, Nashville, began a two weeks' revival on August 2 at Hurricane Grove Baptist Church, Wartrace, Bertis V. Christian, pastor.

On August 2, the Brainerd Church, Chattanooga, began a revival in which the preaching will be done by the pastor, J. H. Cothen, and the singing led by J. W. Pack, local chorister.

Pastor J. T. Barbee, of Dickson, was with Pastor R. J. Williams, of McEwen, in a recent revival. At the last report (July 25) there had been eight professions and additions up to that time.

On August 16, Chamberlain Avenue Church, Memphis, A. A. McClanahan, Jr., pastor, will observe its twenty-seventh anniversary. We appreciate an invitation to be present, though a previous engagement will call us elsewhere.

Evangelist J. B. Tallant, Chattanooga, was in a recent gracious revival in Candies Creek Church, Ocoee Association, which resulted in sixteen baptisms into the church. Following that (July 27) he began a meeting in New Providence Church in the same Association.

The First Church, Nashville, W. F. Powell, pastor, has set aside the month of August for "A Sail on Summer Seas," when in the several services the pastor will preach on Worship, Friendship, Sonship, Discipleship, Partnership, Fellowship, Stewardship, Seamanship, Ownership, and Workmanship.

Pastor C. N. Barclay has been doing his own preaching in a fine revival at Bell Buckle, with A. R. Brown of Chattanooga leading the singing. At the last report seven had been received for baptism and there was a wonderful spirit among the members, and it was not known when the meeting would close.

The First Church, New Market, U. W. Malcom, pastor, recently held a revival in which the preaching was done by Bro. J. N. Roach and which resulted in seventeen renewals and sixteen additions to the church. The pastor describes Bro. Roach as "an able and sincere worker for the Kingdom of God."

L. S. Sedberry, pastor First Church, Brownsville, was with Pastor W. A. West at Bemis in a revival which resulted in thirty additions to the church, twenty-five of them by baptism. At this writing (July 31) he is in a meeting with Pastor A. D. Robertson in the Cedar Grove Church in Wilson County. Large crowds are attending.

With the Churches: Memphis—Bellevue received 2 by letter. Chattanooga—Chickamauga, Pastor Cochran welcomed 3 by letter, 2 for baptism and baptized 4; Ridgedale welcomed 2 by letter and 2 for baptism; Tabernacle, Pastor Denny baptized 2; First received 3 for baptism. Knoxville—Fifth Avenue, Pastor Dance welcomed 3 by letter and 1 for baptism.

During the ten years that John A. Huff has been pastor of the First Church, New Orleans, La., there have been 2,278 additions to the church and \$296,820.91 given to all causes. Each Sunday morning at 8:30, Pastor Huff speaks over Station WDSU in connection with the broadcast of The Gospel Choir under the direction of J. Herrick Hall.

His many friends will rejoice to know that Pastor J. H. Wright of the Boulevard Church, Memphis, who has been a patient in the Baptist Memorial Hospital, Memphis, and who recently had the great sorrow of losing his wife by death, has recovered sufficiently to leave the hospital and to come to the home of his daughter and son-in-law in Nashville, Mr. and Mrs. E. A. Hill, for a visit. We saw him on the street one day last week. Both spiritually and physically this veteran of the Cross is a miracle of grace.

At Asheville, N. C., Aug. 12-16, there is called a National Conference of Christian Ministers and Laymen. The purpose of the Conference is announced as fourfold: 1. To uphold the Christian Religion. 2. To stimulate Americanism. 3. To strengthen the church, the Home, the Individual and all the forces that stand for Christian Religion, morality, justice and freedom. 4. To formulate definite plans to effectively combat the world's greatest common enemy, our Saviour's shameless foe—COMMUNISM. These are great and needed aims. It will evidently prove worthwhile to all who shall be in a position to do so to attend this meeting.

From Rufus W. Weaver, Executive Director Luther Rice Centennial Commission, Washington, D. C., a notice of and some other material concerning the Luther Rice Centennial Day, Sept. 25, 1936, and the Luther Rice Memorial Day, Sept. 27, 1936. Lack of space compels the printing of anything further on this to be deferred to a later issue. Also we have received from Dr. Weaver the following notice:

Southern Baptist ministers, desirous of appointment as Chaplains, are informed that at an early date the Navy Department will select an approved Baptist minister as chaplain. The qualifications are as follows: Age, not less than 24 years nor more than 34, on date of appointment; a fully ordained minister, A.B. or B.D. degrees or their equivalents from recognized colleges and seminaries; at least two years of pastoral experience; not less than 5 ft. 6 in., with minimum of 132 pounds for this height. Any one interested should write to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C., for application and blanks and other information.

In order to enable Baptists the world over to visit Canton, China Oct. 13-18, 1936, during the celebration of the century of Baptist work in that land, arrangements are being made with the principal steamship lines for specially reduced rates. Credentials signed by Miss Jessie R. Ford of the Foreign Mission Board, Richmond, Va., will be necessary in order to obtain this concession. Consult the nearest steamship company's agent and book your passage early.

His Honor, Liu Chiu-wen, Mayor of Canton, has sent the following letter of welcome to the chairman of the local entertainment committee, Missionary H. H. Snuggs, Baptist Mission, Tungshan, Canton, China:

"I learn with pleasure that you are going to hold your Centennial meeting in our city next October. For that occasion I feel sure that there will be many friends from abroad who will visit us. I shall be very glad indeed to welcome all of them. They can then see our city and at the same time give us many good suggestions for civic improvements."

Dear Dr. Taylor:

The Bluff City Baptist Church worshiped in their new building for the first service on July 5. It was certainly a day of rejoicing and thanksgiving to God for His goodness. We have been somewhat handicapped in our work since the burning of our church, but in spite of it all we have closed a very successful associational year. We have come thus far in the erection of our new building without debt. The second Sunday I baptized twelve, including my youngest son. The 19th was another great day of fellowship with the observance of the Lord's Supper.

There was a spirit of revival in both services yesterday, with at least twenty-

five professions and reconsecrations and four additions for baptism.

The Lord has done great things for us whereof we are glad. Kindly continue my subscription to the Baptist and Reflector as I renew it each year at the Association.

Looking forward to seeing you in Johnson City the 11th of August, when Holston Association meets with Central Church.

Yours in His Service,
S. O. Pinkerton, Pastor,
Bluff City Baptist Church.

THE SESQUI-CENTENNIAL

(Continued from page 9)

The last printed and bound minute that we have is dated August 14 and 15, 1923. The Association or the Society of Historical Research should see to it that these later minutes are collected and bound in the same style as the former ones.

The first Baptist Church in what is now Johnson City was organized at Johnson Station July 3, 1869, M. V. Noffsinger, pastor. The following is a list of the succeeding pastors with the dates they began service as pastors:

1870—W. A. Keen,
1873—A. Ruth,
1880—J. C. Davidson,
1882—T. H. Crouch,
1884—J. W. Whitlock,
1886—E. Allison,
1887—J. T. Kinkanon,
1889—D. R. Chockly,
1890—W. A. Montgomery,
1891—J. H. Snow,
1894—W. M. Vines,
1896—W. F. Barnett,
1897—D. A. Green,
1898—W. A. Glenn,
1899—J. C. Davidson,
1900—S. H. Johnson,
1905—J. H. Snow,
1906—W. James Robinson,
1907—Church divided, 113 lettered off, and organized the Roan Street Church, T. G. Davis, pastor.
1910—First and Roan Street united and organized the Central Baptist Church.

1911—L. B. Stivers, pastor,
1914—George Green,
1918—O. E. Sams,
1920—L. M. Roper,
1930—Wm. R. Rigell.



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Looking At The World

By Plautus I. Lipsey, Jr.,
Professor of Journalism
John B. Stetson University

London, July 10—The English change very slowly and very grudgingly, but London and its people have altered perceptibly since I went there to work nine years ago this month.

The London streets now are filled with young men and young women who never knew the war as a personal experience, while nine years ago the world convulsion was the big and tragic event in the lives of all.

Today the tragic air is gone, the crowds move more briskly and their faces reflect confidence and hope. They seem better fed. Troops of beggars, which formerly met the visitor on every corner with pathetic pleas, are no more to be seen. These things are true, despite the fact that a million and a half are still unemployed, about as many as were out of work in 1927.

The British have learned the lesson of social responsibility, applying its principles in a way which is being groped after in America today. In England the community is caring for its own in a systematic manner. The good results are already apparent in improved public health, economic prosperity and political stability.

London itself is perhaps the most efficient socialistic city in the world, its government providing services for the general welfare in all stages and vicissitudes of life, from infancy and parenthood to helpless old age. In comfortable housing for the poor, only Vienna surpassed the British capital—until the cannon of Dolfuss ripped to pieces the homes of the workers in 1934.

"If you, a foreigner," said a London physician to me, "find yourself hungry and penniless in this city, you can go to the authorities and they are required by law to feed you, provide you with a bath, and give you shelter. Nobody, even the alien, is permitted to suffer destitution."

In face of these comprehensive social services the question immediately arises: Who pays for it?

The answer is simplicity itself, an answer which seems to me to pose for America its most insistent problem, the problem which for the immediate future promises a more violent political struggle even than the fundamental question of the constitution and the nature of the American government.

Payment is made in Britain, and is to be made in the United States, by those who have the material means. Could any answer be more obvious, or more inevitable?

The propertied class in America, the people who control the wealth of the

land, know this answer and know that it is inevitable. Yet they are obstinately turning their backs upon cold facts and muttering: "No!"

The effort of the second Franklin Roosevelt administration at Washington to enact a productive tax program will align the privileged groups of America in determined opposition.

At the same time, the representatives of these groups in Congress will attempt to sabotage existing social legislation and block the drive of liberal forces to extend it.

The possessors of wealth know that they will have to pay for the social program, so they will fight to choke it to death as quickly as possible.

I went into the British House of Commons the other day and looked down upon the debate in this ancient chamber which has done more perhaps for free speech, free press and democratic institutions than any other political instrument in history.

Members were discussing the tax program. Both government and opposition speakers appeared to voice an attitude quite sane and liberal, in comparison with the prevailing tax doctrines in the United States. The differences were only over the extent of national social services.

There was some talk of the income tax, which the conservative government wishes to reduce if possible, while increasing burden of indirect taxation. The liberal and labor members were urging extension of direct taxation (income tax) and reduction of other imposts which bear heavily upon the masses.

It was a very fair diagram of the approaching battle in the American Congress, where the income tax and the extent of its use will be the central point in the struggle.

When I was a small child the story of "The Little Match Girl" wrung my heart. But I think I found a more poignant story a few days ago when I went out to East Putney (London suburb) where I lived nine years ago.

Near the railway station I noted a little lady sitting in a wheel chair, and as she held aloft a box of matches for sale I recalled that she was doing that in the same place in 1927. Approaching, I ventured to chat.

"You have been here some time, haven't you?" I said. "Forty years," the little crippled lady smiled proudly. "I'm getting along now, I'm 54 years old. Don't you think I am a little thinner?"

Twenty years ago, even ten years ago, British writers used to visit America and bewail—"The Americans all live in apartment houses; they have no homes."

Today the British are building apartment houses all over the place, apart-

ment houses for the rich, with every known convenience; apartment houses for the poor, with many comforts and with sanitary equipment.

The apartment house helps to solve the servant problem, a problem that grows more acute as the spirit of democracy extends its influence. It helps to solve also the fuel problem, an acute one in London where the black coal smoke from millions of chimneys has joined the mists to form the dismal fog.

Plumbers have come into their own in England during the past years. Not only do the new apartments contain the latest luxuries of the bathroom, but thousands of homes have installed modern sanitary systems and all the small hotels now proclaim, "hot and cold running water in every room."

Always believers in moderation, however, the English frown upon "excessive" bathing. My English landlady keeps our bathroom under lock and key.

The small English hotels, by the way, are still the worst in the world. There is a natural antipathy to real comfort, and the favorite expression of the manager is: "I'm afraid not."

I spent the Fourth of July at Brighton, a gaudy resort city of half a million folk, on the channel just south of London. "I am afraid," as the English say, that they at Brighton never heard of the Glorious Fourth which represents an event not over-stressed in English schools.

I enjoyed the stiff, chill seabreeze, the occasional sunshine, the crowds on the pebbly beaches, the magnificent promenades on the sea walls, and the little shops which sell oysters, jellied eels, prawns, whelks, cockles and other small creatures laboriously pried from their curly shells.

But I was pestered all day by girls and women who were collecting money from everybody for "Alexandra Day," some special charity.

At the first request I made the donation, but declined to wear the flower. (For me, flowers belong on bushes). It was a tactical error, but I had made up my mind to celebrate Independence Day, so when a really pretty girl approached, I made my speech:

"Good morning, Miss," I said. "No, I don't want to wear a flower. Just 160 years ago today, my forefathers in America issued a declaration asserting in effect that a man need no longer wear a flower if he doesn't want to—even if the English insist. And so—"

But she had fled, with fear in her eyes.